

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, FEBRUARY 25, 1892.

[No. 8.]

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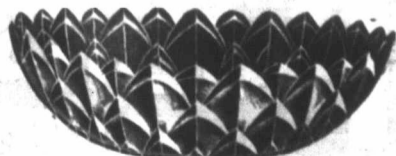
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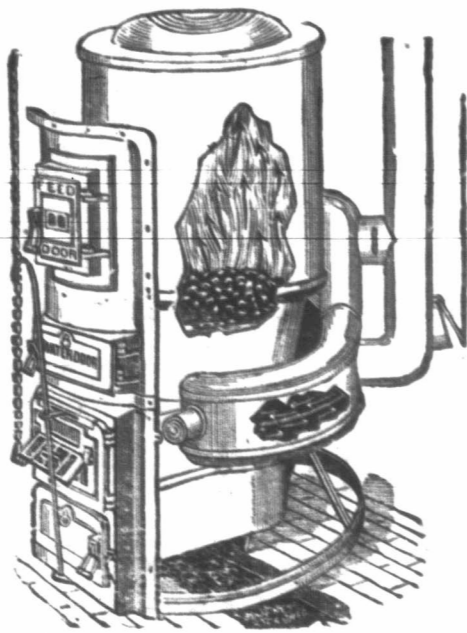
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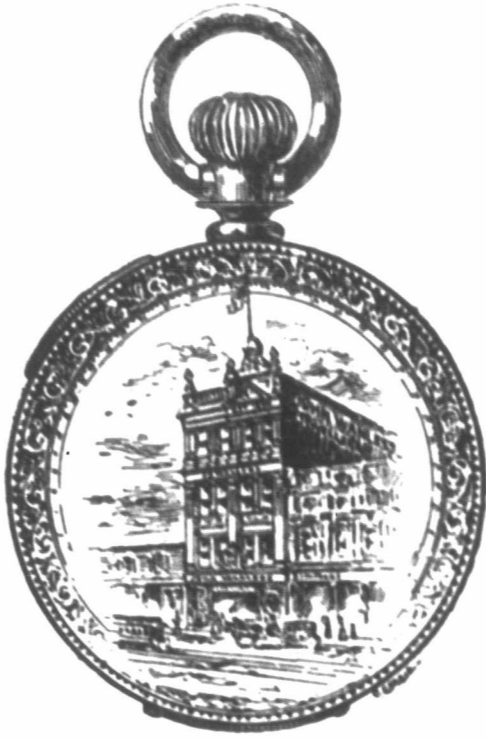
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TORONTO, THURSDAY, FEB. 25th, 1892.

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NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. An additional 50 cents will secure you one of our beautiful premiums.

WELLINGTON AND NEWMAN.—An opponent of the proposal to erect a statue of Newman, in one of the Oxford streets, compares that proposal with an imaginary one for the erection of a statue of Wellington—if he had, on the eve of Waterloo, "gone over to the enemy and devoted a long life to the service of his country's foes." This is putting it "fair and square!"

RURAL DEANS are declared by the correspondence column of *Church Times* to hold "an office purely spiritual, and the deanery is an 'ecclesiastical segment' of the archdeaconry, the boundaries of which the bishop can alter at his pleasure, taking parishes from one and adding them to another. In like manner, it is within his power to change the name."

THE VOLUNTARY PAROCHIAL ASSESSMENT for Missions at St. Mark's Church, Grand Rapids, Michigan, is at the rate of five cents per month for every child, ten cents for every woman, twenty-five cents for every man. No wonder that the rector, Dr. Campbell Fair, remarks in his circular that this arrangement will yield "an abundant total. No other appeal need be made."

THE CHURCH OF THE FUTURE IN AMERICA.—Referring to our neighbours South, *Public Opinion* says: "The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in particular. It looks like the Church of the Future!" The *Spirit of Missions* suggests that it is proving itself the "Church of the Present," pushing out in every direction to reach the people, and draw them into its fold."

COLONIAL CHURCH WORK.—In the course of a very interesting retrospect of 1891 in *Mission Field* we find a statement that "never was the task before the Church so overwhelming. . . . In the Dominion of Canada, for instance, a year or two sees thousands of square miles not occupied but sparsely dotted over with settlers. How is the Church to follow them?"

HELL, AS A DETERRENT.—A writer recently in the *New York Sun* quotes largely from the famous preacher Edwards to show the extremes of statement to which such fiery advocates will go. Converts made by such a line of argument are not "worth much," perhaps, but better be so saved than not at all. Some of the statements, however, are hardly justifiable, even so used.

HIGH CHURCHMEN AND MISSIONS.—A recent contributor of light on this vexed question, offers a sensible solution when he draws attention to the fact that "Evangelical" interest in missions did not overflow to heathendom until England had been thoroughly revived at home. So he argues, High Church zeal will presently overflow towards missions. Then, we shall see!

PRISON AMENITIES.—The recent ridiculous complaints of the Anarchists imprisoned at Walsall only serve to accentuate the absurdity of much of the thing called "prison discipline." No wonder—when they get so much more than they deserve!—that they impudently ask for comfortable furniture, luxurious bedding, cheerfully tinted walls, evening papers, etc. "Howardism" gone mad!

POSTER PRUDERY.—The local "censor morum" of a great city has no light task before him when he tries to draw the line between Leo XIII.'s nude figure of Poetry (Glasgow Exhibition, 1888) and the average painted poster of a theatrical sensation. The *Mail* hints a timely warning to those who consider "the beautiful human body, the crowning work of nature, a dreadful and obscene thing."

FASTING COMMUNION IN FRANCE.—From a recent letter dated at Pau, it appears that the Roman Church in that country is not so strict as in some other places, and that the general tendency there is towards a relaxation of the cast iron rule, "no fast, no communion." A Roman priest had declared to the writer "the dispensation of their confessor is all that is required"—not Episcopal sanction.

"IDLE JOACHIMS."—Once when Martin Luther wanted to contribute to some Christian work, and had no money, he bethought him of a valuable medal given him formerly Joachim, Elector of Brandenburg. Going to the drawer, he apostrophized his little treasure on the score of idleness: "Joachim, how idle thou art! Come out and make thyself useful!" Have we any Joachims to spare!

A GREAT CHURCH PUBLISHER was the late George Josiah Palmer, of the *Church Times*. In the long run, the success of his newspaper has become one of the phenomena of the modern Church Press: but he had a very modest (and resolute) object in view from the first. He "had one and only one aim before him, the spread of Catholic Truth, and

the defence of the liberties of the Anglican Church as a means thereto."

"PRINCE EDDIE."—One of the most touching letters of condolence was received by the Queen from the widows and mothers of men and boys who lost their lives in the Oaks Colliery explosion, 1866. The language is as purely natural English as the Queen's own—and that is saying a good deal, for Her Majesty writes beautifully simple English—and refers to "poor Eddie's parents" in genuine sympathy.

TALENTS UNEARTHED late in life have been instanced more than once of late. Not long ago Dean Hole, of Rochester, flashed from the quiet *otium cum dignitate* of a rich "Squarson" into the public arena, as a platform and pulpit orator of rare power and excellence—a veritable Church champion. Bishop Westcott—the charming and unobtrusive scholar—is developing the same sort of talent to a remarkable degree.

ICONOCLASTS.—The old Iconoclastic controversy bids fair to break out among Japanese Christians, some of whom object to bow to the Emperor's picture. It brings up the whole subject of the reverence due to such objects in Church and State. All depends, really, on what one means by his bow. Englishmen bow naturally to the throne, regal or vice-regal; and, for similar reasons of respect, to Christ's Altar—but no idolatry is intended.

BLACK FOR BISHOP BROOKS, looks the rejoinder of Father Puller in the *Guardian* of 27th Feb. on the subject of the Bishop's complicity in and responsibility for the "Unitarian Scandal" at Boston in 1876. The letter is a powerful antidote to the Bishop of Albany's drastic remedy for such affairs as Father Hall's recall, viz., "abolishment of religious orders." It is evident that we have not reached "the last word" in this controversy.

DECLARATIONS ON HOLY WRIT IN 1864.—The current controversy about the Scriptures and "Higher Criticism" reminds one of the famous declarations (which we print in another column) put forth at the time of the Essay and Review judgment of Privy Council—by the then Archbishop of Canterbury and the clergy of Canada simultaneously. These had no "uncertain sound," defending God's Word "without reserve or qualification."

RITUALISTIC "PERPETUAL MOTION."—Thus has recently been aptly characterized that extreme fussiness which has been so constantly deprecated by all lovers of a simple and dignified ritual. It is the "fussiness" that does harm, and disgusts decent people with many honest efforts to improve our services—they are afraid of the extreme development. The reasons of gestures and motions should not be purely conventional and fanciful.

PRINCELY INDIVIDUAL CONTRIBUTIONS.—The Maharajah Dhulep Singh used to give \$5,000 yearly to the cause of Christian Missions in Egypt. He had secured a Christian wife from the school in Cairo. The other day he sent a draft for \$10,000 to the Egyptian Mission. The brothers R. L. Stuart and Alexander Stuart gave \$100,000 each per annum to the Presbyterian Mission Fund. The widow of the former has bequeathed \$5,000,000 to religious objects. At a C.M.S. meeting one woman gave \$25,000 for Uganda alone!

"THE BANNER COLLECTION" for Foreign Missions on the 2nd Sunday after Epiphany in Holy Trinity Church, Philadelphia, was \$9,000. The same church had a collection for Domestic Missions in Advent, and took up \$7,000. Those people evidently know how to "make their light shine" with the *ten talents* given unto them. No doubt they will get in addition to their remainder, the talents of those who "hide theirs in a napkin."

BEGINNING OF THE ROMAN SCHISM IN ENGLAND.—Lord Chief Justice Coke in his charge of 1607, after referring to the peaceful union of all Catholics during the first ten years of Elizabeth, tells us "Cornwallis, Bedingfield, and Silyarde were the *first recusants*, they absolutely refusing to come to our churches." He then describes how the Pope offered to recognise our Bible and Prayer Book, if the Queen would acknowledge him!

ROME'S TACTICS IN THE PRESS.—Attention has been called frequently to the cool perversion of English language and principles introduced by Romish writers employed on daily papers as reporters, &c. Even the *Standard* allowed some Jesuit to prate in its editorial columns about Romanism as the "Ancient Faith" (!) and the Church of England as its "successors"—in an article of mere gossip about one of the towers of St. Paul's, London.

"FIDELS AND INFIDELS."—In the most interesting columns of *The Expository Times* we find a very funny illustration of foreign puzzlement at English idioms. Dr. Dollinger, talking to a friend of Sir C. Gavan Duffy's who had spoken of the large number of infidels in Germany, replied, "Yes, infidels are numerous, but there are a good many *fidels* also." The late Henry Ward Beecher was famous for the way in which he was fond of "enriching" the English tongue by "coinage" of this sort.

ENGLISH CONFIRMATION AVERAGES, as evidenced in recent statistics, as about one in 118. The Bishop of Wakefield thinks that one in fifty would be a reasonable average. The Bishop of Truro considers that one per cent. is rather a low average, and exceeded by well-worked village parishes. *That is the point.* A priest with a population of 500 people can present a class of ten per annum by putting forth his best powers. Large population, less average.

A BISHOP "PREVENTING AND FOLLOWING" CONFIRMATION.—The Bishop of Truro writes to his clergy: "In order to help you in this chief work of a parish priest, I hope to come to the main centres *two or three months before I confirm*, and speak on the subject to your people and especially to your young men and boys; and to visit you again about *six months* after the confirmation to stir up the gift in your young communicants." Two steps in the right direction!

EPISCOPAL ABSOLUTION.—The terms of the Quebec "mandement" on the subject of political bribery look as if the Roman Church in that quarter were beginning to realize the horrible odour into which a stereotyped notorious laxity on this subject has brought them. For the sin of accepting a bribe, sacerdotal absolution will not do: the sinner must seek a bishop. Does it, however, really mean more than this?—"The bishops will show you how to vote, let nothing tempt you to vote otherwise."

THE QUEEN'S LETTER TO HER PEOPLE.—Remark on the language of this little classic of modern English, the *Church Times* well says: "A letter so pathetic, so gracious, so dignified, was surely never penned. It breathes a lofty spirit of domestic love, of patience under trial, of duty, and of queenly patriotism. Every man that reads his sovereign's letter reads it as a message to himself. To be honoured by this mark of royal favour and intimacy is a 'patent of nobility' to us all."

"THE CATHOLIC STANDARD," about which so much chaff has lately been blown off in the correspondence columns of one of our Canadian dailies, can only be ascertained by that *careful reading* which the subject naturally calls for—the actual function of "ritualists," properly so called. . . . Every æsthetic fad of ecclesiastical acrobats appeals to the "Catholic Standard"—but such appeals are like "calls to the spirits in the vasty deep"—no satisfying answer comes!

CARNEGIE ON WEALTH may be considered an authority who knows what he is talking about. His theories savour very strongly of the Gospel—and his practice seems to follow in the same line. If Christendom's wealthy men were to go and do likewise, we should soon be able to dispense with a great deal of that desperate lay help which rushes hysterically to fill the gaps left by a scarcity of devoted clerical lives. "Prevention is better than cure" was never more true of anything.

FRANCE AND ROMANISM.—In their recent united manifesto the Archbishops of Paris, Toulouse, Rheims, Rennes, St. Malo, and Lyons, confess that in this *quondam* stronghold of Popery "Practical Atheism has become the rule of action for everything done in the name of the State. While all the governments of the civilized world inscribe the name of God in their Constitutions and invoke it in the solemn circumstances of their national life, with us it is no longer invoked." A bad state of things!

THE "PETITE EGLISE" of France, which originated in 1790 from rebellion against the suppression of 135 bishoprics to be replaced by only eighty-three—the same sort of thing as started Cardinal Manning on his "first steps" to Rome!—still numbers many thousand adherents, and is in treaty for union with the "Old Catholics" of Holland. Their last bishop died—Langieres Themines, of Blois—in 1829. The changes in Popery since 1790 have confirmed their protestantism.

