

Canadian Churchman

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

Vol. 16.]

TORONTO, CANADA, THURSDAY, DECEMBER 4, 1890.

[No. 49.]

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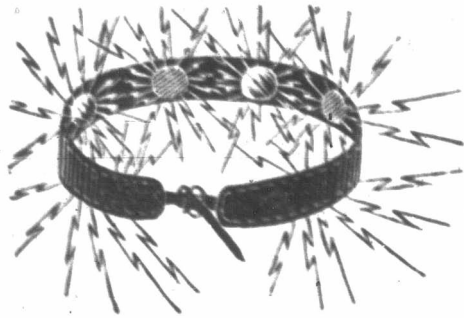
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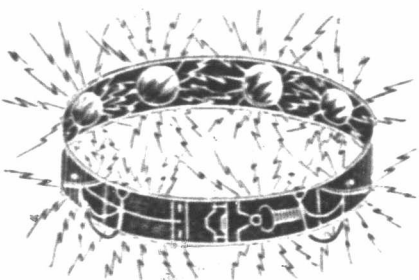
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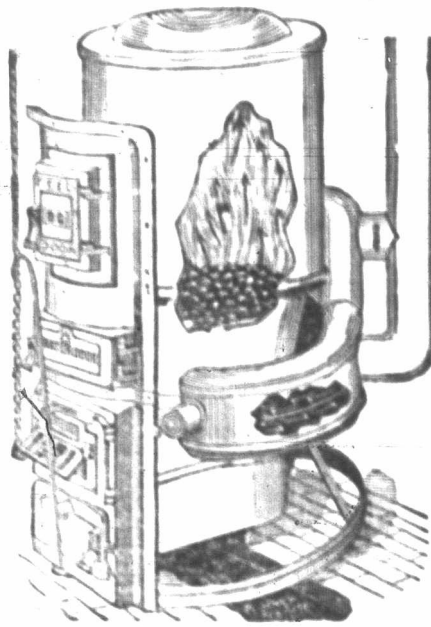
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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

Lessons for Sundays and Holy Days.

December 7.—2nd SUNDAY IN ADVENT.

Morning.—Isa. 5. 1 John 1.

Evening.—Isa. 11 to v. 11; or 24. John 16 to v. 16.

The *Guardian* of August reports that at the funeral of an aged lady at Woolwich, Kent, her seven sons, all clergymen of the Church of England, were present.

The Archbishop of York continues to make progress towards recovery, and is now able to take outdoor exercise in the vicinity of Bishopsthorpe. He is, however, still forbidden by his medical advisers to undertake any public engagement.

At the meeting of the trustees of Cornell University, at Ithaca, New York, recently, Henry W. Sage added \$200,000 to his previous gift of \$60,000 for the establishment of a department of philosophy. This makes Mr. Sage's gifts to the university now aggregate over \$1,000,000.

The *Guardian* is informed on authority that Bishop Barry's connection with the Diocese of Rochester having depended entirely on a personal arrangement with the present Bishop, will necessarily terminate, on his resignation of the see, shortly after the beginning of next year.

On Saturday, the Earl of Mount Edgecombe, Lord Lieutenant of Cornwall, presented Archdeacon Cornish with a purse of £400, and an address from the clergy and laity of the diocese, referring to his "invaluable services," and expressing thankfulness that he had refused the Bishopric of Dover. On Sunday the third anniversary of the consecration of Truro Cathedral was duly commemorated.

The death is announced, in his 82nd year, of the Rev. George Henry Whitaker, M.A., Rector of Garforth, near Leeds, for the last fifty-six years, and one of the oldest clergymen in the Diocese of Ripon. The deceased was a kinsman of the well-known antiquarian and historian, Dr. T. D. Whitaker, and was presented to Garforth Rectory in the year of his ordination (1834).

THE ANTIQUITY AND CONTINUITY OF THE CHURCH OF ENGLAND.—A sharp controversy on this subject has been proceeding for some weeks in the *Montreal Star* between the Reverend Dr. Williams, President of the Methodist General Conference, and the Reverend Dr. Langtry, Prolocutor of the Provincial Synod of Canada. It is needless to say that the discussion is not turning out to the glory and honour of the Methodist champion. He began the attack, and we have never read such a crushing and humiliating overthrow as he has met with.

EXAMPLES TEACH.—At the Derry Synod the Bishop made special mention of a Toronto Churchman, Mr. Joseph Katerson, who had sent to his native parish for an organ £180, and towards its further needful endowment £100. The Bishop also stated that an American evangelical layman was so pleased with what he saw in the cathedral and neighbourhood, that he placed in the Bishop's hands £40 for church purposes. Another gentleman, formerly of Derry, paid the Dean £100, and promised £50 more, besides £50 a year for life, in token of his delight with the services of the cathedral. Let us hope that S. Alban's may receive such favours in abundance.

SOUND SENSE.—There is some very sound sense in this, which the *Pacific Clipper* has to say about the make-up and character of a newspaper. We recommend it to our readers: "It is worth remembering that no newspaper is printed especially for one person. People who become greatly displeased with something they find in a newspaper, should remember that the very thing that displeases them is exactly the thing that will most please somebody that has just as much interest in the paper as they have. It takes all kinds of people to make a world, we are told, and the patrons of a newspaper are made up of the elements of the world."

SOCIALISM.—The Bishop of Wakefield, Dr. Walsham How, said the more he thought upon the subject of socialism the more he dreaded talking about it, for fear of saying foolish, ill-considered or ignorant things. For it was a tremendous subject, and one on which one ought to speak with diffidence and caution. It appeared to him that one great fault was that the end was seized upon and exalted, and that the means necessary for accomplishing the end was very imperfectly considered. If we were to have anything like the conditions which socialists pictured, there must be an amazing growth of all manner of high moral qualities, and a strange increase in self-restraint, patience, prudence, love. Surely the Church had a great work to do in inculcating these, and in teaching them with more persistence.

TO CONTRIBUTORS.—We are greatly obliged to our many friends who have sent us articles for publication. We must, however, ask some of them to bear in mind two facts: first, our space is limited; secondly, our readers' time is limited. We cannot publish articles that would fill five or six columns, and if we did, not one person in a hundred into whose hands the paper may come, would read them. We want bright, short articles of half or three-quarters of a column in length. Papers read at clerical or rural-decanal meetings

are, almost without exception, too long and too weighty for the reading public. If our friends would kindly condense papers read on such occasions into the space of half or three-quarters of a column, they would greatly oblige us, and do a good work for the Church.

ARCHBISHOP OF DUBLIN ON GLADSTONE.—The Archbishop of Dublin, in his diocesan synod, made a vigorous reply to the speech of Mr. Gladstone at West Calder, in his reference to the Church of Ireland. "He speaks," said His Grace, "of the Disestablishment of our Church in these terms: He said that the Established Church of Ireland, the Church of all the peers and all the esquires, and none of the people, was thrown to the dogs. Well, that the Establishment has been thrown to the dogs, I do not deny, and a very rapacious pack it was that devoured it. My opinion is that, having tasted so dainty a morsel, they are not satisfied with the feast, but are going on somewhat upon the expectation that there are some other establishments, perhaps, that may be thrown to the dogs. But what I do take exception to is where he describes our Church, and I think I have shown that our Church cannot be fairly stigmatized as a Church merely of landlords and squires, but that it is in very truth also the Church of a very considerable portion of the people of this land. I say, with regard to the West Calder speech, that if he has not been guilty of a breach of good manners, he has been unconsciously guilty of something worse than that: he has inadvertently been guilty of a violation of truth."

THE PROPOSED ANTARCTIC EXPEDITION.—A generous Australian, who has already done much to promote the exploration of the Southern Continent, has offered to contribute £5,000 towards the proposed Antarctic Expedition, provided it is got up and equipped on an adequate scale. He has a strong hope that the various Australian Governments will come forward and share in the enterprise, and he does not think it would be expecting too much that the home Government should also vote a sum for the very desirable object. The gentleman in question, who does not wish his name to appear at present, has very sound ideas as to what ought to be the equipment of an Antarctic expedition, if it is to have any chance of doing good work. He is confident that little can be accomplished with so small a sum as £10,000, and he quite disapproves of the proposal to combine commercial inquiries with scientific investigation. He is confident that in this, as in so many other cases, the interests of commerce will best be served by giving at first exclusive attention to the collection of data which will be useful to science. It is to be hoped that these views will prevail, and that a few more of our Australian millionaires will be convinced that such an expedition as is proposed will be to the honour and the profit of their country, and follow their fellow-colonist's example.

AMERICAN CHURCH CONGRESS.—A Congress intended for the whole Church in the United States has just been held in Philadelphia. It seems to have been greatly lacking in spirit and intellectual fire, and to have turned out a practical failure. This, it is implied in our American exchanges, is due to the fact that the Congress has fallen under the control of the Broad Church faction, whose

negative, or at least neutral attitude, is not likely to put enthusiasm into anything. It is urged that the Congress can only recover its place and influence by a reconstruction on the basis of a full and fair representation of the various schools of thought and feeling in the Church. The Albany Convention just held seems to have been marked by unusual brightness and success. In the first place, the parent diocese of New York paid over to the Convention \$25,000, the sum agreed upon as being due on account of the Episcopal Endowment Fund by the parent diocese of New York. Then it witnesses the spontaneous increase of the Bishop's salary by an annual sum of a thousand dollars. The successful administration of Bishop Doane—extending now over 22 years—was gratefully recognized as having raised the diocese to the high position it now occupies in the American Church.

EXCEEDING FOOLY.—Objection was made to the programme of S. S. lessons, which gave occasion to an ignorant crank to talk as follows, with which a Toronto Synod knows how to sympathise: "Mr. Robert Lipsett seconded the amendment, remarking that he did so with sorrow, mingled with joy—sorrow that one of the oldest and most respected clergymen of the diocese should be compelled to take exception to this education report, and joy that they had even one who was willing to point out deficiencies in the programme. The greatest care should be taken of their children. It was a fact that Cardinal Newman first imbibed the ideas which led to his perversion through having been taken by his father as a child to a Roman Catholic cathedral and seen its grandeur. If they must use the Prayer Book, let them use the revised Prayer Book of the Church of England, which was one that could be used by Dissenters. As showing the necessity for action, he mentioned that he had withdrawn his children from the Sunday school in Ballyshannon. He found the teacher of one of them, a mere infant, endeavouring to instruct the child in the doctrine of Hades. He wrote to the young lady, and she admitted that she expected to get into trouble for what she had done. Other teaching of which he had knowledge was equally dangerous. He was a Churchman—certainly, and he would remain so. What was he to do with his children? He could not send them to the Methodist, because then he would be called a Dissenter; and they were taught according to the teaching of their Church that promoting anything not in accordance with the teaching was schism, and that schism was sin. He could not send them to the Presbyterian, because from what he heard of what the Presbyterians were doing in Derry they were a more dangerous class than the other—that they were by far a more dangerous class, so far as Derry was concerned, than either Irish Church people or Methodists, for they were, he was informed, setting up all the grandeur that was in the grand old cathedral."

DIOCESAN MISSION WORK IN CANADA.

At the last meeting of the Synod of Toronto, the Mission Board presented a stirring appeal, in which they say: "The Mission Board would generally impress upon the Church the necessity of taking a comprehensive view of the state of the Church in this Diocese, and of furnishing the Board with the means needed to open new missions in neglected districts. The Board is merely the agent of the Church, and cannot do more than distribute the funds entrusted to it. But that

there is the very greatest need that our Church people should be roused from their apathy and neglect, is clear from these well ascertained facts, that there are no less than 388 villages (numbering from 50 inhabitants up to 800) within the Diocese in which the Church is not represented, and that there are besides some 20 districts where the services of the Church should be established without delay. These things are not known to the Church generally, and therefore your Board would urge upon every member of the Synod the duty of endeavouring in his own parish to awaken a missionary spirit and an active sympathy, on behalf of thousands of our brethren now deprived of the Church's privileges."

"One step the Mission Board urge should be taken without any delay, viz., the maintenance of a travelling missionary in each rural Deanery, to supply services where they are most needed, and to attend to the spiritual wants of our scattered people."

