

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY SEPT. 19, 1889.

[No. 88.]

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THURSDAY SEPT. 19, 1889.

ADVICE TO ADVERTISERS.—The Toronto Saturday Night in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

ONE CAUSE OF PERVERSIONS.—It is significant that just as the first of the perverts to Rome since the Oxford movement began, was passing away at a good old age, who had been from childhood to manhood trained under ultra evangelical influences, another, who had been in youth brought up also under evangelical influences, was writing a chapter of his autobiography in which he declares that he was led to regard all Romanists as doomed to hell. He acknowledges that he was in imminent danger of going over to Rome from revulsion of feeling on his discovering how exaggerated, how unfair, and uncharitable were the views of Romanism which he had been taught. Opposition to the designs of the Jesuit party is one thing, and antagonism to the doctrines of Popery is another. Young people should be taught to distinguish between Popery as a political agency and the Roman Catholic religion, so that they may be saved from blunders in thought and speech. A youth who has been soaked with the narrow notions of ultra protestantism is apt when he gets out into the world to discover that Roman Catholics are just as honest, as God fearing and as sensible as themselves or their tutors. This produces a strong re-action, and in many cases has sent young men right over to Rome. We have no doubt that the grossly unfair and wildly exaggerated attacks made on certain churches and churchmen in the Toronto diocese a few years ago, has done very much to elevate the Church feeling in that diocese, and to injure the cause of those who led on and maintained that shameless campaign.

THE POPE AS HEAD OF THE R. C.—The Church Times pokes fun at a pervert who in a recent sermon laid down the axiom that the Pope, being the

Head of the Church, is as absolutely essential to its continued existence as the head of a man is to human life, though a leg or a hand may be amputated with comparative impunity. "Here there are three little difficulties in the way: the Popes are not immortal, but die at the rate of seven in a century; there have been several long vacancies in the See of Rome—for instance, nineteen months in 688-9, and two years in 1268-1270; and, what is most inexplicable of all on Mgr. Moore's theory, there are sundry instances of the deposition of Popes recorded. Now a body which can put on a new head every now and then, which can do without any head for a good while together, and which can cut off its own head, and yet go on living as if nothing was the matter, is a phenomenon which has, we take it no parallel in the universe."

ENGLISH CHURCH ORDERS.—The same paper has the following note; "The words used by Dr. Von Dollinger (confessedly the greatest of living theologians, in respect of uniting vast learning and brilliant abilities) as to the validity of Anglican Orders, when the Orientals at the Bonn Conference of 1875 desired his judgment thereon, were as under: "The English Church completed its Reformation in the sixteenth century, without surrendering the ancient episcopal constitution. Under Queen Elizabeth Parker was consecrated Archbishop of Canterbury, and the historical controversy turns upon the question whether his consecration was valid. All kinds of petty things have been dragged into this controversy, and it has been made difficult in a frivolous and vexatious manner. The fact that Parker was consecrated by four rightly consecrated Bishops, *rite et legitime*, with imposition of hands and the necessary words, is so well attested that, if one chooses to doubt this fact, one could, with the same right, doubt one hundred thousand facts; or, as was done in jest after the appearance of the 'Life of Jesus' by Strauss, one could represent the history of the first Napoleon as a myth. The fact is as well established as a fact can be required to be. Bossuet has acknowledged the validity of Parker's consecration, and no critical historian can dispute it. The Orders of the Roman Church could be disputed with more appearance of reason." It is to be remembered, moreover, that the Roman Church has a strong interest in denying the validity of Anglican Orders, and further, that practically no Roman Catholic controversialist cares a straw as to the truth of his arguments, so long as he thinks they will tell effectively with unlearned persons.

CHURCH BELLS ON THE BAZAAR QUESTION.—The question of holding bazaars and fancy fairs for Church purposes often troubles conscientious people. A fancy fair or bazaar means practically, and perhaps means inevitably, pestering good-natured folk to buy a number of articles which they do not want, at prices for the most part considerably above what the articles are worth and can elsewhere be obtained for, and, as a special inducement to the young ladies and gentlemen who frequent the thing, a not unappreciable quantity of flirting. Now it is not necessary to dwell upon these characteristics of fancy bazaars with too rigorous a morality in order to feel some sympathy with those more serious minds who are painfully conscious that there is some lack of congruity, considering the sacred purpose for which the bazaar exists. Behaviour such as this may reasonably seem, well, at any rate, a little trivial, when the thing we are set upon is to build or beautify a house of God. But Canon Bowlby, of Birmingham, has recently made a statement which may well make us pause and think. He is reported to have said that, in his opinion, in ninety per cent of the parishes of Birmingham it would be simply impossible to carry Church work on at all if constant recourse were not had to these much-questioned bazaars and fancy fairs.

WELSH CHAPELS DENS OF INFIDELITY.—The National Church says:—"If any one imagines that the Dissent, for the sake of which it is sought to disestablish and disendow the Church in Wales, is in a satisfactory state, we would advise such an one to observe carefully what a candid friend writes, not to a Church paper but to Mr. Gee's organ, the Banner:—

We feel thankful to 'Cynondeb' for bringing the great fact before the public—viz., that the chapel houses are fast becoming dens of infidelity. If bakehouses and smithships are put down as harbours of newsmongers and tale-bearers, the chapel-houses can compete with them at any time. A pound of tobacco is but a trifle in a chapel-house for a Sabbath; and the cost or expense of the same must be taken out of the Church's exchequer. It is high time that some reformation be brought about in the deliberations and customs of the same. What consistency can there be in a minister going to the pulpit, warm from talking of County Council subjects, and school board discussions, and all other worldly matters? Would it not be better to be talking of how to get the Holy Spirit to accompany his labours. And is not the chapel-house the place where they should be arranging and deliberating on the Lord's work? Well may it be said of them now 'Ye have made it a den of thieves,' for it is nothing less than theft to be using church money to smoke and consume tobacco.—*Dinorwic.*

A LADY'S SPEECH.—At the laying of the foundation stone of a new church in Wales, the wife of Judge Williams made the following capital speech, which vibrates the throb of Welsh intensity and national fire. Mrs. Gwilym Williams, before laying the stone, said: It is with the greatest pride and pleasure I am here to-day, chosen by the vicar to lay the foundation-stone to the first Welsh church in the Rhondda in this generation, for of course, the old Welsh Church is the Mother Church of Great Britain, the beginning of Christianity in these isles. Wales had her churches, her preachers, her saints, and her Bishops centuries before Bishop Gregory sent St. Augustine to convert the poor heathen Saxon in 597. Some suppose that St. Paul, when he preached the Gospel in Western Europe, visited Wales, and there is some token of his having landed at Llandwit. Others maintain that Caradoc and his father (Bran y Bendigedig) were converted by St. Paul when they were prisoners in Rome in 56, and on their return home to Dunraven preached Christianity to the people. Be this as it may, it is a well-known fact that the Church of Wales is of the greatest antiquity, dating as far back as the first century after Christ. It was one united Church until English was introduced into her midst; then began strife, discord, and bitter disagreement. We should never have heard of Daniel Rowlands of Llangetho, Howel Harris, Charles of Bala, Jones of Llangan, Williams of Pentycelyn, with his saintly verse and beautifully minor melancholy hymns, bursting with the wail of a conquered nation—I say we should never have heard of them, except as of high dignitaries in their beloved Church, had it not been for the harsh, despotic rule of their alien Bishops and rectors, who drove them from the Church they had served so well. I am happy to say all this has now passed away. Here we have our own Welsh Bishops and clergy, who sympathise with our nationality, understand our enthusiasm, are in tune with our impulsive, ardent, earnest, sensitive nature—for are they not also one of us?

The stone was here laid, Mrs. Williams using following words:—"Yr wyf yn gosod y gareg sylfaen hon er clod i Dduw, yn enw y Tad, a'r Mab, a'r Ysbryd Glan, Amen."

The remainder of the service, which was but a short one, was brought to a close by singing another Welsh hymn.

RITUALISM GONE MAD.

WE gather from certain letters recently published in the *Church Review* that there is a movement afoot to introduce forms of ritualism that are as utterly without warrant in the Prayer Book, as they are without any foundation in true reverence. One of these forms is an Act of obeisance at the name of the Virgin Mary, as is the custom at the name of Jesus. The priest at the altar is recommended to make an inclination of his body at the name of the Virgin. Besides this act of folly, the priest officiant is directed to beat himself on his breast at a certain point in the service of the Lord's Supper. At a variety of places in this service he is to make the sign of the Cross with his hands and with the sacred vessels. Indeed, reading over what forms are to be observed, it seems to us as though a priest would have to be as agile as an acrobat, his fingers as quick as an artist in legerdemain, and his general appearance when officiating at Holy Communion, that of a person suffering from St. Vitus dance.

Priests or people fond of performing, or of witnessing, such antics should join the Salvation Army, as then their delight in fantastic, nervous movements would have ample exercise. The Church of England has no such customs as those being advocated, her services are all calmly solemn as befits devotion in the presence of God.

Men who are so absorbed in liturgical studies as to be cut off from and to have lost touch and sympathy with the living world around them, may fancy that some ancient obsolete Use justifies fantastic gymnastics before the Altar. Such persons are the worst foes of the very cause in regard to which they have become monomaniacs. They seem to be ignorant of most needful wisdom for one who has to deal with mankind, *knowledge of human nature*. The line between what is solemn and what is ludicrous is a very thin one to certain natures. The sight of a priest beating his breast at one moment, at another bowing at the name of the Virgin, at others playing trivial and unauthorised pranks with his fingers, and with the sacred vessels, will certainly make the altar ceremonial a highly ludicrous performance. How far that effect will aid ritual reform those must explain who are fond of such strange and novel mummeries.

It has been a puzzle to us to understand the design of these innovations, and the character of those who favor them. A natural thought is that the work is being done by Jesuit emissaries in the English Church. But there is this difficulty in that theory, the Jesuits are shrewd, and they would not teach our people to laugh at a religious rite, as if they made converts to Popery, those converts would laugh also at the Romanist ceremonial. Another idea is that some fanatical Protestants are by this means seeking to bring ritualism into ridicule and contempt. That theory is highly plausible, but such Protestants are seldom astute enough to carry out a policy requiring some cleverness and cunning, and never

well read enough to display any knowledge of liturgical lore. We are shut up then to this conclusion, we believe that the new ritualism which prescribes bowing at the Virgin's name, priestly beating of the breast, and a variety of *fussy* movements before the altar, is inspired by some idiot whose defect of intellect leads him to suppose that such childish tricks are helpful to devotion.

AN EVANGELICAL ON THE CROSS.