THE CHARGE OF OUR LIGHT BRIGADE.

At the recent Convention of the Brotherhood of St. Andrew it was announced that the members enrolled already in the various Canadian branches had reached the number of 600; and surely there never was a more promising array of young and zealous hearts—"mounted and eager for the charge"—than this squadron of the Church's light cavalry. For the most part, their work lies before them. The speeches made by various delegates clearly indicated the freshness and ardour of those gathered together. There was little reported in the way of experience: nothing in the shape of boastfulness or triumph. The prevailing feeling seemed to be one of search for information. This was ably answered by the two eminent founders and officers of the Brotherhood visiting from the United States—Messrs. Houghteling of Chicago and Davis of Philadelphia. Their comparatively maturer years, their large general experience, their

special intimacy with the Brotherhood work, were of untold value to our Canadian youth. We feel sure that they left the Convention encouraged and inspired—"booted and spurred" for the fight—resolved to *prove themselves*.

THE NOBLE SIX HUNDRED

of our Canadian Church. We expect ere long to feel the earth quivering and shaking under the measured gallop of their charge, to have the hills and vales echoing with the noise of their impetuous onset upon the strongholds of evil. Many a report will come in, we trust, from the right, left and centre, of desperate work nobly done, in response to the calls of authority and duty. This, indeed, is the spirit which seems to animate these youths—"the flower of the Church's chivalry"—in pledging themselves in twos and threes to go where they are sent by the licensed officers of the Christian Army. The two-fold rule of prayer and service, working on the stereotyped lines of Church work, or in new developments to suit new exigencies, will impel them to use concentrated effort, and seek specific and discreet *direction* for their zeal. If they fall on the field of service (as one has already done) they could not fall in a more glorious arena, or one which promises richer reward. Better to "pass on one's reward" while so engaged, than to have to answer the inevitable summons "to pass that bourne" while in any more commonplace engagement.

THE CROSS OF VALOUR

—answering to the Victoria Cross, so much coveted by Britain's soldiery—will be placed upon many a breast, for distinguished service in this *divinely humane* employment. It is inevitable but that some among these 600 youths will develop qualities in a manner which will "mark them for distinction"—call them to some higher platform, to some more intense and devoted form of Brotherhood life and service. Some will feel—as is proverbially the case with so many young Englishmen who come out to farm in Canada, and become by force of circumstances "Lay Readers" among their destitute fellow settlers—that they are being led by a call to special and complete dedication of their lives to ministerial work. In this way, one would fain hope, that complaint will be removed which so many bishops make that our Canadian youth, as such, show little inclination to missionary life—hazarding their lives in the high places of the field. In all probability, the right material—and that "native" too—will be developed in due course from the ranks of those who do good service as lay volunteers in the Brotherhood, and the Church at last be fully served.

OBITUARY.

REV. JOHN DAVIDSON, RURAL DEAN, CANON OF ST. ALBAN'S CATHEDRAL.

The manner in which the closing sessions of the recent Convention of the Brotherhood of St. Andrew received an impress of special solemnity by death of one of its most experienced and active promoters—"while on service," as the funeral notice put it—attracts attention to a ministerial career of special value to the Church he served so well. A native of New Brunswick and a graduate of King's College, the whole of Canon Davidson's sixty years of life were spent in this his native country, at different points, always on active duty. Montreal, Quebec, Newboro, Woodbridge, Tecumseth, Uxbridge, Colborne—can all testify to his devotion and fidelity as a priest of the Church of God. Most aptly and happily mated, his career was one of solid usefulness and substantial success. The

beautiful church built by him while at Uxbridge is monumental proof of excellent Churchmanship and taste. No slight testimony is it also, that he has left behind him two such sons as the young clergyman and young lawyer who were prominently by his side at the St. Andrew's Convention, and proved themselves—then and there—so worthy of such parentage and teaching. A very widespread circle of friends and relations, beside the Canadian Church at large, have dwelt sympathetically on the circumstances connected with his sudden decease, and will offer sincere condolence with his widow and children in their great bereavement. It must, however, always be a comfort to them to think how closely his last hours were identified with the claims of duty in his Master's service. He had opened the morning session of St. Andrew's Convention with prayer, and took lively interest in the proceedings up to mid-day. Not feeling well for some time past, he (according to previous arrangements) then proceeded to consult Dr. Cameron, who quickly discovered the condition of his heart, and very soon the faithful soldier lay a corpse, with his St. Andrew's badge still upon his breast. Meantime one of his sons (the rector of Peterboro') had been notified of the serious turn of his illness, but arrived too late, found his father's spirit had fled, and returned to his post of duty as Chairman at the Convention; while the other son (N. F. Davidson, Esq.) still in ignorance of what had happened until 3 p.m., acted as leader of the debate. Not till the latter had broken the sad news to his sisters in the hall and taken them elsewhere, did the Chairman communicate to the assembly, at the close of the session, what he had kept locked in his breast for two hours, meanwhile heroically proceeding with his duties, and exhibiting therein marvellous self-control, as well as tender consideration for the feelings of others and the interests of the Convention.

The body was coffined later in the day, and, accompanied by a St. Andrew's Cross of Red Roses, was conveyed to his sorrowing home and parish of Colborne for interment on the following Tuesday, when the whole vicinage turned out to show honour to the memory of the well-beloved Rector of Colborne. Very seldom has that neighbourhood had occasion to manifest such unbounded and universal sympathy for one taken from their midst. Many clergy came from far and near.

SALVATIONISM.

That some few of the myriads of clergy in the Communion of the Church of England should fancy that they discover proper predilection and affinity in the workings of the "Salvation Army," so called—as other few do among the Romanists or Greeks and elsewhere—need not be a matter for much surprise. Among so many, one should expect to find a *want of balance*—though it may be only temporary—which exposes an individual here and there to be blown about by various "winds of doctrine," alien to the Church Catholic in its purity. One such remarkable example we have had in Canada in the case of a clergyman whose pious eccentricity has led him strangely away from the old paths. Perhaps he may yet find his way back, freighted with valuable but dear bought experience, to the point from which he started, and teach us about some useful hints among many strange ways, as happens frequently in the case of "perverts" to Romanism, and as has happened recently in the case of Rev. Wyndham Heathcote, an English "pervert" to Salvationism for *four years*, who has published his experiences since his return.

THE CAUSES OF SUCCESS

were noticed by him as somewhat peculiar to the "Army"—"the use of the comic, the use of the women, and the use of everybody." The comic element stands first, and is no doubt a powerful attraction—the utter abandonment of any feeling or evidence of reverence for holy things as such, ridiculous uniforms, laughable antics, funny tunes, amusing addresses. People are so unused to the association of amusement with the preaching and singing of the Gospel, that the combination is irresistible—among certain social strata—by its very novelty and absurdity. It seems to attract attention, and retain attention by relieving natural monotony. We are all familiar with the joking element in preachers of Spurgeon's class. Sarcasm, irony, quiet ridicule—such weapons have been found very effective for certain purposes, in the pulpit as well as elsewhere. But Boothism goes beyond—far beyond—all this. There is a running commentary of amusing suggestion—whether by sight, sound, or meaning—throughout all their proceedings. They are as effective in that way as a minstrel troupe or band of village actors.

THE USE OF WOMEN, AND OF EVERYBODY.

These two elements of success may very well be considered together, as being in reality one. Perhaps they have carried this aid to Gospel propagation too far, as they do the other. The sight of a "Salvation Lass" does not suggest anything very solid or lovely in the ways of religion. Still, within the natural bounds of modest uses, the female element in Christianity is a tremendous power. When women unsex themselves, on the other hand—whether in Church or State affairs—they are sure to lose that power, or turn it to base and impious uses. It becomes no longer what it was—an element of refinement and delicacy and tenderness—but coarse, vulgar, and rough. So, in a less degree, with children of both sexes, and even with men—one needs to be very careful in using them, not to take them out of their natural sphere of influence: these agencies must—to be effective and wholesomely useful—be, respectively, womanly, childlike, and manly. The Church's wisdom, therefore, so far as she can learn anything from the Salvation Army methods, will be to use the same instruments, but to use them well—in their proper places and degrees.

BROTHERHOOD OF ST. ANDREW CONVENTION.

The second annual convention of the Brotherhood of St. Andrew in Canada opened on Friday Feb. 12th. At 10.30 a.m. there was a celebration of the Holy Communion at St. James' cathedral, at which an eloquent charge was delivered to the members, by Rev. Canon DuMoulin.

There were nearly 200 Brotherhood men present, together with a large number of others. At noon an organization meeting was held in St. James' school-house.

President N. F. Davidson, after calling the meeting to order, extended a hearty welcome to all present on behalf of the Council and Hospitality Committee. He said a meeting of this sort showed that this movement was already a reality in the Church in Canada. He read letters from the Bishops of Toronto, Huron, Quebec and Massachusetts, regretting their inability to be present, all of whom spoke warmly of the work and influence of the Brotherhood. The president said the time was ripe for such a movement among the laity, who are making a demand that religion should be more practical. This movement means that the mists of rank, prejudice, and money are to be swept away, and that we are able to view our brother man in the way the Bible teaches.

Bishop Leonard, of Ohio, was then introduced, and in a short address complimented the members on the large attendance, and stated that he brought greetings of the branch Brotherhood in Ohio.

Shortly before one o'clock, Messrs. J. L. Houghteling, of Chicago, and G. H. Davis, of Philadelphia, arrived and were called to the platform amid thunders of applause. The Committees were then ap-

pointed, after which the convention adjourned for lunch.

Afternoon Session.—The afternoon session was opened by devotional exercises, after which Mr. James L. Houghteling, of Chicago, president of the Brotherhood in the United States, delivered an address on "The Bible Class as a Feature of Brotherhood Work." He referred to the organization of the Brotherhood in Chicago, which originated in a Bible class in one of the churches there. The Brotherhood Bible classes are for young men to attend, who are to bring others in primarily and all the time that the good news should be told to them, and that they should become faithful soldiers of Christ. There is an opportunity at these classes to know everyone, and to take a personal interest in each other, which is impossible at the ordinary church service. These classes should be held at a different place or at a different hour from the Sunday school service. Punctuality should be strictly observed.

The method of teaching Brotherhood Bible classes includes common sense, common honesty, and common sympathy. The speaker referred at length to his experience as a teacher in connection with these three qualifications. The method consecrates to the service of God the mind, the soul, and the heart, and so fulfils the law of God.

The address was followed by a general discussion, led by Mr. S. Woodroffe, first vice president of the Canadian Council. The Bishops of Algoma and Niagara then made short addresses, after which the following officers of the convention were elected:—president, R. V. Rogers, Kingston; first vice-president, C. E. Wainwright, Halifax; second vice-president, R. B. Southwell, Hamilton; secretary, W. Baker, Stratford; assistant secretary, A. F. Bishop, Montreal. The new president took the chair, and returned thanks for his election.

The Council then furnished their report, which was as follows:—

REPORT OF COUNCIL TO SECOND ANNUAL CONVENTION.

The Council of the Brotherhood of St. Andrew in Canada, in presenting their report to the second annual convention, feel that there is every reason to thank God and take courage. During the year the growth of the Brotherhood has been quite as great as is consistent with Chapters being formed with a due appreciation of the work to be accomplished and the responsibility undertaken. The number of Chapters has increased from twenty-eight to *sixty*, and what is an even more encouraging fact is that the district through which Brotherhood work is now carried on is largely increased in area, the Chapters being divided as follows, by dioceses:—Toronto, 20; Ontario, 12; Niagara, 9; Huron, 8; Montreal, 4; Nova Scotia, 4; Rupert's Land, 2; Quebec, 1. We trust that the coming year will show a largely increased movement in the eastern part of Canada.

Though the headquarters of the Brotherhood has remained in Toronto, still Council members have during the past year been resident at Halifax, Montreal, Ottawa, Kingston, Peterboro', Hamilton, Guelph and Brantford, whilst for the coming year we are of opinion that additional good may be accomplished by the appointment of diocesan secretaries, as provided for in the Constitution.

The Council held 38 meetings during the year, and though the majority of these have necessarily been attended by only Toronto members, communication has been kept up with the outside members and their advice taken upon all important measures, and the Council has further endeavoured to keep in touch with every Chapter of the Brotherhood by requesting monthly reports from each one. This request has fairly been responded to by a number of the Chapters.

The disbursements for postage will convey some idea of the amount of correspondence carried on during the year, the labour and time in connection with which has been freely given by the officers of the Council.

The active membership of the Brotherhood in Canada would now seem to be considerably over 600 men. Of the 60 chartered Chapters, not one has applied for the withdrawal of its charter. Two or three appear to be in rather a dormant condition, but that the vast majority are working, aye, and working faithfully in most instances, may be gathered from a perusal of the 48th Annual Report sent in from the 54 Chapters which were organized at the time these reports were sent out. The questions asked in the reports were modelled with the view of not only ascertaining the methods and standing of each Chapter, but also with the intention of suggesting the sort of work which should be reported as having been accomplished.

Whilst much appears from these reports to encourage us, evidence is not wanting of the need of more active and personal work to be undertaken and more unflagging energy to be displayed in the great cause which we have all equally espoused. From the appended statistics a general idea can be obtained as to the work being done, and this we would commend to the earnest study of every chapter:—Resolved that whatever your report for the past year

may have been, the one for the ensuing year shall show more progress, more consistent and conscientious work, and a wider sphere of influence.

We would draw special attention to Bible Class work. Let there be more general attendance on the part of Brotherhood men. Let more laymen fit themselves to take charge of these classes, and let them deal with practical every-day questions of Christianity. Remember that around the Bible Class, in the future as in the past, will centre the most effective Brotherhood work.

We report with a great sense of gratification the kindly support and recognition which the Brotherhood has received from the Episcopate and from the clergy, wherever its working has become known. We notice specially the warm words of commendation bestowed upon its work in the report of the Huron Lay Workers' Association, given at their meeting in St. Thomas in November, when the Brotherhood idea occupied a prominent place upon their programme.