This is a strong appeal. It will be said that it reveals a sad state of things in the Diocese of Toronto. We are persuaded, however, that matters are not a whit better in other dioceses. We know something of the outlying parts of the Diocese of Huron, and as far as we know, it is in a worse condition by far than the Diocese of Toronto. The Diocese of Ontario has no doubt fewer neglected villages, because there are fewer villages in it, but if we are not mistaken it has more country districts in which the Church has never established herself. Now, what is to be done. No one now is specially to blame for the occurrence of this state of things. It grew up for the most part before our time. It is the result of the haphazard way in which the Church's work has been done. There has been no plan, no scheme of aggressive work, no well organized endeavour to supply all the people of the land with the ministrations of the Church. A few religiously disposed or influential Church people have settled in a neighbourhood, and have asked for a clergyman—he has been appointed. An active clergyman has induced the people of outlying districts, near him, to promise a certain amount for the support of a missionary—he has been sent, and so a parish or mission has been established here, and another there, in a random way. And then great interspaces of territory have been left for years unprovided with any Church ministrations; they have not asked for a clergyman, and so it has been assumed that there has been no need of sending one, and settlements have been enlarged and villages have grown up; and Methodists and Presbyterians have come in, and with their eager, aggressive proselytism have gathered in not thousands, but hundreds of thousands of our people. We say not this to their discredit; it is a duty to proselytize. Every man who is convinced in his own mind that what he believes is the truth, is bound in duty to his fellow-man, to convey that truth to his mind also. And so we blame not those who have separated themselves from us, for being so eager to win others to their own convictions. It is to our infinite discredit that we have not surpassed them in proselytizing zeal. If we had only learned a lesson from our Methodist rivals in the field, we should have been in a very different position from that which we occupy to-day. They have a definite aim and a fixed resolve to win the whole land. They are as full of proud boasting to-day as if they had already accomplished their aim. For the attainment of their end they have mapped out the whole country, and have set themselves to supply places of worship, or perhaps to speak more

truly, of preaching, so that no one shall be more than three miles from one of them. And as they have progressed and have won the land, they have multiplied their meeting houses, till in many parts of the country no farmer lives more than a mile and a half from one of their places of worship; while our churches are so scattered and so irregularly placed that many are five, six and even ten miles away from them. Had our bishops at the beginning realized their responsibility to provide for the whole people, laying the land out with that view—had they, instead of waiting till English or Irish graduates presented themselves, chosen the best men from among their people, as the Apostles had to do, and ordained them to supply the sacraments and ministrations of religion to the first settlers—the whole land would have been ours. But they did not. They were moulded by the traditional notions of the old world as to what a bishop's duty and responsibility were, and the land has been practically lost. It is easy to throw stones at their graves. The question is, What is to be done? How can we recover the ground that has been lost? We are going on still in the old haphazard way. We have no plan, no aim, no organized scheme of aggression. Theoretically we are the best, practically we are the worst organized body in the land for missionary enterprise and aggressive progress. Theoretically, we have generals in our bishops, colonels in our priests, captains in our deacons, and still a vast army of the best educated and most intelligent people in the country, who have pledged themselves to be the faithful soldiers and servants of the great Commander-in-Chief, the Captain of our Salvation. Practically, the bishops have accepted the evil tradition that has come down from the Erastian period of the Church in England, as to the character and meaning of their office, and have thought of themselves as gentlemen chosen to fill a dignified and influential position, and to perform certain episcopal functions, i. e., to be the officers of confirmation and ordination, and to preside at Synods and public meetings. There is not one of them, if actions may determine, who has realized that he is a general in the field at the head of an army that has gone forth to battle; that it is his duty to know every foot of the field, to plan the campaign, to choose the officers for every post, and then to lead the whole army into battle. "Nil Sine Episcopo." What one of our Bishops has done this, or thought of it as his duty? The priests—the colonels in command of regiments—have on the whole acted on the idea of their office, though there are many idle and incapable men who ought for the safety of the army to be removed, and although, too, like the subordinate officers in the Battle of Inkermann, they are left to fight without any general and without any plan of battle. The captains—the deacons—like the American people, are "mostly colonels." As one of the distinguished lay delegates to the Winnipeg Conference put it: "I am convinced that the Church theory of three orders is scriptural and right, but in the practical work of the Church the first and the third are in abeyance; we have no leaders." The bishops are no doubt busy for a good part of the year about endless details of work that others could perform just as well. But every bishop ought surely to have a well-conceived and a well-considered plan, not only for strengthening the things that remain and that are ready to die, but for recovering that which the carelessness or incapacity of others has lost. The bishop ought to be ubiquitous in his diocese. Wherever there is weakness, or mistake, or carelessness, or failure,

it is not the bishop's letters—formal and mistaken and irritating very often—that are needed; but his fatherly, brotherly, loving presence to advise and harmonize and adjust and amend. Surely those upon whom this solemn responsibility rests have no time for long absences from their dioceses, or long holidays in them, or for engaging in school work, or domestic or personal occupations or interests. Not one in twenty of the clergy who are engaged in the thick of the battle can afford even a few weeks in this way; and the bishops, who are foremost in honor, ought to be foremost in all self-denying activity. Their lordships have it in their power, if they will only take trouble, to control every appointment in their dioceses, and to prove to the world, as no arguments can, the Divine origin and abiding need of the apostolic office which they bear.

Very important action was taken at the last meetings of the Toronto Mission Board towards the realization of the concluding recommendation of the report adopted at the last Toronto Synod. It was resolved that the Mission Board would give \$400 per annum to the first Rural Deanery—that would secure \$400 more for the stipend of a travelling missionary within its bounds. Which Deanery will secure the help? Here is work for the Women's Auxiliary; eleven such missionaries are wanted at once. Will not some of our rich men come forward and pay the \$400 needed to provide for one and then another of these Deaneries? This is the first practical step that ought to be taken. This is the paramount duty of the Church.

THE EVOLUTIONARY QUANDARY.

The Evolutionists of the present day are in a quandary. Mr. Alfred Russell Wallace, judging by his article in the October number of the *Fortnightly Review*, specially so. They have been forced to the conclusion that the two great factors which it is claimed secure perfection in each animal race—sexual selection by which the fit are born, and natural selection by which the fittest survive—are not working properly in the case of man. Something has gone wrong, the machinery is plainly out of gear; it works well enough with the lower animals, but at present, at all events, it is not doing what it ought to do for humanity. The trouble is a fundamental one, and it is no wonder that these gentlemen are perplexed about it; for talk as they will, lecture as they will, write as they will, the scum persistently rises to the top of society, instead of waiting, as it ought to do, to be clarified and made fit for a front seat in the theatre of the world.

Mr. Darwin saw the trouble coming, and Mr. Wallace faces it. He endorses wholesale the principles announced by Mr. Bellamy in his renowned book, "Looking Backward," and claims that when mankind lives as one family, when all receive a like State education, and the same amount of public credit is given to all—then the future mothers of the coming race will take the law into their own hands, and a regular boom will set in for the improvement of the human stock. The coming woman will select her partner for life as the highest social duty she can perform; and as she will have plenty to live on, she will be in no hurry about making her choice. She will seldom marry before her twenty-fifth year, and as a rule not before thirty, and thus two important results will be produced. First, selecting her husband largely on physical grounds, her children will be healthy, and secondly, not marrying until somewhat late in life, her family will not be large.

All this, however, does not touch the real question. Perhaps if natural selection worked successfully, this might be the harvest, but the bother is it is not working at all, the scum rises, it is getting power. Natural selection has no play, the fittest are not surviving, and is it likely that the scum, or the unfit, will get off the high horse to oblige Mr. Bellamy? The whole fault, from an evolutionary standpoint, must be laid at the door of natural selection, that has failed in the case of man, and as natural selection is a law of nature, nature has failed.

Messrs. Galton, Stanley and Grant Allan propose to help natural selection out of its difficulty in different ways. Galton proposes that there should be a kind of competition in connection with health, intellect, and morals; that the young men and women who gain prizes should be endowed by the State, and that marriages between the prize winners should be encouraged. Stanley apparently proposes that scamps, tramps and drunkards, etc., should in some way be prevented from marrying; and Grant Allan, flinging all decency overboard, advocates temporary husbands and wives until a pair are so mated as to become the parents of healthy children—in other words, he proposes universal prostitution under the name of marriage.

The writer of these words proposes a way out of this difficulty which seems obvious, but has not apparently occurred to any of these gentlemen, namely, that of openly acknowledging that however natural selection may work amongst plants and animals, that it is not applicable to man, and that it is not fair to apply the law to a sphere in which apparently it was never intended to work. For really there is nothing new in the scum coming to the top. The aboriginal tribes of India, no doubt, looked on the Aryan Hindus as scum; the imperial Romans regarded Alaric and Attila in the same light; and viewed from a French Royalistic standpoint, the first Napoleon was an upstart representative of the canaille; and not a few of the first families of Virginia regarded Abraham Lincoln as an intrusive Vulgarian fit only to split rails. But spite of these centuries of bitter criticism uttered by one class against the other, some way many of the greatest legislators, generals, professional men, scientific leaders, and—begging Mr. Grant Allan's pardon—first and second and third-class novel writers, have come to the top out of at least partial depths, and will no doubt so come to the end of time. Therefore, instead of providing crutches for natural selection to limp with, as it pretends to pick and choose amongst the sons of men, it would be far better to relegate it at once to the vegetable and inferior animal world, and allow it to do its work there without the aid of crutches. As for man, we may yet find that there are, and have been, thousands of whom it might be said, as once it was said by god of Cyrus, "I have raised him up."

STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 2.

S. JOHN IV. 35.

Many comments have been made and sermons written upon the spiritual condition of the Samaritans in the time of our Lord, and the incident of His conversation with the Samaritan woman at the well of Sychar. But there is always an unpleasant ring in their touching S. John iv. 35, and there is something wrong about it. With little variation between the Authorized and Revised

Versions, the latter reads, "Say not ye, There are yet four months and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields that they are white already unto harvest." This, if it has any meaning and is put into common phrase, is "This is now seed-time, and after the four months of summer growth have passed away, then the harvest will come: that is the usual order, but if you look across the fields at this moment you will see them already quite ripe for the harvest." We can hardly imagine any other meaning to be given to the words, but it puts us into the awkward dilemma of believing either that our Lord makes an assertion that barely has possibility on its face, or that He uses a strange mixture of words that are partly natural in their meaning, and partly parabolical or spiritual. Let us observe that an unusually early harvest is much to be deplored, as the seasons must come in their own sequence: in 1826 the harvest was general in the north of Scotland in June, and to obtain the grain the people had to pull the stalk, but there ensued a famine to man and beast in consequence. We must therefore state our conviction at the outside that our Lord never said or intended to convey such an idea as is ascribed to Him, and that S. John is no party to the misconception. Both of these say what they mean and mean what they say, and it is not this in the least. The Greek is open for any one to examine, and there is but the slightest textual variation.

We must start with no preconceived idea to which our translation has to be adapted. The Greek stands before us, and our only desire is to know what it says: we do not seek a paraphrase but a translation. There is no doctrine to uphold or traverse, and our object is to reach a plain matter of fact. What does our Lord say? We may briefly look at the circumstances. Jesus has been conversing with the woman at the well, and she has then hurried away to the city with her news. She has spread abroad her report of Him, and at her suggestion some men have come out from the city. They are drawing near as He sits on the well, and Jesus is in converse with His disciples, who have brought provisions from the city. He declines their food because He has greater objects in view. His anxiety is, as meat and drink, to do His Father's will. He shows how pressing His work is, and the approach of these men from the city may be accepted by Him as a proof of how near and urgent it is. He then makes a double assertion in an interrogative form: it seems to be both natural and full of reason, and it probably has a spiritual as well as a natural reference, but there is no collision or rapid and violent change of front. "Say ye not, that *eti tetrameenos* [or *tetrameenon*] *esti, kai ho therismos erchetai*: lo, I say unto you, Lift up your eyes," etc. "Say ye not (quite truly) that it is still (even now) the season called *Tetrameenos*, and the harvest is approaching? but I say unto you that you have only to raise your eyes and see how near the harvest is already," etc. The whole passage is strictly present, whereas the A.V. and R.V. give both clauses a future aspect. *Yet* is a translation of the Greek, but should not be in a futuristic sense: *tetrameenos*, as adjective or noun, is a season or particular period, and not a mere lapse of time: *then* is a gratuitous insertion to give the present tense, *erchetai*, a future colouring. There is no necessity for having any contrast to show that the Samaritans were so much riper and readier than the Jews. The whole world at that time was in expectation of a deliverer, and if there was this woman at Sychar having strong spiritual aspira-

tions, there had already been an Anna and the women that followed Christ: even a company of Greeks had come to see Jesus. Our Lord states a fact, whose bearing is not limited to Samaritan or Jew. When looked at in this way the passage is simple, and all the surroundings are in due perspective. The fact is that in the plains around Sychar the harvest was rapidly approaching, and the hearts of both Jew and Gentile were longing for the revelation of Christ: the visible was a parable to the all-seeing eye of Him to whom all nature was an open page, and it required no forced imagery for Him to express His thought.