THE Revd. Prebendary Vaughan who was known to us personally as one of the evangelical school, was reproached by some of his narrower minded brethren for having walked in a procession at the head of which was a cross borne aloft. Mr. Vaughan, gentlest and most amiable of men, was, however, not the man to be cowed by such ill-natured bigotry, so on the following Sunday he preached a sermon on the "Cross of Christ," from Galatians vi., 14.

The difference between a highly cultured, deeply reverential spirit, and one that is neither refined by education, nor elevated by piety, is very clearly manifested by the language used by Mr. Vaughan and that commonly made use of by those fanatics to whom the symbol of our redemption, is an offence and irritation. After quoting the text Mr Vaughan said:

"You must not forget how strange those words sounded *then*, like what a paradox, like what a contradiction of terms they would fall upon the ear—those two words placed side by side, 'Glory' and 'Cross.' For if there was a word of ignominy upon the earth, it was the 'Cross.' We can scarcely measure it *now*. From the time of the vision of Constantine, 'the Cross' has been emblazoned on the proudest flags of military splendour, and upon every standard of the great achievements of arms. It has thrown a halo over the noblest passages of history. We associate it with classic art, with the master-pieces of painting, and with the purest poetry. All nature has been tributary to it. It is higher than the highest in all the high places of human civilisation. *Then* it spoke only of slavery, and of the out-cast, and of the most degraded kind, and the most protracted of torturing deaths! *Now*, it is changed, and the change in the force of that word is unparalleled. We read in it the marvellous growth of the power of Christianity.

"There is a danger of another phase coming on. That 'the Cross' should become little more than a soft sentiment. People use the form and figure of that 'Cross' so indifferently. There is a most unseemly familiarity with it. Women work it with their fingers, and paint it, till it is like any other pretty thing of art. And, more *unworthy* and *debasement* still, they wear it round their necks as a mere ornament, and it hangs and dangles like a common trinket. And people set it before them in their churches and in their privacy. And what is it? Is it a symbol of energy? A call to holy action? To patient suffering? To a devoted life? To a consecrated death? Or is it a dreamy feeling? A pitiful advance of the heart, with something of religion in it, that pleases the taste, and gratifies the conscience, but with very, very, very little of a Christ indwelling in the soul, copied in a self-denying, unworldly walk every day, in works of charity and self-dedication to the service of that dear

Master, Whose own 'Cross' was—Oh! how different.

"I do not say that to some minds a material cross may not be a help to meditation and faith, and the apprehension of Christ in the heart and to a holier life. But this I say—let those who use it be very jealous that they use it very modestly, very reverently, very practically. That it be not for fashion, not for a show of piety, not like an ordinary thing, not for an emotion, but a lesson for sanctity, and loving labour, and inward dying, of a Christ nearer and true, of His likeness stamped upon the life."

The Church so uses the material cross in and on her structures, and on her vestments, and altars, it is placed there as "a lesson of sanctity and of loving labour," a lesson cavillers at the use of the Cross sadly need to learn!

On another occasion, with regard to this very question of the use of the Cross, when one of the ladies' Bible Class asked Mr. Vaughan whether it was right to have crosses on churches and books (they were allowed to ask questions, each lady's identity being covered by a number), he replied with one of his most bewitching smiles and said, "*Christ Church* has a Cross on the top of its steeple."

Mr. Vaughan, we must remember, was incumbent of Christ church, Brighton. But we have no doubt that in those words, "Christ church has a Cross on the top of its steeple," he intended to convey the idea of the Church of Christ holding up the Cross high above all its interests as the symbol and sign to the world of the message given the Church to proclaim to mankind.

SUNDAY, AND THE FOURTH COMMANDMENT.

A WRITER, in a book which has recently been published, tells us that while he was in America a person came to him in spiritual distress, and said that he must leave the Church, because Christians observe the First Day of the week as the Sabbath, whereas God clearly commanded the Seventh Day to be kept holy. The answer which was given to this religious difficulty was, "Well, then, you must be circumcised, for that is also clearly commanded by God, as emphatically and clearly as the keeping of the Seventh Day—a command for *every* man-child."

This was a smart reply and one with much truth in it, but was it altogether convincing? Might not the American, with national acuteness, have rejoined—"Yes, but the observance of the Sabbath is enjoined in the Ten Commandments, whilst the rite of Circumcision is no part of the Moral Law." The fact is, the scruple of the American and the position which is taken by the English clergyman whom he consulted, open up several questions of grave importance. Upon two of these we will offer a few thoughts for consideration.

First, was the origin of the Sabbath Levitical? Does the practice of observing the Seventh Day of the week as the Sabbath date from the giving of the Law to Moses, or did it exist during the Patriarchial Period, or even

from the beginning? Nearly two-thirds of the whole time from the Creation to the Incarnation, according to Biblical reckoning, had passed before the Law was given from Mount Sinai. Was the Sabbath, then, kept during those two thousand and five-hundred years? The grounds for believing that the Sabbath was a primeval institution, or as Prebendary Moore put it at a Church Congress, of "Paradisaical" origin, seem to us not strong. Of course, the chief text upon which the advocates of this view rely is, that in the second chapter of Genesis, where it is written, that "God blessed the seventh day and hallowed it." That gives, it is admitted, the *rationale* of the Sabbatic Institution, but there is nothing in the Book of Genesis to lead us to conclude that the *practice* existed in Patriarchal times. There are two or three references to a period of seven days, but this might be but a natural computation of time. After the Law was given, there are constant allusions to the Sabbath in the Scriptures, before that time none, unless the fact that the manna was not to be gathered on the Sabbath, as related in the sixteenth chapter of Exodus, is to be regarded as an evidence of the law of the Sabbath as already recognised. Wordsworth's comment upon it—"The Sabbath was therefore before the Decalogue," is worthy of notice; but on the other hand, the Revisers have lessened the likelihood that the words points to an established practice, in that they render the text "To-morrow is the rest of the holy Sabbath" by "To-morrow is a solemn rest, a holy Sabbath." Some writers have found in the word "Remember," at the beginning of the Fourth Commandment, a ground for believing that the observance of the Sabbath was pre-Mosaic, but the admonition is easily explained as bearing upon the newly-appointed ordinance, or as having a prospective purpose—to remind subsequent generations, as by saying that it indicates the revival of a long-established custom, which may have been too much forgotten and set aside. Whether the observance of the Sabbath did begin with Moses or not, is a question which is probably more often settled by bias than by evidence. Mr. Moore, in the paper already referred to, regards these "several incidental notices" as "conclusive of the fact that the Sabbath is *not* of Levitical origin." Archdeacon Hessey, on the other hand, describes them as "uncertain," and too frail to support the inference. On the whole, we think, the balance is certainly towards the view that the Sabbath was not of pre-Mosaic institution.

A second question which arises from the comparison of the obligation to keep the Sabbath, to that of Circumcision is more important than the former, is this—Was the Mosaic enactment respecting the Sabbath dispensational, or in some sense henceforth of universal and lasting obligation? And here we must say that the two institutions, Circumcision and the Sabbath, can hardly be disposed of *pari passu*. The Decalogue stands, it is admitted, higher than other parts of the Levitical Law. The ceremonial Law was fulfilled in Christ, and

that Baptism was to take the place of Circumcision is distinctly taught by S. Paul in his Epistles; but the Moral Law is still binding. The Mosaic Law has been divided into three parts—the Moral, Judiciary, and Ceremonial. Of these, the Moral Law, which is in the Decalogue, "abides and is strengthened" by Christ; of the judiciary precepts, some abide, and some are annulled; of the ceremonial enactments, such as being "only figures of the Coming of Christ, and of His Divine Mysteries," are abolished. According to this distinction, the Fourth Commandment must still in some way be in force. If Justin Martyr held that the Sabbath "began with Moses and ended with Christ," and likened its observance to that of circumcision, he was only regarding it as it appertained to the code of the Jewish nation, and the method of its observance as appointed by the Levitical Law. He was looking to that which was local and temporary in the Commandment, and not to that which was intrinsically moral and universal. But if we eliminate from the Decalogue that which related to the Jewish community, we find that the general principles of the natural law which are applicable to all mankind remain untouched. These principles correspond with the law written in the heart, and are an abridgment of our duty both towards God and to man. But the application of these principles and the grounds upon which they are enforced may differ in different Dispensations. To illustrate this—The principle embodied in the Second Commandment is of eternal force, but the reason given to the Jews, that they "saw no manner of similitude in the day that the Lord spake," would not apply to Christians. Without going so far as Dr. Arnold, we must allow that the Incarnation does in some degree modify the application of the Second Commandment to Christians, though idolatry must ever continue to be a gross and deadly sin. So again, the reason, or reasons, for observing the Sabbath—the creation, and deliverance out of Egypt, are superseded by the greater blessings of the Resurrection of Christ and the gift of the Spirit, in the Christian Covenant. "The Lord's Day" appears to us to be the lineal descendant of the revealed principle in the Fourth Commandment—that of "keeping holy" a seventh part of our time "in a special sense;"—though the particular day, the seventh, and the Jewish observances and restrictions connected with it, as forming the temporary and alienable features of the Commandment, have been rightly abolished. The Sunday is a transfigured Sabbath. Aquinas says "The Sabbath, which signified the first creation, is changed into the Lord's Day, which commemorates the new creation in the Resurrection of Christ." As the Old Testament was a law of fear, the Sabbath was a day of strictness and severity; as the New Testament is a law of love, Sunday is a day of brightness and of joy.

Whilst, however, Sunday perpetuated the principle of the Commandment it was never identified with the Jewish practice. The original idea of the Jewish Sabbath was, as its

name reminds us, "rest;" the original idea of the Christian Sunday was *worship*. The Sabbatical observance on Saturdays lingered on in some parts by the side of the new institution, until the Christian Festival united the ideas of rest and worship. Eucharistic Worship, Devout Assemblies, Holy Gladness, Almsdeeds and the like, marked the weekly Festival of the Resurrection; but abstention from work, or from distracting pleasures, formed no part of the original institution of the Lord's Day; nor would the former be possible until Constantine's edict bade "all judges, inhabitants of cities, and artisans rest on the venerable Sunday." We agree, then, with Archdeacon Hessey—and he is a high authority on this subject—that by the earliest writers the Lord's Day was "never confounded with the Sabbath;" still we hold that the principle, the essential part of the Fourth Commandment which requires, as Hooker says, the "hallowing of a seventh part of our time," is perpetuated and fulfilled in the Christian Sunday. The Sabbath is the seed; and the Lord's Day the flower.

We may notice what a lasting evidence we have of the authority of the Church, in that it could so far modify one of the Commandments as to change the day of the week to be "kept holy," from the Seventh to the First; and to abrogate the dismal elements of the Jewish Sabbath, and to put in its place the Christian Weekly Festival. Considering the strictness of Sabbatical observance by the Jews, and that the first Christians were in the main Jews, it is a witness to the depth of belief in the authority of that Divine Society which Christ founded, that so great a change could be effected and the right to accomplish it never questioned.—*Literary Churchman.*

THE UTILITY OF EPISCOPOACY.