From a review of our own work, as also from a consideration of the wonderful progress made by the parent Brotherhood in the United States, we feel more and more satisfied that the Brotherhood can accomplish a work only too greatly needed within the Church by encouraging its members to recognise and act up to the great responsibility which they owe to God and their fellow-men.

As one of the main features of the Brotherhood idea is that of co-operation, we express our gratification at the formation of Local Assemblies in the dioceses both of Niagara and Huron, and we look forward to the time when the Chapter in other dioceses will recognise the advantage to be gained by binding themselves together in a similar manner.

We acknowledge with pleasure the great debt of gratitude we owe to the Brotherhood in the United States for their kindly assistance and useful counsels, and would commend to the careful consideration of the convention the Report of the Commissioners of the Brotherhood in Canada on fraternal relations with the elder Brotherhood.

The provisional Union of St. Andrew in Scotland has, we are glad to be able to say, formally organized as the "Brotherhood of St. Andrew in Scotland," on the principles of the Brotherhood on this side of the Atlantic.

Reports as to familiarity of members with Brotherhood literature are fairly satisfactory.

Special methods for visiting young men where adopted seem to have met with good success.

Hotel work seldom mentioned.

A minority, but too many, relax their efforts in the summer.

The hints as to the "lessons learned" show the need of more careful study of the methods required in Brotherhood work.

The "special plans" for the future are too few.

REPORT OF THE TREASURER OF THE BROTHERHOOD OF ST. ANDREW FOR THE YEAR FROM FEBRUARY 5, 1891, TO FEBRUARY 5, 1892.

Receipts.	
Balance, 5th February, 1891	\$ 19 67
Loan to Convention returned	5 13
Surplus from first Convention	58 68
Sale of literature, viz. 277 Hand Books	
177 Points	
181 Cards	30 61
58 Details	
37 Forms admission	
Badges	84 30
Special Toronto Assessment for display cards	4 00
Chapter Quotas	112 00
Interest on deposit	1 14
	\$315 53

Disbursements.	
Timms & Co., printing	\$ 20 75
Printing 100 cards and 100 note heads	11 50
Rowell & Hutchison's account	17 33
Sentinel, printing	31 80
Travelling expenses	30 65
Postage	38 44
Badges	64 57
Concordat	5 00
St. Andrew's Cross, March, 1891—500 copies	5 00
Petty expenses	7 59
Cash on hand and in bank, 5th February, 1892	82 90
	\$315 53

Audited and found correct.
C. W. STRATHY. CHARLES HEATH, JR.,
Treasurer of the Council.

The future of the Brotherhood, and its usefulness, must depend however not upon the number of Chapters formed, not upon the number of dioceses represented, but rather upon the faithful discharge of his duty by each individual member. To this end we bespeak a renewed and more faithful observance of our two simple rules—a more thorough knowledge of the principles and practice of the Brotherhood, as set out in our own Handbook and in "Points on Brotherhood Work"—the regular reading of the "St. Andrew's Cross" for words of encouragement and of suggestion—and above all, a determination to bring all our work, all our success, all our discouragements, before the

Throne of Grace in prayer. Let us realize more fully that if we fail to do this our seeming successes will turn to failure, whilst through the Divine Guidance our seeming failures may yield untold blessings to others and ourselves.

N. Ferrar Davidson, president; S. Woodroffe, 1st vice-president; T. Alder D. Bliss, 2nd vice-president; Jas. W. Baillie, A. K. Bunnell, C. A. Evans, W. H. Garth, E. B. Loucks, S. A. Morgan, J. E. Perry, R. V. Rogers, W. Walklate; Frank DuMoulin, gen. sec'y; Cyril D. Rudge, asst. sec'y; Chas. Heath, jr., treasurer.

STATISTICS.	
The Reports of 48 Chapters show 554 members and 65 Probationers.	
31 Chapters report Men's Bible Classes.	
6 " " mixed " "	
9 " " no " "	
29 " " that the Brotherhood men attend the Bible Class fairly.	
3 " " poor attendance of members.	
9 " " members do not attend.	
7 " " send no report as to this.	
434 is reported as the average attendance at 32 Bible Classes (100 of whom are in mixed classes).	
10 Chapters report increased attendance at Bible Classes.	
1 " (only) reports a decrease in attendance during the year.	
6 " (only) are taught by lay members of the Brotherhood.	
42 " report hospitality work at the Church doors.	
34 " " distribution of cards of invitation to Church and Bible Class.	
24 " " 36 members lay readers.	
29 " " corporate communion.	

After the reports were read the Lord Bishop of Niagara took the chair and delivered an address on "Christian Manhood." He was followed by William Aikman, jr., of the American council, Detroit, subject, "Christian Manhood in Home"; Rev. Prof. Clark, of Trinity University, subject, "Christian Manhood in the State"; and Mr. Charles Jenkins, of Petrolia, representing the Huron Lay Workers' Association, subject "Christian Manhood in Church." All these addresses were followed by spirited discussions, and at 6 o'clock the session adjourned.

In the evening the delegates attended public service in St. James' cathedral. The chancel was very prettily decorated. The church was completely filled and the choir was composed of 150 male voices, chiefly Brotherhood men. The effect could be more readily imagined than described. It was such a service that will not be soon forgotten. The responses spoken by a thousand tongues, were clear and distinct and the service thoroughly congregational.

The sermon was preached by Rt. Rev. Bishop Leonard, of Ohio. He took as his text, 1st Cor. 6 chap., 1st verse, "Workers together with Him." He said that associations seemed to be the normal rule of human life. Put a man in solitary confinement and it will drive him to despair. Separatism was unwise, while mutual exchange of ideas was productive of good results. God brought Israel out of Egypt not by one leader but by two, Moses and Aaron. Christ, in choosing those who were destined to preach His gospel, chose them in pairs. James and John were brothers, as were Simon and Andrew and Philip and Bartholomew. Nothing in human life was alone. It was associated with something, and the association of workers in the glory of God was intended by Christ Himself. He bade the Brotherhood to go forward in His name to capture the world for Him.

This closed the first day of the convention, and too much praise cannot be given to the members of the Council and Committee for the admirable arrangements of the programme and hospitality for the delegates.

The second day of the convention was more largely attended than the preceding day.

A large number of the delegates attended the celebration of the Holy Communion in St. Margaret's St. Stephen's, and St. Luke's churches at 7 a. m. on Saturday. The forenoon session was occupied by reports of committees and business of a routine nature. The members of Chapter No. 6, St. John's, Peterboro, held a chapter meeting on the platform, the remainder of the delegates being interested spectators. This was followed by a short discussion. The question-box was then opened, Mr. Frank DuMoulin in the chair, and the several questions were answered by various delegates in a practical manner. After lunch a conference was held on the subject, "What practical work the Brotherhood can accomplish in the city, town, and country?"

The chair was occupied by Rev. J. C. Davidson, M. A., of Peterboro. The discussion was opened by Mr. N. F. Davidson for the City, Mr. T. W. Saunders for the Town, Mr. T. A. D. Bliss for the Country.

Several of the speakers referred to their experience, and related some interesting results, particularly of

work among railroad men. After announcing that the discussion was ended he asked the meeting to bear with him. In a broken voice he announced that he had received the news of his father's death. He said he was upborne by the knowledge that it was a passage from the lower world to the world above, and that it should be the occasion not of sorrow but of inspiration. He trusted that the convention would go on with the business, and not allow his sorrow to interrupt their deliberations. He then left the meeting amidst the profound sorrow and sympathy of the delegates, who expressed to each other their admiration of the bravery of the young man, who had conducted the business of the convention for nearly half an hour after he had received the sad intelligence of his father's sudden death, but who would not allow his feelings to interfere with the work which they had on hand until his duties as chairman had ceased.

A resolution of condolence was moved by Canon DuMoulin, who said the announcement was simply overwhelming, and if anything were more so it was the self-sacrificing effort of the son, who had remained in the chair when plunged in the deepest sorrow. The convention should record with all the love of which their hearts are capable the deepest sympathy and heartfelt commiseration with the family of Canon Davidson. He concluded by saying, "May it bring home to us the solemn lesson it is meant to teach." Mr. James L. Houghteling seconded the resolution in a few words. He said his heart was too full to express as he would like the sorrow he felt at the loss of a model Christian gentleman. The resolution was put to the meeting and carried by a standing vote.

As requested by the Rev. Mr. Davidson, the convention proceeded at once with routine business, which was the election of the new Council, and resulted as follows:—Frank DuMoulin, N. F. Davidson, R. E. Hicks, C. Heath, jr., R. Parker, S. Waugh, Toronto; S. Woodroffe, Woodstock; T. A. D. Bliss, Ottawa; A. F. Bishop, Montreal; R. V. Rogers, Kingston; W. F. Cockshutt, Brantford; E. B. Reed, Winnipeg; Fenn, Halifax; R. B. Southwell, Hamilton; W. Baker, Stratford.

A resolution of hearty thanks to the members of the Brotherhood and the churchmen and ladies of Toronto for the grand reception given to the delegates was unanimously adopted, and the members reminded of the mass meeting at Association Hall in the evening, after which the benediction was pronounced and the convention closed.

At eight o'clock Association Hall was crowded; the body of the hall was principally occupied by the delegates, while the gallery was reserved for ladies and their escorts. The platform was occupied by the speakers and officers of the convention, while the Bishop of Algoma presided.

After a short devotional exercise, the Bishop of Algoma, who occupied the chair, delivered an opening address, in which he said he perceived from the number of badges that a large proportion of those seated in the body of the hall were members of the Brotherhood. He would in the first place address himself to those in the gallery, who might not know the objects of the Brotherhood of St. Andrew. The first idea of the Brotherhood in our day in its practical application was of American birth, though its original birth dates back 1,800 years, when Christ sought out St. Andrew. The purpose of the Brotherhood was to deal with one aspect of a great problem which has vexed the Church through all its history. This was how to deal with the non-church-going people in the cities and towns. In spite of many attempts, this problem has so far not been successfully solved by the Church. He then referred to the lowest strata of society, who may be called lazzaroni. Of this class there are thousands to be found who are practically sinking into modern paganism. Between this and the better classes is a medium strata that have not yet been reached who never darken the door of a church.

These are strangers to Christ's cross, ignorant of its peace—home heathen they might be called, as much so as if they were the inhabitants of some distant island in the sea. It is a shame that so many thousands and tens of thousands of these are to be found in our cities. The Church of Christ is largely responsible for this state of affairs, as she has not adapted herself to the condition of things, and regards this class with hopelessness, while they regard her with mistrust and suspicion. Their feeling is that they are not wanted and as if they had no business there. They regard churches as private Christian clubs, where the air and the atmosphere is for them too rare and rarefied. The Church, however, is not altogether to blame, as this condition of things is the result of tradition, as far back as 1800 years ago. Another cause is the wretched sectarian divisions to be found in the ranks of the Church itself, which now cause many to say "See how these Christians hate one another." A large share of the responsibility for this condition of things is in the circulation of infidel literature by an unscrupulous and mercenary press, in which, how-

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over, he did not include the press of Canada in general. He concluded by saying that the meeting showed that the Brotherhood are ready and willing to grapple with this question, and he wished its work God's hearty benediction.

Canon DuMoulin next delivered an address on "The Everlasting Fatherhood of God, the Universal Brotherhood of Man." He said it was one of the most practical, useful subjects that can engage the mind of man. The divine truth never so strongly commends itself to us as when it reaches us in our daily life. Man did his best, or rather worst, to destroy and wipe out his sonship, but throughout all he was a son of God, and the Father's name and image were indelibly stamped upon him. All this is beautifully brought before us in the parable of the Prodigal Son, than which there is none so well known and widely read. There you read of his indestructible relationship, although he had tried, but in vain, to wipe out his sonship. His father had never forgotten his son; he had always looked for him, and when the supreme moment arrived he acknowledged the relationship. This parable was spoken to teach us that man is the son of his father in spite of his wayward and wicked life, and that that father is ever waiting and watching with all a father's nature to receive his son. "Beloved, now are we the sons of God." This is for young men and maidens, old men and children, and wherever there are souls hungering after God this truth comes for their satisfaction and healing. As you walk the streets and see the rush of life here, do you ever feel the need of a strength greater than your own to stem the tide of wickedness? You can have that strength from your Father in heaven; strength to resist ridicule and reproach that is often hurled at you. There is not an emotion or need in your spiritual being that is not under the care and superintendence of your Heavenly Father. For this life you have many urgent needs. You need a friend and counsellor. Some one wiser than yourself, who can see more clearly; a guide, philosopher, and friend who can advise you wisely to choose your calling and pursue it successfully. God supplies all these wants and necessities. He is a tender, patient and advising Father, who will keep you right and not suffer you to go wrong. He can abundantly provide for you. Do you want a strong arm to keep you from temptation? Here is the irresistible prayer, which He never could or would refuse to answer, "Our Father who art in Heaven."

Mr. James L. Houghteling, president of the American Brotherhood, on rising to address the meeting, was received with loud applause. He commenced by telling an amusing story which put the audience in good humour. He said the reality of men's convictions can be better judged by what they do rather than what they say. St. Andrew has always appeared to him a manly man who was looking for the best. As we know people the spirit of man is constantly working on us. It is lifting us or lowering us, it is the law of life, and one of the objects of the brotherhood is to transform our brother. If we would come into the relation of sonship we must do our best, and unveil our hearts that we may look on the glory of God. Let us testify in our daily life that we have indeed been with Jesus.

