

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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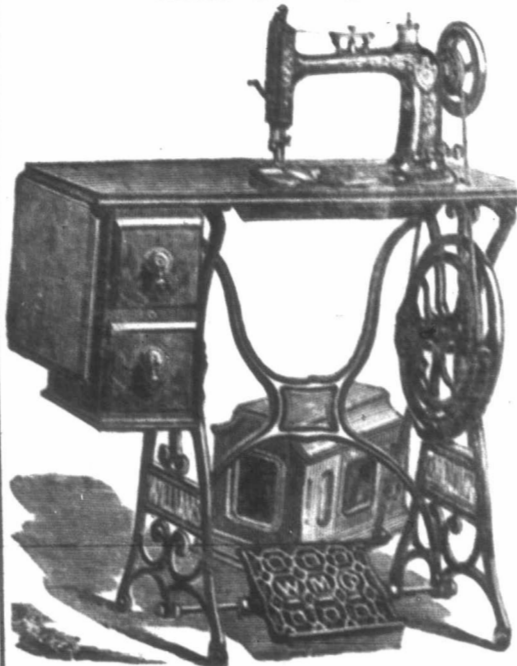
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LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 1st.—3rd SUNDAY IN LENT.
Morning—Genesis xxxvii. Mark viii. 10 to ix. 2.
Evening—Genesis xxviii. or xxxix or xl. 1 Cor. i. to 26.

THURSDAY, MARCH. 5, 1885.

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

BENEDICITE.—We take the following from "The Church Reader for Lent," see our Book Notices. "O all ye works of the Lord, bless ye the Lord." These are the opening words of the song of the Three Children, or Youths, which it is customary to sing instead of the Te Deum. The three youths, or children, as they are called in old English style, are the three spoken of in the Book of Daniel, who were thrown into the fiery furnace for a sublime act of disobedience to an earthly king. It must be admitted that these words, and words of like import abounding in the Psalms and other poetical writings of the Bible, are looked upon by many as difficult words to make use of. The poetical form into which the thought is thrown is overlooked. In reading and interpreting poetry, the mind must be in a state receptive of exalted thoughts, it must rise above prosaic literality. Under the influence of imagination—and remember that imagination is the power of picturing within us things invisible to the naked eyes—under the influence of enkindled imagination, language takes a form different from that in which we give expression to our common needs or the statement of the results of our ordinary observation. The form taken is very frequently that of invocation of inanimate objects, or abstract ideas or of departed heroes. For any one to suppose that the speaker entertains the thought that the rocks he calls upon can hear his voice, or that truth when solemnly appealed to is thought of as listening with attentive ear; or that every one who invokes the shade of a departed worthy believes that the words will reach the dweller in the spirit land—for any one thus to bring ordinary prosaic thoughts into juxtaposition with the thoughts of a mind touched to its utmost depths and roused to noble longings, would be deemed to be linking

the sublime to the ludicrous, to be giving a mock dignity to the mean by raising it to a level with the noble.

MISTAKEN IDEAS AS TO THE BENEDICITE.—Mistakes such as the above describes are often made by well meaning objectors to the use of poetical language in our religious worship. Many there are who have their misgivings as to the use of the Benedicite—misgivings which arise from failing to look upon the glorious song as expressed in the language of religious poetry. To allay such misgivings, it is well that we who use the words, and who rejoice in them—should not shrink from declaring that, in addressing the clouds, and the seas and floods, and frost and cold, we do so without any consciousness that there are any listening spirits by whom our words are accepted as adoration or reverence; but that we use them to express our overwhelming conviction, or to impress more deeply upon our minds the thought that the heavens declare the glory of God, that all things praise the Lord by fulfilling the purposes for which they were designed by him, and by revealing to us his wisdom and love.

We once asked a person who objected to the Benedicite because it addressed non-conscious material objects, what he made of this phrase, "Praise the Lord O my soul and all that is within me, praise his holy name?" He was unable to answer. Surely in this scriptural language we have precisely the same form of invocation as in the Benedicite, and if our eyes and ears were not holden by material bonds we should see and hear all nature magnifying and praising the Lord, the Creator!

DR. HELLMUTH, the Ex-Bishop of Huron, has, we are informed been appointed Vicar of Bridlington, or as it is always called "Burlington," near to a small watering place on the bay of that name on the Yorkshire coast. There is a no more beautiful, nor healthful spot in England. The living is in the hands of the Simeon Trustees. There is a charming vicarage on the outskirts of the town, a very model of a parsonage for a clergyman with a good stipend. The church, part of an old Priory, now it is restored, is a very noble edifice. The interior, as we saw it, was a curiosity. Several pews were built upon huge posts, each pew had a separate staircase leading to its sacred enclosure which was secured in privacy by curtains all round, the whole structure being like an immense bed on stilts. What cozy sleeps the tenants had and what fun the young people, as they could not be seen by either the parson or any others in the church! Those were indeed good old days! The late Vicar, the Rev. F. Barnes, told us how he got over the surplice difficulty, as he thought the changing it, when about to preach, a nuisance. He simply commenced preaching from the reading desk, and strange to say not a word was said to him about it whereas if he had gone into the other desk, or pulpit, in a surplice, he would have been denounced as a ritualist. The district around Burlington furnishes very good society, and the town is within an hour of Scarbro', Hull, Beverley, Leeds and York. The Bishop can be just as busy or just as quiet as he likes. He will soon have host of friends, and Yorkshire men and Yorkshire women are the best friends known. One friend he will soon learn to love—the beautiful Bay—which he will have so constantly in sight and hearing. We congratulate Dr. Hellmuth on settling down in so lovely a district and so charming a parsonage. May he live long to enjoy this haven of rest. If ease with dignity is happiness, the Bishop will be the happiest of men. If work with honour and appreciation is happiness, he will be no less blessed in his lot.

WESLEYANISM CONDEMNED BY WESLEY.—In a sermon on Numbers xxiii. 23, April 21, 1777, Wesley says:—"The Methodists at Oxford were all one body, and, as it were, one soul; zealous for the

religion of the Bible, and of the Primitive Church, and in consequence of the Church of England, as they believed it to come nearer the Scriptural and Primitive form than any other National Church upon earth. * * * But a good man, who met with us when we were at Oxford, while he was absent from us, conversed much with Dissenters, and contracted strong prejudices against the Church; I mean Whitfield; and not long after he totally separated from us. * * * Now let every impartial person judge whether we are accountable for any of these! None of these have any connection with the original Methodists. They are branches broken off from the tree; if they break from the Church also, we are not accountable for it. These, therefore, cannot make our glorying void that we do not, will not form any separate sect; but, from principle remain, what we always have been, true members of the Church of England."

WESLEY ON THE LITURGY.—I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, Scriptural, rational piety, than the Common Prayer of the Church of England.

WESLEY ON CHURCH ORDERS.—In a Sermon on Heb. v. 4, May 4, 1789, Wesley says:—"Did we ever appoint you to administer Sacraments, to exercise the priestly office? Such a design never entered into our mind, it was the farthest from our thoughts. And if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connection. * * * And in doing it you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel. * * * I wish all of you who are vulgarly called Methodists would seriously consider what has been said; and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize or to administer the Lord's supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, "seek the priesthood also." Ye knew "No man taketh this honour unto himself, but he that is called of God as was Aaron." O contain yourselves within your own bounds! be content with preaching the Gospel! Ye yourselves were at first called in the Church of England; and, though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church of England men still."

STATE SCHOOLS NEED WATCHING. The *North American Review* says:—"During the last generation the drift of opinion and practice has been toward state education in every grade; and it is to be feared that every advance in this direction has resulted in a corresponding deterioration in the lower grade. Are we not robbing the masses to pay the few? The tide of public sentiment on this subject, we believe, is turning. People are beginning to see that the public school system of the various states needs looking after, and they are demanding public benefit in proportion to the expenditure of public funds. The ninety-nine men who are paying taxes to teach the child of the hundredth, in Latin and psychology, are beginning to think out the problem. Their own children need a good many things which are of more immediate importance."

The "hidden manna" is promised to those who overcome; it is a future and present source of strength, an earnest that, having been enabled to overcome, we shall yet be enabled to overcome again and again even to the end. It is hidden because it comes directly to our souls from Christ. It is like the white stone with the new name, which no man knoweth save he that receiveth it.

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A. P. LACEY,

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ENGLISH REVIEWS ON ELEMENTARY
SCHOOLS.

THE last number of the *Westminster Review* contains a highly interesting article on the question of overpressure in Schools. An investigation has taken place by Government officials which brings out the startling fact that headache is becoming exceedingly prevalent amongst children, whose young brains ought to be as free from such a trouble as their limbs from gout. The eminent physiologist, whose observations form the basis of the article in *Westminster*, considers this phenomenon as indicative of such a disturbance of the nervous system of the victims of overpressure as bodes ill for the next generation. The seeds are manifestly being generally sown of grave brain disorders. The custom of taxing children indiscriminately, delicate and strong, well fed and ill fed, sensitive and dull, quick witted and slow, with lessons to be mastered at home, is condemned as highly injurious to all except the more robust, and even to them is pronounced a source of risk. The *Reviewer* goes on to consider the moral effect of the State assuming the duty of the parent in educating children, and declares that "the compulsory education of the children has resulted in the deterioration of parents." He shows that the substitution of a "legal obligation" for a "moral duty" has depraved the consciences of parents, and the report prepared for the Education Department sets forth that "the success of the Education Act has diminished the sense of parental responsibility." We are in full accord with the *Reviewer* when he says, "Paternal government soon becomes tyranny and in this country we are in danger of a tyrannous rule of law in every department which will put an end to the freedom of our institutions, which was once our boast. * * * You cannot educate children in any true sense in your schools, the more the State deserts its old role of securing freedom to all to do what they choose, and performs in the new character of having a finger in every pie, the more it will be called upon to interfere." This we are finding out in Canada. The old British pride in personal independence is gradually being lowered in tone. Society fears instead of crushing out the audacious tribe of social and ecclesiastical tyrants, who wish to dictate even the diet and devotions of their neighbours. So low has fallen the manliness of our people, that they quail under the rod of fanatics, submitting without a murmur to a form of social and religious tyranny as insulting and as degrading as any oppression from which their forefathers bled to be free. Another leading *Review*, touching the same question, states that the whole force of evidence and the authority of experts goes to show that *there has been a very serious decline in morals since the State assumed the parental task of educating the young.* That is not debatable, the growth of juvenile crime has been appalling since the last generation. The growing distaste for labour in any form, the determination to get a living for nothing, as it has got an education for nothing out of society at large, is one of the most alarming features in modern life. Certain appetites grow with what they feed upon. Give a youth all he needs without requiring him to work and he will expect his life-wants to be supplied on the same terms. The State in teaching prospective parents that part of their burthen as parents will be borne by the State, is teaching them that other parental burthens may also be un-

loaded on to the State or society. The *Westminster* shows that the money belief to the poor by State aid education goes chiefly into the pockets of capitalists, for wages are less and rents more because of the assistance given by the State towards maintaining a family by its assuming the educational part thereof. That is demonstrable. We thus get this fact, that the great bulk of the taxes levied for education of the poor goes into the pockets of the rich! The economic law which produces this result is as certain in operation as that which causes water to run down hill. Besides this, there has been withdrawn the most ennobling stimulus to industry and self-denial for the purpose of securing education for the children, thus relaxing one of the happiest of all domestic bonds, as the children are less cared for, less thought of, and the rising generation know that they owe no gratitude to their parents for their education. Verily the prophets were indeed false ones who a few years ago proclaimed that State Schools would close up State prisons, and the machinery of justice fall out of gear for lack of use!