BY WM. BEVAN.

Church Government is a subject which many Christians approach in an intensely utilitarian spirit. In view of this a few words on the Utility of Episcopacy may be in place.

St. Jerome, one of the four great western fathers, represents the establishment of episcopacy as a safeguard against heresy and schism. He says "before factions were introduced with religion by the prompting of the devil, the churches were governed by a council of elders, but as soon as each man began to consider those whom he had baptized belonged to himself, and not to Christ, it was decided throughout the world that one elected from among the elders should be placed over the rest, so that the care of the Church should devolve on him, and the seeds of schism be removed (on Titus i. 5). Episcopacy was the remedy for the diabolical spirit which produced the watchwords "I am of Paul, I am of Apollus, and I am of Peter," (Jerome Ep. 145 ad Evengel). Jerome seems to say that Episcopacy was established in the Apostolic age for the preservation of Truth and Unity, after the Church had lost the original Apostles.

On an examination of the Epistles we see how numbers of erroneous theories floated about in the Apostolic age, and the great difficulty of preserving the early converts from countless forms of error.

As one by one the Apostles were removed by death, this ever increasing labour was left in fewer hands. Gradually according to the will of God, the inspired Books of the New Testament made their appearance in all probability in the following order:

- A. D. 45. Ep. of St. James.
- " 53. 1st and 2nd Eps. to the Thess.
- " 56. 1st Ep. to Cor., Ep. to Gal., 2nd Ep. to Cor.
- " 57. Ep. to Romans.
- " 62. Ep. to Philipians.
- " 68. Ep. to Ephesians, Ep. Col. Philemon, 1st Ep. Peter.

- " 64. 1st and 2nd Eps. Timothy, the Gospel of S. Luke, Acts of Apostles, Ep. to Titus, 2nd Ep. S. Peter, Jude.
 " 66. Ep. to Hebrews, Gospel St. Matthew.
 " 68. Revelations.
 " 97. The Gospel and Epistles of St. John.

St. James, who undoubtedly held a position of pre-eminence in the Church at Jerusalem died in all probability A. D. 69. On the 31st August, A. D. 70, Titus took Jerusalem which he utterly destroyed. Thus the Christians of the circumcision were left without a rallying point, and the whole Christian Church without (what had been until then) her central seat of authority. St. John alone of the Apostles was left, and he spent the closing years of his life in Asia Minor at Ephesus. During the closing years of St. John's life, the little communities of Christians were scattered throughout the then known world, and only one Apostle left. To imagine this condition of things, we must not only know, but "realize" the fact that means of quick communication, and printing were non-existent. The want of "realization" of these two facts causes many excellent Christian people to have the most extraordinary ideas of the Bible and the Church. The New Testament had not been brought together in one volume, indeed the Canon of the New Testament had not been completed, false Apostles wandered from assembly to assembly, strange opinions, spurious gospels and epistles, extraordinary heresies abounded, and St. John was growing old. The story of St. John's contention with Cerenthus brings the state of things before us.

Congregationalism may possibly have its merits, but had these small communities with their presbyters been left, each for itself to contend in this labyrinth of difficulties, the great majority illiterate and uncritical, humanly speaking, what would have been the consequence?

St. John towards the close of his life completed the Canon of the New Testament by writing his gospel and epistles, and there can be no doubt that as he completed the canon of scripture, so he gave the finishing stroke to the organization of the Church by binding together the scattered units of Christendom by means of Episcopacy.

This is the only explanation of the fact that we find Episcopacy fully established over large area very soon after St. John's death, and more especially, and distinctly can this be said of Asia Minor the home of the last Apostle. Episcopacy then is an Apostolic institution; and established because of its utility. That the scattered communities of Christendom, without Episcopacy—and, therefore, without councils, would have been able to deal successfully with such a question as for instance the canon of the New Testament, is incredible. The large bodies of early Christians, carried away by strange errors, were in every case, during the first two centuries, the victims of a misuse of their private judgment regarding the canon of the New Testament. For instance, Corinthians, the only part of the New Testament his followers received was a mutilated gospel of St. Matthew. Ebionites—they were divided as regards the Old Testament of the New, they only admitted a Hebrew gospel of St. Matthew, with the account of our Lord's birth omitted. Basilides and his followers relied upon writings professing to be those of St. Matthias and Glencias, an interpreter of St. Peter, and set aside all St. Paul's epistles. We cannot notice Valencius, Marcion, and many another, who simply lost their way, by a wrong use of their private judgment as regards the canon of Scripture.

The careful reverent work of the Episcopal Fathers in council in separating the true from the false, and declaring what the canon of Scripture was; has been fully sustained by modern research. Suppose the task had been undertaken by each small community of Christians for itself, many of those presbyters were absolutely illiterate, and without any critical power.

Episcopacy then was not only an Apostolic institution, but also an absolutely necessary one—necessity was in this case the mother of invention.

ZEAL FOR THE CHURCH.

no. 1.

"The zeal of Thine House hath eaten Me up."—S. John ii. 17; Psalm lxxix. 9.

No work of great and permanent importance has ever been accomplished in the world, we may safely say, without a steadfast, unwavering faith in the cause, or without a great zeal and enthusiasm in its prosecution on the part of those who engaged in it. The faith may have been mistaken and delusive, the zeal and enthusiasm may have been a zeal and enthusiasm not according to wisdom; but whatever manner of success attended the cause, was due to that faith; call it blind if we will, and to that enthusiasm call it fanaticism if we will, that made men ready and will-

ing to sacrifice themselves in all things, if thereby the object they desired could only be attained. How much of the knowledge that we now possess in worldly things, how many of the victories of science of which we now enjoy the fruit have been won for the enrichment of the world by such faith in a hidden truth that a man could not yet see or understand, and by such enthusiastic perseverance in the unravelling of the mystery and the attainment of the desired end. "Nothing," says Lord Lytton, "is so contagious as enthusiasm—it is the real allegory of the tale of 'Orpheus'; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it." And this is the case just as much in spiritual things; nay, even more so. It has been said to be "one of the elementary religious qualifications—one of those which are essential to the very notion of a religious man; and for God's ministers, the very consecration to their office" (J. H. Newman).

The greatest victories for Christianity have been won in hours of deepest darkness, and when all things seemed to be against any chance of success, by men whose great faith forbade them to despair, though all seemed to be against them, and whose zeal for the Lord and for the cause of His Holy Church bore them on steadfast and undaunted to suffer and to die. "The blood of the martyrs" has indeed been, over and over again, "the seed of the Church." Often and often has it seemed that the Church and the cause of Christ was wiped out of existence in certain places, but it has sprung up again and possessed the land in a marvellous way, and that because a few—only one or two, perhaps—had been found whose great faith and burning zeal made them give their very life, for the cause they loved.

And who are they that are privileged to win souls from the dominion of Satan, even in the ordinary paths of life, whether amongst the clergy or the laity? For never let us think that this great privilege of stretching out a hand to rescue a fellowman from endless perdition is the sole prerogative, the sole duty, of the clergy. Nay; surely both the glorious privilege and the duty are inherent in our common Christianity and in our discipleship of Christ, according to each man's opportunity. But who are they that are likely to have the privilege of saving souls from death, and thus putting a cloak over a multitude of sins (S. James v. 10)? Will it be, think you, the man whose faith is a mere profession, whose heart is cold, whose lips are sealed, or who only speaks professionally as he were, who cares not whether his brother lives or dies, who thinks that it is no business of his, and who is content to go through life (as most Christians do) as though there were indeed no heaven, no hell, no judgment to come, as though Christ had never died on Calvary's cross? Or will it not be rather the man whose faith has grasped, as a great, ever-present reality to his soul, the issues of eternity, who sees ever before his eyes that form of the Crucified One pleading with him by His Agony and His Passion for his own soul and for the souls of all around him—

"My son, this have I done for thee,
 What hast thou done for Me?"

—and whose soul has been set on fire by the burning of that consuming fire of love, to tell of that salvation that was so dearly bought and of that love that brings such comfort and such joy to other souls? And for this a man need not be ordained. He need not be in a church or enter a pulpit to preach this word with which his soul is charged. He can do it as well—perhaps, even better—as he speaks face to face with his brother man, and makes him feel as he speaks out of the fulness of his heart that he does indeed care for his soul for the love of Christ.

"Zeal" has been called "the flame of love. It extends, rises, returns upon itself as if to spread itself out, and it seems to be constantly seeking fresh objects to devour." But, my brethren, real zeal and enthusiasm, especially in religious matters, are somewhat out of fashion in these days; and our Church has the credit—can we say that it is altogether unwarranted—of being in a special manner jealous and suspicious of all enthusiasm in religion. One who regarded her from outside once said that her characteristic was eminent respectability, but, "above all, no zeal." Undoubtedly she does strive to inculcate by her worship and her doctrines sobriety, calmness, and reverence in the life and the behaviour of her children. She believes that true spiritual life has its roots deep down in the soul, and is usually, at least, of gradual and hidden growth, and manifests itself in the deepening of the sense of sin and penitence in a gradual subduing of all evil inclinations, and in the moulding of the character after the perfect likeness of Christ Jesus, and in the ripening of graces and of the sense of joy and peace in the Holy Ghost, rather than in outward expressions of word or feeling. And if it is thought (as some seem to think) that zeal and enthusiasm in religious matters are synonymous with noise and bluster and self-assertion, then, indeed, we may well prefer the more sober and quiet ways that are supposed to be characteristic of our Church as

decidedly most like the calmness and majesty of Him who is our Great Pattern, and of Whom it was said, "I will put My Spirit upon Him. He shall not strive nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory" (Isa. xlii. 1-3). But as noise and bluster are really no evidence of true zeal and enthusiasm, so calmness and quietness are no necessary evidence of *depth* of spiritual life. As the former may be nothing but the spasmodic expression of a very superficial feeling, so the latter may be in reality only another name for a worse state—the paralysis of apathy and indifference—for the sleep or even for the death of souls.

And when we remember the solemn words of warning addressed to the Church of Laodicea that seems to have been wrapped in some such unconscious state of indifference—"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Be zealous, therefore, and repent" (Rev. iii. 15, 16, 19), it is, at least, doubtful whether there is not more reason to fear the judgment of God on a state of apathy than on one of even too boisterous a zeal.