Mr. G. Harry Davis, a delegate from Philadelphia, was also given a splendid reception. He began by saying: "Who is my neighbour and who is yours?" That was the first question asked to hide a deed of sin away back in the earliest ages, and ever since then the world has repeated that cry, and down-trodden and suffering humanity has echoed it back to the more prosperous humanity. The world has striven to answer that question, and men strong in their own convictions have raised religions of their own to answer it, but have failed. When God took to himself a nation for His own, even they failed to answer it, and the whole world lay in suffering and doubt until Christ came and solved the problem, and wrote on the heart of humanity the everlasting fatherhood of God and the universal brotherhood of man. On that has God built the Church of His Son, and the Church has always sentimentally believed it and practically denied it. The Church have decorated God's house as they should, then have paid the pew rent and locked the pew door. It must be remembered it was not the Pharisee but the Publican who went away justified. What is our duty? We are brothers, and on the need of humanity we have been enabled to build up this Brotherhood. Just think of it, nearly 9,000 young men on this continent pledged in serried column to march out against sorrow, sin, and suffering, bearing on our banner the universal brotherhood of man. Nearly 600 men in Canada march shoulder to shoulder and step by step with their brothers across the line, children of one Father and working together for Christ. Party lines cannot divide that host who are carrying peace and succor to their brothers who are famishing for the bread of life. Our religion cannot be attacked; it is unassailable, it is impregnable. Man has always had and always wanted religion, he naturally looks for it. The world, no matter how wicked it may be, admires and respects the religion of the Lord Jesus

Christ, but the world criticises the inconsistencies of the followers of Christianity. It measures your religion by your life from Monday morning till Saturday night. It don't care what you say, it asks "What do you do?"

There shall come a time when time will be no more, when there will be no yesterday and no tomorrow, an everlasting day when there will be set up a great White Throne on which shall sit our Brother as the judge of the quick and the dead. In that throng, if you be true to your obligations and religion, you and I shall walk, and with us shall walk those that God has allowed us to bring into the kingdom and our citizenship. We shall pass by that throne, and in that gathering we shall lay our sheaf, and then will be answered for ever the problem of the Everlasting Fatherhood of God and the Universal Brotherhood of Man.

After a hymn was sung, the chairman said it would not be right to let the American brethren depart without expressing their appreciation of the valuable services and assistance they had rendered the convention. Their coming was no mere accident, but was by the direct providence of God.

Mr. Davis responded for himself and Mr. Houghteling, after which the meeting was closed by the benediction.

Sunday was a day of great activity among the Brotherhood men. The Holy Communion was celebrated in St. Margaret's, St. Stephen's, St. Luke's and St. Mark's, and special services were held in the afternoon at St. Margaret's, St. Luke's, St. Mark's, and St. Matthew's.

At eleven o'clock, the Lord Bishop of Algoma preached at the Church of the Redeemer, from the text, "For none of us liveth to himself," Romans, xiv. 7. He referred to the circumstance presented to the Apostle Paul when he (the apostle) wrote the words of the text to the Romans. Jews and Gentiles accepted the Christian religion, but they were not rid of their old teachings and prejudices, and Paul warned them against allowing themselves to be wholly given up to their old opinions. Self-isolation could not exist with communion. Passing on from the reference to the early Christians, the bishop said the text was peculiarly applicable to the gathering of the Brotherhood of St. Andrew. The Canadians had present with them representatives from the United States. Some people objected to the use of pagan words and wished the Brotherhood to discard their cross. If they carried this idea out they would have to discard the pagan words "Bible," "sacrament," "bishop," etc. These words were pagan, but Christianity poured a new life into them, just as it puts new life and being into man. The Brotherhood was not a revival of monastic institutions, but a band of young men standing together in aim and purpose, and working for the good of the Church. There was work enough for all. There were not too many workers. Not one out of ten young men in Canada were engaged in works of benevolence, while nine out of ten could be found at the saloons, billiard parlours, and private gambling rooms.

A special service was held in St. James' Cathedral at night, at which Rev. G. Osborne Troop, of Montreal, preached an eloquent sermon, the lessons being read by Rural Dean McKenzie, of Brantford. At the close of the service a farewell meeting was held in the cathedral, when Mr. Lawrence H. Baldwin, on behalf of the Toronto chapters, made a short address. Mr. R. V. Rogers, of Kingston, responded for the Canadian visitors, and Messrs. Davis and Houghteling for the American delegates.

Thus closed the second convention of the Brotherhood of St. Andrew in the Dominion of Canada, which ere long, in the good providence of God, will form one of the strongest aids to the bishops and clergy of our beloved Church. Does it not seem that the prayer is soon about to be answered—"Send more labourers into the harvest."

The convention has been in every particular a grand success, and the result of its deliberations will be widely felt throughout the Dominion. The delegates who attended the convention from all parts of Canada displayed great enthusiasm and love for the work for which the Brotherhood was organized—how to deal with the non-church-going people, especially the young men. One feature of the convention was the admirable and practical addresses by Mr. Jas. L. Houghteling, president of the American Brotherhood, and Mr. G. Harry Davis, of Philadelphia, whose longer experience with this work enable them to furnish much valuable information, which will doubtless bear fruit in Canada. Both of these gentlemen are able speakers, and their suggestions as to the best methods for reaching the non-church-going people and induce them to attend Brotherhood Bible classes were placed before the delegates in a concise and practical manner.

After the Saturday evening meeting of the convention a meeting of the newly elected council was held, when the following officers were elected: president, N. Ferrar Davidson, Toronto; 1st vice-president, R. V. Rogers, Kingston; 2nd vice-president, R.

B. Southwell, Hamilton; treasurer, Chas. Heath, Jr., Toronto.

A committee was appointed to nominate a new general secretary, Mr. Frank Du Moulin, who has held this office since the Brotherhood's inception in Canada, having resigned, owing to his approaching departure for New York.

CIRCULAR TO THE BISHOPS AND CLERGY OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN CANADA.

RIGHT REV. AND REV. BRETHREN,—As soon as the recent decision of the Judicial Committee of the Privy Council became known to us in Canada, there was a very strong and general feeling that we, no less than our brethren in England, ought at once to make some public declaration of our belief respecting those important matters, which were so seriously affected by it.

A form of such declaration having been put forth in England, I thought it best, in order to show our full agreement on these great points of our belief, and that we might also at once take action in the matter, to propose to the other Bishops of this Province that we should circulate the same for signature in Canada. The Bishop of Huron, though most entirely agreeing in the terms of the declaration, which his Lordship thought excellent as far as it went, considered it would be better not to move in the matter till it could be brought before the several Diocesan Synods, in order that both clergy and laity might thus unite in an expression of opinion. The other three Bishops put the declaration in circulation in their respective dioceses at once. In all these four dioceses there are not above ten or twelve clergymen who, whether from accidental absence or disinclination for any cause, or positive disapproval, have omitted to affix their signatures. The declaration in England by the last accounts had been already signed by 12,000 clergymen. It is well known that both the Archbishops of Canterbury and York, who were members of the Committee of the Privy Council, dissented from the judgment in some important particulars. His Grace the Archbishop of Canterbury has since issued a Pastoral Letter, which I have had also printed with "the Declaration," in which he most fully and ably explains and justifies his opinions on the points in question. I earnestly pray that the troubles and trials of the present time may cause us all, in our several spheres of duty, to walk more humbly with our God, and strive with greater zeal and simplicity for the preservation of that precious deposit of truth which we have received; and that we may be made instruments, in God's hands, in handing it down pure and undefiled to future generations. I remain, My Right Rev. and Rev. Brethren, Yours very faithfully,

F. MONTREAL.

See House, Montreal, May 6, 1864.

DECLARATION OF THE BISHOPS AND CLERGY OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE PROVINCE OF CANADA.

"We, the Bishops and Clergy of the United Church of England and Ireland, in the Province of Canada, hold it to be our bounden duty to the Church of England and Ireland, and to the souls of men, to declare our firm belief that the Church of England and Ireland, in common with the whole Catholic Church, maintains, without reserve or qualification, the inspiration and Divine authority of the whole Canonical Scriptures, as not only containing, but being the Word of God; and further teaches, in the words of our blessed Lord, that the 'punishment' of the 'cursed,' equally with the 'life' of the 'righteous,' is 'everlasting.'"

PASTORAL LETTER, ADDRESSED TO THE CLERGY AND LAITY OF HIS PROVINCE, BY THE ARCHBISHOP OF CANTERBURY.

MY REV. AND DEAR BRETHREN,—I have reason to believe that the minds of many among you are profoundly moved by the Theological questions which are at this moment agitated. I daily receive from various quarters addresses and letters of enquiry expressing much perplexity, and seeking counsel at my hands; many members of our Church, eminent for their rank, station, and talents, have urged me to make a statement of my sentiments on these subjects; and my opinion on single points has meanwhile transpired in a manner unbecoming the occasion. I feel, therefore, that the time has now arrived when I can no longer refrain from publicly declaring my views on these topics; thus giving a common answer to every memorial, and a reply to every en-

* Homily on Information for those which take offence at certain places of Holy Scripture.

† Articles vi., vii., viii., xvii., xx., xxi., xxiv., xxvi., xxviii., xxxiv., xxxvii.

‡ Athan. Creed, Litany; Catechism, Communion, and Burial Services.

§ St. Matt. xxv. 41, 46.

quirer. The Church has a right to know my mind on matters of such solemn interest to each of her members; and the present seems to be the most proper channel for such a communication. If it be asked why these sentiments were not announced at the time of the delivery of the late judgment, the answer will be, that an ancient order of the Privy Council and the precedents of its Judicial Committee seemed to forbid such a course.

It would be entirely unbecoming in me, as a member of the Court, to presume to criticize the terms of a judgment concurred in by the able and distinguished persons who assented to it; but on a question so momentous, involving as it does, such grave issues to the Church of England, I must claim to myself the privilege of giving expression to opinions formed prior to the delivery of the judgment, and wholly irrespective of the terms in which it is couched.

In dealing with those passages in the *Essays and Reviews*, touching the authority of Holy Scripture, which were objected to, I felt that I was in nowise called upon to attempt any definition of inspiration, seeing that the Church had not thought fit to prescribe one; but I did conceive that I was bound by the most solemn obligations, to maintain at its exact level that estimation in which Holy Scripture is held by our Church, as shown by the tenor of her Articles and Liturgy, and to beware lest I should seem to sanction a decision which should detract one jot or tittle from the authority with which it is invested according to their language.

Now, in reviewing the terms in which the Church of England speaks of Holy Scripture, it appears that in the 20th Article the Church designates it as "God's Word written." "It is not lawful for the Church to ordain any thing contrary to God's Word written." In the 6th Article, the following language is used:—"In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church." In the Ordination Service the deacon is required to declare that he "unfeignedly believes all the Canonical Scriptures of the Old and New Testament," and in delivering the Bible to the person to be admitted to the order of Priesthood the Bishop says, "Take thou authority to preach the Word of God."

From these passages it appears that the Church authoritatively declares Holy Scripture to be identical with all those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church, that it is "The Word of God," and "God's Word written."

That by the term "Canonical Books" is meant books which lay down a rule of faith authoritatively, may be clearly deduced from a subsequent passage from the same 6th Article, in which it is stated that as to the other Books (which are not Canonical) the Church doth not apply them to establish any doctrine: leaving us to draw the natural inference that the Canonical Books can be so applied; while in the previous sentence the Church declares that nothing must be required to be believed as an Article of Faith, but what is read therein or may be proved thereby.

It remained for me to consider how far the statements of Dr. Williams, respecting Holy Writ, were reconcilable with those express declarations of the Church in her formularies and Articles. His estimate of the Bible is, "That it is an expression of devout reason, and therefore to be read with reason in freedom;" he finds in it "a record of the Spiritual Giants whose experience generated the Religious Atmosphere we breathe;" and speaking of the Eternal Spirit, he says, "If such a Spirit did not dwell in the Church, the Bible would not be inspired; for the Bible is before all things the written word of the congregation. Bold as such a theory of inspiration may sound," he adds, "it was the earliest creed of the Church; and it is the only one to which the facts of Scripture answer."

To myself these views of Holy Scripture appeared entirely inconsistent with the terms of our formularies as cited above. "The expression of devout reason" must be the expression of man's reason, and not of the Divine Intelligence; for to speak of the Deity, who has no superior, as "Devout," seems a manifest absurdity. Holy Scripture, then, under this view, must be word of man; and can have no more authority for the establishing of doctrine than such expressions of devout reason as we have in the works of Hooker, Taylor, and Barrow, who all wrote under such guidance doubtless, with prayer for the "inspiration of the Holy Spirit."

Again, if Holy Scripture be no more than the "record of the experience of Spiritual Giants," it can have no more authority for establishing doctrine than the writings of the authors just named. They too were "Spiritual Giants," and they have recorded their experience for the benefit of the Church; but their words are not "the Word of God; their writings are not 'God's Word written;' they are not 'Canonical.'"

Lastly, if the Bible be "before all things," and no more than the "written voice of the congrega-

tion," even though that congregation shall have prayed to God that "by His Holy Inspiration" they "may think those things that be good," it will be at the utmost no more than the voice of the Church, which cannot be adduced to establish doctrine if that voice shall utter or "ordain" anything contrary to God's Word written," of the Church, which may not "so expound one place of Scripture that it be repugnant to another." The authority of the Church, by the 20th Article, is clearly subordinate to the written Word, but if the written Word be the voice of the Church, then follows the paradox that the written word is subordinate to itself. Holding therefore, as I did, that there is an irreconcilable difference between the language of the 6th and 20th Articles respecting Holy Scripture on the one hand, and the statements of Dr. Williams concerning it on the other; and regarding the essential quality which constitutes the difference to be, that Holy Scripture is treated of in the Articles of Religion as of unimpeachable authority for the final establishment of doctrine; whereas no such authority can reside in "the expression of devout reason," in "the record of the experience of Spiritual Giants," or in "the written voice of the congregation," I felt no hesitation whatever as to the course which it would be my duty to pursue in respect of the charge brought against Dr. Williams touching the Word of God.