It is perhaps unfortunate that we cannot fix the chronological position of the passage. Some harmonists put the incident in the month of December, the seed-time, and four months before the time of harvest; others in the month of April or May. It is probably about the time of transition from summer to autumn: the summer season is not quite closed, and yet the harvest is pressing on. It is the correlative to His own feeling: "and how am I straitened until it be accomplished?" The Vulgate has "adhuc quatuor menses sunt, et messis venit," and the Douay translation corresponds, "there are yet four months and then the harvest cometh." It would be pleasant pastime for those who have libraries to trace out the origin of the mistranslation, account for the motive that suggested it, and give any probable reason for its long continuance.

REVIEWS.

CHRIST IN THE NEW TESTAMENT.*

The subject of this book is the greatest of all subjects in this and in every other age; and it is an excellent idea to bring out the unity of representation which pervades the whole of the New Testament. Jesus Christ is indeed "the same" not only in all ages, but in every one of the sacred books, in each of which His image is enshrined, and in each of which it is the same image.

Dr. McConnell of Philadelphia, in writing a brief introduction to this volume, informs us of its origin. The lectures, nine in number, which it contains, were prepared for a society of "a hundred and fifty educated and thoughtful women, together with their instructors," who formed the "Church Woman's Institute," organized in Philadelphia in 1887. Dr. Tidball delivered the first course of lectures to this Association, covering and illuminating "a region where obscurity is very common." Dr. McConnell justly remarks that the Church has claims upon the service of men "who can unlock the hoard of learning with one hand, and distribute it to the people with the other;" and we think he is right when he says that Dr. Tidball is such a man.

The author accomplishes his work admirably in two respects. In the first place, he gives us in this volume all that ordinary Christian people will want to know about the origin and the contents of the books of the New Testament, and he gives the reader ample guidance to the sources from which he has himself drawn and from which further supplies may be obtained. The effect is assuring. We feel that we are in the hands of a man who knows his business, and who has no need to assume to know more than he does know.

The first chapter deals with the subject generally of the origin and nature of the New Testament. The second opens the real subject of the book, the humanity and divinity of Christ, and here as set forth in the Synoptic Gospels. We believe that the account which the author here gives of the origin of the first three Gospels is that which is now generally accepted by scholars and which will probably be sustained by further inquiry. We would refer the reader to some excellent remarks of Godet, quoted towards the end of this chapter.

*Christ in the New Testament. By Thomas A. Tidball, D.D. Price \$1.25. T. Whittaker, New York, 1891; Rowsell & Hutchison, Toronto.

Passing on to the third lecture, on Christ in the Gospel of S. John, we find the writer declaring that of no other book in the whole Bible is it so important to establish the authorship as of the "Fourth Gospel." If by this is meant that S. John's Gospel is one of the most precious portions of the New Testament, or even perhaps the most precious, we should not be inclined to disagree with him. We do not, however, for one moment allow that the whole circle of Catholic doctrine could not be constructed from the other books of the New Testament, or even from those whose genuineness is conceded. This chapter on S. John is excellent both in its defence of the authorship of the fourth Gospel, and in its account of the contents as testifying to the person and work of Christ.

The Acts of the Apostles comes next, and is recognized as bringing before us not only the history of that Body which was born on the day of Pentecost, but also as recording the ruling and teaching of our ascended Lord. "The Day of Pentecost," he says, "is rightly regarded as the birthday of the Christian Church . . . but it might just as fitly be styled 'The Acts of the Risen and Glorified Christ.'" Of course, this view of the matter is not new. It was brought out long ago by Baumgarten in his elaborated commentary, and probably before his time; but, now that the corporate character of the Church is getting to be so fully recognized, there is some danger of this view of the book being overlooked. It comes quite within the author's plan thus to regard it, and he makes valuable use of it.

Christ in the Pauline Epistles is a subject not unfamiliar to most of us; but it here receives fresh and vigorous handling. The author very properly gives a separate lecture to the Epistle to the Hebrews; and this is one of the best in the volume, whether we consider his judicious remarks on the authorship of the Epistle or the excellent account which he gives of its contents. Similar remarks may be made on his treatment of the Epistle of S. James. We are in entire accord with him as to the personality of the author, and we can speak highly of his analysis of the book.

The writer very properly leaves out the second Epistle of S. Peter, without conceding its spuriousness. It is better to take his stand upon the glorious first Epistle; and his lecture on this leads little to desire. Very much the same may be said of his remarks on S. John's Epistles. He abstains from commenting on the Apocalypse on the ground that he does not understand it. Dr. Tidball might, however, very easily have shown that this book has the same Christology as the fourth Gospel. The whole volume may be safely recommended as of great value and interest.

THE ORDERS OF THE WESLEYAN METHODISTS, IN ENGLAND AND THE COLONIES.

BY THE REV. ANDREW GRAY.

Even if the Apostolical Succession through presbyters were valid, the modern Wesleyans can claim no benefit from it whatever, for they have not got a shadow even of that. Presbyterians (*e. g.*) claim that they have a regular succession transmitted by the laying on of hands of successive presbyters from the beginning. But the Wesleyan preachers simply met together, the year after Wesley died, and put it to the lot whether or not they should administer the Sacraments; the lot said "no." The next year the question was put to the vote, and the majority said "yes," and thus voted themselves into the priesthood.* There was no pretence of ordination, nay, they absolutely repudiated the necessity for it. "We resolved," they said, "that all distinctions between ordained and unordained preachers should cease, and that the being received into full connection by the Conference, and appointed by them to administer the ordinances (*i. e.*, the Sacraments) should be considered a sufficient ordination without the imposition of hands." (Smith's Hist. II., p. 22.)

Nor was it till forty-three years afterwards, when a whole generation had passed away, viz., in 1836, that the Wesleyans first began to use an Ordination Service with the laying on of hands. But, even then, the ordainers were not themselves presbyters, for the rite was to be performed by "the president, ex-president, and secretary of the Conference, for the

time being, with two other senior preachers." (Smith's Hist. III. p. 417.) The president and ex-president, for the year 1836, were Jabez Bunting and Richard Secoe; the secretary, Robt. Newton; all were preachers who had never themselves received an ordination with the laying on of hands from any body whatever, and consequently had no orders whatever, whether Presbyterian or Episcopal. Up to that time they had abided by the principles laid down by the Conference of 1793. "We have never sanctioned ordination in England, either in this Conference or in any other, in any degree, or ever attempted to do it." (Minutes of Conference, I. p. 281.) Is it not plain that if the president and his four associates were presbyters without ordination, the preachers on whom they laid their hands did not need it? But if they did need it, then the president and his associates were not presbyters without it.

Nor can any intelligible explanation be given why the itinerant preachers should assume to themselves the priestly power and deny it to the local preachers. It is quite clear that whatever scriptural commission the itinerants may be supposed to possess, the local preachers must possess the same. Whatever commission can be supposed to be derived from a connection with John Wesley is possessed by both parties equally. But in fact both the one and the other are now in the exact position described by Charles Wesley. Speaking of King Jeroboam, the son of Nebat, "who made Israel to sin" by making priests of "whosoever would," he writes:

But kings may spare their labor, vain;
For in such happy times as these,
The vulgar can themselves ordain,
And priest commence whoever please.

And how strongly he felt on the subject will be seen from the following lines:

Raised from the people's lowest lees,
Guard, Lord, Thy preaching witnesses;
Nor let their pride the honour claim
Of sealing covenants in Thy Name,
Rather than suffer them to dare
Usurp the priestly character,
Save from the arrogant offence,
And snatch them uncorrupted thence.

To sum up this matter:

1. Wesley, throughout his entire life, asserted the Apostolical Succession as running in the Episcopate, and during a short portion of his life, he held that the episcopal and priestly offices are one and the same.
2. Wesley never dreamed of the possibility of any man becoming a priest, or consequently having any authority to administer the Eucharist, otherwise than by the laying on of the hands of bishops (for a short time, he said, or of priests). Such a thing he termed "stupid," "sinful," and "unscriptural."
3. Wesley sternly forbade any of his preachers to administer the Sacraments unless they had been so ordained.
4. Two years after Wesley's death, the Conference solemnly protested that they had never at any time sanctioned any sort of ordination in England.
5. Whence it follows that the Wesleyan Society in England was without any kind of ordination or ordained ministers till the year 1836, when the preachers, without ordination themselves, began to ordain by the imposition of hands.

EXTRACTS FROM JOHN WESLEY'S WRITINGS, ETC.

In 1744, among the Minutes, etc., are "Wesley's Instruction to his Preachers":

"Let all our preachers go to church. Let all the people go constantly, and receive the Sacrament at every opportunity. Warn against calling our society 'a Church'; against calling our preachers 'ministers'; our houses 'meeting houses'; call them, plainly, 'preaching houses.' License yourself as a Methodist preacher." (Works, VII., p. 358.)

† The apology which the historian of Wesleyanism makes for this transaction is worthy of being transcribed. "The Methodist preachers," he says, "of 1836 held that the true Apostolical Succession was that the ministry appointed the ministry, and must continue to do so to the end of the world. The reason why the first Methodist preachers were not ordained was that they were not accounted ministers, but helpers to others who held that character; while it was now (*i. e.*, in 1836) an undoubted fact that, by the Providence of God, they had long ceased to occupy a subordinate position. They were no longer helpers to any class of men, but the constituted ministry of a large and growing Christian denomination. (Smith's History of Methodism, III. p. 326.) To assert that it was "by God's Providence" that the preachers ceased to occupy a subordinate position, is not only begging the question, but is also a placing of God's Providence and John Wesley in direct antagonism. How the ordainers were "constituted" a ministry, our author does not tell us. It is plain, however, from what he does say, that they were not ordained by ministers, as he confesses they ought to have been.

‡ It is worthy of remark that the Conference in 1793 enacted that "the distinction between ordained and unordained preachers shall be dropped." (Smith's History, II. p. 24.)

* It is to be noticed that this decision was the cause of a deep and wide rent in the Wesleyan Society, which continues to this day.

In 1746, Wesley wrote: "If any man separate from the Church, he is no longer a member of our society." (Works, XII., p. 361.)

In 1793, the Conference forbade the preachers to assume the title of "Reverend."

In 1794, the Conference repeated this prohibition. In 1780, John Wesley wrote: "I abhor the thought of separation from the Church."—Letter to Mr. Tripp.

In 1785, John Wesley wrote thus to the so called Bishop Asbury: "How can you, how dare you, suffer yourself to be called a bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me bishop!" (Smith's Hist. of Wesleyan Methodism, I., p. 524.)

"Their (the Methodists) fixed purpose is—let the clergy or laity use them well or ill—by the grace of God to endure all things, to hold on their even course, and to continue in the Church. * * * We do not, will not, form any separate sect, but from principle remain—what we have always been—true members of the Church of England." (Wesley's 54th sermon, written in 1777.—Works, VIII., p. 403.)

The contrast between these extracts and modern Methodism is very great, wide apart as the poles.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

FREDERICTON.—The annual meeting of the Sunday School Teachers' Association of the Deanery of Fredericton, was held in the Church Hall on the 6th inst. The reports from the various Sunday schools were submitted, showing a successful result for the year past. There are upwards of 800 scholars enrolled in the parishes of this Deanery, and about 60 teachers. The system of instruction most generally adhered to in the schools of this Deanery is the Bishop Doane series. The Canadian Church Sunday School Leaflet was loudly praised by several of the superintendents of schools as being always a store of ready knowledge for the more busy teachers, and as being most helpful to the older scholars. The officers for the ensuing year are: President, Rural Dean Montgomery, M.A.; vice-presidents, Miss J. Gregory, Mr. E. Mullin, B.A., and Miss Jacob; secretary-treasurer, Rev. H. E. Dibblee, M.A. The Association has a small, but well assorted library, for the benefit of members, and is, in all other respects, in a fairly prosperous condition. Teachers' examinations are held in the different parishes of the Deanery one month before the annual meeting of each year. The course of instruction for the year 1890-91, upon which next year's examination will be held, is as follows: The Prophet Isaiah, chapters 12-28; Harmony of Gospels (Fuller), Part II., section 40 to end of section; Apostles' Creed, 2nd division, to "I believe in the Holy Ghost"; Doane's Church History, Vol. I.