The *Churchman* takes up the same parable in exposing the utter failure of secular education to improve the morals of the people. It says, "That education will not cure intemperance we have abundant proofs, both from philosophy and experience." The force of that can only be judged by considering the relation of intemperance to vice and crime. Secular education advocates would do well to consider what "philosophy and experience" and the consensus of education authorities proclaim, which is that secular education is powerless as a moral agent, that it merely gives vice and crime new powers, that it has depraved the conscience of parents, and that society is supporting godless Colleges and Schools is preparing the way for moral anarchy and social disorder.

RECENT EPISCOPAL APPOINTMENTS.

THE general tone of the Church press and of that section of the press which with more or less intelligence and more or less Christian feeling, discusses Church affairs, is decidedly favourable to the elevation of Dr. King and Dr. Bickersteth to the sees of Lincoln and Exeter, and the translation of Dr. Temple from Exeter to London. Dr. Bickersteth had only just been installed Dean of Gloucester, when "as a further mark of favour," as our Mason friends say, the favour in this instance being, however, that of the Crown, he was placed over the diocese of Exeter, where in the last generation reigned the great opponent of the school to which the Bickersteth's as a family have been long attached. For a Diocese to have in succession a Philpott, a Temple and a Bickersteth, must be a very striking object lesson to southern Churchmen. Perhaps Mr. Gladstone saw a certain fitness in things, in following up a High and a Broad ruler with a Low one, though we must apologise to the new Bishop for using a word which has come now to be felt as a reproach even to those to whom it is applicable as a party title. We regard all three appointments with satisfaction. The outcry against Dr. Temple, raised because of his famous article in "Essays and Reviews," an article which would not to-day raise any such storm, shows that it is possible for a deeply pious mind to hold speculative views in regard to the divine procedure as revealed in Scripture, without any lowering of spiritual vitality, or imparting a tendency to regard the

clearly revealed verities of the Christian faith with indifference. The mind and the soul often move in different orbits. The soul may rest at peace upheld on the bosom of the deep waters of faith, while the mind may through the void space of speculation, range like the dove; ever returning after its vain search for rest or life outside the Ark, the Church of God. It is only in the cages of sects and parties that the soul and the mind are chained, and their wings clipped to keep them from exercising the heaven born, instinctive love of freedom and air.

Dr. Temple is an able ruler, he is "a statesman," he will keep his house in order without oppression, he will keep it at peace without sacrificing his authority. He will have some foes in those few who love strife, as by strife alone can they ever hope any degree of prominence. We, in Canada, have the same class, their noise and activity being in inverse ratio to their usefulness. These persons would be reduced to their natural condition of obscurity and silence but for their craft in wearing a cloak, which all honour, and which we forbear to rend even in exposing the falsity of its wearers. Dr. Bickersteth is, as we have said, an Evangelical, which neither means that he is ashamed to mention the word Church in his pulpit, nor that he is a member of a little coterie whose delight is to humiliate the Church and glorify the sects, nor that he is without natural affection towards his brethren in Christ, whose pride in the Church is greater than his own, or whose "views" are not those he holds on controverted points. That is, he is a genuine Evangelical Churchman, and does not carry the name to hide a malignant disposition towards those who prefer to be styled "Churchmen," without a ticket designatory of party or species being hung upon them like the card on a prize rooster at a poultry show. Dr. Bickersteth is said to be a poet, that depends on what we regard as poetry. The author of "Yesterday-To-Day and For Ever," has no doubt "the accomplishment of verse." Dr. Bickersteth will rule Exeter lovingly and loyally. The elevation of Dr. King, the eminent Regius Professor of Theology at Oxford, to the see of Lincoln, is an endeavour to fill the gap made by the retirement of that great Prelate, Dr. Wordsworth—*clarum et venerabile nomen*—a name which will loom largely in history. Dr. King is honoured by the vehemently spiteful attacks of a few low papers whose vulgarity is a scandal to the Church, but whose influence is as low as their tone. Like Dr. Bickersteth he may be said to have been "born in the purple," being the son of the late Archdeacon King. He became Chaplain of Ouddesden Theological College in 1858, and was afterwards its Principal. While there the College was attacked by "a little clique" such as Mr. Rainsford denounced, by men who seem to have a sort of mosquito delight in spending their lives in giving annoyance. It is said of Dr. King, "To know him is to love him, to be with him is to recognise his saintliness, to sit at his feet is to be elevated to a higher sphere of thought than the majority of teachers raise a man." Dr. King represents the higher scholarship and the deepest fervent piety of the Church; Dr. Temple's comprehensiveness and ruling capacity; Dr. Bickersteth its "sweetness," love, and refined gentleness, if not its full "light." No other organization on earth could find three men equal at all points to our Bishops of Lincoln, London and Exeter. God bless them, and make their episcopal course to be a shining light of wisdom and goodness and strength to the Catholic Church of our fathers.

TO CORRESPONDENTS.

Contributors would oblige us much and save mistakes being made by observing the following rules:—(1.) Never write with a pencil, but with ink. (2.) Make each letter in names of persons and places quite distinct. (3.) Do not repeat dates, as for instance, by saying, "On Sunday last, the twenty-second instant, being the second Sunday in Lent;" but, give only date and month thus, "On 28th February," such or such a thing happened. (4.) Do not use "instant" or "ultimo" for a date as it leads to mistakes. (5.) Notice the form of our news paragraphs and please follow it by giving us first the name of the place you are writing about, next the name of the Church or Parish, then a word or two, not more, indicating the main subject of your communication, and write on one side of the paper. Our subscribers will always find news items inserted. We solicit and gratefully welcome such assistance; especially when written pithily and plainly.

M. M., whose contributions display no small degree of literary taste and skill, asks how she may be put in the way of earning money by her talents? The ambition is honourable and healthy, but no more difficult question could be asked us, yet we are asked it frequently by young writers—and old ones too. M. M. must study closely, write freely, then mercilessly criticise, condense, re-cast, re-write her work, and until she finds her contributions sought after, be satisfied to enjoy the delight of composition and the ennobling stimulus arising from the consciousness that she is giving delight, instruction, consolation and even more blessed gifts to thousands of her fellow mortals. Literary work is usually its own rich reward—but too often this is its only recompense!

W. M. We regret the necessity of excluding a letter relating to the controversy regarding our Divine Redeemer and His earthly mother. Our correspondents' language would be appropriate enough in a discussion confined to theologians, but the DOMINION CHURCHMAN is read in almost every Church of England family in Canada. There is a danger lest a too free treatment of this subject should lead to irreverent thoughts, and words by those who have a tendency to impropriety of speech in regard to sacred things and themes. No greater injury can be done to a young mind than to weaken its reverence for things "worthy to be had in reverence." Carlyle has a noble protest against this which all should think over who cannot enjoy a flower without grubbing at the root.

BOOK NOTICES.

CHURCH READER FOR LENT, compiled and edited by the Rev. Dr. Cross. Published by T. Whittaker, New York, may be had at Rowsell & Hutchisons', Toronto, \$1.25. We cannot better describe the contents of this work than in the words of the compiler and editor—the eloquent and scholarly Dr. Cross. He says in a letter to Mr. Whittaker, "During the Lenten season, many clergy find little time for preparing sermons. Desiring to be of some little service to them, I have taken your suggestion and compiled this volume. The sermons are chiefly condensations, they will average only about ten minutes in delivery. If they should aid any of my younger brethren, relieve the pressure of an over-burthened brain, or furnish a crumb of daily bread to some hungry soul in private, I shall be thankful and happy. Yours in Christ, J. Cross." We recommend this volume as certain to be highly serviceable for the work indicated by Dr. Cross. The selections number forty-seven, they are taken from the discourses of emi-

nent divines, with especial reference to topics suitable for Lenten reading. But they would be valuable at all seasons to fall back upon in case of indisposition or when the fount of composition has run dry, as it does with all men at times.

CHRISTIAN TRUTH AND MODERN OPINION. Seven sermons preached by Clergymen in New York, with preface by Right Rev. Dr. Thompson. Published by T. Whittaker, New York, may be had of Rowsell & Hutchison, Toronto. Price \$1.25.

These seven sermons are apologetic. They were preached with a special intention of meeting certain phases of opinion growing out of a supposed opposition between scientific thinking and certain conceptions of the Christian faith. The subjects treated are, "The Christian Doctrine of Providence, and of Prayer;" "Moral responsibility and Physical Law;" "The Relation of Miracles to the Christian Faith;" "The Oneness of Scripture;" "Immortality;" "Evolution and a Personal Creator." There is a striking passage in the discourse on "Immortality." An objector to the popular notion of Heaven says: "I find myself endowed with a great variety of tastes and capacities. I love music and art, I find pleasure in exploring the wonders of science, I delight in genial society, I like to study men in the history of the past, as well as in the present. I find myself absorbed in the great mysteries of philosophy, in trying to open the secret chambers of thought, and while I acknowledge that a sound moral nature and a profound sentiment of reverence are essential to a well-balanced character, I do not think that a man can fill up the measure of his being, if he is nothing more than what is ordinarily understood to be a pious person. And any condition of existence would therefore seem to me imperfect and unsatisfactory, in which all the nobler elements of my nature did not find room for development and expansion. But in the view that is ordinarily presented of the future world, I find no recognition of any such opportunities, or of any varieties, either of character or employment. Heaven is spoken of as a place

"Where congregations ne'er break up
And Sabbaths never end:"

as if mere rest from labor and attendance upon religious services filled up the whole measure of one's desires and capacities." The preacher asks, "What shall we say, in reply to all this?" We regard his answer complete, we cannot quote it at length, but it is this in effect that the objection to such ideas, based upon a charge of a want of spirituality of mind, is very weak, for the most spiritually minded now take keen enjoyment out of non-spiritual things. He says, "Is it not better to acknowledge that God is honored and served by the consecrated use of all the powers and faculties with which He has endowed us, and that our immortal life must provide for the culture and exercise of every lofty gift which pertains to our nature?" The feeling expressed in the above objection to the popular idea of Heaven has been a prolific source of religious indifference and infidelity. The phrase "Where congregations ne'er break up," has done Christianity infinite harm, happily it has no foundation in the revealed Word, and the clergy would do well to guard their young people from acquiring the false and dangerous impression which this phrase conveys. The Sermon on "Miracles and the Christian Faith," is a well reasoned discourse; the concluding passage affirming that the character of Christ and Christianity are the two greatest of miracles, would have been increased in force by a more direct ascription of divine, supernatural power in the maintenance of the life of the Catholic Church. The Church is a miracle of spiritual vitality and moral power which no theory of human agency can explain.

REVELATION, UNIVERSAL AND SPECIAL, by Rev. Dr. W. W. Olssen, Professor of Greek and Hebrew, St. Stephens College, New York. Published by T. Whittaker, N.Y., may be had of Rowsell & Hutchison, Toronto. Price \$1.25. This, like the preceding volume, is of an apologetic character, appealing to a higher class of readers, to indeed the narrow class of "thinkers." Dr. Olssen's work is well worthy of careful study, he disposes of certain of

certain of Mr. Herbert Spencer's theories in a masterly way. His knowledge of ancient and modern literature is shown to be most extensive. The work will be found invaluable to the clergy, not only as a storehouse of weapons for defence, but a granary of food—thoughts for mental enjoyment and nourishment.

SERMON FOR LENT.

"If any man will come after Me, let him deny himself and take up his cross and follow Me."—St. Matthew xvi. 24.

The principle of self-denial as a religious practice appears to be very deeply rooted in human nature. Whosoever there is real earnestness of soul, any realisation of an invisible and higher power, there we find, as by an almost universal law, in one form or another—the principle and practice of self-denial. It is only as we descend towards the grosser depths of materialism that we lose sight of it; at first by degrees, the thing itself often surviving where the name of it would be repudiated, then to an increasing extent, until at last its place is taken by a debasing selfishness or an enervating luxury. And yet even in these lower depths, though extinct as a religious principle, often there remains a monstrous perversion of it, a ghostly phantom, as it were, of the high reality, and men will toil and slave and deny themselves much that they would like and enjoy, not as a means of strengthening their spiritual life, or of raising themselves to a closer communion with God, but as a part of the only worship the claims of which they acknowledge, the worship of self. What will not many a one endure and suffer in order to amass a large fortune or to get on in the world, who would laugh to scorn any suggestion of self-denial as a religious duty?