On examining the charge under the same head, brought against Mr. Wilson, I find an assertion on his part, that in what he calls the "pivot article of the Church," viz., the 6th Article of Belief, the expression "Word of God" does not appear, and he would seem to infer hence that the Church never calls Holy Scripture by that name; that this term is not applied collectively to the Books of the Old and New Testament. But in the 20th Article, Holy Scripture is styled "God's Word written;" it is spoken of as "Holy Writ;" phrases corresponding exactly with the term "Holy Scripture" in the 6th Article, in which it is declared to be co-extensive with the Canonical Books of the Old and New Testament, and in the Ordering of Priests the Church styles the Bible "the Word of God." The term Canonical, as I have before stated, as applied to all the contents of the Bible except the Apocryphal Books, denotes that they have the property of a canon; i.e., "regulative," furnishing a Rule of Faith, competent to be applied for the establishing of doctrine. Thus, according to the mind of the Church, the terms "Holy Scripture," "The Canonical Books of the Old and New Testament," "The Word of God," and "God's Word written," appear to be equivalent.

How far is the language of Mr. Wilson reconcilable with that of the Church on these points?

The sum and substance of that which he labours repeatedly to establish, I cannot but consider as conveyed in the following sentence: "It may," he says, "be expressed thus, the Word of God is contained in Scripture, whence it does not follow that it is co-extensive with it." The meaning fairly to be put upon these words I hold to be, that there are parts of Holy Scripture which are not the Word of God; and this assertion I conceive to be entirely inconsistent with the Articles which identify the Holy Scripture and the Canonical Books of the Old and New Testament with God's Word written, and thus make the one co-extensive with the other.

In truth, the inconsistency seems to me so great as to approach to a logical contradiction; the Church treating Holy Scripture as God's Word written, without stint or qualification; Mr. Wilson, on the contrary, maintaining that some parts of Holy Scripture are not the Word of God. I may add, that the passage of the 20th Article which says that the Church may not "so expound one place of Scripture that it be repugnant to another, is rendered nugatory, if one portion only of the Bible is of Divine authority, and the rest of human composition; for the Church might then overrule the human portion by appeal to the Divine, if indeed it could distinguish between the two.

On the whole, I could not but perceive that no less momentous a question than this was at issue: Whether a clergyman should be permitted to proclaim to his people that the term "Word of God" is not to be identified with "Holy Scripture;" whether, in fact, the Bible is still to be our guide in matters of faith, still to have any power for establishing doctrine, still to be Canonical in the sense in which I hold the term to be undoubtedly used by our Church; for if there be some portions of Holy Scripture which are merely human, and have no divine sanction at all, the Bible must cease to be an infallible Rule of Faith and Duty so long as we have no certain criterion whereby to distinguish between the human and the divine element.

The conclusion at which I arrived on the subject of the charge against Mr. Wilson relating to the everlasting punishment of the wicked, did not result from any doubt in my mind as to the doctrine of the Church of England upon this point. This doctrine

I considered to be clearly indicated in the Communion Service, the Burial Service, the Apostles' Creed, and the Athanasian Creed; to the effect that the reward of the righteous is everlasting life, and the punishment of the wicked everlasting death; nor do I conceive that the Church has any more sure warrant for belief in the eternal happiness of the saved, than it has for belief in the eternal suffering of the lost. But there was so much obscurity in the forms of expression used by Mr. Wilson on this head, that I did not consider the passages extracted from his Essay would warrant the charge that he had "advocated declared and affirmed in effect that after this life, at the end of the existing order of things on this earth, there will be no judgment of God, according to those men whom he shall then approve, everlasting life, or eternal happiness; and to those men whom He shall condemn, everlasting death or eternal misery."

Before I conclude, I would address a few words of counsel to those among you who are my brethren in the ministry. You may be induced to ask what is the degree of liberty allowed to each of you, according to the mind of the Church in dealing with the Bible. The view I have taken of the claim which the whole of the Holy Scripture has to be treated as the Word of God, cannot interfere with the right of discussing questions as to various readings, or the genuineness of a disputed text; for this is no more than to argue that a given text or reading is not a part of any Canonical Book. But such an argument on the part of a clergyman is a widely different thing from his assertion that a portion of the Bible which he has acknowledged to belong to a Canonical Book, is not the Word of God. Without any such latitude as this, there is ample room for fair criticism; but criticism in the case of a minister of our Church must have its limits, inasmuch as he has bound himself to adhere to the plain meaning of the Articles and Formularies. You will, I am persuaded, feel convinced that it cannot be agreeable to the mind of the Church that you should transgress these limits. For the Church prescribes order and not confusion; but what would not be the amount of confusion, if it were left to each minister to proclaim from his pulpit which portion of the Bible was the Word of God, and which not? And would not such license on the part of the clergy prove the bondage of the laity, who would thus be left without redress against such a dangerous innovation?

Again, I am sure you will beware giving any other interpretation to the word "everlasting" in the passages of our Formularies which relate to the punishment of the lost, than that of "eternal" in the sense of "never-ending." For whatever be the meaning of the word in these passages, in the case of the lost, the same must be its meaning in the case of the saved; and our certainty of never-ending bliss for penitent believers is gone, if the word bears not the same signification in the case of the impenitent and unbelieving. You will also do well to observe how the teaching of the Church as to the eternity of the Son of God must be vitiated, if, when the 2nd Article of our Church declares that He was begotten from everlasting of the Father, she leaves us at liberty to suppose, under this restricted sense of the word everlasting, that there was time when the Son of God was not.

Well, weighing, then, these grave considerations, you will, I doubt not, resolve to adhere steadfastly to those interpretations of the language of our Church which have been commonly accepted as agreeable to Holy Scripture, and to the doctrine of the Catholic Church. You will yourself reverence, and will teach your flock to reverence, the Canonical Scriptures as the Word of God. You will recollect, that as regards the Old Testament, you have the witness of St. Paul, that all that portion of Holy Scripture is given by inspiration of God; while our Church declares that God has "caused all Holy Scriptures to be written for our learning;" and speaks of the comfort of God's Holy Word (which it here again identifies with Holy Scripture) as that which will enable us to embrace and hold fast the blessed hope of everlasting life.

May God, of His infinite mercy forbid that our people should ever be robbed of the Divine consolations thence derived! May that blessed Book continue to be regarded by us all as our only infallible authority concerning matters of faith and practice; as the Volume which proclaims the Saviour of the world from Genesis to Revelation, and bears within it the Gospel message of salvation through Christ from its beginning to its end; may we find and feel it to be our solace in sickness, and our strength in the season of temptation; our guide and comfort in life, and stay and support in the hour of death; may it be our privilege to preserve it in all its integrity and purity to this generation, and hand it down as the Word of God "to all them that are yet for to come."

I am,
Your faithful and affectionate
Friend and Brother,
C. T. CANTUAR.

Lambeth Palace, March 14, 1864.

* Collect for Fifth Sunday after Easter.

† Art. xx.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

BROCKVILLE.—The Ven. Archdeacon Bedford-Jones, rector of St. Peter's church, has received formal notice of his appointment by the corporation of Trinity College, Toronto, as delegate to represent that university at the ternary celebration of his *Alma Mater*, Trinity College, Dublin, this summer. The celebration takes place early in July. With the exception of His Lordship Bishop Lewis, the archdeacon is the only L.L.D. of Trinity College, Dublin, on the board of the corporation of Trinity University, Toronto.

The Bishop of Ontario has received from his Grace the Archbishop of Canterbury a letter in which he states that it will be impossible for him to visit Canada in the near future. His archiepiscopal duties, his Grace says, keep him "at daily work of the most various kinds, and, apart from all the gravest questions, the nature of practical business would not dispense with me so long, or to such a distance. And now, indeed, grave questions are looming on which I may not turn my back, even to see the great sights, the great life and the great men beyond the Atlantic." The Archbishop closes by expressing the delight which he would feel at visiting Canada.

TORONTO.

At the regular quarterly meeting of the S. S. committee of the Diocese of Toronto, held on Feb. 10th, the following resolution was passed:

Resolved.—That the thanks of this committee are due, and heartily tendered to the gentlemen who acted as examiners in the recent Inter-Diocesan examinations, and that this resolution be published in the Church papers.

The examiners were: Rev. Canon Sweeny, D.D., chairman, Toronto; Rev. E. W. Sibbald, Lloydtown; G. B. Kirkpatrick, Esq., Toronto; S. G. Wood, Esq., LL.B., Toronto; Rev. Chas. L. Ingles, M.A., Toronto, secretary. *Local Examiners.*—Rev. James S. Broughall, M.A., Toronto; R. A. N. Defries, Esq., Toronto; Rev. E. W. Sibbald, Lloydtown; Rev. A. W. Spragge, M.A., Cobourg; Rev. I. H. Nimmo, M.A., M.D., Brockville; George L. Starr, Esq., Brockville; Rev. J. W. Burke, B.A., Belleville; Rev. L. Des Brisay, M.A., Strathroy; Rev. Thos. Rudd, Richmond, Que.

Trinity College.—The parish of Scarborough has for some months past been under the care of one of Trinity's graduates of former years. The Rev. Thaddeus Walker, M.A., the present incumbent, has for many years been a labourer in the Master's vineyard; and has, as assistant in his present work at Scarborough, the Rev. J. Senior, of Trinity College.

The Rev. H. P. Lowe, M.A., of Aspdin, Muskoka, paid a flying visit to his *Alma Mater* last week. He was then returning from St. Catharines, where he conducted a mission in the parish of St. Barnabas, which is in the care of the Rev. Charles Shutt, M.A., also one of Trinity's recent graduates.

During the absence of the Rev. John Osborne, Rector of St. Clement's Church, East Toronto, the Sunday duties in that parish will be assumed by Mr. Stuart Madill.

Mr. E. C. Frankolme, B.A., is engaged with Sunday-school work in the parish of St. Cyprian.

Mr. J. Alan Ballard is in assistance with Sunday duties at the Church of St. Anne, Brockton.

On Sunday last the services at West Toronto Junction were taken by Mr. Johnston. Mr. Robert Orr assisted at Milton, Mr. V. Price at St. Jude's, Toronto, and Mr. C. B. B. Wright, B.A., at Thornhill, Ont.

Resolution of Condolence.—Moved by Rev. Canon Spragge, and seconded by Rev. J. E. Cooper, and resolved:—That the clergy of the Rural Deanery of Northumberland place on record the great loss that they have sustained in the death of the late Rev. John Davidson, M.A., Canon of St. Alban's Cathedral, Toronto, Rural Dean of Northumberland, and Rector of Colborne. He was a man of earnest piety, unflagging energy and kindly heart, who identified himself with the interests of his deanery and the Church at large. We also desire to convey to Mrs. Davidson and her family our heartfelt sympathy in their great trial and bereavement.

COOKSTOWN.—The concert of the season was held in the Temperance Hall, Cookstown, by the people of St. John's Church, on Wednesday evening, the 10th inst. The Rev. W. H. A. French, who had labored hard to make the concert a success, suddenly took ill and was not able to take part in the evening's entertainment. Mr. W. R. Coleman,

churchwarden, took the chair. The performers, who came from all parts, were warmly received by the large audience which completely filled every part of the building. People came from Bradford, Alliston, Ivy and Thornton. A most enjoyable evening was spent and the audience was very much satisfied with the programme. The proceeds amounted to \$90 or over.

British and Foreign.

The Bishop of Lahore held his first ordination of natives at Batala, on December 21st (St. Thomas's Day), when two native catechists received Deacon's Orders.

Chapters of St. Andrew's Brotherhood have recently been organized in St. Paul's church, East Saginaw, and in St. Joseph's memorial church, Detroit.

At a monthly meeting of the Monmouthshire Calvinistic Methodists at Nantyglo, it was decided, after long and animated discussion, to suspend the Rev. Watkin Powell, of Maes-y-cwmmer, from preaching for three months, the allegation against him being that he had applied to the Bishop of Llandaff for admission into the Church of England.

It is rather remarkable that the presidents of both the Oxford and Cambridge Unions for the present year are Irishmen. The Oxford president is Mr. Magee, son of the late Archbishop of York; and the president of the Cambridge Union is Mr. O'Rorke, son of the Rev. Henry T. O'Rorke, Rector of Feltwell, Norfolk.

The memoir of Mackay, missionary to Uganda, of which 10,000 copies have been sold, has led several men to consecrate themselves to the evangelization of Africa.

Last year English officers and civilians in the Punjab and Sindh, India, contributed \$13,500 to missions in those provinces. This shows what they think of them.

A Philadelphia lady has sent Bishop Morris a check for \$3,500 for the endowment of a bed in the Good Samaritan Hospital, at Portland, Oregon. This is the fifth bed in the hospital endowed by Philadelphians, at the aggregate cost of \$16,000.

At a recent meeting of the Council of the Church Association the following resolution was adopted: "That the Council of the Church Association desire to express to Mr. James Hakes their sympathy with him in the just indignation which he must feel at the abortive issue of a suit pursued by him for so many years, on public grounds, at his own cost, in which the offence was avowed, the law broken with a high hand, and the Courts of her Majesty wilfully set at naught."

The death is announced of the Rev. Brewin Grant, Vicar of St. Paul's, Bethnal Green, in the seventy-first year of his age. He was born of humble parents, was formerly a minister in the Congregational denomination, but as his views on the abolition of the Irish Church were opposed to those of most Nonconformists, he joined the Church of England, and was ordained by the late Bishop of London—Dr. Jackson—in 1870. Five years later he was appointed to the Vicarage of St. Paul's, and retained the living up to his death.

The Rev. W. Mitchell-Carruthers will be one of the deputation of two to go out to Australia, in response to a cordial invitation, backed up by the Bishop of Sydney, of the New South Wales Auxiliary. Possibly the deputation will go on to Canada also. Mr. Mitchell-Carruthers has been Assistant Clerical Secretary at the Church Mission House for nearly a year, but his health has been failing him, and it is hoped that the voyage will fit him to continue his labours with renewed vigour.