Personal.—Rev. N. C. Hausen, M.A., late rector of Canning, was on the 12th inst. duly elected rector of the parish of Gagetown.

The Rev. Wm. Eatough, S.A.C., lately in charge of the parish of Peticodiac, has been appointed curate of Trinity Church, St. John.

The Rev. A. J. Reid, S.A.C., late curate of S. Paul's church, St. John, has accepted a position in Toronto.

MONTREAL.

CHRISTIEVILLE.—The friends of the Rev. B. P. Lewis, rector of Trinity Church, will sincerely sympathize with him and his family in the sad bereavement they have just sustained by the death of his second son, J. Stevens Lewis, who died on Monday last, after an illness of several months, at the early age of twenty-one. Of quiet, unassuming manner, and a disposition particularly sweet and gentle, he won the affection of all who came in contact with him. Inheriting a taste for music, and possessing exceptional abilities in this direction, he relinquished a position in the office of the Guarantee Company several years ago, to devote all his time to the study of music, and at nineteen became organist to the Church of S. Matthias, Cote S. Antoine. He was subsequently organist at S. Jude's, and ultimately contemplated going to Germany to perfect himself in his profession, but failing health necessitated his return home last June, and consumption has cut short a most promising career. To the many friends, in this city and elsewhere, who showed so much considerate kindness during his long illness, the family desire to express their warmest thanks, as also to those who sent flowers, &c., especially his old office.

mates who sent a beautiful wreath "as a slight tribute to his kindly character." Com.

ONTARIO.

KINGSTON, Nov. 26. The mission board of the diocese met this morning with a very full attendance, Archdeacon Lauder presiding. The members present were: The Bishop, Archdeacon Jones, Rural Deans Pollard, Carey, Nesbitt, Bogart, Bliss, Baker, Grout; Rev. Messrs. Spencer, Lewin, Burke, White, Houston; Messrs. Rogers, Kirkpatrick, Pense, R. T. Walkem, Shannon, Kingston; R. G. Wright, Napanee; Judge Carman, Cornwall; Judge MacDonald, Brockville.

The financial statement for the two past years ending October 31 was read. It showed the receipts for 1889 to be \$11,546; for 1890, \$11,023. The grants made for last year with \$475 of pensions, were \$11,318.33; expenses, \$850.54; total, \$12,168.87. This year's grants were \$12,202.08; pensions, \$250; expenses, \$868.58; total, \$13,320.66. Last year began with \$1,410.80 of a deficit, which it will be seen by these figures has risen to \$4,330.46. A special effort will be made this winter to wipe this out. Over \$2,000 of it arises from increased grants last year, and the prevalence of la grippe preventing many large meetings from which increases were expected.

Rev. Messrs. Peck, Godden and Farrar wrote about difficulties in making some of the stated collections, and a long debate arose on a resolution of R. T. Walkem to form a sub-committee to consider such excuses and prevent a withholding of the missionaries' cheques under the rules. About twenty parishes were in arrears for the past Trinity collections, but none of these were occupied missions. The prevailing opinion was that the rule of enforcing the making of collections had done great service, preventing much unnecessary neglect and the hardships were few. Other resolutions were presented by Messrs. Pollard, Walkem and MacDonald, and it was finally resolved to excuse in these three cases and notify adherence to the rules in future strictly.

The Odessa stone church was bought in 1888 for \$800, and \$182 was paid. About \$700 was due in principal and accrued interest, and the property would be foreclosed unless early action to help the small congregation was taken. A warm discussion arose. Messrs. Bogert, Kirkpatrick, Walkem and Pense strongly supported diocesan help and the withholding of the mission. Rev. Mr. Baker felt the task almost hopeless, but Archdeacon Jones, admitting the discouraging circumstances, urged aggressive work. A resolution of Judge MacDonald, seconded by Mr. Pense, appointed a visit by the archdeacon, Rural Dean Baker, and the mover on Tuesday next to settle matters, with a promise to sustain them by private subscriptions.

An application of Rural Dean Grout for \$200 grant for Lansdowne rear (Delta, Athens and Phillipsville) was not acted upon, as the funds do not warrant it.

On motion of Rural Dean Baker it was resolved to appropriate \$500, as soon as the funds would allow, to found a mission in North Addington to cover Cloyne, Flinton and Harlowe.

It was understood at the committee meeting that the rural deans have so reorganized matters that they are all archdeacons, almost legislating out the existing functionaries. Their duties are nearly narrowed down to drawing salary. The committee, upon Major Mayne's proposal, had a good meeting yesterday, and adopted a report recommending the appointment of a diocesan lecturer on Church doctrine and history as soon as the funds will allow, meanwhile the bishop to appoint qualified clergymen and laymen for duty; that parochial societies for home study be formed, with an examination in each rural deanery; that college services be held by laymen under the direction of the parochial clergy.

Thursday.—The diocesan committees met again to-day. The uninvested amount at the control of the rectory lands committee, of which Rural Dean Carey is chairman, is \$16,000, and the amount of the clergy superannuated fund is now \$4,702. Rural Dean Pollard was elected chairman of this committee. It was resolved to impress upon the synod the building up of the fund, so that the great usefulness of such a provision for old age may be realized. Bequests and benefactions from well-to-do Churchmen will be solicited.

Rural Dean Bogart was chosen chairman of the clergy trust fund.

Rev. J. A. Simpson was added as an annuitant in accordance with the resolution of synod.

The episcopal trust fund committee re-elected their chairman. The fund is \$58,674.37, all the securities being in an excellent state. The income last year was \$3,282.40.

Rev. A. Jarvis was elected to preside over the widows and orphans' fund. The sum allotted this

year is \$3,070, making it highly beneficial in a direction calling for the kindest feelings of Church people. The offerings were increased 50 per cent. last year in response to the Bishop's appeal.

The rural deans have been organized as a board, with Rev. E. H. M. Baker as chairman, and Rev. G. W. G. Grout as secretary. They are henceforth to arrange for and systematize the episcopal visitations, supervise parish registers and do other useful work.

The mission board granted \$100 for a lay reader at Enterprise; \$100 for Rev. Mr. Anderson, of Tyendinaga, who has throat disease and requires assistance; \$50 was granted to Franktown.

The classification committee was named—Rural Deans Pollard, Nesbitt and Bliss, and Messrs. Smyth and Carman.

The Bishop was requested to issue a special pastoral urging increased offering to the mission fund.

The Bishop reappointed the Sunday observance committee, viz.: Archdeacon Lauder, Revs. H. Pollard, J. J. Bogart, Judge MacDonald and A. Mathieson. It is about undertaking active work.

The committees then adjourned.

MATTAWA.—The mission house rang with the sound of childish voices on the evening of November 18th. It was the Priest's birthday. Mr. Samwell has a reputation for fun among the children, and if there is a children's party to be given, he must, of course, be invited. On this occasion Mr. Samwell invited as many children as the house would conveniently hold, to come and celebrate with him his birthday. Over thirty were present, from four years of age up to sixteen. Oh! what a merry party that was! Such romps! Such lovely games! And it seemed that the youngest among them was the Priest himself. About nine o'clock the fun ceased with hearty ringing cheers for everyone, and the youngsters wended their way home. But we must not forget to mention the presents. Nearly all brought some token of their affection, of which the cup and saucer was the most popular form. There were also gloves, vases, writing case, ornaments, handkerchiefs, etc.

TORONTO.

An Example Worthy of Wide Imitation.—At the last meeting of the Mission Board of the Diocese of Toronto, the Mission of Penetanguishene gave notice that they would no longer require the assistance of the Board, but would undertake to provide the entire income of the incumbent, and so transform themselves from a mission into a parish. There are many missions that have been receiving aid from the Board for many years that ought to do likewise, and thus put it in the power of the Board to open up new missions. The Mission of Bradford and West Gwillimbury have notified the Mission Board that they too will undertake the entire support of their clergyman as soon as they can recover possession of a small glebe that belongs to the parish.

Another Move in the Right Direction.—About a year ago the Mission Board of Toronto adopted a resolution to reduce the grants to old missions at the rate of ten per cent. per annum. At the last meeting of the Board the Mission of Creemore, Banda and Lisle sent in bonds pledging themselves to make up to the missionary this annual reduction. This plan, if persistently followed, will turn all the present missions into self-supporting parishes in ten years.

The Rev. A. J. Reid, for some time assistant to the Rev. Canon Debeber, of S. Paul's church, St. John, N.B., has been appointed assistant to the Rev. Dr. Langtry, of S. Luke's parish, Toronto. Mr. Reid comes with the highest commendations from the clergy and people of St. John. We wish him a prosperous and happy career in his new sphere of work.

The churches in Toronto, especially those in which the services are rendered chorally, have never had such large congregations as at the present time.

S. Barnabas.—The first of a series of entertainments at this church was given on Tuesday evening, under the auspices of the Guild of S. Barnabas. A very interesting lecture on "Palestine," and illustrated with stereoptical views, was delivered by the Rev. T. W. Paterson, of Deer Park, to a large and delighted audience.

S. John's.—One of the oldest churchwardens in the diocese attended divine service in this church on Sunday evening, in the person of John McMurtry, Esq., father of our townsman, who is in his 86th year, and has been a churchwarden 50 years. The old gentleman mentioned is the father of Mr. Jas. A. McMurtry, of this city, who follows the example of his venerable father, and is a consistent Churchman, and a member of S. Luke's.

COLBORNE.—On Sunday, Nov. 2nd, a handsome brass lectern was presented to Trinity church. It was procured from "The Hamilton Brass Work Co.," and is a most creditable piece of work, satisfactory in every particular. The donors had visited Buffalo, but could hear of no such manufactory there. It bears the following inscription: "In loving memory of Walter Lionel Ridout; born at Toronto, 11th of January, 1858; died at Colborne, 9th of January, 1890. Presented to Trinity Church, Colborne, by his wife, mother, and brother." The time was one of renewed sorrow, as well as of grateful rejoicing, the lectern being dedicated by the rector, with an appropriate service, to the glory of God, and in memory of the late esteemed churchwarden of this parish. No more fitting memorial could have been found for a man who daily read and taught the sacred scriptures in his own house, and most reverently listened to them read and preached in church; while the lustre of the material seemed to speak of the bright geniality of one whose presence was as a ray of sunshine wherever he went. That kind and helpful presence will long be remembered in the community among whom he dwelt, and in the congregation with which he devoutly worshipped, not to speak of his loved family, to whom as brother, son, husband and father, he made life happy and joyous. The village church, which in its various appointments bears witness to his generosity, skill and good taste, is now still further beautified by the loving tribute of his family. And while we bless God for all those departed this life in His faith and fear, we thank Him for many who remain, who continue to show, by their zeal for God's house, that His worship and service are first in their thoughts, and His glory the great desire of their hearts.

BRAMPTON.—*Christ Church.*—The ladies of the Women's Auxiliary gave a "Thanksgiving" Tea from 5 to 8 o'clock, on Tuesday, the 18th inst., and in giving the invitation to the members of the congregation, and which was very forcibly strengthened by loving words from the rector, Rev. W. Walsh, it was coupled with the desire that each one attending the tea take a thank-offering of a lb. in weight of such things as tea, rice, sugar, raisins, currants, corn flour, and other useful articles required more particularly at Christmas time, and which offering, with clothing already sent in by members of the Church and other kind friends, would be sent to the missions requiring help. The tea was a most decided success, and the offerings came in most plentifully, and everybody looked and acted in a thanksgiving way. The rector and Mrs. Walsh, although quite new to the parish, were real workers, and by their kindly manner to one and all, are gaining the love and esteem of the congregation. No doubt such gatherings on behalf of missions would help to build up the Church and bring its members to understand more fully that the only Catholic and Apostolic Church is a Mission Church. The Sunday-school and church choir are being strengthened weekly, and will soon be in a much better condition; in fact the church is showing truer signs of being a living church, and under the present incumbent and his good lady, and the loving and willing help which all have promised, and which is already very apparent, we have every reason to hope, under God's blessing, that Christ church's future will be very much improved. Mr. W. G. Jessop was elected people's warden, in the room of P. H. Fauquier, who has left Brampton.