And yet the general sense of mankind affirms that it is so; nor is this witness confined to those forms of religion which are based upon the revelation of God to man, contained in Holy Scripture, for we find distinct traces of it even amongst the heathen themselves. Of this, the general practice of sacrifice to the Deity of this proof, while the self-inflicted tortures of the Indian Fakirs, and of many another groping after truth through the darkness of heathenism, apparently point in the same direction, viz., that earnestness, even in a false and debasing form of heathenism, will find its expression in self-denial, albeit that expression may be of a gross and repulsive nature.

As, however, we rise into the clearer atmosphere of Revelation, we find the principle of self-denial recognised in the Old Testament both in precept and practice. One of the strictest injunctions of those contained in Leviticus xxiii. as to the conduct of the people on the day of Atonement is, that it is to be a day on which they should "afflict their souls" (verses 27 and 32), which is taken by the commentators as the prescription of a public fast. We are, moreover, familiar with that form of self-denial of which the abstinence of the Nazarite from all that partook of the nature of wine was an instance. Of fasting of a more private and personal character, we have the example of David when interceding for the life of his child; of Ahab, in his brief period of penitence for the death of Naboth; of Esther, when preparing, at the risk of her life, to stand before King Ahasuerus; and of Daniel, when making a solemn confession of the sins of his people before God, as a result of which he received a special degree of prophetic illumination.

It is, however, in the New Testament that we have the clearest teaching both as to the importance of self-denial in general and of fasting in particular. Our text is but one of several passages in both the Gospels and Epistles which commend self-denial as a part of Christian duty, while we may suffice to refer to our Lord's own precept, "when ye fast, be not as the hypocrites," as plainly contemplating the practice of fasting as a religious duty incumbent on His followers.

We may regard self-denial and fasting from a twofold point of view, either in relation to God, or in relation to ourselves. First, in relation to God—It may be looked upon as an act of satisfaction, or as an act of thankfulness and gratitude.

* "The word *satisfaction*," says Keble, "is used by Divines—Hooker for example—to express those good works, words and thoughts by which a contrite heart would naturally express its desire to make amends, if it could, for the wrong done not only to our brethren, but also to our God and Saviour by our sins; worthy fruits of penance, the Communion Service, calls them; and though, of course, there can be no merit in them strictly speaking, yet it has always been considered in the Church that He graciously accepts and rewards them; the penitential fasts, sackcloth, etc., of the Old Testament, and the revenge spoken of in the New (2 Corinthians vii. 2), are, I

* Letters of Spiritual Counsel, Keble's 3rd Ed., p. e 59.

suppose, cases in point." Thus every act of self-denial and fasting may be expressive of the intense horror entertained by the soul for those actual sins of which conscience accuses it, and of the feeling that as sin deserves punishment, so we are desirous to inflict upon ourselves some slight degree of that penal suffering which God in His mercy spares us—"yes, what revenge!"

But while there will be something of this feeling in our acts of self-denial, there will also be as a consequence of it and flowing from it the other affection of the heart, an intense gratitude and thankfulness to our Lord and Saviour Jesus Christ. We shall recollect that, whatever degree of discomfort and inconvenience we may suffer from our acts of self-denial, they are far less than the just desert one single act of deliberate sins against Almighty God—we shall recollect further that our deliverance from the suffering of spiritual death here, and the pains of hell hereafter, is the direct result of those sufferings which our Saviour was pleased to endure for our sakes—we shall be filled with the ardent desire to share even in the most distant degree in these sufferings, "to know the fellowship of His sufferings"—"to fill up that which is behind of the afflictions of Christ in my flesh." Then assuredly will the soul, lifted up above this world and all it concerns, cast itself at the feet of its Saviour in humble adoration, and pouring forth the fulness of its love and gratitude will offer, as all unworthy indeed, and yet with heartfelt sincerity, its acts of self-denial as an earnest of its gratitude.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

COMPTON.—At a meeting of the Anglican Synod of the Diocese of Quebec, held in Quebec on the 14th ult., the following persons were elected members of the Corporation of Compton Ladies' College, the Lord Bishop of Quebec being *ex-officio* President: the Rev. Charles Hamilton, M.A., Quebec; Mr. R. Herbert Smith, Quebec; the Rev. B. B. Smith, M.A., Sherbrooke; H. B. Brown, Esq., L.L.M., Sherbrooke; the Rev. George Thorneloe, M.A., Stanstead; Hon. M. H. Cochrane, Compton; James Doa Esq., Compton; Rev. John Foster, M.A., Coaticook. The first meeting of the newly elected Corporation was held at Hillhurst, Compton, on Monday, the 9th instant. The president and six members of the Corporation were present. It was unanimously resolved to re-open the College early in September next, under a competent staff of teachers. Under the new regime it is hoped the College will be all that those interested in its management desire that it should be.

MONTREAL.

MONTREAL.—Collections at St. Martin's Church on Sunday, in aid of missionary work, were \$621.

IMPRESSIVE FUNERAL SERVICES.—The late Mr. Thos. Cramp.—The last sad rites in connection with the death of Mr. Thomas Cramp took place on Saturday afternoon, the 21st ult., at his residence, in Montreal. For some time previous to the hour of the funeral the streets in the vicinity were crowded with people, and the arrival of the different associations who were to take part in the solemnities further increased the large numbers who wished to pay a final tribute to the honoured and respected dead. Many went into the chamber of death to take a last look at the face of him who in life had been so well and favorably known, and to hear the touching words of prayer offered over his sleeping form. The short service having been concluded, the procession was immediately formed and moved away from the house. It proceeded direct to St. Martin's Church, where, upon entering the building, the coffin was met by the officiating clergyman, viz.: Rev. J. S. Stone, rector, Revs. Canon Mulock, Canon Ellegood and Canon Lindsay. Canon Ellegood chanted the well known words "I am the resurrection and the life," as the casket laden with flowers, was carried up the aisle and deposited before the chancel rails. A magnificent floral pillow resting on a stand was placed near by. The service in the church was very impressive. As the congregation took their seats the organ poured forth the grand notes of the Dead March in Saul, after which the hymn "When our heads are bowed with woe," was

sung in subdued tones by the choir which was present in full force. The 39th Psalm was chanted and the Rev. Canon Mulock read the sublime words of the Apostle Paul in the first epistle to the Corinthians, 15th chapter. After another appropriate hymn "The Strife is O'er," sung in affecting and pathetic voice, the Rev. Mr. Stone read the remaining portion of the beautiful burial service, which drew forth many a tear from the friends of the deceased. At the conclusion a third hymn was sung, and the benediction pronounced.

Allusion was made from the Cathedral pulpit last Sunday to the immoral tendencies from which young ladies might suffer if allowed to frequent toboggan slides unaccompanied by their parents. Although not condemning the "delightful pastime," the congregation was warned not to allow any young persons to attend the slides when not well *chaperoned*.

ONTARIO.

RURAL DEANERY OF FRONTENAC.—The Rev. W. R. Carey, in place of the Rev. F. W. Kirkpatrick, has been appointed, by the Bishop, Rural Dean of Frontenac. Mr. Carey is a graduate of Trinity College, where he took his B.A. degree in 1867.

KINGSTON.—We understand that the Lord Bishop of the diocese has requested the representatives of the Cathedral in Kingston to nominate three clergymen in the diocese, one of whom he should select for the assistant Rectorship, and that, in compliance with his request, the names of the Archdeacon of Kingston, the Rev. J. J. Bogert and the Rev. P. Crawford have been forwarded.

TYENDINAGA.—Prayers were offered Sunday, 8th February, in the Mohawk churches for the success of the British forces in the Soudan, and allusions were made in the sermons to the Khartoum disaster.

KINGSTON.—The special meeting of the vestry of St. James' Church, Kingston, called for the purpose of settling the salary to be paid to the Rev. J. K. McMorine, the new incumbent of St. James' Church, was held in the school room last Monday evening. After examining the ways and means, a resolution was moved by Mr. Loynes, church warden, seconded by Mr. R. Vashon Rogers, and resolved, that the stipend from all sources be paid at \$1,200 per annum in addition to the parsonage. The churchwardens were requested to see the Bishop on his arrival in the city, and inform him of this resolution, after which they might telegraph Mr. McMorine its nature, and ask if he would accept the position.

NAPANEE.—The Ven. Archdeacon of Kingston had a most trying and unpleasant experience during the recent great snow storm, having been snowed up in the train all night on his way to hold a missionary meeting in Tamworth. Not till the fourth day after he had set out was the venerable gentleman able to reach home again, having made part of the way on foot through the drifts. He is, however, none the worse for the adventure.

NORTH AUGUSTA.—The new St. Peter's Church in this village was opened for Divine Service on Thursday, 12th February. It is built on the same ground, though of larger and different dimensions, on which stood the old frame church erected over forty years ago by Rev. Mr. Blakey, then Rector of Augusta, assisted by the few Church families in the neighbourhood. The old St. Peter's, formed, for many years, a part of the Lamb's Pond or New Dublin Parish, and during the union was served by Revs. Messrs. Gunning, Clarke and Stannage. Mr. Stannage had new churches built at Jelly's Crossing, and in the Garrett settlement, forming, with St. Peter's, a new parish and becoming separated from New Dublin, which was attached to Lyn. Rev. Mr. Cooke, did good and faithful work in the new parish for about ten years, and was succeeded by Revs. Morris and Godden, who spent each about two years in the parish.

On the first Sunday in 1879 the present incumbent, Rev. A. H. Coleman, began his work here, and in the spring of 1883, started a subscription to build a new church. In the spring of 1884 the old church was sold to the Orangemen and by them moved away, when operations at once began. The parishioners gave freely of their labour in hauling stones, brick and lumber, and the saving effected in this way has been estimated at from \$300 to \$500, certainly the former

figure is not too high. The Church is built of brick, with buttresses and cut stone caps, and is complete except the spire, which will be finished in the spring. The total cost in money will be about \$3,800, furnishings and bell included.

The corner stone was laid on the 18th August last, and on the 12th February, six months after, it was ready and completely furnished for worship. It consists of nave 30 x 47; chancel 17 x 18; tower and vestry each 11 ft. square. The inside walls are finished in hard gray, over which were put two coats of calsumming; the ceiling, a light French gray, and the side walls a shade darker, producing a handsome effect and very pleasing to the eye. There were three services the day of opening; the clergy present besides the incumbent, being Revs. Lewin, Crawford, Emery, Houston and Jones. Mr. Lewin preached in the morning on the text "God is not unmindful to forget your work and labor of love." Mr. Crawford, after his sermon on the Jews bringing offerings for the Temple, and Mr. Emery in the evening on Psalm 23. Mr. Crawford, after his sermon, appealed to the people for additional subscriptions to liquidate the debt on the church, and was successful in obtaining over \$300, which, with the proceeds of the dinner and tea, and offertory, made a sum total raised at the opening of about \$535; so that the debt remaining on the church when completed, will not be over \$300. A great deal has also been raised by special efforts—one young lady collecting over \$80 for the furnishings—a few others \$41, besides there was collected chiefly by the Incumbent, over \$150, for the chancel window, a very beautiful one, in memory of the late Mr. Stannage, to whom the parish owes a debt of gratitude. This was suggested at the corner stone laying by Rev. Mr. Read, of Oxford Mills, and met with a ready response. We may add that kind friends outside the parish aided us in this as well as for the church itself. Those who have had the chief care, labour and responsibility in bringing this matter so successfully to a happy issue, in the midst of many hindrances and difficulties, have now only feelings of thankfulness to Almighty God for his blessings upon the work, and the extraordinary prosperity which has attended it.