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity on Archdeacon Koshi Koshi, of Travancore, in recognition of his services as a chief reviser of the Malayalam New Testament. He is the second C.M.S. native clergyman who has received this distinction, the other being the Rev. Imad-ud-din, of Amritsar. The Rev. W. T. Sathianadhan, of Madras, received an Honorary B.D. degree so long since as 1859, and the Rev. D. Samuel, of the S.P.G., has the same degree. Archdeacon Koshi is (the *Intelligencer* believes) the only native archdeacon of the English Church in India.

The Rev. F. L. H. Pott writes from Shanghai: "If the news has not already been wired to America, you might mention in *The Spirit of Missions* that the latest news from Peking announces that the Emperor of China is studying English. Think of that in conservative old China! I believe we younger missionaries will live to see great changes in the old empire." The report of this very significant fact received from China by the American press, stated, also, that the decision that the young emperor should study English was made by the dowager empress, and in opposition to the wishes of the imperial council of state.

The Bishop of Bedford admitted two ladies who will work in the parish of Stoke Newington as parochial associates. There have always been associates who rendered general aid to the Deaconesses in their work. There will now be "community associates," who are in very close communion with the Deaconesses, but do not desire to become Deaconesses, and who cannot devote themselves entirely to the work of the Church. And there will be "parochial associates," who will work under the direction of the parochial clergy. For the two latter orders an appropriate dress is provided.

An important extension of the industrial scheme established in connection with St. Matthias' Mission-room, Hull, has been inaugurated. The Mission has been established in the centre of a dense and very poor population, and has working with it conjointly boxwood-making and the cutting of firewood, so that employment might be provided for people temporarily deprived of permanent employment. In addition, penny dinners have been established, of which a multitude of impoverished people partake daily, and those who are without pennies are allowed to earn the money.

The new Archbishop of York is (the *Pall Mall Gazette* says) making some wholesome reforms. With two new suffragan bishops, he has more time to devote to details, and he is overhauling matters with a will, not even such apparently trivial incidents as district visiting escaping him. But he has been more especially original in dealing with curates. Every curate is to have one day a-week for private study or rest, and one or two hours for reading every day. He is to be expected to preach one, and only one, original sermon a month, and if he should be called upon to preach more frequently he is to take a sermon from Liddon or Farrar, and publicly acknowledge the obligation! Further, no curate is to get a living until he has been in orders for ten years. Boy vicars or rectors, instructing their elders, is what the new Archbishop specially objects to. These orders are making quite a sensation in the north.

The Rev. W. O. B. Allen, secretary of the Society for Promoting Christian Knowledge, Northumberland avenue, writes that the society will try this year (as in many previous years) to appoint chaplains on board all emigrant ships going out to Canada, Australia, and the Cape. "Our first rule is that our chaplain should conform to and support the discipline on board, and the harmonious relations which exist between us and the great shipping companies show that no danger need be feared of our interfering with any rules or regulations. For Canada and North America generally the Rev. J. Bridger, St. Nicholas' Vestry, Liverpool, will gladly give information to intending emigrants, or to any clergymen who may be desirous of going out as chaplains, while I should be pleased to do the same with respect to Australasia and the Cape."

Correspondence.

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

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

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

Biblical Criticism.

SIR,—Absence from home and sickness have prevented me from giving attention to Mr. Osborne's courteous letter, and now I see a second letter from Archdeacon Jones. I must try to say a few words in answer to each of them.

1. Mr. Osborne, as I think he will acknowledge if he will read my letter over again, has misapprehended me. When I wrote, "The only course left open to orthodox men when a point of faith is denied is to re-affirm it," I was speaking of the Declaration of the Thirty-eight, defending their action in having put forth the Declaration. I meant to say that what the

Church had always done, when a new heresy appeared, was to solemnly re-affirm the old faith entrusted to her to be handed on, as the General Councils re-affirmed it. I did not say that this was the only answer that could be made to the Higher Criticism. On the contrary, I pointed out in my letter that the critical assaults made upon the New Testament, of precisely the same nature as those now made upon the Old, had been triumphantly repelled by such men as Lightfoot and Westcott—I might have added Salmon, Archbishop Thompson, and many others. Mr. Osborne no doubt is well aware that the critical assaults upon the Old Testament, to which Mr. Gore and his friends invite us to surrender, are not recent or modern only, but have been going on chiefly in Germany for more than a century. The multitudinous and varying theories of the critics have been answered as they arose in their own country, by men of great ability with distinguished success.

One answer, as I pointed out in my letter, has never been nor can be overthrown, namely, this, that all historical evidence is on the one side—on the side, e.g., of the Mosaic authorship of the Pentateuch—while on the other there is nothing but subjective critical analysis. There is too the fact that these critical theories have not been uniform or consistent, but they have swallowed up one another in succession. I am very far indeed from thinking that no satisfactory answer can be given to the theories of the Higher Criticism. I think the historical evidence in favour of the genuineness of the Mosaic writings and of Isaiah can never be overthrown. Whilst to a Christian, I think that the testimony of our Lord to the Old Testament, as set forth, for example, lately with great power by Bishop Ellicott, is conclusive. I shall be happy to lend Mr. Osborne Bishop Ellicott's book.

2. And now a few words in answer to Archdeacon Jones. I am sure that the Archdeacon was heartily ashamed, when he saw it in print, of his suggestion that I was "intentionally misleading" your readers, therefore I will pass that over. Unfortunately it is the Archdeacon of Kingston who in this is unconsciously "idealizing." The Archdeacon invites us to believe that Mr. Gore and his associates must be in the right, whatever they may say, on the ground that they must know much better than we can what portion of the defences of religion can be maintained, and what must be abandoned. That certainly is the confidence that we should like to have in our natural leaders. But does not Archdeacon Jones know that the great body of conservative Churchmen have refused to follow Mr. Gore in his revolutionary pronouncement; that Dr. Liddon, with almost his dying breath, solemnly and publicly protested against it; that, for this side of the water, Dr. Morgan Dix, a man of singularly calm and judicial mind, and a fair representative of the best elements in the American Church, has in the strongest language done the same? He tries to belittle the Declaration and its signers (letters of explanation from some of these eminent men have appeared, I have seen none of retraction); but can he deny that they unitedly represent the best elements in the two great schools of the Church of England? What but a real crisis in the history of our Church, something that was deeply felt to be so, could have united in one declaration that body of men? What does it matter who wrote the Declaration, or how imperfectly it is worded? It is the substance of it that is to be looked at, and the united strength, wisdom, authority represented by its signers. And this it would be difficult to exaggerate.

Archdeacon Jones roundly denies that Mr. Gore and his supporters have gone over to the Higher Criticism in the sense represented in my letter. The Archdeacon ought to have acquainted himself with facts before committing himself to such a statement. If he had done so he would have known that my statement is strictly accurate. One has but to read the section on this subject in Mr. Gore's Essay in *Lux Mundi* to see that it is so. That section is too long for me to reproduce here: instead I will give Bishop Ellicott's summary of it, the fairness of which has not been challenged. On pages 52 to 55 of his *Christus Comprobator*, the Bishop tabulates "the result of the Analytical Theory as arrived at by the most acute foreign critics"; and on pages 56, 57, he places over against this how much of it is accepted by Mr. Gore and Professor Driver, "as a view of the Old Testament which may be consistently maintained by an English Churchman." The result of the comparison the Bishop states in these words:—"It is impossible to regard the statements of the English writers as otherwise than expressive of a general acceptance" of the radical German view.

The Bishop sets forth Mr. Gore's view of what we must regard as substantially proved by the Higher Criticism under six heads, of which the following is the substance:—1. The earlier narratives in Genesis before the call of Abraham are of the nature of myth. 2. The Hexateuch (the Pentateuch of Joshua) is composed of three elements—first, a composite history book (written in the days of the early kings

and prophets); second, Deuteronomy, composed in the reign of Manasseh or Josiah; third, the Priests' Code, belonging to the period of the Exile. What share had Moses in this? Mr. Gore answers:—"What we may suppose to have happened is that Moses himself established a certain germ of ceremonial enactment in connection with the Ark and with its sacred text and with the Ten Words; and that this developed always as the *Law of Moses*." 3. Deuteronomy, written 800 years after Moses, "is put dramatically into his mouth." 4. In the later historical Books, and generally in the Old Testament history, "there is a considerable idealizing element." (Idealizing means writing history of things not as they did occur, but as they ought to have occurred.) 5. In Chronicles especially we must admit "unconscious idealizing of history, and a reading back into past records of a ritual development which is really later." 6. "The predictive knowledge of the prophets is general and of the issue to which things tend; predictive inspiration being consistent with erroneous anticipations" as to circumstances, times and seasons.

This, we are told by Mr. Gore, is what we must be prepared to accept. But not by Mr. Gore alone; much and largely has been written upon the subject since. Two considerable treatises have appeared, by the two Regius Professors of Hebrew in Oxford and Cambridge, advocating the same views. In all these works everything has been done that could possibly be done to soften the blow which the adoption of these views by orthodox divines of the Church of England must be to the faith and conscience of ordinary Christians, to minimise the practical results of their adoption, to persuade us that the Bible will remain substantially the same book it was before to believers; but there is no attempt to disguise the fact that we must prepare ourselves to accept as certainly true, as the results of scientific inquiry in other fields, the points set forth under the six heads above. These, in plain English, are as follows:—1. The earlier chapters of Genesis are myth, religious truths set forth in the form of fairy tales. 2. Moses did not write one word of the Pentateuch; it is Mosaic in elemental germ only. 3. Deuteronomy is a religious drama, put into the mouth of Moses, but written 800 years after his death. 4. The histories are not trustworthy histories; they contain errors in date and fact; besides they are "idealized," the compilers of them writing back into the distant past the circumstances and ideas of their own times. 5. The prophecies are many of them certainly not written by the writers whose names they bear. Many of their predictions have been contradicted by the events. And in general it is a mistake to look for predictions of future events in the prophecies.

Well, sir, one would be glad to know whether Archdeacon Jones accepts all this, or how much of it? For if he rejects any portion of it, he parts from Mr. Gore as really as did Dr. Liddon and the Thirty-eight. Let Archdeacon Jones read Mr. Gore's essay, and the works of Professors Kirkpatrick and Driver, and when he knows (he cannot possibly know now) what are the views these gentlemen are trying to force upon the Church of England, let him say whether he accepts them, and then we shall know where Archdeacon Jones stands.

I should like also to ask Archdeacon Jones whether he accepts the teaching of the new school as to the nescience of our Divine Lord. But I must reserve some remarks on this awful topic for another letter.

Lennoxville, February 16, 1892.

Unworthy of Notice.

SIR,—In answer to "Grapho," may I say that experience has taught me that a man who fails to sign his name to a public communication in which he makes a personal reference, is unworthy of serious notice.

ALFRED OSBORNE.

The Burial Service.

SIR,—Canon Murray's suggestion in the *English Times* that in cold and inclement weather the whole of the burial service, with the exception of the committal and "the grace," should be said in the church, is, as the *Church Times* says, "a common sense suggestion." The other day it was my duty to read the burial service over the body of one of my parishioners. The weather was bitterly cold, and though my head was protected by a skull cap, yet before the service at the grave was over, there was a shake both in my body and voice, and I have not yet got rid of the cold I then contracted. The rubric regulating the division of the burial service is all very well in a warm climate and during the summer time, but there is positive danger in its strict observance during a rigorous Canadian winter. I would like to know if any priest can exercise his own discretion in this matter without any further authority for making the suggested departure. If Episcopal

sanction is first required, by all means let us have it without delay, if there is to be any wise consideration for the health of priest and mourners.

ROBERT W. SAMWELL.

Mission House, Mattawa, Ont., Feb. 12, 1892.

Notes and Queries.

SIR,—What is the proper way of giving out the hymn in Church?

Ans.—This is very much a matter of custom, as the hymn has no place in our rubrics, and there is no specially proper way. Some give the number and read one or more lines for the convenience of the congregation in finding the hymn: some prefer to give the number and the text of Scripture which contains, more or less, the leading idea in the hymn. What appears to be the most suitable and convenient is to have the numbers of the hymns to be sung exposed to open view upon one or more frames or boards, and then, at the proper time, to have the hymn announced by the number. Simplicity in the service, with dignity and reverence, is always best.

Sunday School Lesson.

Quinquagesima Sunday. Feb. 28, 1892.

GOD THE HOLY GHOST—HIS NATURE AND OFFICES.

The three consecutive Lessons on the Father, Son and Holy Ghost, should be taught carefully and thoroughly, as Faith in the Blessed Trinity is the foundation of our religion. The three principal articles of the Christian faith are belief in the Father who made us; the Son who redeemed us, and the Holy Ghost who sanctifieth us (*See Catechism*.) Today's Lesson is, perhaps, especially important, because most children have very vague notions on the subject of the Holy Ghost, hardly thinking of Him as a Person at all.

I. HIS NATURE.

1. *Who proceedeth from the Father.* He is the Spirit of the Father (St. Matt. x. 20), sent by the Father (St. John xiv. 26), given by the Father (xiv. 16), "proceedeth from the Father" (xv. 26).

2. *Proceedeth from the Son.* He is the Spirit of Christ (Rom. viii. 9), sent by Him (St. John xv. 26), given by Him (xx. 22).

3. *Equal to the Father and the Son.* He is "of one substance, majesty, and glory, with the Father and the Son." His Name is used in blessing (2 Cor. xiii. 14), and in baptizing (St. Matt. xxviii. 19), and St. John expressly says that the Father, the Word, and the Holy Ghost are one (1 St. John v. 7).

4. *Very and eternal God, being equal with the Father and the Son.* Ananias, in sinning against the Holy Ghost, is said to have sinned against God (Acts v. 3, 4). Our bodies being temples of the Holy Ghost (1 Cor. vi. 19), are temples of God. (1 Cor. iii. 16.) The prophets, inspired by the Holy Ghost (2 St. Peter i. 21), were inspired by God. (2 Tim. iii. 16.) These passages, and many others, show that the Holy Ghost is truly God.