W. TORONTO JUNCTION.—*S. Martin's.*—Last month two interesting services were held at the opening of S. Martin's church, situated on Perth avenue, in the north-western part of the limits of Toronto, which forms a new parish. His Lordship, the Bishop of the diocese, in the morning preached a most able and instructive sermon, admonishing his hearers to cling to the good old ways,—that while, in this age of inventions many new things and ideas were an improvement on the past, yet from a religious standpoint nothing could take the place of the services of that old Apostolic Church—the Church of England. In the evening a most learned, eloquent and instructive sermon was preached by Rev. Professor Symon, of Trinity College, on the priesthood; both services, although the weather was unpropitious, were well attended; about thirty persons partook of the Holy Communion after the morning service. In December, 1889, the Rev. C. E. Thomson, of Davenport, suggested the idea of holding mission services, in a private house, in connection with S. Mark's church. Clergymen and students were regularly provided every Sunday afternoon by Mr. Thomson until the Sunday preceding the 19th October, when the new church was opened. About the month of July last, the Rev. Canon Middleton, late incumbent of Oshawa, came to assist Rev. Mr. Thomson, and as a matter of duty it devolved upon him to take the mission service. He, Mr. Middleton, therefore, conceived the idea of building a small church, and suiting the action to the thought, he energetically set about building, and by the 19th of October had a lovely little church com-

pleted and ready for the opening on that day. Mr. Middleton has organized a Sunday-school; about thirty children regularly attend, and the congregation numbers from twenty five to forty persons at each service. The services are bright and very impressive; and the choir, although not large in number, will compare very favorably with any other outside of the city. May Mr. Middleton long be spared to see his most interesting little congregation increase, and at the last may the Good Shepherd amply reward him for his great zeal in his Master's cause.

NIAGARA.

MOUNT FOREST.—The Girls' Friendly, under the presidency of Mrs. Albert Welton, has been doing grand work; the result of their open meetings has been to add \$53 to the treasury. They hope to have \$100 to present to God on His altar at the great Easter festival.

FAREWELL.—Last Monday night the ladies belonging to this congregation met at the residence of Mr. John R. Morrison on the 11th line of Arthur, the Rev. Elwin Radcliffe, B. C. L., Rector, in the chair, and formed themselves into a society to be known by the name of "The Willing Workers." President, Miss Jennie Shaw; vice-president, Miss Rachel Morrison; secretary-treasurer, Miss Cassie Morrison. Committee—Miss Eliza Jane Morrison, Miss Ellen Morrison, Miss Maggie Munns, Miss Amanda Morrison, Miss Delilah Morrison, Miss Lizzie Shaw, and Miss Jennie Morrison (Farewell). Chaplain—the Rector of the parish. "The Willing Workers" decided to have their first open meeting on Tuesday evening, November 25th, at the residence of Miss Shaw, the president. Admission 5c.; all are invited. The Rev. W. Bevan, lately out from England, but more recently Rector of West Flamborough, has been licensed as Rector of the parishes of Mount Forest and North Arthur by the Lord Bishop of the Diocese of Niagara, vice the Rev. Elwin Radcliffe, B. C. L., who has resigned to take a curacy and rest in England. The rev. gentleman is a Welshman by birth and has been educated at the best schools and taken his theological course at the Durham Theological College in England. He has written able works on theological subjects; is a thorough Christian gentleman and talented preacher, and is a Free Mason. In every way he will be an acquisition to the town, and the congregation of S. Paul's church are indeed to be congratulated upon the selection of their new Rector. The Church Wardens received word from the Bishop on Monday last of the Rev. Wm. Bevan's appointment.

Appointments.—The Lord Bishop of the Diocese has been pleased to appoint the Rev. R. Cordre, late of Port Colborne, to the parish of Waterdown; the Rev. J. J. Morton, late of Loweville, to the parish of Port Colborne; the Rev. J. Seaman, late of Nanticooke, to the mission of Loweville; and the Rev. Wm. Bevan, late of Flamboro', to the parish of Mount Forest.

Vacant Missions.—West Flamboro' and Beverley, Nanticooke, Cheapside and Strabane. The first of these places has had the services of the Church for about 40 years, and the church is within two miles of Dundas.

A Home for Incurables, which has been established in Hamilton under the auspices of the Church, was opened last week by the Bishop of the Diocese, when addresses were delivered by the Mayor and other prominent professional men of the city, amongst whom was a Roman Catholic priest and a Baptist minister.

S. S. Convention.—The convention held a few years ago in Hamilton, to which Rev. W. Grahame alluded in your last issue, was called to commemorate the establishment of our present S. S. system under Robt. Raikes. True it took the form of a convention, although it was intended to be an anniversary.

ST. CATHARINES.—*S. George's Parish.*—A most delightful parlor concert took place Wednesday evening, November 26th, in the Rectory. Mr. and Mrs. Ker are so unmistakably glad to have the people of the parish around them that this fact in itself contributes in no small measure to the success of anything they take in hand. Several of our most popular singers participated in the concert, including Mr. and Mrs. Towers, Mr. Phelps, Mrs. Welch and others. Miss Bates gave a delightful recitation, and was, as she deserved, warmly applauded. Mr. Ker, as chairman, cordially thanked the ladies and gentlemen who had so kindly helped them, and also the friends who had made it a point to be present with them. He hoped to see their friends frequently with them.

WEST FLAMBORO' AND ROCKTON. The following is taken from the *True Banner* of Dundas: The Rev. Mr. Bevan preached his farewell sermon last Sunday in Christ church, to a large congregation. On Monday afternoon one of the largest meetings of the Women's Guild was held at Mrs. Lyons', when Sister Sarah was elected president of the Guild. Mrs. Bevan is the retiring president. Mrs. Gerald Groyn was elected secretary-treasurer. A meeting of the teachers and others connected with Sunday school work was held on Monday evening at Mrs. Sarah Green's, at which Tuesday, December 30th, was chosen for the S. S. Xmas. entertainment. On Tuesday evening a large number of the congregation assembled at Mr. Fred. Thornton's to bid farewell to Mr. and Mrs. Bevan. Mr. K. Wishart, in a short, happy speech, explained the object of the meeting. Mr. Thornton then read an address, which with a well filled purse, was presented to Mr. Bevan by Mr. John Hills. Mr. Bevan replied in a feeling and pleasant manner. The address was a beautifully illuminated document. The Dundas *Star*, in its Rockton news, has the following: The congregation of S. Alban's church bade farewell to the Rev. Mr. Bevan, their genial and popular pastor, last Sunday. Mount Forest will gain what we have lost, and the people of Rockton wish him prosperity in his new station.

HURON.

LONDON.—A drawing-room meeting was held at Bishopstowe, on the 26th November, the Bishop in the chair. His Lordship gave a valedictory address on the departure of Miss Busby, the first lady missionary sent out by the Women's Auxiliary of Huron Diocese. After expressing his thankfulness for the great progress of the W.A.M.A. since its formation, the Bishop addressed Miss Busby in words of sympathy and encouragement. The field of labour which Miss Busby has undertaken is the Blood Reserve, Fort Macleod, one hundred and fifty miles south of Calgary, where she is to help Rev. Mr. Trivett with his Indian school.

ALGOMA.

SAULT STE. MARIE.—A committee meeting of the Shingwauk and Wawanosh homes was held at Bishopstowe, on Tuesday, Nov. 15th ult. The committee, which has only lately been formed, consists of the Rev. G. Sullivan, D.D., Bishop of Algoma; Rev. E. F. Wilson, Rev. E. A. Vesey, Judge Johnson and Mr. McNeil Thompson. Of this number there were present: The Bishop of Algoma, in the chair; Revs. E. F. Wilson and E. A. Vesey. The meeting opened with prayer. The Rev. E. F. Wilson then read the accounts, which showed rather more satisfactory results. The question of moving the Wawanosh Home for the double purpose of economy and superintendence, was discussed. It was resolved to hold a monthly meeting of the committee, the second Tuesday in each month being appointed. The meeting closed with the benediction.

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.

Thanksgiving Day.

SIR.—Your remarks regarding the Bishop of Ontario's sermon preached at S. George's Cathedral, on Thanksgiving Day, were certainly a surprise to your Kingston readers.

How unfounded the statement is that the Bishop expressed himself as "opposed to Thanksgiving Day," may be seen from the following brief extracts taken from the reports of the two city daily papers. After mentioning the fact that "Thanksgiving Day was no festival of the Church of England," the Bishop is reported by the one paper as saying: "Still the Church of England observed the day, for loyalty was a characteristic of her members, and when called upon to observe such a day as this as a day of national thanksgiving, they gladly did so." The report in the other runs: "Why, then, does the Church hold a special service on Thanksgiving Day? Because the Church is loyal to the Crown, and when the Vice-Royal Proclamation is issued, loyal subjects obey." And in this report the Bishop proceeds to lament the unfortunate time of the year when the day is proclaimed as interfering with a more general observance. The local daily press is certainly not responsible for such a misrepresentation of the Bishop's sermon as your article contains. The action of his lordship a few years ago, in postponing the

The following is... The Rev. sermon last Sunday... On Monday meetings of the Mrs. Lyons, when... Mrs. Gerald... A meeting... with Sunday... evening at Mrs... December 30th... On... of the congregation... to bid farewell to... Vishart, in a short... of the meeting... which with a... Mr. Bevan by Mr... in a feeling and... was a beautifully... undas Star, in its... The congregation... to the Rev. Mr... pastor, last Sunday... have lost, and the... prosperity in his new

meeting of Synod for the reason thus given by him at its seventeenth session, will further explain the surprise felt at his being represented as opposed to the observance of the day: "I wrote from London to the Secretary, requesting him to summon the Synod for the 3rd of December. On returning home I found that that day had been appointed as the Day of General Thanksgiving, and it would be unseemly if the Church of England clergy should ignore the proclamation by meeting in Synod instead of holding Divine Service in their churches on Thanksgiving Day. I therefore prorogued the Synod for six months."

Buxton B. Smith, Acting Rector S. George's Cathedral, Kingston, Nov. 20, 1890.

[Our remarks were based upon the references of the Toronto papers to the Bishop of Ontario's sermon. We felt that the impression which these references were sure to produce ought to be corrected. We are glad to find from Mr. Smith's letter that they altogether misrepresent his Lordship of Ontario's sentiments and teaching, which is wholly in the line our article advocated.—Ed. C. C.]

Trinity University.

Sir,—Now that Archdeacon Bedford-Jones has spoken, it will be in order for smaller men to take up the question. Without doubt, every institution in Canada must be Canadian, if it aspires to hold the affections of Canadians. It has been for years clear to me and to others that we cannot work any institution in this country in obedience to the traditions of another civilization. Let any Englishman who has boys grown up, educated in the common schools and high schools of the country, consider the prominent characteristic of these young fellows. Is it not, "We are Canadian"? And this is right.

One cannot measure the possibilities of Trinity. Let her take her part in moulding the young life of Canada. Every Churchman's son should be able, so far as College restrictions are concerned, to take his degree at Trinity. Again, the hopes of Churchmen are built on Trinity, for we do not see at present any other institution that can do the true work of the Church. Protestant but not sectarian, Catholic but not Roman, holding "the Faith," let her go forward and fear nothing.

ALFRED OSBORNE, Markham.

"The Drink did It."

Sir,—The editorial note in your issue of 20th November, under the title "The terrible effects of drink," is a specimen of the misleading paragraphs one sees so often in newspapers. With all due respect, I would suggest that such a way of regarding the "Drink question" is out of date. Drunkenness is no longer regarded scientifically as a cause of crime and insanity, but as a symptom of moral or intellectual weakness. It is not true that the "drink did it," or that the array of horrors so often paraded are really the terrible effects of drink. We must seek a deeper cause. There is far more gluttony than drunkenness in the world, and when you quote 95 per cent. of crime or 70 per cent. of insanity as traceable to "Drink," you might quote 99 per cent. (just as logically) as traceable to gluttony—over eating. The scriptures are full of warnings about gluttony in connection with all sorts of impiety and crime; every one knows how "high living," even among total abstainers, proves an incentive to crime, as we put it.