TORONTO.

LENTEN MISSION.—Church of the Redeemer.—On Sunday, the 22nd ult., the Rev. Du Vernet, of Montreal, commenced a mission in the Church of the Redeemer. The services have been very fairly attended, chiefly by members of the congregations of the near neighbourhood. We sincerely trust that the higher aim of the mission will be fulfilled. The attention paid to strangers at the services by the members of the congregation, has no doubt helped the mission, it was a highly commendable feature in this effort. Mr. Du Vernet, is a very young man for work demanding wide experience, and more than ordinary confidence, but we were impressed by his simple, unaffected earnestness. He will, we trust and believe, develop larger powers, as his mind and spirit ripen with study, reflection, and observation. It was to us refreshing and gave us a high opinion of the young missionary's independence of his local personal surroundings, and to hear him speak of the Church of England as older than St. Augustine, in terms of just praise, and in the presence of some churchmen to whom the Church is a mere sect among sects. We would suggest in all kindness to Mr. Du Vernet that his teaching reveals a tendency to ignore the Incarnation. In a Mission this, the very root and spring of all spiritual teaching, should be brought out in all its fullness and power. When this central fact and all it involves is revealed to him by the spirit of God, it will come like a blaze of light and lift his powers as a missionary to a higher plane of usefulness. The habit of using anecdotes, in the pulpit most of which are irrelevant, and some quite childish, should be suppressed wholly or largely. A great theme is lowered in solemnity and impressiveness by little personal tales, suitable for feminine tea table chatter. Mr. Moody tells them, but Mr. Moody is Mr. Moody, and that is his style. To imitate Moody is a poor business for an educated man, indeed the pulpit anecdote, is almost invariably illiterate. Mr. Du Vernet got this weakness from a bad school, it injures him, and what is far worse, it injures his work. If he had no other resource to gain attention, as is the usual case, this habit might have some excuse, but Mr. Du Vernet's powers are not of that low order, they are of a far nobler character, he cannot tell anecdotes well, but he can touch men's hearts and souls with his fervent, direct appeals. We urge him, then, to abandon the habit of imitating another man's tricks of style, and stir up and cultivate the gift of God within him. A large increase of communicants has, we believe, followed Mr. Du Vernet's labours elsewhere.

Mrs. Howden, at Ottawa.—At a reception, given

by Sir Leonard and Lady Tilley, Miss Annie Howden created quite a pleasant sensation by her delightful singing. This young lady has only to study hard practice diligently, and treat flatterers, public and private with sovereign indifference, in order to attain a good position as an artiste. She has a voice capable of more than she at present realises, which work and study will develop. She had the inestimable advantage of thoroughly skilled early training as a vocalist at the Bishop Strachan school, Toronto, as the lady in charge of this branch we know to be one of the very few teachers of the vocal art who are competent for the task.

THE NEW PARISH.—The Rev. W. H. Clarke, the new rector, is making his arrangements to enter upon the work of the new parish, St. Barnabas, in the course of a week or so. He will be accorded a very grateful and pleasing "farewell" by his late parishioners at Bolton, in which all classes will cordially unite, and in which compliment and kindness those not of the Church of England will heartily join. We trust that the same Christian spirit will be manifested at his reception in Toronto, and that especially his brethren in the Church in the adjacent parishes will encourage him on his entrance upon so interesting but laborious a charge, by words of loving welcome and cheer. In commencing a new parish, surely old quarrels may well be forgotten and its foundations be laid in the charity which hopeth all things and thinketh no evil. To esteem the Ministers of Christ very highly for their work's sake is not an obsolete duty, it is as natural to the Christian as ill will towards any one of them, and harshness of judgment are contrary to the spirit of Christ.

G. Merser, Hon. Secretary-Treasury, C. E. T. S., acknowledges, with thanks, offerings on Temperance Sunday as follows: Lindsay, St. Paul's, (Ash Wednesday), \$3; Toronto, St. Stephen's, \$9.54; St. James, \$14.60; Church of Redeemer, \$16.50; St. John's, \$4; St. Anne's, \$6.87; Church of Ascension, \$16.59; Cannington, \$4.22; Etobicoke, \$2.66; Tecumseth, \$2.50; Gore's Landing, St. George, \$1.53.

SUNDAY SCHOOL ASSOCIATION.—The fourth public meeting of the Church Sunday School Association, was held in the school-house of St. Luke's Church. There was a large attendance of ladies and gentlemen interested in Sunday School work. The chair was occupied by Rev. John Langtry, rector of the church. After prayer, the Sunday school lesson for February 22nd was taught by the Rev. C. E. Whitcombe. The subject was "The Christian Resolve." The Rev. gentleman based the lesson on Rev. Walker Gwynne's "Manual of Christian Doctrine," edited by Bishop Doane, of Albany, and illustrated it by texts, printed on the blackboard. On the minutes of the last meeting being read by the secretary, Mr. C. R. W. Biggar, Canon Dumoulin expressed the opinion that the minutes should not contain any report of what was said at meetings, but only of the papers read and business transacted.

The secretary did not agree with this view. He stated that many of the misunderstandings among Church people were occasioned by incorrect reports, and therefore he thought it well to have some authentic record of the discussions at the meetings, which were often of much practical interest.

Sunday School Teacher's Examinations.—A communication was read from Mr. Palmer, secretary of the Church of England Sunday School Institute, which stated that no particular text books were prescribed upon the subjects for teachers' examination, but that the S. P. C. K. commentary, Canon Westcott, and the Institute lessons on the Gospel of St. John were recommended for Scripture lessons and for prayer-book lessons, Proctor, Daniel, and Bishop Barry.

The secretary called the attention of the association to the practical value of Sunday school statistics, he would be glad to receive statistics of attendance of the various Sunday schools in the city.

Sunday School Library.—Mr. J. McQueen Baldwin, librarian of St. James' Sunday School, then read a very interesting paper on "The Sunday School Library, its contents and management." He said the objects of the Sunday school library were to aid teachers by impressing on the minds of pupils lessons through the medium of religious stories, and to counteract the pernicious influence of trashy literature. He thought teachers should have a thorough acquaintance with the books in the library, so as to be able to recommend them to their pupils. Books should be avoided which are uninteresting, and which had no decidedly religious aim, and no books accepted without a thorough examination by a competent committee. He deprecated the plan of buying a whole series of books, as in all such, especially cheap series, some good books were to be found mixed with others of a very inferior character. Among authors whose

works he recommended were Mrs. Carey-Brock, Mrs. O. F. Walton, Miss Alcock, Hesba Stretton, Emma Marshall, G. E. Sargent, Rev. T. G. Millington, Emma Leslie, and E. S. Holt. He then proceeded to give some practical suggestions as to the arrangement of the library, and the best system of giving out books and securing their return.

An animated discussion followed the reading of the paper, in which the Revs. Canon Dumoulin, Inglas, Sweeney, took part. The chief point raised was as to fitness of books for Sunday Schools, especially ours in Canada. Mr. Biggar made a valuable suggestion that the Public Library should contain the higher class of works required by teachers. We hope this will be pressed upon the trustees.

Rev. J. Langtry said he thought the influence of the Sunday school library was greater than even that of the Sunday school teacher. As to the publications of the S. C. P. K., however carefully they might have been selected in the first instance, many were now out of date, and others unsuited, or Canadian scholars. The list should be revised for Canada by a competent committee. He was glad to hear that the association was moving in the matter of teachers' examinations, and hoped many teachers would avail themselves of the opportunity thus offered. Even if they did not succeed in passing the examinations they might be taught to read with an object, and such reading could not fail to be of service. He regretted there had not been such an association as the present one formed sooner, and suggested a conversation of Sunday school teachers in order that those engaged in the work might become better acquainted.

The hymn, "Sun of my soul," was then sung, after which the meeting was closed with the benediction.

The Church Womens Mission Aid having received several applications for clothing from poor families in Muskoka, would be glad to receive any donations. Parcels may be sent to 352 Yonge St., and money to Secretary C. W. M. A., 37 Bleeker St., Toronto.

HURON.

BYRON.—The wealthy township of Westminster, may, (with the exception of St. James parish in the city suburb, London South), to the Church be fairly designated missionary territory. There are, it is true, three churches, but no resident clergymen. They are ministered to by clergymen from the Forrest City and St. Thomas. St. Anne's Church, Byron is in the care of Rev. G. B. Sage, of Huron College. The church has been built many years, but it was for some time vacant, and it was for some time lent to the Primitive Methodists. The congregation of St. Anne's held in the village school-house a very pleasant entertainment on Friday night, Feb. 13th. Mr. Thomas Routledge was called to the chair. The following ladies and gentlemen assisted in making the evening pass very pleasantly by giving speeches, recitations, and vocal and instrumental music:—Rev. G. B. Sage, Rev. J. Holmes, of Delaware; Messrs. Hughes, Burt, F. Kains, and Ritchardson; Messrs. Gilmore, Baker, Hodgins; Mrs. Eschenfelder, Mr. Philip and the Routledge Band. At 9 o'clock there was an intermission, when refreshments were handed around and were duly appreciated. The entertainment was in every respect very successful. The school-house was crowded and every one enjoyed the pleasures of the evening.

LONDON—Christ Church.—The Temperance Society in connection with this church, held their third anniversary meeting in the basement of the church, on Friday evening. There was a good attendance. The Band of Hope assembled at 7.30, when thirty-nine new members were initiated. The President, Rev. Canon Smith, gave a short address explaining the object, work and benefits of the society. The Rev. G. Smith gave a short address on temperance work. Refreshments were served, after which the "Art Gallery" was displayed by W. P. Smith and a short description followed the display of each picture. The meeting closed with the doxology and benediction.

INDIAN MISSIONS.—The readers of the DOMINION CHURCHMAN are not unacquainted with the good results of the labours of the Church Mission on the Indian Reserves in this diocese. The Anglican Church is preeminent in this mission work, at least in the five dioceses of Ontario. That civilization and industry are the results of proclaiming the "Good News," and that it is profitable even for the present world—receives additional confirmation from the improvement of the Red men in the Huron Missions. Walpole Island, even in its temporal aspect, gives unmistakable proof of remarkable amelioration. The agent to those Indians gives a most satisfactory report of their progress, the most comfortable condition of

their families and their general sobriety. The Portawattami band, also on the Walpole Island, though few in number, are deserving of as much commendation as the Chippawas. The five schools in the reserves in the County of Lambton and on Walpole Island have been conducted with marked success. The Rev. A. Jamieson has been missionary to the Chippawas on Walpole Island for many years, and he has been blessed in his labours. He has lived on the island till lately, and he has moved his residence to the mainland. The Chippewa, Muncey and Oneida Indians have made fair progress. The schools on these reserves have been in operation during the year. They have three churches, built by their friends. Rev. N. P. Chase, a Chippewa Chief, was their missionary for many years, but he is now superannuated.

LONDON.—Synod Office.—The Secretary-Treasurer of the Synod of Huron, acknowledges by request, the receipt of five dollars, donation to the Mission fund of the Diocese, from "Churchman."

ALGOMA.