But it is surely altogether a mistake to suppose that the most earnest enthusiasm and zeal are in any way necessarily connected with such outward expressions of the feelings that too often go dangerously near to irreverence. He who is our pattern and of Whom it was written, as we have seen, that "He should not strive nor cry, nor lift up his voice in the streets," was, indeed, consumed with zeal. The cleansing of the Temple, at Jerusalem, when He saw "His Father's sanctuary defiled with the merchandise of the world, was one manifestation of the inward fire that was continually "eating Him up"; but we cannot doubt that the passion Psalm, of which the disciples were reminded by the exhibition of His zeal, looked yet deeper and further, "even to the marring and wasting of the Saviour's frame by His zeal for God and God's Church, which resulted in the buffeting, the scourging, the cross."

And was not that Temple "the House of God," built on Mount Moriah, where Isaac the type of Christ, was offered in figure, and in which had been continually offered the sacrifices that were the types of the blood of the everlasting covenant, the very prefiguration of that House of God, the Church, which was to be built of living stones, even God's elect and chosen people. That Church which was to be "the fulness of Him that filleth all in all" (Eph. i. 23). It is expressly said of that Church, "Christ loved it, and gave Himself for it" (Eph. v. 25). Concerning it, therefore, it may most truly be said of Him "the zeal of Thy House hath eaten me up."—*The Bishop of Qu'Appelle.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

BAY OF CHALEURS.—According to promise I now send you a brief account of my visit to the Bay of Chaleurs, which is in the district of Gaspé. A few years ago it was a complete *terra incognita*—the Ultima Thule of Canada, so little was this part of Canada known to the majority of readers. Well, here I am, in the beautiful Bay of Chaleurs nearly 1100 miles from Toronto and 520 below Quebec. Point Maquereau on the Canadian side, and the Island of Misou, (distant about fifteen miles) on the New Brunswick side, form the entrance to the Bay of Chaleurs. It is about ninety miles long and from ten to twenty-one miles wide. It has no shoals, reefs, or other impediments to navigation on the Canadian side. It usually has a clear, bracing atmosphere, seldom visited by fog, and is celebrated as one of the greatest fishing stations on the American coast. The placid waters of this Bay are, perhaps, less ruffled by the storm than any bay on the sea coast of America, which is owing to the Islands of Newfoundland, Cape Breton, Prince Edward, Magdeon, and several smaller islands stretching across the mouth of the Gulf of St. Lawrence, forming a great natural breakwater which resists the swelling surges of the Atlantic waves. It has been called the Mediterranean of Canada.

Here it was that after visiting Newfoundland, the great French navigator, Jacques Cartier, in 1535, first landed and gave to it the name which it bears, Baie des Chaleurs, "Bay of Heat." Its ancient Indian name, "Eketuam Nemaache," signifying a "Sea of Fish," well denotes its character. It abounds with every variety of fish known on the coast of British North America.

East Toronto Parish.—An arrangement has been made for a division of the parish of Norway, the easterly portion of which will be set apart as East Toronto parish. This will be worked for one year before the final division is made so as to ascertain as far as the experiment will show, what the boundaries of the new parish should be and other practical points tested.

Handsome Gift.—The church of St. Mary Magdalen, Toronto, has just been supplied with a handsome chalice and paten of highly-wrought silver. It is called the "Pillington chalice," and is an exact copy of an ancient chalice found in the walls of an old house in Staffordshire about 1470, together with the sum of 17,000 moidores. It was repaired by one "Lambert," to whom permission was given to make a copy of it.

East Toronto Parish.—A meeting was held on the 10th of September at East Toronto to consider a proposal to divide off the village as a separate parish. As usual, the conflicting opinions were very wide, but after a friendly discussion a scheme of boundaries was devised which will be submitted to the Bishop. The meeting also decided to welcome the Rev. Dr. Gamble as rector of the new parish, and at once to commence arrangements for his taking full and independent charge, and opening a mission to the S.E. of the village near Balmy Beach.

Days of Intercession for Sunday Schools.—The Committee of the Church of England Sunday School Institute, so far as it is within their province to do so, invite the Clergy, Teachers, and Friends of Sunday Schools to unite in observing as days for Special Intercession on behalf of Sunday Schools, Sunday, October 20th, and Monday, October 21st, 1899. The Archbishop of Canterbury has expressed his personal interest in the movement, and it has also the cordial approval of His Lordship, the Bishop of Toronto, who commends it to the clergy of his Diocese.

The following Topics for Prayer are suggested, together with appropriate Collects from the Book of Common Prayer, for use where it is thought desirable.

1. Confession of shortcoming and sin; want of faith, zeal, devotion; neglect of opportunities; self-seeking, pride, vainglory, in past work.

Thanksgiving, for being allowed to engage in the work; and for success and blessing vouchsafed, notwithstanding human imperfection.

Prayer for the Sunday School as a pastoral agency; that its importance may be more and more recognised, and its usefulness developed, by the Church.

APPROPRIATE PRAYERS.—Collects for Advent, Easter-day, Whit Sunday, 22nd, 23rd, and 25th Sundays after Trinity, and from the Communion Service.

2. Prayer for those now engaged in, or preparing for, the work,—the clergy, superintendents, and other officers in our schools,—the teachers, that all may be taught of God; that He would greatly increase their number, and raise up a supply of fit persons to serve in this vocation and ministry; also for a blessing upon all Teachers' Preparation Classes and Meetings, and upon all Local Associations.

Collects for Good Friday, (second,) St. Mark, St. Barnabas, St. John the Baptist, and from the Ordination Services.

3. Prayer for our scholars, that the instruction they receive may make them wise unto salvation; for the senior scholars especially, that they may be kept safe through the many dangers that surround them, and that they may declare themselves on the Lord's side; for those who have passed through our schools; and for the careless, the unruly, the insubordinate and the hardened.

Parts of Baptismal and Confirmation Services, Collects for Christmas Day, 2nd, 7th, and 18th Sundays after Trinity.

4. Prayer for the parents, and friends of the scholars, that they may heartily co-operate with the Sunday School; and that, where they are irreligious, the school influence may be blessed to them.

Collects for Good Friday (1st), and "O God of Abraham," from the Marriage Service. C. R. W. Biggar, Local Secretary for Toronto.

NIAGARA.

DRAYTON.—The Rev. A. Bonny begs to acknowledge with thanks the receipt of \$5 by mail from St. Catharines. The kind donor withheld his name the only words accompanying the gift being, "For the Church at Drayton." If any other friends seek a worthy object for their Christian benevolence the brave, self-reliant little congregation of Christ church, Drayton, is such. Any amounts forwarded in aid of the above church to Rev. A. Bonny, Palmerston; or to Mr. S. T. Perry, Churchwarden of Christ church, Drayton P.O., will be gratefully received, and duly acknowledged.

ACTON.—On Friday evening, September 6th, a Harvest Thanksgiving Service was held in St. Alban's church and an appropriate sermon was preached by Rev. Rural Dean Fornerett of All Saints', Hamilton. A very large congregation was present, and the service throughout was hearty. The ladies of the church displayed great zeal and taste in having the church decorated in a seasonable manner. The offerings amounted to over \$85 which is very creditable. Rev. J. Fenwell, of Georgetown, read the prayers, and the missionary, Rev. G. B. Cooke, took the psalms and lessons. The church is to be re-painted and other improvements made immediately.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Sept. 9th.—The various religious works that are carried on by the Church in our great cities, and not least in the metropolis, speak well for the living faith of Churchmen. All this summer poor little street arabs, and often their parents with them have been sent off in relays to the sea side and to various summer homes, where, for a fortnight at a time, they have been able to breathe in an amount of ozone that will stand them in good stead during the next year of hard grinding poverty and wretchedness in the dark and filthy tenement houses and the slums and gutters of New York. Of these fresh air and health giving societies, not one is managed or has been inaugurated by any of the Ingersollites, the Socialists, or the Communists. Every one is the offspring of Christianity, and by far the greater number, not proportionately, but numerically, will be found to have been instituted and established by the Church. And by the Church is meant every party therein, for in this matter of charity no distinction is made; every parish vies with the other in doing works of mercy—and not least in this endeavor to ameliorate the condition of these poor waifs and strays of humanity.

SISTERHOODS AND RELIGIOUS ORDERS

have admirably done their part and probably in the most perfect manner possible; but they have by no means monopolized the field. Churchmen of all grades have made themselves known by their fruits as a peculiar people, zealous in good deeds. It is not too much to say that in this city there is hardly a parish with any pretensions to size and wealth that has not attached to it at least one mission chapel. Trinity alone has four, each with its staff of clergy, its parish schools, its pre-dispensaries, its vested choirs, its constant services, besides several others which it subsidizes in the public institutions. St. George's, of which the Rev. W. S. Rainsford is the rector, has built and taken over the Church of the Reformation, Stanton Street, a very low neighborhood, while it also keeps going a vigorous system of evangelization at its mission room on Avenue A., on the East side, a locality utterly given up to tenement houses. At the Church of the Reformation is the Rev. Mr. Soading, a Trinity College, Toronto, graduate, while the Rev. Dr. Wilson, late of Kingston, in the diocese of Ontario, has charge of the Avenue A. work. The Church of the Ascension, on Fifth Avenue, has two such chapels; Calvary church has two more; Grace church with an enormous Sunday School and two mission rooms, with a corps of deaconesses, to work in the slums. St. Bartholomew has just opened a similar room near the Central Station, while the chapel of the Transfiguration, a far uptown offshoot of the Church of the Transfiguration, having been already enlarged, will probably soon have to open a mission chapel as an affiliation from itself. St. Mark's mission church on Tompkin's Square is in itself a large and ornate building that affords accommodation to nearly a thousand worshippers, is a mighty humanizing, civilizing, and Christianizing agency which exactly meets the wants of that huge network of factories and tenement houses that pervades the whole of that neighborhood. It joins the district worked by the Fathers of the order of the Holy Cross, whose self-denying labors demand a future notice all to themselves. Beside these agencies

THE NEW YORK CITY MISSION

calls for special praise. Its present state of perfection is due to the late Rev. Mr. Woodruff, whose organizing methods reduced the former haphazard methods pursued to a system of order. Under the present regime things do not go quite so smoothly. Archdeacon Mackay Smith, the head of the city mission is of the Low-Broad school, and, as such, has evinced more than a desire to fraternize with the sects outside. Indeed, he recently went so far as to compromise the Church by signing a document in his official capacity as Archdeacon of New York, which committed the bishop of the diocese, the clergy, and Churchmen in general to a public approval of the methods pursued by a committee of all sorts and conditions of ministers of religion, whose object was the

Evangelization of New York in a way by no means churchly. This committing action of Dr. Mackay Smith was promptly disavowed by the bishop of the diocese, and men were given clearly to understand that the Church was not to be compromised by what that gentleman chose to do in his unofficial capacity. But the confidence of Churchmen has been rudely shaken, and his administration of the City Mission will be jealously scanned. Still, the work done is undeniably good, and is bringing thousands within the reach of the Church and its Sacramental system.