If the cause be deeper, then, which is it? When a murder is committed, reasonable people do not stop at the knife or the pistol, and say steel did it, or powder did it, or rave about the terrible effects of knives and revolvers. They seek for deeper causes: motives, objects, intentions—primary causes. So in all these terrible effects, we must not be content to find drink as the cause. How is it that a man allows himself to take stimulant in excess, when he must know that he is loading himself with a dangerous weapon, a very sensitive explosive, which may carry wreck and ruin to those who ought to be his nearest and dearest? No other cause can be assigned but a defective moral sense, a criminal carelessness, a want of natural affection. Sometimes we hear such a statement: when sober, he is one of the kindest men living, but a fiend when under the influence of drink. All fudge; no really kind or good man would put himself under the influence of drink, knowing how it would lead him to act. The man who loads himself up in that way ought to be treated on a par with him who carries a lighted match into a powder magazine, or carries a dirk-knife or a loaded revolver about the streets. He should be put where his utter disregard of the safety of his fellows will not do harm—a criminal not because of drink, but because he takes it!

SMILAX.

Sunday School Lesson.

Second Sunday in Advent. Dec. 7, 1890.

Private prayer and public prayer are quite different things; but people often forget this fact and pray for themselves alone, when they meet together ostensibly to offer prayers and praises as one family, each for the other, and all for the Church. This lesson is on Public Prayer and the way of conducting it.

I. THE PRESENCE.

When "the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord. . . . the glory of God filled the House of the Lord." (2 Chron. v. 13, 14.) Thus did God show by the visible sign of His presence, His acceptance of the worship offered. Our places of public worship are hallowed in the same way, although not visibly; for our Lord has promised to be in the midst of those who are gathered together in His name. (S. Matt. xviii. 20.) If we would but realize that He always listens to the prayers, and watches the actions of the congregation, there would be less irreverence and fewer wandering thoughts during the service. Who would then dare to mock God by pretending to kneel? But Christ, our Lord, has not only told us to meet together in prayer: He has also set the example. It was His custom to attend the synagogue service regularly (S. Luke iv. 16); and, whenever possible, the Feasts in Jerusalem. The glory of the second Temple was greater than the glory of the first, because the "Desire of all nations" came to it. (Hag. ii. 7, 9.)

II. THE PROMISE.

God has said that the praises of men honour Him. (Ps. i. 23), and He not only allows us to ask for what we want, but commands us to do so. What is the best and most scriptural way of praying and praising God publicly? Is it better to use a Liturgy (or fixed form of prayer) than to leave everything to the will of the minister? Our Church for many reasons claims that it is.

1. Note the warning words, "Be not rash with thy mouth," etc. (Eccles. v. 2) How can the congregation be sure that the extemporaneous prayer of the minister will be reverent, and will express all their desires, without "vain repetitions."

2. A petition addressed to an earthly monarch by his subjects is carefully composed beforehand. Surely, petitions addressed to the "King of kings" are at least as important.

3. The Jewish Church used a Liturgy, and had special prayers for marriages, burials, etc. Eighteen Collects, said to have been composed by Ezra, are still in the Jewish Prayer Books. The Psalms were regularly used. (2 Chron. xxix. 30) God Himself told them to use particular forms on certain occasions. (Num. vi. 24, 26; Deut. xxi. 7: xxvi. 5, 11: 12, 15.)

4. Our Lord sanctioned the use of forms, by joining in the liturgical services of the Temple and Synagogues. He also gave the disciples a form of prayer, (S. Luke xi. 1) and the words to be used in baptizing. (S. Matt. xxviii. 19.)

5. The early Church prayed "with one accord," (Acts i. 14; iv. 24), and used psalms and hymns (Col. iii. 16) The custom of saying "Amen," as a congregational response, seems to have been usual from the very first. (1 Cor. xiv. 16. See also Deut. xxvii. 15, 26.)

6. Liturgies were used universally for many centuries.

7. It has been proved by experience that no body of Christians can keep the faith and doctrine unchanged for centuries without a Liturgy.

8. The use of "forms of prayer" makes it possible for the congregation to "agree" in word, as well as spirit, and so to claim the great promise attached to united worship (S. Matt. xviii. 19).

9. When all join in using the same prayers and praises, the "Communion of Saints" becomes an apparent fact. All the members of the body unite "as one, to make one sound." See the advantage of union (Eccles. iv. 9-12)

III. THE PICTURE.

If the worship of the angels is copied on earth, our churches are like pictures of Heaven. We join "with Angels and Archangels" in praising God, so our service, like theirs, must be reverent. They fall on their faces to worship (Rev. vii. 11); let us not be too proud to kneel.

God's House should be used only for His glory (S. John ii. 14-17). This buying and selling in the outer courts of the Temple, was very wrong; although perhaps the Jews thought that as it was for the sacrifices God would allow it, so do some people now hold concerts, for charitable purposes, in their churches.

In another way the Church ought to be a picture of Heaven. There "the rich and poor meet to-

gether" (Prov. xxii. 12) on an equality. Thank God, the system of "free seats" is spreading. There should not be good seats for the rich, and poor seats for the poor. All are alike in God's sight, and, in church at least, no difference should be made (S. James ii. 2-6).

Family Reading.

Second Sunday in Advent.

A SOLDIER OF CHRIST.

What is a soldier?

A man in uniform who fights. That's the easiest sort of answer to the question, but not quite a right answer.

For uniform doesn't make a soldier. And merely fighting doesn't make one either. You might fight for the sake of hurting somebody, but that sort of fighting certainly wouldn't make you a soldier.

A soldier must fight for a reason, and a good reason too. An English soldier fights to defend his country, or to take the part of some other country which is being oppressed—a small country perhaps, that is put upon by a big one.

Ah! yes; those are good reasons for fighting, and not only good, but fine and noble ones as well.

Now let us see what sort of man a soldier ought to be.

Why surely, first of all, he must be brave. Of course he must be that, not a bit afraid, not a bit inclined to run away when he sees the enemy. (I dare say, however, it's hard not to feel a little afraid just at first.)

But depend upon it, he can't fight well if he's got real fear in his heart—fear that the enemy is too strong for him, and he shall get beaten.

Why it has been said that Englishmen fight so well just because they never know when they are beaten! If things go against them, they are not a bit cowed, but are up again and full of pluck. They believe they can beat the enemy, and that just makes all the difference.

But let a soldier be out of heart and he will begin to be afraid directly. And then it's all over with him. He thinks he's going to get the worst of it, and then in nine cases out of ten he does get the worst of it. Which is a pity, but quite true all the same.

Now what is all this to do with you who are reading this book at this minute? Why a great deal. For what I want to tell you is, that there's fighting going on all round you. And the fighting is every bit as real as that with cannons and swords and rifles. Only it goes on for the most part out of sight. And it doesn't make a great deal of noise either.

But for all that, it is done by soldiers, soldiers that have really and truly enlisted, and have a grand Name and a grand Banner to fight under.

The name and title are, Soldiers of Christ. And the Banner has a Cross, Christ's Cross upon it.

And He is the Captain and Head, and every soldier, young and old, has Him in sight when he goes into battle. Wherever he is, he isn't far from his Captain, but quite near.

And what is the enemy? Ah! that's summed up in one short word, Sin. Sin wants to be master, remember that, and so we must always be fighting him. It's a glorious fight too, a great deal finer than cutting down live enemies in battle!

Well, we think about that sort of fighting to-day, and about being a soldier in that great Army that is scattered all over the world. Yes, it is everywhere. Sometimes there's a brave soldier in a little narrow street, and there's another out at work in the fields, and another shut up in a dull dark office. The place makes no difference. Wherever the soldier is, he can fight. That is the main thing.

Perhaps the best fighting goes on in out-of-the-way corners. I am inclined to think it does—sometimes at any rate.

We said the soldier's first requisite was to be brave. So it is. Well, a Christian soldier must be distinctly brave to begin with.

What does that mean?

Why, he mustn't be a bit cowed at his enemy. His enemy's name is Sin, as we have seen.

Now are people ever afraid of Sin? I believe they are. Half afraid at all events. What should you think of a soldier who said, "I can't help the enemy coming and beating me"? What a poor creature he would be! Yet I've heard a man say just that about Sin.

Suppose the sin is *Temper*. Well, he'll say, "I can't help my temper." He means, he can't help his temper coming and getting to be master of him.

"Nonsense," you're inclined to answer. "You're afraid, that's it. Stand up like a man and fight, and don't say in that pitiful way, 'I can't help it.'"

Think of the next time Sin comes to you. Perhaps he will come in that very form, *Temper*. Say to yourself, "Now I dare say *Temper* thinks he's going to get the better of me, but he won't. I'm not afraid of him, not I, and I'm going to fight him."

(Don't be too confident, however. Look up to our Captain first and say, "Lord, help me." *Then* you're ready for the battle.)

You *do* fight, and in such good earnest too, that *Temper* is driven right away. You have beaten him so entirely that you can look up and actually smile, and that's a sure sign he's gone. Gone for the time at all events.

Well, isn't that much better than thinking to yourself in a cowardly way, "I'd better let *Temper* be master. It's such a lot of trouble to beat him."

No, you're a *soldier*, and you certainly won't do that. It's being such a poor creature to be afraid and give in. And if you do, the enemy is quite clever enough to take advantage of that. If you give him an inch he'll take an ell.

Giving into *Temper* doesn't answer at all, for next time he gets quite an easy victory over you, and the next time after that he takes possession of you altogether, and you are in a regular passion.

I wonder if anybody thinks it fine to be in a passion. It wouldn't be fine to give up London to the French without striking a blow, would it? And I don't think it's fine to give up one's heart to that evil enemy *Temper*, either, do you?

Peter the Great didn't think it fine, for after he had struck his gardener in a passion, he exclaimed, "I have conquered kingdoms, I cannot conquer myself."

Ah, if he had been braver, more truly a Christian soldier, he would have added, "I can fight and conquer through the Lord Jesus Christ."

So too with the enemy *Impurity*. If he attacks you, drive him off with as few words as possible.

Your Captain fought with *Hunger*, and might with one word have turned stones into bread. And *Hunger* such as He felt was terribly, awfully strong. Why didn't He do it? Because it was nobler to conquer—conquer and master a bodily craving. Yes, and what He did His soldiers may do.

A text is a good weapon to fight with. Here is a good one.

"With us is the Lord our God, to help us and to fight our battles."

Hold that weapon fast. I believe it will save you.

Or if you find the enemy gaining on you, call out bravely, "Be near to deliver me, O Lord."

That will turn the scale, for then comes the Captain Himself, very near, mighty to help.

You are safe this time. Very thankful too. And the enemy who is worsted can't be quite so strong again. For that victory has made you stronger, because you have won it through Him Who is the Conqueror.

"Unto You, Therefore, Who Believe, He is Precious."

If we have Christ, we have all; without Christ, we have nothing. You can be happy without money, without liberty, without parents, without friends, if Christ is yours. If you have not Christ neither money, nor liberty, nor parents, nor friends can make you happy. Christ with a chain is liberty; liberty without Christ is a chain. Christ without anything is riches; all things without Christ is poverty indeed.

The Three Little Chairs.

They sat alone by the bright wood fire,
The grey-haired dame and aged sire,
Dreaming of days gone by;
The tear-drops fell on each wrinkled cheek,
They both had thoughts they could not speak,
And each heart uttered a sigh.

For their sad and tearful eyes descried
Three little chairs placed side by side
Against the sitting-room wall;
Old-fashioned enough as there they stood—
Their seats of flag and their frames of wood,
With their backs so high and tall.

Then the sire shook his silvery head,
And with trembling voice he gently said:
"Mother, these empty chairs:
They bring us such sad thoughts to-night,
We'll put them forever out of sight
In the small, dark room upstairs."

But she answered, "Father, not yet,
For I look at them and I forget
That the children are away:
The boys come back, and our Mary, too,
With her apron on of checked blue,
And sit here every day.

"Johnny comes back from the billows deep;
Willie wakes from his battle-field sleep
To say good-night to me;
Mary's a wife and mother no more,
But a tired child whose playtime is o'er,
And comes to rest at my knee.

