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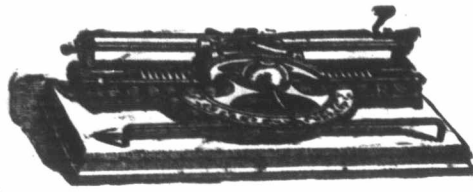
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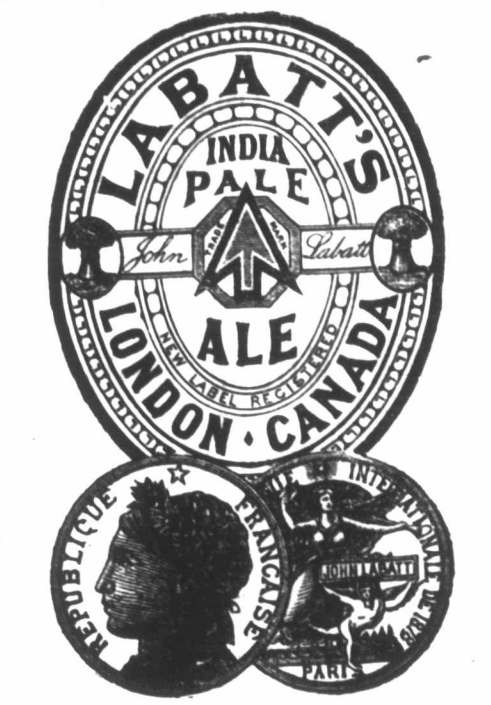
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Canadian Churchman.

TORONTO, THURSDAY, MARCH 27, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

March 30th.—SIXTH SUNDAY IN LENT.

Morning.—Exodus 9. Matt. 26.

Evening.—Exodus 10; or 11. Luke 19, 28; or 20, 9 to 21.

CHURCH OF THE ASCENSION, HAMILTON.—As a general rule, it is not advisable that newspapers should interfere in parochial disputes. By such interference dying embers are sometimes fanned into a flame. With respect to the troubles at the Church of the Ascension at Hamilton, we were so sure of the strength of the Rector's position that we did not care to offer anything which might seem like counsel or support. Mr Crawford did not ask to be invited to Hamilton. He was living at Brockville, honoured by his own people and by the whole population of all denominations, as the address which he received on leaving abundantly testifies. The representatives of the congregation at Hamilton came and saw him, and heard him in his own Church and invited him to the Church of the Ascension. After some delay they repeated that invitation. Every condition which Mr. Crawford put forward was accepted. We do not like to say what every Christian, apart from mere party prejudice, must think of the recent proceedings. But we will inform our readers, in our next issue, as to the exact nature of the matters in dispute; and we think they will be not a little surprised when they hear of what kind they are. It has been said that Mr. Crawford is encouraged to persevere by the "High Church Bishop of the Diocese." Let it be remembered that Mr. Crawford was the choice of the representatives of the people and was accepted and appointed by the Bishop. We may add that it has come to our knowledge that the Rector made a most important concession to the wishes of the majority of the congregation by the advice of the Bishop. If it must be said that there is much that is painful in this controversy, on the other hand, nothing could be more admirable than the Christian deportment of the Rector in presence of the insolent resolution moved at the meeting over which he presided. It must be quite clear to our readers that this paper is no backer of any party or any partisan. To High Churchmen and to Low Churchmen alike

we will strive to do justice; and it is in the interests of righteousness and charity that we pen these lines.

THE NEW UNCIAL MANUSCRIPT.—Some time ago we gave an account of the alleged discovery of a new uncial manuscript of the New Testament, by Bryennios, Archbishop of Nicodemia, who discovered the *Didache*, the Teaching of the Twelve Apostles. The MS., it was said, was of the same character as the Vatican and the Sinaitic. But now it seems that doubt has been thrown upon the story. David, Syrian Archbishop of Damascus, writes to Dr. Neubauer, of Oxford, to contradict the report. He says: "In the first place it is not true that Bryennios, Archbishop of Nicodemia, has found in Damascus an ancient MS. of the Bible, for that prelate has never been to Damascus." This is, of course, quite conclusive as regards the part of the story which connects the discovery with Damascus. It may be that there is an error in this part of the story, and yet that the discovery has been made. Let us hope that this may possibly be the case.

THE JEWS.—Our readers are aware that collections are made in our churches, on Good Friday, for the London Society for the Promotion of Christianity among the Jews. In preparation for this appeal the Rev. T. S. Ellerby, local secretary of the Society, has issued, in pamphlet form, "a plea for God's ancient people," which is "endorsed by his Lordship the Bishop of Toronto, and by his permission addressed to the clergy of his diocese, urging them to bring the claims of the Society before their respective congregations, and on Good Friday to make an offering on its behalf." We have drawn attention to this subject in a leading article, and have also published the appeal of the Anglican Bishop in Jerusalem, to which we venture to call the attention of our readers.