ST. BARNABAS' HOUSE

is another centre of well doing. It is altogether connected with the City Mission, and thus supplies it with aid and moral support that materially help on its operations. The work is carried on by Sisters, who take no vows, but resemble deaconesses in their organization, being bound simply by an engagement, solemn while it lasts. It is not a home in the usual sense of the word, only a house where industrial work is performed indeed, but which is in reality a headquarters where the Sisters reside, and whence they issue forth on their various works of mercy in the streets, hospitals, prisons, and asylums of this great city. It has a large chapel attached to it in Mulberry Street, where there are weekly celebrations of the Holy Communion, and regular Sunday services, and services daily throughout the week. Into its workings there enters neither High Church nor Low Church ideas; the whole community is one devoted to the cause of Christ and His poor, and all labor to bring Him nearer and near to the sick, the dying and the ignorant. The young children, the street arabs, the girls who are trembling on the brink of utter ruin are their special care; like their Master their daily task is to seek and to save that which was lost. Of other kindred institutions in New York something must be said hereafter.

THE PROVINCIAL SYSTEM.

While the *Churchman* and the school it represents are advocating, and with singular ill-success, the cause of proportionate representation in the General Convention, the question of the provincial system looms up more and more strongly every year. Many of our bishops and priests, not least those of the State of Illinois, where the provincial system rules, and those of New York and Pennsylvania, in each of which the question is being most favorably considered;—it would go into effect into New York to-morrow if the Bishop of Central New York did not object, it is supposed, through fear of giving the Diocese of New York undue prominence. As the Church grows in numbers and influence in the United States there must be a less clumsy highest judicatory in the General Convention. In another century the Church from Alaska to Florida and from New York to San Francisco, will have assumed colossal dimensions, with at least double the number of the existing dioceses added to it. These, with their bishops and Delegates, clerical and lay, will make the convention simply an unwieldy mass of legislators, too huge for wise deliberation or cool, statesmanlike legislation. Heated discussions will rule and precipitate decisions will be the deplorable outcome. Proportionate representation would give but temporary relief; for, as one bishop points out, fifty years hence the diocese of Colorado which has 40,000 square miles of territory, more than all the New England dioceses combined, will outnumber them all in communicants, and will by that time be divided into as many dioceses. And like growth must characterize all the central and western States. Wherefore, to reduce the number of deputies would bring but temporary relief. That relief must be supplied by the Province,—the confederation of contiguous dioceses in subordination to the national council. The germ of this idea has been already recognized by the Canon authorizing federal councils.

DIOCESAN INDEPENDENCE.

is a greater evil than the unwieldiness of the General Convention. It is a menace to unity. Twice within ten years the threat of diocesan secession has been heard in the General Convention. It may be heard again from the Virginias when the question of the name of the Church and of amending the Prayer Book are mooted, or from South Carolina, when the cold line is discussed. When dioceses increase to the prophesied large number, a bond so remote as the General Convention will be insufficient to keep them united. The intermediate nexus, not unlike the State government in the civil and political confederation, must be established, a bond which, while it sacrifices no just right of lower, enhances the dignity, and promotes the authority of the higher.

"DIOCESAN PAPALISM"

is another evil which such a system would correct. Under our present economy our bishops are too far separated—are actually isolated from each other, and this independence of their own order certainly tends to the evil of "diocesan papalism." A system, there-

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fore, that groups contiguous bishops in such a way that each shall be responsible to all and the wisdom of all take the place of the wisdom of one, within clearly defined limitations, would forestall the possibility of such an abuse. This question will probably be brought up for discussion in the General Convention.

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.

LAY READERS.

SIR,—I fully agree with what you say in a recent issue on the above named subject. The way in which lay readers abuse their position is becoming a serious scandal, and in many cases the cure is worse than the disease, more harm being done by the vagaries and assumptions of these individuals than any good that may be achieved. It was only yesterday that I read in a Church paper a very "flourishing" account of a presentation to a Rev. Mr.—who is a young fellow in the neighborhood of twenty, just about to commence his collegiate course. Some eighteen months ago the same young fellow was alluded to in a local paper as "the talented young English Church Minister." All this sort of thing does serious harm—it gives the lay readers in question a most undue sense of his own importance and ability, and it degrades the ministerial office in the eyes of the people. It is bad enough to have newly ordained deacons taking sole charge of parishes, but to have boys in their teens dressing like clergymen, encouraging people to call them reverend and conducting themselves during the services like full fledged priests, is simply intolerable, and must have a most pernicious effect on our Church people. Not frequently, moreover, these young fellows whose heads have been turned by the flattery of silly men and women have been led into intrigues against the priest whose place they have temporarily filled. In no other profession would such a thing be allowed for a moment. Fancy a medical student calling himself Dr., or a law student terming himself "lawyer, so and so," and presuming on their own authority to attend patients or practice in the law courts.

At the same time I wish it to be clearly understood that I favor under the present distress, the use of lay readers, but under such conditions and restrictions as would stamp them as purely subsidiary to the regular clergy. Were this rigidly carried out our people would learn to estimate the ministerial office at its real worth, and while thankfully accepting the lay reader as a stop gap, would never rest content until they had secured the services of an ordained clergyman. As things are now too often the exact opposite is the case, and people are taught to rest satisfied with the services of a layman as being just as valuable as those of a priest. As one who has not forgotten that he once was young and susceptible, I would speak with all charity of these inexperienced young men, who, no doubt, in the great majority of cases outgrow their illusions and settle down to common sense ways and practices, but the evil done cannot be rectified, and lives long after the individual in question has toned down to soberness and found his level.

I cordially endorse every word you say, and earnestly commend the matter to the serious consideration of the authorities. The evil is now beginning to assume dangerous proportions. Truly yours, R. J. W. PRIEST OF HURON.

THE CHURCH IN ENGLAND.

ADVANCING BY STRIDES.

SIR,—Seeing in the newspapers that a batch of six perverts from the Church had been received into the Romish communion by Cardinal Newman, I was anxious to find out whether this was a false report spread by the enemy, so I wrote to a priest of our Church for information. His letter in reply I herewith enclose; being of interest to your readers, you may like to give it space in your columns.

R. J. W.

Pocklington, Yorkshire.

The Vicarage, 5th August, 1889.

DEAR COUSIN,—I have made enquiries respecting the perverts, and fear there is some truth in the report you have heard. None of the men are of any note or standing, and all have for some time been advanced ritualists. I suppose this leakage of weakness, disloyal Churchmen will continually be going on more or less. On the other hand we are continually getting some of their priests over to our side; and the number of dissenting ministers seeking ordination

is very large, several of the Bishops have to refuse many every year because of their lack of educational requirements. I enclose cutting from the Ecclesiastical Chronicle of last month. Whatever dissenters may say, the Church is advancing by strides which renders them extremely jealous. I cannot help feeling that if we can stave off disestablishment for a few years it will be postponed indefinitely.

I am, yours very sincerely, J. H. WICKSTEED.

The Rev. Arnold Jerome Matthews, rector of St. Mary's Roman Catholic Church, Bath, has addressed a letter to his congregation announcing his secession from the Church of Rome. Mr. Matthews was ordained in 1876 by Archbishop Eyre, of Glasgow, and has since that time worked in various important centres, Plymouth, Gateshead, and Trowbridge, until about two years ago, when he was appointed to the post which he has just resigned. Possessed of many natural gifts (says the Manchester Guardian), Mr. Matthews is an excellent preacher and an able controversialist.

THE SHAMEFUL IRREVERENCE CASE.

SIR,—A friend handed me your paper of the 5th instant, containing a paragraph headed "Shameful Irreverence."

It is due to the Clergy of the Church of the Ascension, and to myself as the warden presumably referred to, to state that the offertory plates were not taken away during the celebration of Holy Communion, but while the main congregation were dispersing, and probably some five minutes before the commencement of the Communion Service.

R. H. TEMPLE, Churchwarden Church of the Ascension.

Our informant who is, and long has been, a communicant at the Church of the Ascension, declares, in reply to the above, that when the Priest was vested at the altar, the alms already presented and on the altar, the bread and wine ready there for the celebration, the warden went up to the altar, called the Priest away from his stated place, asked him for and received from him the offertory, and removed it first into the vestry, and then took the alms out of the Church. Our correspondent on turning to his Prayer Book will find that the presentation of the alms is in the Service of Holy Communion, that the placing Bread and Wine on the Table is in the order of the same service, and that the priest is directed to pray, "We beseech Thee to accept our alms and oblations, &c." which implies the presence of the alms. He will find also a rubrical order that the Offertory money is not to be disposed of until "Divine Service is ended." It was therefore during the Holy Communion Service that the Offertory was taken off the altar, and it was not only shamefully irreverent to do this, but distinctly unlawful. We have heard from another communicant who was shocked at this removal of the alms during this service, and who sharply criticises other loose practices at this Church.

Ed. D. C.

SKETCH OF LESSON.

14TH SUNDAY AFTER TRINITY, SEPT. 22ND, 1889.

The Raising of Lazarus.

Passage to be read.—St. John xi. 17-45.

To-day we hear of a household in Bethany in trouble, one of the family sick; (see v. 1), Jesus a long way off. (x. 40). They send Him a message. (ver. 8). He had healed the sick at a distance before, might He not heal Lazarus now? (S. John iv. 49, 50; S. Mark vii. 29, 30).

I. A Great Blessing Delayed.—(a) How anxiously the sisters would look for a message of comfort, or for the coming of Jesus Himself. The silent Mary hoping, and praying, the active Martha watching for His coming up the steep ascent from Jericho. Lazarus, however, grew worse and died.

(b) Many of the Jews came to comfort the sisters. (ver. 19). Kind mourners perhaps; (S. Matt. ix. 23-25; Jer. ix. 17-18). a messenger arrives, but no word of Jesus coming.

(c) What message? (v. 4). Why, he is dead already. Perhaps He means to raise him as at Nain and Capernaum. (S. Luke vii. 15; viii. 55). Two, three, four days gone. Too late now, bodies decay so soon in hot countries. Why did Jesus (a) not heal Lazarus? (b) not hasten to Bethany? (c) not send a clear message? Was it because he did not feel or care? You have sorrow, suffering, troubles. God sent them because He does care for you, and you need them. He does

not always take them away if you ask. (Ps. cxix. 67, 71, 75; Rom. viii. 28).

Why was it, then? (see v. 4). When Jesus did the miracle it was a greater one. What then?

(a) The faith of Martha and Mary was strengthened.

(b) Many of the Jews believed. (v. 45).

(c) Think how many millions have read this chapter with faith, hope, joy.