"So, let them stand there, though empty now,
And every time when alone we bow
At the Father's throne to pray,
We'll ask to meet the children above
In our Saviour's home of rest and love,
Where no child goeth away."

A Burial at Sea.

A man who was a passenger on "The British Princess," says the *Philadelphia Press*, gives the account of the death and burial of an infant during the voyage. In the steerage was a woman named Toole, with a bright-faced 2-year old boy. She was from one of the northern counties of England, and was coming to this country to join her husband, who is a thrifty artisan.

When we were about four days out, little Jimmy Toole was taken sick—bronchitis, Dr. Benthan pronounced it. A day or two later we were told the child had pneumonia. Dr. Benthan was very attentive to the little sufferer, but despite the care and the tender nursing of the mother, little Jimmy died when two days from port. The mother was heart-broken. Capt. Fruth and Purser Large made her as comfortable as possible and did what they could to console the poor woman.

Capt. Fruth told her that he could keep the body until the steamer reached port, but he advised her to bury it at sea. He told her Bishop Whitaker, of Philadelphia, was among the saloon passengers, and he was quite sure he would read the burial service. The mother hesitated for a time whether she should take the dead body of her baby boy to her husband or leave it in the ocean. She decided that it would be best to bury it at sea. Capt. Fruth consulted Bishop Whitaker, and he immediately proffered his services. The Bishop and the purser visited the mother in the surgery, and then the kind-hearted Bishop prayed with her and endeavoured to console her.

The following day little Jimmy's body was sewed in a canvas bag and placed upon the grate near the turtle back. Shortly before noon Bishop Whitaker and Mrs. Whitaker and others started with solemn tread from the saloon cabin. The procession moved to where the dead body lay, with the boatswain and boatswain's mate standing on either side. The steerage passengers came up and crowded the top of the turtle-back. Then Bishop Whitaker began to read the beautiful and impressive burial service of the Church. As he concluded, the boatswain and his mate lifted the board and let the tiny body in the bag slide over the rail and into the sea. The mother was not on deck, she not being able to bear the sight, but there were many wet eyes in the company that witnessed the burial. At the service, Sunday, Bishop Whitaker offered a special prayer for the bereaved woman. The meeting at the wharf between hus-

band and wife was pathetic. The husband's bright, cheery face changed the moment he saw his wife, and they drew away into the corner and wept together.

Hymns for the Holy Days. — S. Simon and S. Jude

BY THE REV. J. ANKETELL.

"The Spirit of Truth, which proceedeth from the Father."—*S. John xv. 26.*

From the Father forth proceeding,
Christ, Thy Spirit send,
All our steps to glory leading,
Heavenly Friend!

On the Apostles' firm foundation,
Christ, true Corner-stone,
Join us, heirs of Thy salvation,
All as one.

Let Thy Spirit's blest indwelling
Fill our hearts with love:
Let Him, doubt and fear dispelling
Care remove.

That with Simon's holy fervor
We, the Faith defend;
Each, a faithful son and server,
Thee attend.

That like Jude we seek Thy glory,
To the world not given,
Keep Thy truth and tell Thy story,
Lord of Heaven!

From the Father forth proceeding,
Christ, Thy Spirit send,
Onward, upward, heavenward leading
To the end.

Misunderstandings.

A great deal of unhappiness in home-life comes from misunderstanding the people one lives with. Each of us is more or less affected by the personal impression of a conversation, incident, or episode. The way it strikes us is very apt to push quite out of sight the way it might strike another. In consequence we misinterpret moods or attribute to our kindred motives which have never occurred to them. The quiet manner is taken to mean irritation when it is simply weariness, or the impulsive speech is supposed to spring from anger, when it may have its origin in embarrassment, or indiscretion. At all events life would be smoother in many a home if everybody would endeavour to understand his or her neighbour in the home, and if everybody were taken at the best, and not at the worst valuation.

Dissatisfaction with Our Work.

The principal of a large and complicated public institution was complimented on maintaining such uniformity of cheerfulness amid such a diversity of cares. "I've made up my mind to be satisfied when things are done half as well as I would have them," was his answer; and the same philosophy would apply with cheering results to the domestic sphere. There is a saying, which one often hears among common people, that such and such a one are persons who never could be happy unless every thing went "just so"—that is, in accordance with their highest conceptions. When these persons are women, and undertake the sway of a home empire, they are sure to be miserable, and to make others so; for home is a place where, by no kind of magic possible to woman, can every thing be always made to go "just so." We may read treatises on education—and very excellent volumes they are—we may read very nice stories illustrating home management, in which "book children" and "book servants" all work into the author's plan with obliging unanimity; but every real child and every real servant is an uncompromising fact, whose working into our ideal of life cannot be predicted with any degree of certainty.

On the same subject Arthur Helps says: "There is often a very keen annoyance by sensitive and high minded people, arising from dissatisfaction from their own work. I should be very sorry to say any thing that would seem like encouragement to slight or unconscientious working, but to the anxious, truth seeking, high minded, fastidious man, I would sometimes venture to say: 'My

good friend, if we would work out our ideal we should be angels. There is eternity to do it in. But now come down from your pedestal, and do not over fret yourself because your hand or your mind or your soul will not fulfil all that you would have it. There have been men before you, and probably others will come after you, whose deeds, however approved by the general voice, seemed, or will seem, to the men themselves little better than a caricature of their aspirations.
Parish Visitor.

Prayer for Our Children.

Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,
Oh, keep them, keep them, Thou who gav'st
them birth.

Father, draw nearer us!
Draw firmer round us Thy protecting arm;
Oh, clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide!
Oh, hide them, and preserve them calm and safe
When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe.

Oh, keep them undefiled!
Unspotted from a tempting world of sin;
That, clothed in white, through the bright city gates,
They may with us in triumph enter in.
—H. Bonar.

Example Better than Precept.

It is an old saying that example is better than precept. In other words, that practice is better than preaching. This is in a measure true. But what is better—preaching and practice—precept and example, should always go together. And when they are thus united they are a great power for good. Our Lord illustrates this in a peculiarly significant way. On a certain occasion when the disciples were all together, He would impress upon their minds and hearts some very important lessons. Among these were humility and personal service. To enforce what He would teach He proceeded to wash the feet of the disciples. The lesson of such an example would ever live in their memory, and would be handed down through all generations. His words should be remembered by us all, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you."

We learn from this two lessons: first, that no service is too low or menial for any Christian to perform; and second, when practicable, we should be ready to do ourselves what we would enjoin on others as a duty to do. These lessons carried into every-day life would give an irresistible power to our religion, for it would be the power of God.

Where "Amen" Falls.

Here is a true anecdote, and one showing a very practical way of testing the character of Christian profession. An old Methodist preacher once offered the following prayer in a prayer-meeting: "Lord, help us to trust thee with our souls." "Amen" was responded by many voices. "Lord help us to trust thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord, help us to trust thee with our money;" but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardour at once, and seals their lips? We often hear men talk of the "peace of God in the heart," and to the phrase we raise no objections; but it has often occurred to us that if the "peace of God" could only get in some people's pockets, it would be a blessed thing.

A Wife's Prayer.

A wife's prayer, nearly as beautiful as the prayer of Naomi, is expressed in these words: "Lord, bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let

me also become a great blessing and comfort unto him, a sharer in all his sorrows, a meet helper in all his accidents and changes in the world; make me amiable forever in his eyes, and forever dear to him. Unite his heart to me in the dearest love and holiness, and mine to him in all sweetness, charity and compliance. Keep me from all ungentleness and discontentedness and unreasonableness, and make me humble and obedient, useful and observant, that we may delight in each other according to thy blessed word, and both of us may rejoice in thee, having our portion in the love and service of God forever. Amen."

The Praise of God in The Alps.

In certain parts of the Alps, where the people live scattered about as shepherds, there prevails a beautiful and touching custom which softens somewhat the dreary loneliness of their solitary life.

Just as the sun leaves the valleys, and his last rays faintly gild the snow-capped summits of the mountains, the shepherd whose hut is situated on the highest peak, takes his Alpine horn, and with trumpet voice cries, "Praise the Lord!"

Instantly all the other shepherds, standing at the thresholds of their cabins, repeat, one after the other, the same appeal, until the echo resounds far and wide, from rock to rock, and from deep to deep, "Praise the Lord!"

A solemn silence succeeds the last notes as they die away, and each shepherd kneels bareheaded in deepest reverence and prayer. Later on, when night completely envelopes the mountains, once more the horn is heard to resound with the words, "Good night!" and the shepherds peacefully retire to their solitary homes to rest after the labours of the day.

"I Am the First and the Last."

"The First and Last"—Oh, may this be
The Name that paints my Lord to me—
The rising and the setting ray,
Which rounds with beauty every day,
And makes its hours run lightsomely.

My morning prayer shall climb to Thee;
My midnight vigil Thou shalt see;
Matins to Evensong shall say—
"The First and Last."

Grateful I muse beneath the Tree
Which bore such Fruit to make me free;
Then go rejoicing on my way,
And catch an echo of the lay
Which crowns to all eternity
"The First and Last."

—Rev. Richard Wilton, in "Benedicite."

Wouldn't You as well as I?

Being a woman, I would like to see men a little more unselfish.

I would like to see children a little more respectful.

I would like to see servants do honest and honorable, rather than eye service.

I would like to see sensible fashions used, and not abused.

I would like to see babies sensibly, rather than elaborately, dressed.

I would like to see people return borrowed books.

I would like to see simple meals well cooked.

I would like to see the pretty words "thank you" always given when a service is rendered.

I would like to see my sex more interested in good than in bad reading.

I would like to see the millenium—though it may be doubted if I will. However, it is in our power individually to make it seem as if it had come, and we can each of us help by precept and practice to bring about this delightful state of affairs.

I am going to try. Will you?

Hints to Housekeepers.

APPLE MERINGUE PIE.—Bake in one crust rich apple sauce. When the pastry begins to brown, cover with a meringue made of the whites of three eggs beaten stiff, sweetened and flavoured with a few drops of extract of lemon.

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

GRATED APPLE PIE.—Enough grated apple to fill the pie. Put in a bowl, add a piece of butter half the size of an egg, juice of half a lemon and grated rind; sweeten to taste. Bake in one crust.

CRAB-APPLE PRESERVE.—Pour boiling water over the apples to remove the skin; put them in water enough to cover, simmer slowly until soft; take out and drain. Make a syrup, pound for pound. Cook until clear.

WINTER SPORTS.—The gay winter season exposes many to attacks of colds, coughs, hoarseness, tightness of the chest, asthma, bronchitis, etc., which require a reliable remedy like Hagyard's Pectoral Balsam for their relief and cure. Known as reliable for over thirty years. The best cough cure.

DRIED APPLE JELLY.—Two quarts of dried apples, washed and soaked over night. Cook slowly; when soft pour off the juicy part, add an equal amount of warm sugar and boil until it jellies.

APPLES IN JELLY.—Pare and core apples, leaving them whole; cook in water until soft. Remove the apples and add to the water one-half pound sugar to every pound of apples, a lemon cut in slices. When boiled clear, put in the apples and cook until clear, put into a deep glass dish, boil the syrup down, pour over the apples and let them get cold.

HEALTH IN HERBS.—Health-giving herbs, barks, roots and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price \$1 a bottle, six for \$5. Less than 1 cent a dose.

BOILED CIDER APPLE SAUCE.—The cider must be boiled while sweet, reduced to one-half. Skim until clear. Put into stone jars or jugs and let it settle before using. Pare, core and quarter sweet apples. Put into porcelain kettle with enough cider to cover. Cook very slowly until done, Stir them with a wooden spoon, so as to have them cook evenly.

SOUR APPLE PICKLE.—Four pounds of sugar, two quarts of vinegar, ground cloves and cinnamon in a bag and boiled in the syrup. Pare and core apples enough to fill the syrup; cook until clear. Put into jars and pour the syrup over. Next day heat the syrup again and pour over.

A SOURCE OF JOY.—Dear Sirs,—My young sisters were attacked by croup so badly that we almost despaired and had little hope of curing them. At last we applied Hagyard's Yellow Oil and to our great joy it cured them perfectly, and they now enjoy the blessing of perfect health. Annie Johnston, Dalhousie, N.B.

APPLE OMELET.—Five eggs beaten separately, two tablespoonfuls of milk, two tablespoonfuls of sugar. Fry in omelet-pan. As soon as it sets spread with apple sauce, and turn over in half.