5. *A real Person, although invisible, being a Spirit.* He must be invisible, but there is no doubt of His distinct Personality. How there can be three Persons, and yet only one God, is a mystery which our minds are not capable of understanding. Although usually invisible, the Holy Spirit has taken bodily shape, once like a dove, and again like tongues of fire. The three Persons of the Trinity are mentioned separately. (St. Matt. iii. 16, 17; xxviii. 19; 2 Cor. xiii. 14; 1 St. John v. 7; St. John xv. 26.) He gave commands to the Church personally, although in what manner we know not. (Acts xiii. 2-4.)

II. HIS WORK.

1. *The Giver of Life (Nicene Creed).* St. Paul says, "The Spirit giveth life" (2 Cor. iii. 6). He is said also to quicken or give life. (St. John vi. 63; Rom. viii. 11). Our Lord told Nicodemus that a man can enter the kingdom of God only by being "born of water and of the Spirit" (St. John iii. 5). This new life, which is given in baptism (1 Cor. xii. 13), must be cared for day by day, as we care for the life of the body.

(2) It is the Holy Ghost, Who sanctifieth all the elect people of God, as the Bible distinctly states. (1 St. Peter i. 2; 2 Thess. ii. 13; Rom. xv. 16). Sanctification is a gradual process, a building up in holiness. The fruit of the Spirit (Gal. v. 22, 23), like other fruit, requires cultivation, and all the work will not be done for us, or at least He will not sanctify those who resist His influence (Acts vii. 51). It is possible to drive Him away from us altogether (Gen. vi. 3; 1 Thess. v. 19). That is indeed a terrible condition to be in, for if the life is once destroyed, there is no way of giving it again (Heb. vi. 4-6; x. 26). There is only "one baptism for the remission of sins"

(Eph. iv. 5). The temple of the Holy Ghost must be kept pure and holy (1 Cor. vi. 19).

(3) *The Comforter*. When the Lord was leaving His sorrowing disciples, He promised to send another Friend, even saying that it was expedient for them that He should go, that the Comforter might come to dwell in them and abide in them for ever (St. John xvi. 7; xiv. 16, 17.)

(4) *The Teacher*. All S. S. teachers should remember that they are not to speak "the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii. 13). This wisdom is promised to all who ask for it in faith (St. James i. 5, 6). Teachers often feel discouraged when they think they are making little impression on their scholars; but if they earnestly seek the help of the Holy Spirit, they may safely leave results to Him. Even St. Paul could only plant the seed or water it. *God gives the increase*. (1 Cor. iii. 6, 7). It is in spiritual things as in earthly things; *life, and growth*, the outward sign of life, man has no power to give.

This Lesson necessarily contains a great many references, which are principally for the use of the teacher and senior scholars.

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XIII.

TORMENTING THOUGHTS.

Mrs. Chisholm's health had each year lately grown stronger, and though still somewhat of an invalid, it was no longer a cause of pressing anxiety, and she was able to join in the ordinary life of the family, which, if somewhat a quiet one, was still full of interest and intellectual enjoyment.

For some years now they had lived abroad, dividing their time between Nice and some mountain health resort.

Miss Knox had proved herself each year more valuable, and had long been looked on as a friend, and her companionship was so pleasant that she had become almost as necessary to Mrs. Chisholm as to her little pupil, whose affection she had gained from the first.

Mr. Chisholm had been going to England two or three times in the year to look after his affairs, but having let Sunnyside Park, his visits were confined to London and Scotland, and during this absence he left his wife and child with perfect confidence in Miss Knox's care.

Each day as his little daughter had grown older he had found her a more delightful companion, and he had long rejoiced in her extreme intelligence, for she had very quickly made up for the ground she had appeared to have lost in her illness, and in spite of the strange lapse of memory which had made him painfully anxious about her for a time, she had since shown no signs of weakened brain power, and all her teachers were ready to assure him that she was more than usually well gifted.

This same loss of memory was now very seldom recalled by either parent, and Miss Knox not having had any share in her pupil's past life, would have also forgotten all about it had not the child herself now and then alluded to the curious and very bewildering fancies connected with her illness which seemed to have haunted her for some considerable time.

It is true that they were not often recalled for months together, but when they came they seemed to overpower her by their vividness, and to be awakened by the most casual event.

The sight of a child of her own age in rags, or in any distress, seemed more than she could bear calmly, and she had never grown accustomed to the sight of the numerous beggars who demanded alms when running after the carriage.

Miss Knox knew that most of her pocket-money, in spite of all her remonstrances, was spent on them.

"I know they're hungry," she would say, "and I know what it feels like; it's dreadful to ache all over and know you can't have anything to eat."

Or when it was cold and she saw a half-clad child, she would shiver and say, "I wish I could give her something warm, it is so miserable when the wind comes through the holes, and bare feet hurt when there's snow."

At first Miss Knox had taken her to task with some little amusement, asking her when she had

ever felt so hungry as to know what it was really like, and when she had felt the wind coming through any holes in her clothes, and then she had grown confused and said she did not remember when it was, but it was a long time ago when she had worn no shoes nor stockings; and seeing that the child was referring to the painful dreams which had so perplexed her, she had for the future taken no notice of remarks of the sort and asked no questions.

When she mentioned the subject to Mr. Chisholm he pointed out how wonderfully vivid the child's imagination was, how completely she lived in any story she happened to be reading, generally ending by expressing a regret he had left her so much to Daunt, and had no clue as to much she had heard before her illness.

Miss Knox now looking back could not remember that her little pupil had ever alluded to these fancies for the last two years, until she heard her father's story about the picture, and it surprised her much to think that they still remained in her memory.

To Mrs. Chisholm she had never talked of the child's somewhat painful delusions, as her husband was afraid she might be made still more anxious and apprehensive, and to Mr. Chisholm she had now long ceased to allude to the subject.

For some weeks Miss Knox was a little uneasy about her pupil; she seemed so absent and silent, but she thought it better to make no remark, so poor Lil fought out her anxious thoughts alone, for her thoughts were anxious, and drive them away as she would they often came back to her, especially at night, and sometimes hour after hour she lay awake puzzling over them.

If these things she seemed to remember were only part of dreams, as she had been told so often, why could she not forget them like other dreams? She wished to think what Miss Knox said was right, but what if she were wrong—what if she were really an impostor, a gipsy child who had taken the place of Mr. Chisholm's little daughter? what if the father and mother she loved so dearly were not her real parents?

How dreadful it would be if she had no right to their love, and some day this should be found out, what would happen to her then? What would they do and say if they found out she had usurped the place of their own child, and that the real Dorothy had been all these years a cold and hungry little wanderer—this very gipsy child her father was so sorry for, whose story he had thought so sad?

Some nights she made herself quite miserable over the possibility of this dreadful discovery being made, and wished her father had never seen the picture which he thought so like her, and had never asked the artist to find out more about his model.

Surely if she were found she would tell her sad story and claim her real home; then on other nights poor Lil would be filled with the bitterest remorse for what she called her wickedness and cruelty, in grudging anything to a girl who had been so hardly treated. Had she not all these years been having everything that was good, while this other poor child had had nothing, but had wandered, perhaps often cold and hungry, from place to place? Was it possible she could be so wicked and mean as to wish to rob her still of what was really her own?

These night thoughts were very trying and tormenting to Lil, whose keenly sensitive nature had been tenderly guarded by those who watched over her. But when at last she fell asleep she forgot them, and in the morning she often laughed at herself for her own foolishness, and took herself to task for not believing what Miss Knox said, when Miss Knox must know so much better than she did.

Besides, she told herself, her fancy about having changed clothes with another child was too absurd and impossible, just like a dream, and the reason she had thought of it so often and it seemed so vivid was, of course, as Miss Knox had often explained, because all things were exaggerated by her illness, when the fancy had first troubled her. How papa would laugh at her if she told him the absurd story; she never had told him about it, for she did not at all like being laughed at.

Still in spite of all this calm reasoning in the

daylight, it was some time before these almost lost memories ceased to trouble her at night, making her look pale and languid in the day.

Mrs. Chisholm, who always watched her darling anxiously, said Dorothy was studying too hard and not looking strong, and a week's holiday was decreed, which did her no harm by giving her more time for dreaming, for her father took her with him to visit several places of interest in the neighbourhood, and in this excitement she grew quite light-hearted again, and for days even forgot all about the picture.

One day, however, her father alluded to it, and then she asked him what he would do for the little gipsy girl, if he were able to find her, and he said he could not tell her; what he did must depend on so many things, but that he hoped to be able to help her in some way.

"Or rather," he said, "I will give her to you, Dorothy; she shall be your charge, she must be about your own age, and I am sure you will like to consider her your care. I think we must try to get her into a Home for a few years, and then she might go into service, but we have to remember she has a mother who may not choose to part with her, and in that case I fear we can't do much; these wandering people like nothing so much as wandering, they very seldom settle down, and a life that we should think very dreadful is not dreadful to them."

"Yes, of course, she has a mother, I had forgotten that," said Lil, soberly; "but her brother is dead."

As she spoke, a confused remembrance of some one called mother, who was good to her, and of a boy—how odd it was she should think he had a crutch!—came before her; how tormenting these fancies were! and she sighed.

"Don't sigh, my darling," said her father, who had been watching her face, "you must not take things too seriously; it will do nobody any good for you to make yourself miserable about evils you cannot possibly cure."

"I think, papa, if everybody tried to do something for those poor people, I mean all the poor people who want things, and cannot get them, something could be done, don't you?" she asked earnestly.

"Then you think we ought all to be philanthropists," said her father with affectionate amusement. Dorothy coloured a little, for she thought her father might be laughing at her.

"I don't exactly know what that is, papa, but I think lots of people don't seem to care one bit what other people do, or whether they are good or bad, or happy or unhappy, and I don't think it can be right because it seems so very hard and cruel."

"You think, like the gipsy girl, that nobody cares," said her father, smiling. "I was thinking just now as you spoke that you were looking wonderfully like her this morning, but, my dear child, I hope we most of us do care a little, though not as much as we ought; I subscribe to a good many charities at home; when you grow older I will explain to you all about it; it only fosters begging to give indiscriminately and does the people real harm, and you must not think that because people are poor and have to do without the things we count necessary they are consequently unhappy, far from it; I believe those people who have little have fewer cares; much we have does not really add to our happiness; we think things necessary only because we are accustomed to them. This gipsy girl, for instance, was no doubt quite happy when she could get what she wanted for her sick brother; no money could probably have saved his life; rich and poor alike must suffer the grief she suffered when loved ones die; no money I had could save the lives of your little brothers and sister. I dare say if we tried to do something for this gipsy girl we should find she is much too fond of her mother, and of the wandering lazy life she is accustomed to, to care to leave it to work for her living."

"A great many poor people don't work very hard," said his little daughter, who was following her own thoughts, and did not like the gipsy girl to be called lazy.

"Well, no, Dorothy, perhaps not, and that is why so many of them look so wretched and keep so poor," replied her father with some amusement;

"but remember by far the larger number of people in the world have to work for their daily bread, but that does not make them unhappy, or objects of compassion. You need not pity them because they are poor, or because they have to work if they want to live."

"No, I know, papa, but I can't think what we should do if these people did not work. I suppose we should starve."

"Ah, now you are getting very deep, my child, but work is no evil. People who need not work find a pleasure in it. I am sure my Dorothy would work for papa and mamma if it were necessary, and be happy in doing so," replied her father laughing. "Now, what would you do, how would you set about it if you suddenly found yourself one of these poor people you pity so deeply?"

Dorothy coloured hotly, for with the question all her late painful misgivings rushed back to her mind.

"I don't know what I could do, papa," she said quite sorrowfully, "but if you and mamma were poor I should like to work for you, and I don't think I should mind it being hard. I don't know how to do anything, but I could learn."

Her father drew her to him and kissed her very lovingly.

"I am sure you would get on grandly, my darling, but you need not look so sad about it. I think I can promise you your exertions will not be needed. I fancy you and the gipsy girl would be much on a level with regard to possible earnings, for she is not likely to know much more about real work than you do; indeed, I am not sure that you have not the advantage over her; that wandering life is a very lazy one; the greatest kindness we can do her is to have her taught something really useful; you, my pet, will have other responsibilities, for you will have money to spend."

"I suppose I shall always be rich, papa; I mean have things that a great many people have not got," said Lil, returning Mr. Chisholm's kiss, but still looking very grave.

"I suppose you will," he answered with much amusement; "what many people call rich at all events; but you will find that you have plenty to do with your money; rich people often feel very poor, you will find that out some day; riches often can't buy what you most wish for, but I trust it will be a long time before my child learns that lesson from experience."

Mr. Chisholm's last words were rather for himself than for his little daughter, and his face was now as grave as her own; Mrs. Chisholm coming in asked if anything were the matter, and hearing what had been the topic of conversation, she told them, laughingly, they had both better leave off thinking about what they knew nothing about; if they either of them wanted to get their daily bread they would have to beg, and Mr. Chisholm said the thought was a very ignominious one, but he feared it was a true judgment.

A few weeks later the family moved to Paris, which was quite new to Lil, and she quickly forgot all her recently awakened misgivings in the novel sights found her.

(To be Continued.)

Rich without Money.

Many a man is rich without money. Thousands of men with nothing in their pockets, and thousands without even a pocket, are rich. A man born with a good sound constitution, a good stomach, a good heart and good limbs, a pretty good head piece, is rich. Good bones are better than gold, tough muscles than silver, and nerves that flash fire and carry energy to every function, are better than houses and land. It is better than a landed estate to have the right kind of a father and mother. Good breeds and bad breeds exist among men as really as among herds and horses. Education may do much to check evil tendencies or to develop good ones, but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition, who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get on with in this life is a man's own self. A cross, selfish fellow, a despondent and complaining fellow, a timid and care-burdened man, these are all

born deformed on the inside. They do not limp, but their thoughts sometimes do.

The Son of Man.

BY THE REV. JOHN MAY, M.A.