(d) This miracle brought on His death, (v. 53) by which He was glorified. (S. John xii. 23; xiii. 31; xvii. 1).

II. A Great Blessing Given.—In a former lesson, "Feeding of Four Thousand," (Lesson No. xxxv.) we saw that Jesus had the two requisites for helping those in need; viz., sympathy and power.

1. Look at Christ's Sympathy. Suddenly glad news,—"He is welcome." First Martha at His side, then Mary at His feet. See what they say (vv. 21, 32). And now a great company all weeping around Him. Does He not care? (v. 33). He knew "sin, hateful sin, did all this," (Rom. v. 12). Then tears bursting forth (v. 35). He knew joy that was to come, but He, like us, was a man. He had sympathy (Is. liii. 3, 4; Heb. ii. 17; iv. 15); and remember, He is the same now (Heb. xiii. 8).

2. Look at Christ's Power. They stand at the grave, —a cave at the side of a rocky hill. Stone rolled away at His command. He speaks first to the Father (vv. 41, 42); then to Lazarus (v. 43). He came at the bidding of that voice (v. 44). Surely some will remember His words (vv. 25, 28, 29); and will say, with the centurion and they that were with him, "Truly this was the Son of God."

III. A Greater Blessing Promised.—Lazarus' restored life wanted two things to make it perfect; (a) To last forever,—no more death. (b) To be quite happy,—no more sin, sorrow, pain, Christ can give a Life which will last forever, which will be quite happy.—Life Eternal. Christ came from Heaven to bring eternal life into a world of dead and dying (1 S. John v. 11, 12; S. John iii. 15, 16; iv. 14; v. 24; vi. 54).

How can we get this greater blessing?

See what Jesus said to Martha (vv. 25, 26). "He that believeth in Me." What is that? Accepting Him to be the God Man, the Almighty Saviour,—therefore loving Him, trusting in Him, obeying Him.

Then two things:—

(a) If alive, "shall never die." What! do not Christ's servants die? Dying, to them, is not worth calling "death." Death an enemy (1 Cor. xv. 26),—how afraid people are of it! (Heb. ii. 15). Death not your enemy if you know and love Christ (Rom. xiv. 8; 1 Cor. xv. 54-57; Phil. i. 23). Is that an enemy which takes you from pain, sin, and sorrow forever? Which brings you to the one you care for most? (Collect for Easter Eve).

(b) If dead, "yet shall live"—the spirit even now, the body when raised at the last day. (S. John v. 28, 29). Immortality for all, but not happiness—and only this called "eternal life." Lazarus heard the "loud voice," and "came forth;" so will you (S. John v. 29; 1 Cor. xv. 22).

WHAT MANY OF US GO TO CHURCH FOR.

- Some go to Church just for a walk;
Some to stare and laugh and talk;
Some go there to meet a friend;
Some their idle time to spend;
Some for general observation;
Some for private speculation;
Some to seek or find a lover;
Some a courtship to discover;
Some go there to use their eyes;
And newest fashions criticise;
Some their neighbors to assess;
Some to scan a robe or bonnet;
Some to price the trimming on it.
Some to learn the latest news,
That friends at home they may amuse;
Some to gossip false and true,
Safe hid within the sheltering pew;
Some go there to please the Squire,
Some his daughters to admire;
Some the parson go to fawn;
Some to lounge and some to yawn;
Some to claim the parish doles,
Some for bread, and some for coals;
Some because it's thought genteel;
Some to vaunt their pious zeal;
Some to show how sweet they sing;
Some how loud their voices ring;
Some the preacher go to hear,
His style and voice to praise or jeer;
Some forgiveness to implore,
Some their sins to varnish o'er;
Some to sit and drop a nod,
How few to kneel and worship God!

PROVINCIAL SYNOD.

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3. That ripe tomatoes will remove ink and other stains from white cloth; also from the hands.
4. That a tablespoonful of turpentine boiled with white clothes will aid in the whitening process.
5. That boiled starch is much improved by the addition of a little sperm, salt or gum-arabic dissolved.
6. That beeswax and salt will make rusty flatirons as clean and smooth as glass. Tie a lump of wax in a rag and keep it for that purpose. When the irons are hot, rub them first with the wax rag, then scour with a paper or cloth sprinkled with salt.
7. That blue ointment and kerosine, mixed in equal proportions and applied to the bedsteads, is an unfailing bedbug remedy, as a coat of white-wash is for the walls of loghouse.
8. That kerosene will soften boots and shoes that have been hardened by water, and render them as pliable as new.
9. That kerosene will make tin tea kettles as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from varnished furniture.
10. That cool rain water and soda will remove machine grease from washable fabrics.

THE MOST HOLY NAME OF JESUS.

Jesus, no name is sweet as Thine,
The Name which speaks of sin forgiven;
For evermore that Lord shall shine
High over all the Names of Heaven.

Jesus, the Church's ceaseless song
Swells upward to Thy Sapphire Throne,
And angel hymns the praise prolong
Of God's Elect, Anointed One.

Jesus, at Thy great Name adored
Shall every knee in homage bow;
All tongues shall yet confess Thee Lord,
All Crowns shall gird Thy Kingly Brow.

Jesus, Thou Everlasting Light,
The mourner's Hope, the pilgrims Way,
Thy glory gilds our mortal night
With promise of a Heavenly day.

O Beacon Star! The wanderer's eye
No other light than Thine may see;
We can but stretch our hands and cry
Out of our exiled years to Thee.

Adelaide M. Herbert

A GLORIOUS SUCCESS.

A converted Brahmin, Lakshman Rao, who has recently visited Travancore, writes to the secretary of the London Missionary Society as follows of some of the fruits of the mission work in that province: "Nagercoil, the largest and most successful sphere of Christian work in south Travancore, in a place which no Christian can visit without deep gratitude felt in his heart to the Lord Jesus, whose marvellous transforming power is so vividly manifest there. The Rev. J. Duthie, who was my kind host there, had kindly made arrangements for my giving a few addresses to both the non-Christians in the reading-rooms and Christians in the large, well known Nagercoil church. One need only stand outside the church after the morning service on a Sunday, watching the return of the people to their houses, to be convinced that, in these parts at any rate, the Foreign Mission is a not a 'failure,' but a glorious and magnificent success. But for the glaring sun, and the white and colored costume of oriental style, for ought I know one might well imagine one's self to be in England or Scotland at the sight of such a large number of Christians attending the church.

And what were they? They were, what I should have said in my unconverted days, an outcast, low-caste people, beyond the pale of decent society. But, thank God, in all India it would be difficult to find a body of people, taken as a whole, superior to these dear friends, transformed by the power of the Gospel of Jesus Christ. No amount of culture, education and civilization would have wrought this change minus the Gospel of inward transformation and the consequent result in outward life."

NAGGING.—A CURE.

Did you ever hear of a working woman with an unhappy home, who went to a wise clergyman, and told him that she and her husband were always "having words" together, and that there was no comfort in life, certainly none in their home; and would he tell her anything she could do to make things better?

The minister advised her to try meeting her husband with a smile!

At first she was quite angry and thought him very foolish to give her such a simple remedy; but the longer she reflected upon it, on her way home, the more she came to the conclusion that after all there might be some good in it; she had never tried it before; and there could be no harm in trying; it might answer.

So she got her washing done in good time; for we all know that wet clothes are a damper on smiling in general. Then she rubbed up the brass candlesticks, until they began to smile; she got the kettle to boil, until it sang a merry tune, which made her smile to hear it; she swept the hearth and brightened the fire until it fairly laughed out in jets and flickers of light across the tea-things on the table. Then she washed the children's faces, and got them into a good temper and made them smile, and lastly, just as her husband came in tired from his work, she smiled herself, saying cheerily, "Well, John, I'm glad you got home. The tea is all ready, when you have cleaned yourself, my dear."

John could not make out the change that had come to his home, nor what it was that made things look so different, but as he went into the back-kitchen to clean himself, he quietly said, "Well, if things don't look as comfortable as the Rose and crown!"

Poor John! he had had little experience till now of home-comfort, so we must not be too hard upon him for his comparison. At any rate John stayed at home that night.

Now have you ever tried the old clergyman's remedy, not for a day only, but for a week, and a month, and a year together? Will you try it now? Will you try what a smiling, comfortable home, and a smiling, comfortable wife—and I am sure you will make one, if you try—will do for your husband?

He is always jawing, as you express it; but have you ever tried holding your tongue?

"It takes two to make a quarrel." What if the second were always out when wanted?

I remember a working man and his wife, who made an arrangement, which answered capitally. They were always jangling together about something; but seeing that they must spend their lives together, whether they liked it or not, they came to the conclusion that this cat and dog state would not do.

So they agreed that when anything happened at the husband's work to put him out, he was to come home with his hat on one side; and then let him say what he might, the wife was to hold her tongue, and let him have it out. But when the children had been aggravating, and things had gone wrong at home, and the wife felt cross and put out then she was to tuck up her apron, and John was to take his turn at holding his tongue, and to let her say what she liked without contradicting her.

You cannot think how well it answered. Each learned to respect the other's trials and temptations, and silently to bear the other's burdens, until one day they came upon an unexpected difficulty. Things had gone wrong both on the works and at home. John came home with his cap nearly

tilted on his nose, and Mary had her apron violently tucked up, almost out of sight. What was to be done? Why, both of them remained true to their agreement, neither of them spoke a word, and both went to bed in peace, with a hearty good laugh over it the next morning, when they had slept off their ill-humours.

In conclusion my sisters, I entreat you, do not think lightly of home-strife and home-temper in any form. I do not know that there is any sin we think more lightly of than temper, and yet question whether on God's earth there is a more devastating sin, or one that has done more to destroy the last vestige of Eden in our homes. Do not say "I know I have got a hasty temper, but then it is soon over."

My sister, if your hasty temper drives your husband to the public-house, and teaches your children the lie of fear, to escape the angry scolding and the hasty slaps, it is not soon over. Your hasty temper does a long day's work for the devil, and will receive a long day's wages.

Look at the frequent cases of husbands ill-treating, or even murdering their wives, which darken our police reports and disgrace our land. What did they begin in? Almost always you may read "the man and his wife were heard having a few words together a few nights previously"—black seed thrown out quickly, of which the red harvest is murder or brutal ill-treatment.

And even if God's restraining grace keeps things from going as far as this in your home, yet look at the consequence of the temper of parents to the children—taught the fatal lie of fear, with no sense of the sacredness of home, or the duty of self-control. I have watched the children of a home where strife and ill-temper have reigned. One after the other they have turned out badly, drifting away to ruin, like fragments of a burning wreck; and chiefly because we women are false to our trust of making our homes happy; because we refuse, by the exercise of a little self-control and earnest spirit, to ensure home-peace; and, saddest of all, because we hold our God so cheap, that we will not come unto our Saviour in earnest prayer for the help of His Holy Spirit to overcome our tempers.—Miss Ellice Hopkins.