APPLE MERINGUE.—Make a syrup of a teacupful of sugar and a pint of water; when boiling add six apples, pared, cored, quartered, part at a time, cooking until clear. Put into a dish, pour syrup over, beat whites of three eggs stiff, add 12 tablespoonfuls of sugar, the juice of half a lemon, pile over the apple, and set in a cool oven to dry.

Children's Department.

Cradle Song.

And what do you think of my baby?
 And what do you think of my joy?
 Was there ever such a dainty creature
 As this rosy, smiling boy?
 Do you see his laughing dimples?
 Do you catch the blue of his eye?
 On his cheeks are peaches growing,
 From his lips sweet roses lie.
 And I sing to him by-lo, baby,
 And by-lo, baby mine;
 And I pet and I kiss—
 Oh, I kiss him—
 My baby, only mine.

In my arms I dandle my baby,
 And toss him to and fro;
 Now up in the clouds he's soaring,
 Now he touches the earth below.
 He mounts on his mother's bosom,
 He drops with his mother's sigh,
 He'll never forget his mother's love,
 Will my own brave baby boy.
 And I sing to him by-lo, baby,
 And by-lo, baby mine;
 And I pet and I kiss—
 Oh, I kiss him—
 My baby, only mine.

Hush, hush; my baby is sleeping,
 What thinks he of days to come?
 What should he know of the tempest,
 Or what of the tuck of drum?
 What should he know of terror?
 Why should he dream of strife?
 Throw flowers about his cradle,
 Pour blessings upon his life.
 And I sing to him by-lo, baby,
 And by-lo, baby mine;
 And I pet and I kiss—
 Oh, I kiss him—
 My baby, only mine.

Manners for Boys.

Poor fellows! How they get hector-
 ed and scolded and snubbed, and
 how continual is the rubbing and
 polishing and drilling which every
 member of the family feels at liberty
 to administer.

No wonder their opposition is
 aroused and they begin to feel that
 every man's hand is against them,
 when after all, if they were only, in a
 quiet way, informed of what was ex-
 pected of them, and their manliness
 appealed to, they would readily enough
 fall into line.

So thought "Auntie M.," as she
 pointed out the following rules for a
 little 12-year-old nephew, who was the
 "light of her eyes," if not always the
 joy of her heart, for though a good-
 natured, amiable boy in the main, he
 would offend against the "proprieties"
 frequently.

First comes manners for the street:
 Hat lifted in saying "good-by" or
 "How do you do."

Hat lifted when offering a seat in a
 car or in acknowledging a favor.

Keep step with any one you walk
 with.

Always precede a lady up-stairs, and
 ask her if you may precede her in pass-
 ing through a crowd or public place.

Hat off the moment you enter a
 street door and when you step into a
 private hall or office.

Let a lady pass first always, unless
 she asks you to precede her.

In the parlor stand till every lady
 in the room is seated, also older
 people.

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Rise if a lady comes in after you are seated, and stand till she takes a seat.

Look people straight in the face when speaking or being spoken to.

Let ladies pass through a door first, standing aside for them.

In the dining room take your seat after ladies and elders.

Never play with knife, fork or spoon. Do not take your napkin in a bunch in your hand.

Eat as fast or as slow as the others, and finish the course when they do.

Rise when ladies leave the room, and stand till they are out.

If all go out together, gentlemen stand by the door till ladies pass.

Special rules for the mouth are that all noise in eating and smacking of the lips should be avoided.

Cover the mouth with hand or napkin when obliged to remove anything from it.

Use your handkerchief unobtrusively always.

Do not look towards a bedroom door when passing. Always knock at any private room door.

"Did you make up all these rules, auntie?" said Roy, as a copy, neatly printed by a typewriter, was placed in his hands.

"Make them up? No. These are just the common rules of society that every gentleman observes. You will not find your father failing in one of them."

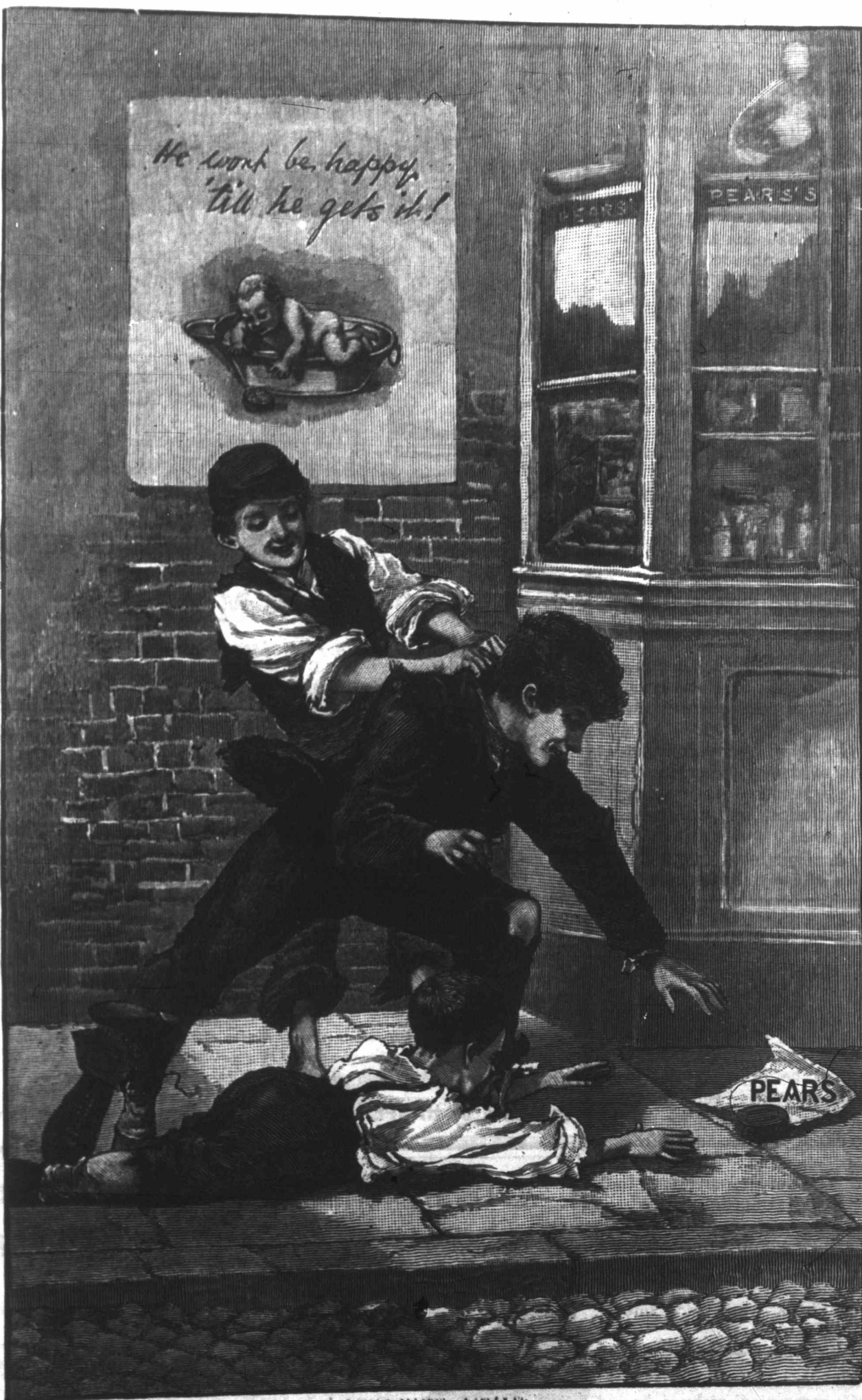
"Well, but he is a man!" said Roy, deprecatingly.

"And you do not wish to be a manly boy?"

Roy said nothing, but it was noticed that the rules were placed very carefully in his drawer.

Some months have since passed, and auntie has had the pleasure of hearing repeatedly the remark, "What a manly, thoughtful little nephew you have," as one and another observed his polite and careful attention to others.

Perhaps there are some other boys who will like to cut out these rules and read them over now and then, keeping or getting some good friend to keep a record of their successes or shortcomings in the observance, always remembering that the mothers, sisters and aunts are the "ladies" to whom these attentions should be shown, and not merely the guests and strangers.



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Margaret's mother once had both her hands full of work in the kitchen, and cried out, "Peggy, bring me a lemon directly; here is the key of the store-room."

As soon as Margaret came into the store-room, she looked greedily round to see if there was anything nice to taste, when she saw the honey-pot on an upper shelf. She stretched herself as far as she could, in order to reach the pot, and put the top of her fore-finger into the honey.

But suddenly she felt her finger dreadfully pinched by something, and when she drew her hand out, screaming and crying—lo! there hung on it a large craw-fish, which had seized her finger in its pincers, and would not let it go again.

Her mother had, indeed, without Peggy's knowing it, sold the honey two days before; and as the pot was standing empty, she put some craw-fish in.

She ran into the store-room when she heard Peggy cry, released the child's finger from the fish's claw, and said, "Let this little punishment be a warning to you; for gluttony may bring yet sadder consequences upon you.

"Many already, who have accustomed themselves to dainty living in their youth, have squandered their money, injured their health, and, what is still worse, their souls."

"Of liquorish mouth, my child, beware, The source of many an after care."

—MANY good stories have been told of the beadies of the Scottish churches. The latest is as good as any. One Sabbath morning, when a minister of an Ayrshire Established Church was about to enter the pulpit, he found that John, he precentor, had not arrived. He instructed the beadle, who was also bellman, to ring the bell for five minutes longer, while they waited to see if John came. When he returned, the minister enquired: "Has John come yet?" "No, sir," answered the beadle. "Most extraordinary! What are we to do? I see no help for it, but you must take John's place yourself for a day." "Ah, no, sir," replied the beadle. "I couldna dae that. Aiblins I could tak' your place, but I couldna tak' John's."

—The Bible speaks of "an evil heart of unbelief," meaning thereby a heart that lacks confidence in God. One great difficulty with men is that they are not willing to trust God. If they had confidence in God, as they should have, they would obey Him, and be happy in His existence and attributes, making Him to their hearts the "God of all comfort."

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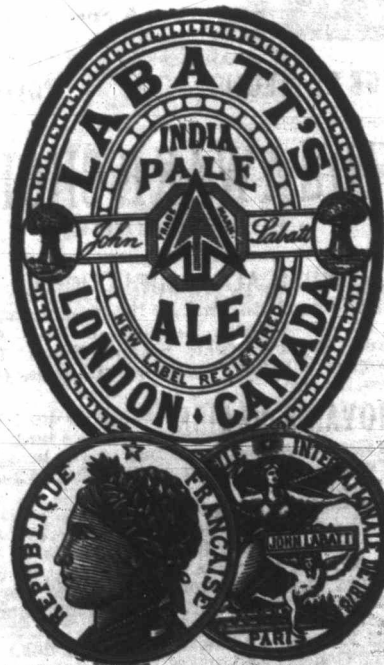
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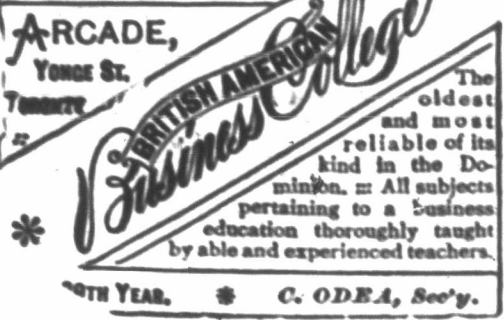
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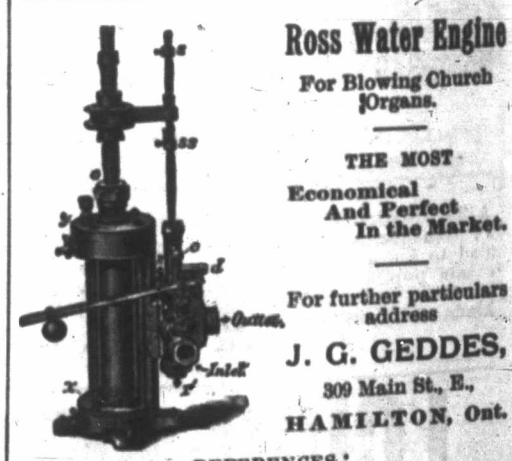
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