MISSION OF BURK'S FALLS.—The Bishop of Algoma commenced his second tour of visitation through the mission of Burk's Falls, on the 28th of January. The incumbent of the mission, the Rev. W. B. Magnan, with the Bishop arrived at St. Margaret's Church, Cyprus in time for divine service at three o'clock p.m. The congregation here, as in all the stations along the railway line, was small, in consequence of so many of our men being employed in the construction of the line. Shortened evensong was said by the Rev. T. Lloyd, of Huntsville, the lessons being taken by the incumbent. At the end of evensong, five candidates were presented, and apostolical rite of confirmation administered by the Bishop, who preached an impressive sermon from Romans vi. 23, holy communion was then proceeded with, the Bishop being celebrant, assisted by the Rev. T. Lloyd. After service the Bishop and Mr. Magnan proceeded to Emsdale, where they enjoyed the hospitality of Mr. Jenkins (one of the wardens of St. Mark's Church) and his estimable wife. Next day the Bishop held a meeting in the vestry of the church. On Friday morning they started for Bethune, arriving at the house of Mr. and Mrs. Metcalfe, who bountifully entertained us to dinner, after which we repaired to the house of Mr. Woodruff, where we were rejoiced to find a large congregation already assembled, anxiously awaiting our arrival, this being the first time in the history of Bethune, that it had been honoured by the visit of a Bishop. At service the Bishop was surprised and pleased to hear what hearty singing and responding was to be found in the services held in this remote, and newly settled, portion of the back woods of Muskoka. After the sermon, holy communion was administered by the Bishop assisted by the incumbent. A meeting was held, at which arrangements were made for the erection of a church on a fine site of five acres given by our large hearted friend Mr. Woodruff, in whose house our services are now held. Although the members of the church in this locality, (numbering but fifteen families all told), are all new settlers, and contending with all the poverty and hardships incident to new settlers in a new country, yet so anxious are they to have a building that they may worship their God and Father, that before we left, we had received from them the promise of \$46, as well as a great many days of labor towards the erection of the building. We left this promising little station with our hearts cheered and full of hope, and returned to Emsdale, where we were entertained at the house of Mr. Ralph Simpson, whose good lady, judging quite correctly that a ride of sixteen miles, on a bitterly cold evening, would have considerably sharpened our appetites, had the tea table most bountifully spread. On Saturday we went on to Beggsboro, where we arrived for service in All Saints Church. The people turned out well; we had a celebration of the holy communion, and at the close of the service, the Bishop presided at a meeting, and placed the church under the care of the Rev. W. B. Magnan. The members of the church were highly delighted at the prospect of having regular services, no service having been held in their church since October last. On Sunday, Matins was said by the incumbent in St. Mark's Church, Emsdale. The church was full, and at the end of matins, the incumbent presented five candidates, to whom his Lordship administered confirmation, at the close of which service, he addressed a few reasonable words to the newly confirmed, after which he preached an impressive sermon from the words, "My Father worketh hitherto and I work." The Holy Communion was then administered to about twenty. At the close of the confirmation service, the Bishop, leaving the sacarium, advanced to the front of the chancel, and calling Mr. Wm. Jenkins forward, handed him his licence as lay reader in the mission, to assist the incumbent in his arduous duties, and thus publicly

vested him with his office. Mr. Jenkins, is a most zealous and assiduous worker in the interests of the Church, and was nominated to the Bishop by the incumbent, as a man in every way fitted to occupy the important position of lay reader.

At 3 p.m. we arrived at Bark's Falls for service, where we felt the want of our dear little church; but we were cheered to find a large congregation assembled in the school-house. Evensong was proceeded with, the Bishop preaching from the words, "We must all appear before the judgment seat of Christ." Holy Communion was then administered to eighteen persons.

On Monday, we proceeded, accompanied by Mrs. Magnan, to Starratt's, where a new church, built under the direction of the Rev. W. Crompton, was to be opened. Up to this time the fates had been most propitious to us, but in this journey, in going through a drift, we had the misfortune to upset into the snow. Luckily the Bishop, foreseeing the danger, was walking behind the cutter, or else there might have been nothing of Mrs. Magnan left, as she had the misfortune to be on the low side of the cutter, and consequently was undermost when we went over. Arrived at Starratt's, we had a good and cheering service, followed by a celebration, at the close of which, a vestry meeting was held, when, this station also was placed under the care of the Rev. W. B. Magnan. We were hospitably dined by Mr. and Mrs. Laxton, on our way back to Burk's Falls. A vestry meeting was held, at which arrangements were made for commencing the building of the new church, early next spring. The next morning, the Bishop left for Bracebridge.

ALLENSVILLE.—The wardens of St. Michael's Church, beg to acknowledge with thanks, the receipt of Bible and Prayer Book, from the S. P. C. K., per Rev. Thomas Lloyd.

The Bishop of Algoma desires to make known, that it is intended, during the second week after Easter, to hold a sale of fancy and useful articles, in aid of the Indian Church, Shegumandah, in the diocese of Algoma. St. James' school-house, Toronto, has been kindly promised for the occasion, and several ladies of the different parishes in Toronto are now working for the sale.

Contributions will be gladly received by Mrs. Sullivan, president, 11 Wilcox St.; Mrs. Moffatt, 18 Grosvenor Street.; and Mrs. James Henderson, 2 Wellesley Place.

UFFORD.—A Christmas tree festival was held at St. John's Church, on the 12th inst., and a nice evening spent, prizes being distributed to about thirty scholars, a few children not being able to be present. This event had been postponed, in order that Mr. H. W. Gill, Sunday School superintendent, might attend, and the church friends who so kindly assisted him, when he lost his all in December last, by fire, and had his feet so badly frozen, will be pleased to hear that he has so far recovered, that, with the help of a neighbor's sleigh, and a pair of crutches, he was present. The attendance of the Rev. R. W. Plante, who gave an address especially to the children, and our lay reader, Mr. George Griffith, added much to the evening's enjoyment. Mr. Gill desires to thank the unnamed ladies for their contributions of toys, &c. for the tree: Miss E. A. Dixon and friends Toronto; Miss Kernigham, of Guelph; and Mrs. Mangy, of Ottawa.

RUPERT'S LAND.

CLEARWATER.—This is one of the many villages which sprang up in Southern Manitoba during the days of the "boom." The growth, however, though slow, has been substantial. It is the centre of one of the finest farming districts in the North West, and its beautiful water, abundance of wood, and excellent crossing of the Cypress river, point to its becoming a place of considerable importance in the near future, as a station, and the end of a division on the long expected South Western Railway. The Rev. C. W. Jeffery, is the first missionary. Amid the greatest difficulties and discouragements, he is carrying on a noble work in furnishing the means of grace to the scattered settlers throughout a vast stretch of country. He travels over a district containing some two thousand square miles, and has services at eight different places. His is truly a missionary life. Here is a field full of promise and one which will more than repay the timely assistance of Christian people of means. A railway will soon cross this country east and west, and along with it will spring up numerous towns and villages. Then must the school-house give away to the church in the public worship of God. A fund has been started for the erection of suitable places of worship as soon as we get a railway, and now is the

time for Churchmen of large hearts and missionary spirit to lay out their money in the good work, to the very best advantage. One dollar now is worth a thousand five years hence. May the Lord grant his richest blessing to our Church in this district.

We were visited on the 4th of January by the Bishop of Rupert's Land, who, in the presence of a large congregation, admitted to the full privileges of the Church, sixteen candidates, presented to him by the curate in charge.

Notes on the Bible Lessons FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

MARCH 8th, 1885.

VOL. IV. 3rd Sunday in Lent. No. 15

BIBLE LESSON.

"The Ark of Refuge,"—Genesis vi. 14, 22.

Having seen in last lesson how God threatened, but long delayed judgment upon the wicked inhabitants of the earth was executed, verse 17. We turn to day to consider how that just and perfect man, Noah, and his family, the 'faithful few,' were saved. This salvation came from God in a way of His own appointment. He gave Noah a command, and he carried it out to the letter, verse 22.

(1) *A place of safety.* The ark being finished, stored with all manner of food, first, the animals, then Noah and his family entered, and "the Lord shut them in." (ch. vii. 16.) Borne on the waters which, at God's command, swept over the land, the ark drifted hither and thither, until, after five months, it rested on some high land in Armenia. No one was left alive in all the world except the one faithful family. Then God remembered Noah, and caused the waters to subside, (ch. viii. 1.) At the end of seventy-three days the tops of the mountains were seen, (verse 5.) At the end of forty days after that (verses 6, 7, 8), Noah sent out a raven and a dove, to see whether the land was drying up; the dove returned, and then at intervals of seven days he sent it out again and again. At last he was able to remove the covering of the ark, and he "looked and behold, the face of the ground was dry," (verse 13.) Noah was about a year in the ark. How faithful God was to His promise in preserving Noah and his family (ch. vii. verses 18, 19.) See also Psalm xxvii. 5, 2; 2 S. Peter, ii. 9.

God teaches us in this story the way in which he deals with those that trust in Him. Noah's family are, as it were, a type of "God's people" in every age. God takes care to preserve His people in the time of danger. The door that excludes the faithless and unbelieving is closed in the safe refuge those who hear, and obey God's voice. So the Lord Jesus teaches us, in the parable of the Ten Virgins, the same lesson, (S. Mat. xxv. 10.) "They that were ready went in with him to the marriage, and the door was shut." But why were Noah and his family safe? Because they used God's appointed way of salvation. Noah entered into the ark which God had told him to build, and directed him in building. So with us. Where shall we take refuge, how be safe? In the Ark of Christ's Church, among the people who love and obey Him. The ark a type of Christ's Church, see first prayer in Baptismal Service; see also 1 S. Peter iii. 20, 21. The ark may also be viewed as a type of Christ Himself, for we can only be members of Church by being members of Him. Then are we safe, for Christ's promises stand sure, (S. Mat. xvi. 18; Isaiah liv. 17.)

(2) *A position of Peace.* All around was death and desolation but the ark was "lifted up above the earth," and the ark "went upon the face of the waters." Within its protecting bulwarks was life. Had Noah and his family any fear? None. They knew that in God was their help, and so they had peace. See Psalm iv. 8; Isaiah xxvi. 3; Rom. viii. 31; 2 Tim. iv. 18.

There is a great deal of sin and sorrow in the world; sometimes troubles seem as though they would swallow us up, like the waters of a flood, (see Psalm lxxix. 1, 2. Where shall we take refuge? In the Ark of Christ's Church, among the people who love and obey Him. Then we may be peaceful and at rest, because we know He will keep us.

Hide me, O my Saviour hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

(3) *A pledge of hope.* They looked forward to a cessation of the flood. They knew that God would preserve their lives, that He who had kept them in peace

amid the universal ruin would assuredly perfect their salvation.

Is it not so with us? Christians have to wait God's time, but they always hope on. What may we hope for? See Rom. ii. 7; 2 Peter iii. 13; 1 John iii. 2; Rev. xxi. 4.

Shall we not, then, be in earnest about religion? There is only *One Ark*. Let us take care that we do not stay outside. Surely our Lord's warning is applicable now-a-days. See S. Mat. xxiv. 38, 42.

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.

DEACON OR LAY-READER.

DEAR SIR,—May I call attention to my advertisement for a Deacon or Lay-reader, the part is a responsible one and will with good work shortly give fair remuneration to a clergyman, and I hope to make it a new mission as soon as circumstances permit.

I also want a junior who shall live with me, he will have a pleasant place, and his work will not be too hard, I will help him for Holy Orders. *A sine qua non* is that he be agreeable with young people, and able instruction, if necessary, to take young people's Bible class.

Both must be thorough churchmen.

Perhaps some of your readers may know of such gentlemen, if so will they kindly communicate with me.

Yours faithfully,
Madoc, 26, Feb., 1885. W. DAYKIN.

POPULAR MODERN CONVERSION 'S. HOLY SCRIPTURE.

SIR.—In the New Testament the very first allusion to conversion is made by our blessed Lord himself, where in the first part of the 13th chap. of St. Matthew's gospel in speaking of the multitude, he complains of heart waxed gross, ears dull of hearing, and eyes they had closed, lest at any time they should see, and hear, and understand and should be converted, and he should heal them.

Now, if the very opposite of this had been the case of these people, so far as relates to their seeing, hearing and understanding, it does not by any means follow that their immediate conversion should have taken place, for our blessed Lord has made it quite clear that he did not at that particular time contemplate an immediate conversion for any of his followers. He does not say lest immediately they should see and hear and understand and be converted, but lest at any time, etc., at any proper and suitable time, etc. And that such time had then not yet come, for the conversion of even his most devoted disciples is very evident, for while his language to them on this particular occasion was "blessed are your eyes, for they see, and your ears, for they hear," so far from having told them that they, then, actually had and enjoyed the blessed privilege of conversion, he does not tell them that they had yet hearts to understand, and on a subsequent occasion says to them, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven," St. Matthew xvii. 8. And still later to his chief Apostle, St. Peter, "when thou art converted strengthen thy brethren," St. Luke xxii. 32.