Sinless Son of sinful Man,
Take this sinning heart of mine;
Wash it in the blood that ran
From those cruel wounds of Thine:
Tried have I, and tried in vain—
Toiled to free my soul of sin;
But the foul thing flows again
From its fount, so deep within.

Mighty Son of puny Man,
Rise and aid me, faint and frail;—
Solemn purpose, holy plan
Only formed to fade and fail!
Shall I conquer in the fight?
Never, never. This I know:—
Thou alone canst put to flight
All the foes that smite me so.

Smitten Son of smitten Man,
Who his load of sorrows bare;
Let Thine eye in pity scan
This poor breast, so full of care,
This sad life, so marr'd with sin,
On its dark and weary road:
Come, and dwell my heart within;
Light the way, and ease the load.

Victor Son of vanquish'd Man!
Let this poor weak arm prevail;
Win the fight that I began;
Light me through this darksome vale.
Wash the sin out: give me peace,
Rest, and hope, and joy, and strength:
From myself, Lord, grant release:
Bring me safe to Thee at length.

Legend of the Palm Branch.

Why is the palm branch the emblem of victory? And why are the martyrs represented with a palm in their hand? There is a pretty legend in answer to these queries. An angel, as we know, came to visit St. Joseph, and told him to flee into Egypt; therefore, at early morn, Joseph, Mary, and the Child Jesus were on their way. Having escaped the soldiers of Herod, they came into a great city. As soon as they entered it all the idols fell down, and the inhabitants, in great terror, began to rush through the streets in all directions. Joseph and Mary were frightened at this wild conduct of the people, and hurried out of the city, without taking any provisions with them.

Towards the middle of the day, Mary became very hungry and very thirsty, and the Holy Family sat down to rest at the foot of a sycamore tree. Just in front of them was a group of palm trees loaded with fruit. The Blessed Virgin said: "I would like to eat of those dates, if they were within reach."

Joseph arose and tried to shake the tree, but in vain. He then tried to knock down some of the fruit, but his attempts failed. Then he shook his head sadly, and said:

"They are too high; let us go farther and we may find some that we can reach."

But Mary was tired out, and she sighed. Then Jesus said, "Palm tree, beautiful palm, bow down your head, and offer your fruit to My Mother."

The palm-tree bowed its head, and the Blessed Virgin took as many of the dates as she wanted, and then the tree straightened itself up again, and was covered with more fruit than before. And whilst Mary was eating the dates, the Child Jesus, who was sitting on the ground, made a little hole in the sand with His finger, near the roots of the sycamore tree. And when the Blessed Virgin, after having eaten, said: "I am thirsty," she had only to stoop down and drink, for from the hole made by the Child Jesus there flowed a spring of pure water.

Before setting out to continue their journey, Jesus turned to the palm tree, and said to it:

"Good palm, I thank thee, and, as a reward for this service thou hast done My Mother, I command My angels to carry one of thy branches into the beautiful Paradise of My Father; and as a sign of My blessing, thou shalt be worn as a crown by those that have conquered for their faith. It shall be said to them: 'You have deserved the palm of victory.'"

So He spoke, and an angel flew around the tree, took a branch of it, and bore it away to Heaven.

Hints to Housekeepers.

SOME DISHES FOR THE SICK.

Even more than with her city sister is a knowledge of how to prepare food for the sick necessary to the country house-wife, who must frequently depend entirely upon her own meager resources for such diet as will be suitable. But, fortunately, she has on the farm the most necessary ingredients for preparing delicate and appetizing food, pure milk, fresh butter and eggs being acceptable and strengthening to invalids, and forming as they do the foundation of so many excellent dishes. The following are the recipes for preparing food for the sick that will all be found excellent:

BEEF TEA.—Take half a pound of lean fresh beef, cut in pieces and let soak four hours in a pint of water; take out, put in a pint of fresh water and set on the stove, let simmer three hours; pour the boiling liquid in the water in which the beef was soaked; pound the meat to a paste and mix in. Serve hot.

RAW BEEF TEA.—Cut up lean, fresh beef; soak five hours in cold water, strain and season.

BEEF OR MUTTON BROTH.—Cut one pound of either meat in small pieces; put in two quarts of cold water and boil two hours; then add half a teacupful of rice and boil one hour longer. Strain and season.

CREAM SOUP.—One pint of boiling water, half a teacupful of cream, let heat, break in toasted bread; season.

EGG GRUEL.—Beat the yolk of an egg with a tablespoonful of sugar; beat the white separately; add a teacupful of boiling water, then the white of the egg. Flavour with a little nutmeg.

CHICKEN JELLY.—Take a tender chicken, cut the flesh from the bones, break the bones; soak one hour in salt and water, put in a saucepan with three pints of water, simmer slow. Sprinkle with salt and strain in a bowl. Set on ice.

CHICKEN BROTH.—Take the joints of a chicken, boil in one quart of water; season with salt and pepper. Squirrel broth made in the same way will be found very delicate and appetizing.

ESSENCE OF CHICKEN.—Cut up a tender chicken and put in a glass jar, stop tightly and set in a pot of cold water; let boil until all the juice is extracted. Strain and season.

RAW EGG.—Break a fresh egg in a glass and beat very light, add two tablespoonfuls of wine, and sweeten to taste. This is nourishing for patients too ill to take solid food.

RICE MILK.—Boil a cupful of rice in water; pour off when tender and add new milk; sweeten and flavour.

A WONDERFUL CHANGE.—Gentlemen—For twenty years I have suffered from rheumatism, dyspepsia, poor appetite, etc., and received no benefit from the many medicines I tried, but after taking five bottles of B.B.B. I can eat heartily of any food, and am strong and smart. It is a grand medicine and has made a wonderful change in my health. Mrs. W. H. Lee, Harley, Ont.

GREATLY BENEFITED.—Dear Sirs—I have been using B.B.B. for cancer of the breast during the last two years and four months, both externally and internally, and have been greatly benefited. Have had cancer over seven years, and no medicine ever did me as much good as B.B.B. I feel sure that sufferers from cancer can obtain relief or even cure from B.B.B., and will be pleased to answer any questions as to the use and benefit received from this remedy. Mrs. A. Elliott, Waterdown, Ont.

Harassing headaches make many lives miserable, needlessly so, when a prompt cure like Burdock Blood Bitters is obtainable.

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Children's Department.

Nothing to Do.

"I shall be so happy to-morrow!" cried little Nellie Brown, as she wished her mother good-bye and started off to school, neatly dressed, her slate and lesson-books in the small, brown satchel on her arm. "So happy to-morrow, with nothing to do, for master has promised us the whole day's holiday. I wish to-day was over," she repeated to herself as she ran briskly along, and soon reached the school.

Many a time during the day did the same thought flit through Nellie's head; many a time did she glance up at the big clock behind the master's desk, and wish the hour of four would strike and lessons be over. But the longest day has an end; and at length the clock did strike four, and with it came the permission for to-morrow's holiday.

With three merry cheers the children separated; and little Nellie, with light heart and quick step, went home.

"Mother," she said, when she went to bed that evening. "call me early to-morrow morning; I want to spend the whole day in the woods doing nothing. I want it to be as long as possible; for with no work and no lessons I shall be so happy!"

The next morning dawned fine and clear; overhead the sky was blue and cloudless, and the sun shone brightly. Little Nellie awoke early—long before her mother intended calling her—and was soon dressed and downstairs waiting for breakfast.

No sooner was it finished, than Nellie begged her mother at once to pack up in her satchel something she could take with her for dinner, so that she might start off at once, and have a good long day. Her small bag was soon filled with nice things. First came such thinly-cut, tempting ham sand-

wiches, wrapped in a little white cloth, and a bottle of new milk; next was a tiny strawberry-jam tart—the kind Nellie liked best; then, to fill in every odd corner, small, rosy apples, and crisp round biscuits for dessert.

So with happy face little Nellie set out on her walk. She soon reached the woods; and, having placed her bag in a safe spot under the shadow of a spreading bush, she prepared to enjoy the day.

Over the soft mossy turf she ran gaily along, looking at one place, then at another, before deciding where, presently, she would have dinner; stopping every now and again to listen to some bird singing high up amid the green branches of the great trees which swayed gently overhead; or to pick some delicate white anemones, and tiny blue violets which hid in the shady corners at her feet; searching eagerly, in the more sunny, open spots, where the woodmen had been felling the trees, to see if the pretty yellow cowslips she was so fond of making into balls had come out yet.

On and on she went, until she reached a great tree whose broad, mossy trunk had grown out at the foot into all kinds of queer shapes, making a broad, comfortable seat to rest upon. Now this was just the place to have dinner; and she liked it very much. So she ran back quickly in search of her satchel, which she soon found; and, comfortably seating herself on the side of the tree, near to which ran a small rippling stream, in which she could see the tiny fish darting to and fro, she began to unpack the good things she had brought.

Nellie was so hungry, she enjoyed everything; all was so nice! Yet after she had finished there seemed something wanting.

"I wonder how it is," she thought; "I liked my dinner, and I have nothing to do this beautiful day; yet I feel tired—tired of everything, somehow; I want something to happen, the time seems so long." And she looked up into the wide branches overhead, and wondered what made them happy.

"How you keep bending in the wind!" she exclaimed; "I am afraid I should not care to have to do so, for I don't like having to go through the exercises at school many times."

But the branches made no answer, only went on rustling contentedly; and Nellie turned away with a sigh to watch the tiny fish in the water below.

"How merry you are darting about!" she thought; "but if I were you, I should lie at the bottom of the cool, soft water and do nothing, instead of rushing about this hot day." But after a while she began to see what they were doing. "Oh, you are trying to catch flies for your dinner, I suppose! So even you have to work; don't you find it tiresome?" But the tiny fish seemed too busy and too merry to reply. Then a little bird began to sing far up above her head on some green twig—such a bright, happy song!—but Nellie did not care for it.

"Why, you have been singing all day," she said; "and always the same tune, I believe; aren't you weary of doing it?"

But the little bird only went on singing joyfully, as though it hoped the song would never end.

"Everything is busy and happy but me!" cried Nellie; "I don't think I should like to live now each day without any work. I may as well go home; perhaps I can help mother a little before tea."

And Nellie started home. When her mother, tired and hot, ironing by the kitchen fire, looked up and saw Nellie standing in the doorway, she was surprised at her returning so soon.

"I've come back early, mother," she said; "so perhaps I can help you a little. Sit down and rest; I'll sweep round the room, and brush in the grate, and lay the cloth for tea." And she bustled round and soon did it, while her mother sat looking on pleased and rested.

"Did you have a nice time in the woods, Nellie?" inquired her mother, as they sat together afterwards, enjoying their tea.

"Yes, I liked it, mother," said Nellie, rather slowly; "but I don't think I should care to live each day without any work to do." And then she told her mother how busy and happy all seemed to be in the woods.

"Yes," said her mother, "God has given to each person and thing in the world something to do. It may be

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Insurance in force.....	\$94,087,750 00
Increase for the year.....	21,558,750 00
Emergency or surplus fund.....	808,311 43
Increase for the year of surplus fund.....	197,085 98
Total membership or number of policy holders.....	28,081
Members or policies written during the year.....	7,312
Amount paid in losses.....	\$1,170,308 86
Total paid since organization.....	5,497,145 50

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only to the little bird its song, and to you your lessons; or it may be to a man and woman to work hard from morning till night to gain daily bread. But whatever it be, dear, remember, God who has made us knows what is best for us. Therefore, if we work cheerfully at what He has given us to do, we shall be far happier than if we took each day for a holiday and had nothing to do!"

"His Word is as Good as Mine."

It was a Sunday morning, and we were gathered together in a quiet little church in the country, that was almost hidden by the foliage of the grove of oak by which it was surrounded. A traveller passing along the public road a little way off would not have known it was there; but inside there were between forty and fifty boys and girls with their teachers busily engaged in reciting the Sunday-school lesson. The order was excellent. There were earnest, pious teachers; attentive and respectful scholars; best of all, the spirit of peace given by Him who said, "My peace give I unto you," brooded over the assembly.

It was a pleasant sight; but a little incident that occurred that morning was particularly pleasant and impressive.

The bell rang, giving notice that in five minutes the school would be closed. These five minutes were this morning devoted to receiving tickets with Bible verses from the scholars; the children who had a certain number were entitled to a little book. The superintendent received the tickets from the scholars as they came forward, and gave to each a book in return: all who had six tickets received a book.

A little boy arose from his seat, and walking up the aisle presented four tickets, and said, "Mr. Brown, here are four tickets; I have got two others at home, but I forgot them."

Other children came forward, and, as they each presented their six tickets, received a book from the superintendent, and returned to their seats with faces beaming with satisfaction. Phil—for that was the boy's name—looked on with longing eyes, and at last ventured to say, "I know I've got two more tickets at home."

"Wait a moment, Phil," said the superintendent to the boy; "let me speak to your mother."

Stepping to his mother, he said, "Phil has given me four tickets, and says he has two more at home. Can you vouch for him?"

"Yes. I know he has two more tickets at home," said she.

February.

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DISSOLUTION OF PARTNERSHIP.

PROVINCE OF ONTARIO, COUNTY OF YORK, to wit:

We, George Young Timms and John Alexander Imrie, formerly members of the firm carrying on business as printers at Toronto, in the county of York, under the style of Timms & Co., do hereby certify that the said partnership was on the 17th day of February, A.D., 1892, dissolved.

John Alexander Imrie retires from the business, and George Young Timms will carry on the business at the same place, No. 13 Adelaide Street East, under the name, style and firm of "Timms & Co."

Witness our hands at Toronto, the 17th day of February, 1892.

(Signed,) G. Y. TIMMS.
(Signed,) J. A. IMRIE.

(Signed,) H. V. KNIGHT.

In reference to the above, we beg to state that the business is under the personal supervision of Mr. Timms, and we shall be glad to hear from our old and esteemed patrons, and while thanking them for past favors we assure them that no effort will be spared to meet their wishes in the future.

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"All right," said the superintendent; "I will take your word for it."

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