PREACHING TO THE HEATHEN.

Preaching to a heathen people is by no means the easy thing that some persons imagine it to be, especially to an inexperienced missionary. Here is what the missionary Posselt wrote concerning some of his first efforts among the Kaffirs:

After having worked myself weary through the week, when there on Sunday I saw these wild men of the wilderness sitting before me, absolute obtuseness toward everything Divine, together with mockery and brutal lusts, written on their faces, I sometimes lost all disposition to preach. Those finest young preachers who not only like to be heard, but to hear themselves, ought to be sometimes required to ascend the pulpit before such an assemblage. There is not the least thing there to lift up the preacher of the Divine Word, or to come to the help of his weakness. As when a green, fresh branch laid before the door of a glowing oven shrivels up at once, such has sometimes been my experience when I had come, full of warm devotion, before the Kaffirs and undertaken to preach. I have sometimes wished that I had never become a missionary.

Once the hour of Sunday services again approached. The sun was fearfully hot, and I felt weary in body and soul. My unbelieving heart said: "Your preaching is for nothing," and Beelzebub added a lusty amen. The Kaffirs were sitting in the hut, waiting for me. "I will not preach to-day," said I to my wife; but she looked at me with her angelic eyes, lifted her finger, and said gravely: "William, you will do your duty. you will go and preach." I seized Bible and hymn-book, and loitered to church like an idle boy creeping unwillingly to school. I began, prelude on the violin, the Kaffirs granting consentaneously. I prayed, read my text, and began to preach with about as much fluency as stuttering Moses. Yet soon the Lord loosened the band of my tongue,

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and the fire of the Holy Ghost awakened me out of my sluggishness. I spoke with such fervor concerning the Lamb of God that taketh away the sin of the world, that if that sermon has quickened no heart of a hearer, yet my own was profoundly moved.

Yet Heer Posselt lived to baptize 1,000 Kaffirs.

HINTS TO HOUSEKEEPERS

PICKLES.—Of all the luxuries a housekeeper can have on her table, nothing surpasses home made pickles, as they are not only superior in flavor to any that can be bought, but are so much more apt to be pure—alum, copperas and other ingredients of a doubtful nature being used by most manufacturers of pickles in large quantities. Nearly all country housekeepers understand the art of making pickles as their grandmothers and mothers made them, but there are a number of new and excellent recipes, which give variety to the table. The following are from the best authorities on the subject:

CUCUMBER PICKLES.—Wash and wipe five dozen small cucumbers, and place in jars, cover with boiling brine, and let stand twenty-four hours; take out, wipe, place in stone or glass jars, and cover with hot vinegar well spiced. Set away for two weeks and they are ready for use. These pickles are much more brittle than those put up in brine.

PICKLED SPICED CUCUMBERS.—Soak salt pickles from the brine until fresh; put in a kettle and cover with a gallon of strong vinegar, add half a cup of mustard seed, half a cup of celery seed, half a cup each of bruised ginger root and black pepper, half a dozen heads of garlic, two sliced onions, a fourth of an ounce each of tumeric, cloves, mace and allspice, one pod of red pepper, half a teacup of grated horseradish and a pound of brown sugar. Let boil, put in a jar and let stand all night; pour the spiced vinegar back into the kettle, let come to a boil, and pour over the pickles. Set away for one week, when they will be ready for use.

YELLOW PICKLES.—Take two gallons of vinegar, two pounds of sugar, one ounce of tumeric, three of allspice, one of cloves, one of mace, one pint of mustard seed, and two tablespoonfuls of celery seed. Pound all together and stir in hot vinegar. Pour over cucumber pickles.

SPANISH PICKLES.—Take two dozen large cucumbers, one peck of full grown green tomatoes, and one dozen onions. Let the cucumbers and the whole tomatoes stand in brine three days. Cut the onions up and sprinkle with salt. Take half a gallon of strong vinegar, three ounces of white mustard seed, one ounce each of tumeric and celery seed, one box of mustard and two pounds of brown sugar. Simmer steadily for half an hour, pour over the cucumbers, put in a jar and seal.

PEPPER PICKLES.—Salt pickles down dry for ten days, soak in fresh water one day; place in a porcelain kettle, cover with water and vinegar and add a pinch of pulverized alum. Set over night on a stove in which the fire is nearly out. In the morning, wash and put in a jar with cloves, allspice, pepper, horseradish and onions; boil fresh vinegar and pour over. In two weeks they will be ready for use.

MIXED PICKLES.—Take seventy-five large cucumbers, half a peck of green tomatoes, a dozen and a half large white onions, four heads of cabbage, one pint of grated horseradish, half a pound of mustard seed, half a teacup of ground pepper, half a pint of salad oil, one ounce each of celery seed and cinnamon bark, two ounces of tumeric. Slice the tomatoes, chop the onions and cabbage, and quarter the cucumbers. Mix with salt, let stand twenty-four hours, drain and pour on vinegar to cover. Let stand two or three days, then strain. Mix the spices well with one and a half gallons of fresh vinegar, and pour it boiling hot over the pickles.

Repeat this three mornings; the last time add a pound of brown sugar.

ONION PICKLES.—Take large, white onions and scald in boiling salt water; let stand three days and pour off. Take one gallon of vinegar, two ounces of tumeric, scald and pour over the onions. Cover the jar and let it stand for ten days, then pour off the vinegar and pour on fresh; season with red pepper, horseradish, celery seed, mustard and spices.

PEPPER PICKLES.—Take large, green peppers, cut out all the seeds, soak in strong brine for two days, stuff with chopped cabbage and green tomatoes seasoned with spices. Sew up, place in a jar and cover with strong vinegar.

PEACH MANGOES.—Remove the stones from fine peaches; fill with mustard seed, pounded mace, tumeric, celery seed and ginger. Sew up and drop in a jar of vinegar prepared as for yellow pickles.

PICKLED CAULIFLOWER.—Take good, white heads in small white pieces and boil in salt and water. Drain; when cold, put in spiced vinegar.

NASTURTIUM PICKLES.—Gather the berries when full grown, put in a pot, pour boiling salt water over them, let stand three or four days; strain and cover with spiced vinegar.

PICKLED ARTICHOKE.—Rub off the outer skin, lay in salt water for a day, drain, and pour over them cold vinegar, adding grated horseradish.

LIFTING PLANTS FOR WINTER.

L. B. PIERCE, OHIO.

Taking up and potting geraniums and other bedding plants which farmers' wives and other amateurs wish to preserve, should be done before the advent of cool, frosty weather, in order that some root growth can be made before winter. As generally managed, the work is deferred to the latest possible moment, and then the plants are kept in a hall-way or on the porch until the snows of early November alarm the owner, and they are taken in. This treatment gives little or no opportunity for the plants to make any progress in their new position. The cold nights and occasional cold days keeps the temperature of the soil in the pots much lower than it should be. Newly-potted plants require to be kept, for at least two weeks after potting, in a room where the temperature is above 55°. How to get a geranium with roots sixteen inches long into an eight-or-nine-inch pot is often a puzzle to the amateur, but it is easy when one learns how. First put in an inch of broken crocks for drainage and then cover with a little coarse earth. Take the plant in the right hand with the roots hanging down, insert the roots in the pot so the ends of most of the longest ones rest on the earth, give the plant a twist, lowering it a little at the same time, shake in some fine soil with the left hand, and repeat the operation until the roots are all in. The turning of the plant distributes the roots and "takes up the slack" or surplus length. After a few trials the experimenter will be able to do it nicely without cramming or crowding the roots. Do not keep newly potted plants too wet.

GRASS PLOTS FOR POULTRY.

It is difficult to have poultry and grass in the same enclosure unless the area is quite large. It is not because the hens eat the grass, but that they trample it down. Where a dozen hens have access to a small grass plot their feet will come down on the grass many hundred times during the day, which is multiplied as the days become weeks. If but a small space can be devoted to poultry, grass can only be grown when each flock has too yards, changing the hens from one yard to the other as occasion demands. If the range is large, however, the grass will not be injured by poultry. Grass is now known to be an essential portion of the ration for hens, and if they are confined it pays to cut it

into short lengths for them, omitting grain, in order not only to avoid over-feeding on concentrated food, but to afford the hens that which is more appropriate for the purpose of egg production, as grass contains a large share of nitrogen and mineral matter. The best grass for hens is white clover, but where a quick growth is desired, oats or other grain may be sown. Kale is also an excellent substitute, and young corn, just peeping out of the ground, is highly relished.

WHY WILL YOU ?

Why will you keep caring for what the world says? Try, oh, try to be no longer a slave to it! You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore if you are misjudged why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on Him, and he will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here am I, a lump of clay; thou art the potter. Mold me as thou in thy wisdom wilt. Never mind my cries. Out my life off—so be it; prolong it—so be it. Just as thou wilt; but I rely on thy unchanging guidance during the trial. Oh, the comfort that comes from this.—*Gen. Gordon*

TURNING OVER A NEW LEAF.

How pleasant it is to turn over a new leaf, to see before us an unmarked page! How careful should we be that its unspotted surface shall not be spoiled by weak and defective things! How poor have been many of our efforts in the past! Will they be any better in the future? Unquestionably yes, if we go about it in the right way. If our peace is made with God, if we have come into living union with Christ, we have nothing to fear. As he has taken away forever, and cast behind his back, all our past errors, so surely will he guide and uphold us in the future, remedying all defects, perfecting all shortcomings. Without Christ the way is dark before us, uncertain, threatening, evil; but with Christ we have nothing to fear—all is bright, clear, joyous. We need not hesitate, but fearlessly placing our hand in his, go forward, knowing that "better is the end of a thing than the beginning thereof," and that ere long we shall attain everlasting life.

—Some people—and very disagreeable they are, by the way—contrive to get hold of the prickly side of everything; to run against all the sharp corners and disagreeable things. Half the strength spent in growling would often set things right. You might as well make up your mind to begin with, that no one ever found the world quite as he would like, but that you are to take your part of the trouble and bear it bravely. You will be sure to have burdens laid upon you that belong to other people unless you are a shirker yourself; but don't grumble. If the work needs doing, and you do it, never mind about that other who ought to have done it and didn't. Those workers who fill up the gap and smooth away rough spots and finish up the job that others leave undone, they are the true peace-makers and worth a whole regiment of growlers.