On these three occasions there is nothing in the language of our blessed Lord which shows that conversion of necessity embraces within itself anything more than a change of religious creed or belief; anything more than such a change of the will and such a measure of enlightenment of the mind as might be necessary to produce such change of creed or belief; and nothing to show that the work of sanctification even in its first stages is necessarily any part of the grace of conversion except in so far as such change of will and enlightenment of the mind is favourable to sanctification; such work, with all its blessed fruits, being the result of the grace of God and the operation of the Holy Spirit upon the heart either subsequent or prior to conversion, or both.

On the three occasions referred to, there is nothing in the language of our blessed Lord to show that he associated with conversion, as any absolutely necessary part of it, such change of heart as is implied in the term "new heart," or "pure heart," or "clean heart." He does however associate with a heart prepared to understand, ears prepared to hear, and eyes prepared to see, and by at least very strong implication urged the great necessity of these things, so that the happy possessors of them should, by the operation of the Holy Ghost, when the great day of Pentecost should fully come, "be converted and he should heal them;" such conversion being at the very most but one step or stage in the great work of healing.

In the sense in which the word conversion or converted is, in every instance used throughout the whole of the New Testament, there is not the slightest ground for believing that there was even so much as one single convert before the day of Pentecost; nor the slightest ground for believing that it was any part of the great plan of salvation that there should have been; facts which will more fully appear in my next letter.

LAYMAN.

COLLEGE FELLOWSHIPS.

SIR—In the olden times in the colleges of Oxford and Cambridge, the position of Fellow was both honorable and easy. His duties consisted in residing in the college, taking such part as might be agreeable in the general management of its affairs, and helping to maintain the college dignity, by a life of learned leisure, it was indeed, a scholastic sinecure, requiring some distinguished merit to obtain it, continuing until death, marriage, or the presentation of some "fat living," requiring little other college labour, except drawing the endowment money from the college bursar and spending it in a manner becoming a gentleman. John Wesley, after his brother Charles marriage, transferred to him his Oxford Fellowship to enable him to support his family.

The position of Fellow in this country, I suppose, will be different. Our young men, however, should not be sent to the Divinity School to be experimented upon by inexperienced young tutors, who treat an appointment to teach as one more "college honor" to be worn for a year or two. Theological schools ought to be more than mere knowledge shops. It is possible to teach the most sacred things, without appealing in the least to the religious element in our nature. The education of young men in college should not be confined to the routine of study, recitation, instruction and examination, but should include also the personal acquaintance, friendly intercourse, and special interest of the president and professors. In many colleges the student remains a comparative stranger to his professors, seldom, if ever, has any social intercourse with them, and feels that his education is purely a business matter extending over so many years, and requires so much money. The individuality of the student is lost in the common mass. The professors do not need to deal with young men in the mass, they can know them one by one. From hand to hand the lamp of learning has been passed down the ages.

My recollections of a short college life, do not stir within me a single emotion. They do not suggest one spiritual idea. I sat in the lecture-room of the ablest theological teachers. The great and sacred subjects were treated in the most exhaustive manner, but the associations of that room are anything but sacred. They were infatuated with the idea that we had come there to study theology, and they were determined to fill us with it. Indeed the entire work of the theological class was done in the most professional manner. There is danger that our professors are filling their places just as a medical professor or a law professor would fill theirs. They are laboring under the mistake that the students are there to learn how to exegete Scripture, to learn Greek and Hebrew, and fill themselves up with theology. We expect theological students to make some attainments in scholarship, but we want that scholarship sanctified. We would not ask that the class-room be converted into a chapel, but we do want it to differ from that of a law school or medical college. How is the Church to free herself from her "professional ministers," men following the ministry as a profession! A theological college is not merely a place where Greek and Hebrew and theology are taught as studies, but an institution where young men are prepared to preach the Gospel in all its tenderness and beauty and power. One of the most successful educators in America has said that "One great want of our times, is a society for the suppression of useless knowledge." Develop the mind and neglect the heart, and you only produce an instrument of ruin, develop the heart and neglect the mind, and to say the least, you greatly circumscribe the person's influence for good. Combine the two in due proportion, and you balance the attacking and resisting forces which are in perpetual operation in society. Demosthenes and Cicero did not know so much as our modern scholars, but they were more eloquent. St. Paul was eloquent because he knew but one thing, "Jesus Christ, and him crucified."

January 28th.

PHILIP TOCQUE.

"A POOR CHURCH, IS A PURE CHURCH!"

SIR.—I occasionally dip into the works of that fervent and eloquent and, in the main, orthodox divine, the late Edward Irving. From his comment on the words "I know thy poverty (but thou art rich)," I send you the following excerpts, which may not prove

had reading now that the mother church is threatened with spoliation; and, at any rate, the principles propounded will be found of universal application.

Yours. JOHN CARRY.

14th February, 1885.

PORT PERRY.

"Some, looking to this distinction, have rashly concluded that therefore a church should be established in poverty, and it hath passed into a maxim in the north, that a poor church is a pure church; and that the Church of Scotland is founded upon the rock of poverty. God forbid that she should not be founded upon some better foundation than this! No, such reasoners abuse and wrest the Scriptures which commend not poverty as a blessing or a good, but comfort those that are under it, as being in a trial, which, through their faith will rebound unto honor and glory in the day of the Lord. Godliness hath the promise of this life, as well as that which is to come, and the psalmist boasteth in God, "I have been young and now am old, yet have I never seen the righteous forsaken, nor his seed begging bread." That maxim which has got into the mouths of certain puritanical or churlish men, savours more of the mendicant orders of the Papacy, or the sacrilegious spoliation of the nobles which went on at the time of the Reformation, especially in Scotland, than it doth of any reverence for the Church, or enlightened view of her prosperity. The true doctrine concerning the outward state of a minister, is by our Lord in the code of instructions, which we have already referred to, in these words (Luke x. 7, 8), "And in the same house remain eating and such things as they give, for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you." This evangelical canon is that upon which the apostles went, or if at a time they departed from it, as did Paul or Barnabas, it was with the reservation of the right when they pleased to resume it, as may be seen set forth at large in the ninth chapter of the first epistle to the Corinthians, and by this canon every church, and every minister ought to regulate himself. And what is the spirit of the canon? Not obligation to any particular condition of life; as poverty, nor preference of one to another, but indifference to all; a willingness to abound, a willingness to want, a willingness to be in riches, a willingness to be in poverty. This is the noble dignity, this is the royal liberty of the minister's calling, to sit and feast with the king in his palace, to sit and fare with the king's poorest subject in his cottage, and to be as much at home with the one as with the other. Oh, it is a poor, crude, yea, and a wicked view of our office, to say that we should be kept poor, as if upon being intrusted with the keys of the kingdom of heaven, we might not be intrusted with any portion of this world's goods. I do admire, while I perfectly penetrate that good natured care of us incompetent ministers, which moves so many of our liberal statesmen to argue that there should be no livings in the church above such and such a value, and none below such and such a value. The laity indeed may be trusted with untold wealth, a citizen with a plume of money, a noble with the lands of a county, and the revenues of a king, but a clergyman is not to be entrusted, and must be put under the tutelage of our most parsimonious and economical exchequer. The Church lands, which the piety of our fathers devoted unto the necessities of the church must be taken under the management of the lords of the treasury, who have managed their concerns so well as to involve their country in many hundred millions of debt. God forgive me if I speak lightly or irreverently, but my heart is embittered with the clamours which I hear from all men, concerning the trustlessness of the servants of the Lord Jesus Christ, the angels and ministers of the churches, who, let me say it, though there be shameful exceptions, live poorer and die poorer than any other class of the community above the class of the day labourer. Ignoble age! Ungenerous children of generous fathers! Where now is your liberality to the Church of the living God? Methinks you are preparing for such another abominable sacrilege as heretofore was transacted in these lands at the Reformation. O ye nobles of Scotland, who left the Church in beggary, tell if ye be at this day the richer for all the plunder which ye made of your mother's estates? Are you at this day the less incumbered with mortgages, that ye did incumber the reformers and first preachers of Scotland with want, bare want and miserable poverty? And yet behold, O Church of Scotland, how the poverty of thy reformers and thy ministers was not able to embarrass or prevent thy prosperity, but did rather bind thee round the neck of thy people, and write thy worthiness upon the tablets of their hearts. Though thou wast sore hampered in thy purposes of good for the realm of Scotland, by the avarice and the sacrilege of the nobles, thou wast only the more endeared to the body of the nation, who witnessed thy labors for their salvation, in the midst of poverty and nakedness. And when the day came of thy sore tribulation, and thy covetous nobles turned away their face from thee, thou foundest in the devotedness of the people

that arm of strength which set thee in thine honorable place, the poorest, and the most efficient, the worst rewarded and most laborious of all the Christian churches. But be not vain of thy poverty, or churlish toward thy sister's grandeur, join not those sons of Belial, who under the name of reforming the church, would meddle with her sacred treasures, and ruin themselves, and, if they could, ruin her.

The true principle, therefore, upon which an angel of the churches should feel and act, is never to mind his outward estate, be it rich or be it poor, so long as he hath bread to eat and raiment to be clothed withal. But if he should be in want of necessary supplies for him and his wife, or for his children, he ought then to tell the Church, whereof he is angel, that the Lord will not prosper their worldly industry, that he will disappoint their hopes and defeat their labours, until they shall have provided for the ministry of His altar. And if the people refuse to hear the Lord speaking by his lips, the Lord will speak in another way, and make Himself be heard. Let not His faithful servant fear. God will not leave him desolate. His children shall not beg their bread."

SURPLICED CHOIRS AND HYMNS.

SIR.—Allow me to notice "A conservative churchman's" letter in your issue of the 1st ult. I take his statements seriatim. "Surpliced choirs have been used in the English Cathedrals, and College Chapels, since the Reformation." That may be, but the people have nothing to do with the usage of Cathedrals and College Chapels, where gorgeous vestments and full choral services charm the eye and ear of the rich and great, of whom their congregations are mostly composed. The people's model is the parish church, where surpliced choirs were almost unknown till about fifty years ago, when Dr. Pusey and the pervert Newman began to build the underground railway from Oxford to Rome. He says, "Surpliced choirs were not innovations at the Reformation." Then it follows that they had been used by the Roman Church, down to that time, and the Anglican Ritualists of the present day follow her example. He refers to the custom of the Church in "those early and uncorrupted times when, as the learned Rector of Montreal has pointed out, the whole congregation wore the flowing white surplice." I am sorry that he has not given the date of "those early and uncorrupted times," as my impression is that the Christian Church was more or less corrupt, even in the time of the Apostles, as St. Paul's and St. John's epistles show. He says, "The choir is not the proxy of the congregation, but merely a part of the congregation appointed to lead, and set the example to the rest of the worshippers." By whom appointed, the minister or the people? I am afraid they have no voice in the matter. Nor do they need a leader or example if they follow the Rubrics. The fact is, the choir deprives the people of their right to respond throughout the service, and this, not the surplice, is the chief grievance of which I complain. He asks, "Who, could bring any valid objection to a chorister putting on a surplice and praying thus, 'Cleanse me, O Lord Jesus, &c.'" I do not object to the garment if he cannot pray without it, but question his right, as a layman, to wear in the church a clergyman's official vestment. I believe that a minister of the New Testament unduly magnifies his office when he claims the place of a sacrificing priest, and degrades it when he dresses a number of illiterate boys in the clerical garment, and gives them authority to teach the people how to worship. I was in Toronto, a few years ago, and attended morning service at St. James' where there was no surpliced choir, but the simple, time-honoured custom of the parish church. In the afternoon I went to another church where I saw for the first time a procession of surpliced adults and boys, singing as they marched round the building. I could not distinguish the officiating minister from the other men in the procession. I had been more than forty years a communicant of the Church of England, and was never before at a loss to know a clergyman by his official vestment. When I heard a band of striplings, in a singsong tone, answering for the congregation in prayer and praise, I cannot help thinking they should go to Jericho till their beards grow.

I regret that "A Conservative Churchman" follows "Selwyn" in misrepresenting me. I refer your readers to my letter in your issue of Nov. 27, 1884, signed "English Churchman," where they will find that I name a dozen innovations, that have led many Churchmen in England to accept the Virgin Mary instead of Christ, and the Pope instead of Queen Victoria as their temporal sovereign. He explains the name given to the Blessed Virgin in H.A.M. viz: "Shall we not love thee, mother dear?" to mean mother of Jesus, not of those who address her. I do not think this correct, and offer the following as the author's meaning, "Dear mother, shall we not love thee? The votaries as children address Mary as mother, I leave your readers to judge. He gives

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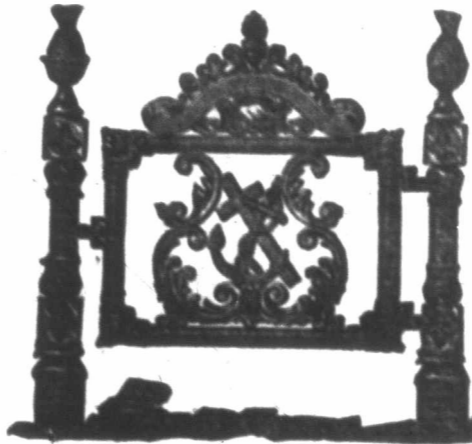
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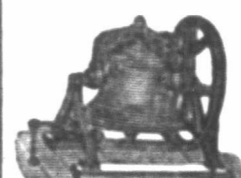
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from the same hymnal two lines of "Hark, hark, my soul," viz.

"Angels! sing on, your faithful watches keeping, sing us sweet fragments of the songs above," and adds, "No one imagines that unscriptural or Romish." I maintain it is both, for it is plainly "invocation of angels." The worshippers call upon the angels to favour them with "sweet fragments of the songs above." Faber, who wrote the hymn, found the transition easy from invocation of angels to belief of the creed of Pope Pius IV, for he transferred his allegiance from Christ and Victoria to Mary and the Pope.

He quotes "Thou art gone to the grave, but we will not deplore thee," and asks, "Did any one ever suppose that in making use of that hymn they were invoking the departed?" There is no parallel. "Thou art gone to the grave" is simply declaratory, but the address to the angels is invocatory and, as such, unscriptural and Romish.

It is remarkable and significant that many of the new tunes composed for H. A. M., have the names of Romish saints so-called, as St. Bernard, St. Denys, St. Cross, St. Sacrament, &c. One is named Clewer, I presume in honour of the Rev. Canon Carter, of Clewer, Superior General of the C. B. S., Jesuits, Father Confessor of the Clewer nuns, and patron of guilds, sisterhoods and other societies nominally Anglican but really Roman. The compilers of the "Traacherous Hymnal" have inserted several Romish hymns, some of which are translations of Latin hymns in the Romish "Key of Heaven," and altered Milman's "Jesu, son of David, hear," to "Jesu, son of Mary hear." Does not this as well as "Shall we not love thee, mother dear," beget mariolatry? It seems that "the end justifies the means" is the ruling maxim of both Anglican and Roman Jesuits.

He says, "All the three creeds teach that "God in Mary's womb vouchsafed to dwell," and adds, we believe in Jesus Christ, His only son, our Lord, who was born of the Virgin Mary; and the second article teaches that "The son took man's nature in the womb of the Virgin." It is plain that neither the creeds nor the articles teach any such thing, for the above quotations clearly prove that it was the man Jesus, the human not the Divine that was born of the Virgin Mary. He must try again for he has not yet refuted my statement that the teaching of "Hymns Ancient and Modern" begets mariolatry, the prevailing sin of the Church of Rome.

The above will answer as a reply to W. Poulett Thompson's last, as it contains a notice of the material points of his letter.

PARKHILL, Feb. 14th 1885. THOS. ARMSTRONG.

Family Reading.

LENT.

The approach of Lent brings with it always, to faithful souls, the renewal of a kind of mournful pleasure. It has warnings for the careless and impenitent, but it has pleasure for those who are accustomed to seek God humbly and faithfully in His ordinances and to find in them all a source of never ending, ever increasing comfort. Lent reminds them forcibly, it is true, of many sins of which, as years proceed, they are ever more and more conscious.

It calls upon them, perhaps, to forego for the time some of the innocent pleasures of this life. It bids them "keep under the body," and bring it for a season more completely into subjection, but at the same time calls them nearer to God. It prescribes a certain line of serious thought and meditation, of self-humiliation and prayer, whereby the mind is brought to that heavenly frame and temper in which especially the soul is visited by God, who, far from rejecting the desire of the contrite, declares that His most favorite habitation is with men of humble heart. Christians of this description regard Ash-Wednesday as the commencement of the most interesting season, perhaps, of the Christian year; as the type, compressed into a small space, of their Christian life. Earnestly do they pray God to guide them in their acts of devotion, strengthen them in their acts of self-denial, support them in works of faith, enliven them in their works of charity. Earnestly do they pray to be enabled, so to spend Lent holily, that, after thus taking up the cross of Christ more closely for

a season, they may the more cordially and faithfully rejoice in the bright morning of the resurrection festival that will terminate the fast. Earnestly do they pray that so also they may live through the period of this life's trials, of which Lent may be taken as a figure, that when they lie down to rest at the end of it they may soon awake to the glories of that great day of general resurrection, in which the blessed Master will bring with Him to everlasting blessedness all those who have slept in Him.

Such a season as this, well spent, cannot fail to help on the spiritual life and make it strong and vigorous. It has those elements of revivalism which effect such large results amongst other Christian bodies, and it has those elements in such a degree that its lessons are not for an hour or a day, but for ever. So soberly and quiet does it do its work that the man is renewed and revived and his life directed Godward and shaped like that of his divine Lord without his being able to define how and when the conversion took place.

It is a duty before every one at this time so to prepare himself for the holy season now before the Church that he may reap the full benefit of its holy teaching and advance the kingdom of God both in the world about him and more especially in his own soul.—*North East.*

GODLY SINCERITY.

Of all Christian graces perhaps none is so winning as Sincerity. It is as rare as it is beautiful. The adage "Study to be what you wish to appear" is very little observed in these days, when "appearance" is all that is cared for. Somebody has said "Hardly any man accepts opinions from conviction, they are nearly always the result of association," and it would be a good thing if we all considered, now and then, how far we believe what we loudly profess.

Some people love to be thought generous. With a lavish hand they distribute money on all sides when they may be noticed, but if you come to examine into how much self-denial is connected with their giving, you are miserably disappointed. They just "give to be seen of men."

Some people put on an air of cleverness and talent. You are deceived for a time and give them credit for high mental culture, but by degrees you find out it is all show and parade, and their knowledge is as superficial as it is flashy.

How carelessly, alas! we too often live, as though our days were of slight importance, and as though we were at liberty to live on, disregarding each single item of our time, and wasting one hour here and another day there, like creatures that are to perish with this life.

Does not moment by moment make up our hours? Is not hour by hour bringing on the night—that "night wherein no man can work?" And not the days that pass so quickly making up the sum of our life, and each one bringing us closer to the Day of Account and of final retribution?

Oh, believe it! Days in which we do nothing for God, and gain no grace, are not merely lost; they drag us back and weigh us down; they confirm us in habits of selfishness, wilfulness, and sloth, and harden our bad habits upon us. Who can tell what the waste of a single day may involve?

Each day of our existence has an immeasurable value; because each day tends to that

which is immeasurable—an everlasting life or an undying death.

There is an anecdote of the late Bishop Wilberforce recounting what has been called the best repartee ever made. He was a guest of Palmerston, who was notorious for his profanity. It so happened that he had an appointment in the neighbourhood, and because it was Sunday the "Lord Spiritual" steadfastly declined the invitation of the "Lord Temporal" and Prime Minister to a seat in his carriage, and started on ahead on foot. "Pam" overtook him toiling up a steep hill and mopping the profuse perspiration (the day was hot) from his brow. Putting his head out of the window of his luxurious carriage, Palmerston remarked:

"How blest are they who ne'er consent
By ill advice to walk!"

Quick as a flash the Bishop rejoined:

"Nor sit in sinner's seats, nor stand
Where men profanely talk."

We commend to the notice of our readers the advertisement of Mr. J. E. Day, one of our most able and successful commercial teachers. His college deservedly ranks high in the Dominion, and receives the highest commendation from our most eminent merchants and professional men. Parents should bear this in mind when placing their sons and daughters for training.

HINTS TO HOUSEKEEPERS.

In their season broiled tomatoes are one of the most appetizing breakfast dishes one can have, and out of their season they are even more delicious still. But in order to have them in the time of snowy days and pale spring sunshine, the primary steps in their preparation must be gone through with in the fall, when the tomatoes are canned.

At that time, when cooking a kettleful of tomatoes to be canned in the ordinary way, add several dozen whole ones; let them cook just long enough to heat them through, and when filling up the cans put three or four in each can. For the whole ones select smooth, round, perfect, ripe, (but not over-ripe) tomatoes of a medium size, and instead of removing the skins, simply wash them, leaving the skin perfectly whole. If put up rightly they will keep perfectly.

To broil them, do not remove the skins. Cut in two across the tomato; let the water drain out; then place them on a fine wire gridiron, and broil until a trifle brown; arrange them on a hot platter, skin side down, sprinkle salt and pepper over them, and place a bit of butter on each. Tomatoes broiled tastes differently from those prepared in any other way, and are a very nice relish with toast.

Last winter a friend of ours made the discovery that even in the depth of winter she could have fried cucumbers, which, if not quite equal to those prepared from the vegetable freshly gathered out of a dewy garden, were a most palatable change from the usual winter dishes, and were considered a luxury by all who surrounded her breakfast table. To prepare them, take large cucumbers which have been put down in brine for pickles, and soak them in tepid water until the salt is well out of them. Cut each cucumber lengthwise into slices a third of an inch thick, roll in flour, and fry in butter. As soon as one side is brown, turn and brown the other; season with pepper, but unless the cucumbers have been made very fresh, they will need no salt. If none but medium-sized cucumbers are to be had, they may be used by cutting them in two instead of slicing them.

It is a good plan to put down a jarful of large cucumbers in the fall, for cucumbers four or five inches long and an inch and a half or two inches through are much better for frying than smaller ones.

Childrens' Department

THE SECOND SUNDAY IN LENT.

We are still keeping Lent—in-
deed, we have only just begun to
keep it; but we have so few Sun-
days on which to learn about Jesus
Christ, and there are so many
things to learn, that we cannot
give all these Sundays to thinking
about Jesus in the wilderness.
We will go on to-day and see Him
as He comes back when his long
fast was over. When the forty
days and nights were past, and
Satan had tried his hardest to
make our Lord sin, but had not
been able to do it, he left Him.
The blessed angels had been
watching our Lord all the time
and waiting until they might do
something for Him, and now they
came and brought Him food.
When Jesus had received the
food and was strengthened, He
came back full of the Holy Ghost
to Jordan, to the very place where
He had been baptized. Why did
He come there? I think it was for
this reason. It was there that
the Holy Ghost had appeared and
the Voice from Heaven had been
heard, declaring Him to be the
Son of God; as we would say now
it was there that He was proclaim-
ed and anointed for the work He
came to do. And so He would
begin His public ministry for men
from that same place.