—Dr. Patrick Scougal, a Scotch bishop in the seventeenth century, being earnestly besought by an old woman to visit her sick cow, the prelate after many remonstrances reluctantly consented, and walking round the beast gravely said, "If she live she live; and if she die she die; and I can do no mair for her." Not long afterward, he was dangerously affected with a quinsy in his throat, and the old woman having got access to his chamber walked round his bed repeating the same words which he had used when walking round the cow, and which she believed had cured the animal. At this extraordinary sight the bishop was seized with a fit of laughter which broke the quinsy and saved his life.

WHY THE QUAKER BOUGHT A HORSE.

During one winter in France the pavements became very slippery by the frost and did not present any hold for the horses' feet. One of the animals, harnessed to a large cart heavily laden with wood, was utterly unable to advance another step forward, while the carter, a powerful fellow, was belaboring the poor brute with his heavy whip, striking him over the head with relentless ferocity. Breathless, and struggling violently, the poor horse was so exhausted by his continued and severe efforts that, in spite of the cold, he was covered with sweat and foam. Now throwing himself into his collar with desperate exertion, he tugged so that the stones beneath his feet threw out sparks of fire; now, far from being discouraged, he backed a few paces to take breath, and again tried, but in vain, to draw his load. Twice did he nearly fall, his knees touching the pavement; the carter raised him by the bit, leaving the mouth of the animal raw and bleeding. A third time, after a violent effort, he fell on his knees, one leg entangled beneath him; he could not recover himself, but fell on his side, where he lay trembling, bathed in sweat and his eye fixed on his brutal owner. The rage of his master then knew no bounds; and after breaking his whip over the head of the horse, which, kept down by the shafts, lay groaning on the stones, he began kicking the unfortunate animal on the nostrils. At this moment a Quaker stopped and pushed his way among the crowd. Unable to endure this scene for a moment the Quaker approached the carter, and took him by the arm, who turned with a menacing look. "Friend," said the Quaker in a calm tone, showing the carter fifteen louis d'or, which he held in his hand, "wilt thou sell me thy horse for this gold?" "What do ye say!" inquired the carter, "will ye give me that sum for the brute?" "Fifteen louis," said the Quaker. "But why should ye buy the horse?"

"That is nothing to thee. If thee sellest thy horse, thee must unload thy cart, unharness the horse, and assist him rise."

The carter said, "its a bargain." "Then unshackle the poor horse, for he is crushed by the weight of his burden."

The bystanders lent their aid to free the horse. The poor animal was bleeding in many places, and such was his terror of the carter that he trembled at his approach.

"But I cannot tell why you bought the old brute," said the carter.

"I can tell thee; it was to free him from the cruelty that I bought him," replied the Quaker.

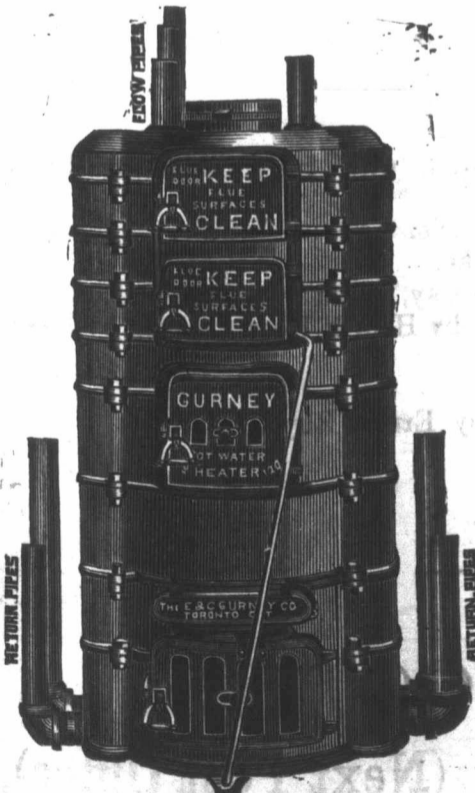
A FACT WORTH REMEMBERING.—Mr. Jas. Binnie, of Toronto, states that his little baby when three months old was so bad with summer complaint that under doctors' treatment her life was despaired of. Four doses of Dr. Fowler's Extract of Wild Strawberry cured her.

WHAT A CHILD'S KISS CAN DO

In a prison in New Bedford, Mass., there is now a man whom we shall call Jim, and who is a prisoner on a life sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of the conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel, and while never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse to. One day in June a party of strangers came to the institution. One was an old gentleman, the others ladies and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party began climbing the stairs. Jim was working near by, sulky and morose as ever, when the guide said to him: "Jim, won't you help this little girl upstairs?" The convict hesitated, a scowl on his face, and the little girl held out her hands and said:

GURNEY'S HOT WATER SYSTEM.

BRACONDALE, August 20th, 1889. GENTLEMEN,—I am in receipt of your inquiry respecting the No. 126 Gurney Boiler you furnished me with last Winter for my Forcing-houses, and in reply would beg to give you the following items which the Boiler is doing. Three houses (standing in a very exposed position) 14 ft. x 60 span roofed) and North and South. Three rows of 3 inch pipe, 450 ft. in each house or total of 1,350 ft. in all. Cost of fuel for eight days trial during severest part of Winter with egg coal, houses ranging from 50 degrees at night to 65 or 70 degrees in the day, amounted to 51 cents per day or an average of 17 cents each house, and a further trial with cheap fuel gave good results at a much less cost. The Boiler would run a fourth house and then have power to spare. For Greenhouse work as an independent boiler without brick-work, notwithstanding any assertion which may be made to the contrary, the Gurney Heater is all that can be desired. Give it a good long draft and it will far surpass all expectations.



I may add that the Boiler standing inside the centre house and not being troubled in any way with the gas, the whole of the heat generated is economized. I am more than pleased with it. Yours truly, F. C. MILLER.

The E. & C. GURNEY COMPANY TORONTO.

"If you will, I guess I'll kiss you." His scowl banished in an instant, and he lifted the child as tenderly as a father. Half way up the stairs she kissed him. At the head of the stairs she said:

"Now you've got to kiss me too." He blushed like a woman, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. Maybe in his far-away western home he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by a child proves that he may yet forsake his evil ways. —Anon.

WHEREAS.—Whereas much disease is caused by wrong action of the stomach, liver, kidneys, bowels, and blood, and whereas Burdock Blood Bitters is guaranteed to cure or relieve dyspepsia, liver complaint, kidney complaint, dropsy, rheumatism, sick headache, etc. Therefore, Be it Resolved that all sufferers should use B. B. B. and be restored to health.

AT DEATH'S DOOR.—My little boy had diarrhoea and came very near dying. After the failure of everything else we used Dr. Fowler's Extract of Wild Strawberry which caused a quick cure, and I know of two others who were cured by the same remedy. Freeman C. Amon, Hillier, Ont.



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SAND HEAPS.

A great deal of attention is being given now to sand heaps for children to play in. Babyhood has an interesting article on the delights that children derive from sand heaps in the yards of city dwellers. Berlin has such playgrounds provided by the Government, for the poor children. In Boston last summer, seven sand heaps were transplanted from the sea shore to the yard of the public schools there, to afford for eight weeks unlimited opportunity for digging, burrowing, making mud pies, etc.

Eine Mutter tells in Babyhood how her children played in the sand. They dug wells and filled them with water. They piled up hills and mountains, then they hollowed them out again for caves and tunnels.—They made hassocks and beds, which they covered with moss, and built up walls and towers. The digging and building lasted until papa complained that he could never find a trowel, freshovel or small hoe. Then the children were seized with a cooking mania. They gathered leaves for seasoning, and little pebbles for raisins and spices. From scraps of paper they read off such wonderful recipes as one cup of egg, two pounds of milk, one pail of pink sugar, and lots of raisins, and all pounded, ground, grated, and stirred in the most energetic manner.

Sometimes the idea was to have a grocery store, and all the little hands were busy making paper money, tying up parcels, packing boxes, and filling bags with sand; then while one kept store, another had to be horse, and draw the express wagon, while the third drove and delivered goods. Then it would be gardening, and all sorts of wild flowers and grasses were transplanted to the sand beds, and borders and leafy branches were set out for shrubbery.

GOOD ADVICE.—To be healthy and have lots of life and vim, be careful in diet, take plenty of sleep, and regulate the bowels, bile and blood with Burdock Blood Bitters, a sure cure for constipation, biliousness, dyspepsia, all blood humors, scrofula and all broken down conditions of the system.

KEEP UP YOUR END.

"When I was a boy in the lumbering region," said the old doctor, the fellow that would not hold up his end of the log, but let the weight sag on the others, was looked upon with contempt by all the camp. Wherever I go now I think I see logs carried—one end held up by hearty, willing hands, and the other dropping out of lazy, selfish ones.

"When I see an old father toiling to give his son the education that is to help him through life, and the boy yawning over his books, tricking his teachers, smoking cigarettes and swearing, I feel like calling out: 'For the sake of your own soul, boy, grip your end of the log and hold it up!'

"Sometimes I see a man working hard all day, and too tired to rest at night, while his wife and daughters read novels, embroider and gossip with women as useless in the world as themselves. Do they keep up their end of the log?"

"Or, quite as often, it is the wife

who stints and saves until her life is barren and bare as a dusty road at noonday, while the husband spends his time at saloons and pool-rooms.

"Or I see one bright courageous member of a family—usually a woman—working, joking, hopeful, while the others crawl along, groaning, complaining, dropping every day and hour their burden of poverty, disease, toothache or bad weather on her shoulder. She has all the log to carry.

"Again, it is a human being for whom God has done much in birth, rank, education, friends, who, for the love of a glass of liquor or a pack of cards, allows his life to drop into the slough. Paul bids him 'work' out his own salvation; and I feel like telling him to hold up his own end of the log."

What does our reader think of the doctor's homely lesson? What is his burden in life? Somebody shares it with him; no man bears his burden alone. Does he carry his part with hearty good will, or does he drop it on weak and willing shoulders?

WHAT BOYS SHOULD LEARN.

There are a great many things that boys, while boys, should learn. And if they will learn these lessons so well as never to forget them during life, they will prove of incalculable help to them oftentimes when they need help.

Among other things that a boy should learn, an exchange classes the following, to-wit:

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to the mother when she comes in to sit down.

To treat the mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friend among good boys.

To take pride in being a gentleman at home.

To take their mother's into their confidence if they do anything wrong; and above all never lie about anything they have done.

To make up their minds not to learn to smoke, chew, or to drink; remembering that these things cannot be unlearned and that they are terrible drawbacks to good men and necessities to bad ones.



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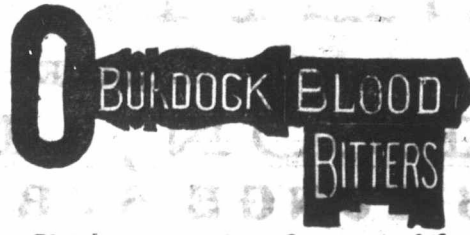
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