Perhaps, too, he wanted to show
us how much we ought to think of
our baptism. We ought ever to
go back to it in our minds. When-
ever we wish to live our lives for
God, whenever we want to do some-
thing for Him, when we want to
resist sin for His sake, we should
think of our baptism. Jesus was
already the Son of God, and so in
His baptism He was only declared
to be that which He already was.
We are born in sin, and need to be
made God's children, need to be
adopted by God; so as you know
Jesus when he was baptized, sanc-
tified baptism that it might be the
means by which our sin should be
taken away, and we made the
children of God, and have God the
Holy Ghost dwelling in us. And
this is never taken from us. When
then, we wish to be good, or when
things are difficult for us to do, let
us remember our baptism. Our
power begins from that, and be-
cause we have been baptized with
the Holy Ghost, we are able to do
all God's will. Think of your
baptism every morning, and make
a new beginning every day.—*The
Children's Saviour.*

GIVING AWAY DOLLY.

Poor little Meta was the only
child, now; for her brother Paul
had died, in the hot, summer wea-
ther. They had done all they
could, for him. The clergyman had
sent some kind ladies, who took

Paul and Meta and their mother to
the Summer Home by the sea.

It was there that little Paul died;
for God had sent for him, and so,
no one could keep him.

Now, Meta was with mamma, all
day, in the quiet room, with no
music of Paul's merry laugh, but
only the *click* of the sewing ma-
chine. Meta's mamma sewed, to
earn money for food and clothes.

One day, the clergyman went
home, and told his own little girls
how lonely Meta was.

"Why doesn't she play with her
dollies, and dress them, papa,"
asked Julie. "I love to do so!"

"Because, my child, Meta has no
dolly. I think a doll would make
her little heart very happy."

Julie looked at Sarah; and Sarah
looked at Julie. Each one had the
same thought.

Pretty soon, when papa and
mamma were talking together, the
two sisters went quietly out of the
room, and up to the nursery. They
had their arms about each other,
and did not speak a word, until they
were in the nursery, and had shut
the door. Then, Julie said softly,
"Don't you think we ought to give
Meta one of our dollies?"

"Yes, Julie. I am so sorry for
her! and we have so many. Which
one shall we give?"

Julie opened the bureau drawer.
There lay the dollies!—the nice
ones, which they were careful of.

Of course, there were several *every-
day* dolls, lying about on chairs and
beds. But these little girls did not
think of giving away the *old* ones.
I think that GOD was pleased to
see that He likes us to give up
what we care for; not what is worth
nothing to us.

So, the little girls took out the
"baby doll," with long clothes, and
the French doll, with wavy hair;—
and tried to make up their minds
which one they should give Meta.

"I do love the baby doll!" said
Sarah, hugging the pretty thing
close in her arms.

"Yes,—but 'Marie' is lovely,
too!" said Julie; closing the drawer,
and looking fondly at the French
dolly.

They wondered which Meta
would like best. At last they
went down to mamma, with both
dollies, to ask her advice. "I
think, my dears," said mamma,
"that the French dolly with her
bright dress, will please Meta best,
—if you can spare that."

"Of course we can, mamma!"
And away they both ran, to put
Marie in a box, and carry her to
Meta.

Don't you suppose the poor little
girl was very glad when she recei-
ved such a beautiful present? Yes
indeed! But I know that Julie and
Sarah were even more happy; for
they had done a generous deed,
for JESUS sake.

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diseases, humors of the blood, eruptions
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all the secretions.

MONKEYS AT THEIR TOILET.

In India where the monkeys live
among men, and are the play-
mates of their children, the
Hindoos have grown fond of them
and the four-in-hand folk par-
ticipate in all their simple house-
hold rites. In the early morning
when the peasant goes out to yoke
his oxen, and the cow wakes up,
and the dog stretches himself and
shakes off the dust in which he has
slept last night, the monkey creeps
down the peepul tree, only half
awake, and yawns and looks about
him, puts a straw in his mouth, and
scratches himself contemptively.
Then one by one the whole family
come slipping down the tree trunk
and they all yawn and look about
and scratch. But they are sleepy
and the youngsters get cuffed for
nothing, and begin to think life
dull. Yet the toilet has to be per-
formed and whether they like it or
not the young ones are sternly
pulled up, one by one, to their
mother to undergo the process.

The youngsters know their turn
quite well. As each feels the in-
convenience arrive it throws itself on its
stomach as if overwhelmed with
apprehension the others mean-
while stifling their satisfaction at
the, "so and so is doing it," and
the instant the maternal paw is
extended to grasp the tail, the
subject of the next experiment
utters a piercing shriek, and throw-
ing its arms forward in the dust,
allows itself to be dragged along a
limp and helpless carcass, winking
all the time, no doubt, at its
brothers and sisters at the way it
is imposing on the old lady. But
the old lady will stand no non-
sense, and turning the child right
side up, proceeds to put it to rights
takes the kinks out of its tail and
knots out of its fur, pokes its fin-
gers into its ears and looks at each
of its toes, the irrepressible brat
all the time wearing on his face an
absurd expression of hopeless and
incurable grief, those who have
been already cleansed looking on
with delight at the screaming face
and those who are waiting
wearing a becoming aspect of enor-
mous gravity.

The old lady, however has her
joke, which is to cuff each young-
ster before she lets it go, and
nimble as her offspring are she
generally, to her credit be it said,
manages to "fetch them one on
the ears" before they are out of
reach. The father, meanwhile sits
gravely with his back to all these
domestic matters, waiting for
breakfast. Presently the mats be-
fore the hut doors are pushed down
and women, with brass vessels
in their hands, come out, and while
they scour the pots with dust ex-
change between songs the compli-
ments of the morning. The mon-
keys by this time have come closer
to the preparations for food, and sit
solemnly, household by household,
watching every movement. Hin-

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doos do not hurry themselves in anything they do, but the monkey has plenty of patience, and the end, when the crowd has stolen a little, and the dog has had his morsel, and the children are all satisfied, the fragments of the meal are thrown out on the ground for the "blunder orgue," the monkey people, and it is soon discussed, the mother feeding the baby before she herself eats.—*London Telegraph.*

SINGING.

I was once spending a few weeks away from home. My lodging was surrounded by a pleasant garden, where I spent many a hour.

On the morning after my arrival I was wandering among the flowers, when sweet voices struck up a hymn in the next house. It was a ladies school, and the young pupils had just gathered for study. But before they set about their different lessons they sang some familiar hymn

I cannot tell you how I loved to listen. The windows were wide open on those summer days, and I used to shut my eyes, and think of angels, as verse followed verse to the end. How sorry I was when "Amen" told me there would be no more singing until the quiet evening came! Then they again sang, ere retiring to rest, and it did me good to stand still and listen. My landlady told me they had

kept up this habit for eleven years. I do wish there were more singing in schools and in families. It would be a blessing all around. When brothers and sisters leave the parent nest, nothing dwells in their hearts more tenderly than the hymns they sang together at home each choosing a tune. Father's favorite was "God moves," while mother asked for "How sweet the name," and the little ones were never tired of "Happy land," and "Oh let us join," or "That will be joyful."

Only try to start the practice of singing hymns together, and you will find great comfort in it. Ask God to teach you and He will. He loves sweet music and singing, and by-and-by we shall all have tuneful voices.—*Buds and Blossoms.*

IN THE SOUDAN.

The houses even of the better class have not much furniture. There is a bed-frame, with strips of buffalo-hide stretched across it, on which are laid neatly-made mats, so that it forms a seat in the daytime. Round the walls hang wooden bowls of various sizes which are used instead of crockery; but sometimes one or two of our willow-pattern plates may also be seen, and in these the hostess will take great pride. She has also great store of vessels in the shape of urns, manufactured by herself

of a mixture of clay and other materials; and when she leaves home she plasters them up in a peculiar way so that she can tell if they have been opened during her absence. The kitchen is separate, and in it there is a stone mill for grinding corn, and three large stones forming a fire-place. The drinking vessels are made out of gourds.

The Nubian woman's dress is a piece of dark blue calico wrapped around her waist and coming half way down to her ankles, her head and the upper part of the body being covered by a white muslin scarf with a red border, which can be drawn across the face. Her hair is sometimes gummed into a kind of bushy circle, at others hangs down in thick masses of innumerable plaits; and necklaces of agate and amber beads, coral bracelets, silver and coral rings, earrings, and massive anklets, complete the costume.

The upper classes in Nubia have a curious way of cleansing the skin. Every evening they rub it over, first with a kind of dough, and then with aromatic oil. This is called the *dilka*, and is said to be very refreshing.—*Little Folks.*

The MASON & HAMLIN COMPANY, long the most famous manufacturers of reed organs in the world, have commenced the manufacture of Upright Pianos, having

effected an improvement which they regard as the most important introduced in many years. An ingenious arrangement fastens the strings directly to the iron plate of the instrument, giving greater clearness and purity of tone, with absence of all mere noise. And at the same time it renders the instrument more durable, less liable to get out of order. The Mason & Hamlin Pianos are certainly exquisite instruments, and coming from these thoroughly well-known makers, may be depended upon to be all they represent them.—*Boston Journal.*

Lent is a season in which the Church requires her children to "turn unto the Lord with all their hearts, and with fasting, and with weeping, and with mourning," worthily repenting their sins, and acknowledging their wretchedness, that they may obtain of Him Who is the God of all mercy, perfect remission and forgiveness.—*Bishop Quintard.*

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MARRIAGES.

At Trinity Church, Bear Brook, on Thursday, February 12th, by the Incumbent, (the father of the bride), Mr. Richard Duncan McDonald, of Amherst Island, to Elizabeth Annie eldest daughter of the Rev. I. J. Christie.

At Trinity Church, Bear Brook, on Thursday, 12th February, by the Incumbent, (the father of the bride), Mr. John Edward Annable, of Winchester, to Mary Eliza fourth daughter of the Rev. I. J. Christie.

WHOSE BOY AM I?

I'd just like to know whose boy I am? Every morning when the postman comes, he says, "Hallo! whose little boy are you?"

Then I have to say; "Papa's an' mamma's an' grandpa's, an' grandma's, an' great-grandma's, an' uncle Charlie's, an' aunty Lou's, an' aunty May's, an'— But when I ain't through, he's gone, an' he always laughs when he is going.

I like to be some folk's boy but not everybody's. When I do things papa likes, such as pick up chips, and dont cry when I'm hurt, then I'm papa's boy.

An' when I'm hurt an' do cry, then I'm mamma's boy. An' when any of my gran'ma's come, they say, when I'm right there before 'em, An' where's gran'mas boy to-day?" An' cook says; "Be my good little boy," an las' night a man came on our steps an he said, "My son, is this Mr. Nelson's

house?" an' when I said no, he said "Thank you, my boy;" an' a p'liceman said jus' now, "Run in my boy, or you'll freeze," I don't like to be a man's boy that I never haven't seen before at all, I don't.

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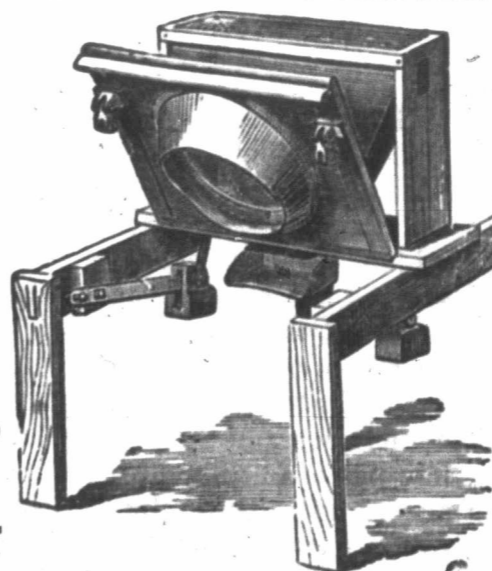
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