PRINCE BISMARCK.—We cannot wonder at the incredulity with which the intelligence of Prince Bismark's resignation has been received. This is the man who has reconstructed modern Germany, who has repaired the breaches in the Fatherland made by the wars that sprang out of the Reformation. It seems now beyond doubt that the great Chancellor retires. He is close on seventy-five years of age, and might well claim that his services and his years alike give him a claim to rest. But this does not seem to be the true reason or the whole reason for his resignation; since Count Herbert Bismarck, his son, has also retired from office, and the general belief was that he was to succeed his father. The Emperor is acknowledged to be a man of ability; but he is young and comparatively inexperienced. It is a serious matter to lose the services of a great statesman like Bismarck; and the extent of the loss can only be guessed at, since we are not acquainted with the reason. If it merely means that the Emperor is going to take things into his own hands, we fear the outlook is rather gloomy. If, however, we are to believe late telegrams, it would appear that the chancellor desires rest.

EASTER COMMUNION.—Since the Rubric in the Communion office orders "that every parishioner shall communicate at least three times in the year, of which Easter shall be one," there will be few of the loyal children of the Church who will not,

in that day, present themselves at the table of the Lord. This is no mere local or national rule. It has been the custom and the law of the Church from the earliest age. We may have something more to say on the subject next week. But, in the meantime, we would respectfully request the clergy to send us information as to the number of communicants in their churches on Easter Day. We will publish, in due course, all the pieces of information that are sent. These statistics will be of great interest not merely at the present moment, but as a means of testing the future progress of the Church. It might be as well if we were also supplied with information as to the amount of the collections made at the offertory and otherwise on Easter Day.

CANON WYNNE ON PREACHING.—The Professor of Pastoral Theology at Dublin has resumed his lectures in the Divinity School. The lecture-room was completely filled for the first. The subject taken for consideration was the one of "Preaching." "Sermons," said the lecturer, "must not only be bright, but teaching as well. Cicero's principle that the speaker has a threefold duty before him—*placere, docere, movere*—is to be remembered. One of the most important elements in the pleasing characteristic in sermons is the delivery, but the preacher must be on his guard against what the French call *manière*. Dickens's character of Mr. Turveydrop, the eloquent advocate of 'deportment' might serve as a warning. Some preachers are dreadfully polite. Some preachers stand in the pulpit as if they were there to have their portraits taken. The best manner is to have no manner at all. The inscription over Winchester College has its own meaning, 'Manners maketh man.' If the preacher is fully absorbed in the sense not of his own importance, but of the greatness and importance of the message he has to deliver, his manner will be simple, earnest, and truthful." The lecturer went on to give certain rules for the preacher: "First look at the audience. Be not afraid to look them in the face. Let your people be conscious that you are speaking to them face to face. And this rule holds good whether the sermon be read from manuscript or spoken without it. The reader should always be a preacher. There is an instructive correspondence between the eye and voice. Another point is variety of tone in the voice. Monotony of voice has the effect of a lullaby on the congregation. On the other hand, the preacher is to avoid violence of voice, which is vulgarly called ranting. The power of rising the *forte* should depend on the use of *piano*. You must avoid being too intense, too vehement. A calm, quiet, self-impressed style will carry much more force with it. Thirdly, the preacher should beware of the tricks of the pulpit,—hems and haws, and peculiar phrases and attitudes, ugly habits; provincialisms of voice and accent should be avoided from the first, else they will grow, and become stereotyped. Again, the preacher should not be afraid of his audience. He stands in the pulpit as an ambassador from Christ, and must speak to them with courage as one who is commissioned with a message from God, and not to curry human favour. The preacher has to do his duty, and not fear the face of man. Holy boldness, and not conceited impudence, should be the character of the true preacher. Quietness and calmness are also things to be much desired, especially with the

extempore preacher. He should speak deliberately and without haste. Lastly, the address should be straightforward, real, and manly, but at the same time tender. St. Paul warned men night and day with tears. Tenderness will increase rather than interfere with holy boldness. Speak the truth in love."

THE GREATNESS OF ENGLAND.—We take the following from a English paper:—Some facts in Mr. J. Scott Keltie's lecture on the commercial value of Great Britain should give us pause and force us to reflect. The area of the Empire is, probably, 10,000,000 square miles, being equal to about one-fifth of the land area of the earth. On this there are something like 350,000,000 people, or about a fourth of the world's population. Amongst these peoples are representatives of almost every race, and a perfect polyglot of languages. Our home import and export trade has grown from £360,000,000, in 1860 to £740,000,000, last year, and yet the home population is not one-ninth of that of the whole Empire, and its land area not one-eighty-second part of the whole, being but some 121,000 square miles. Nevertheless, we at home absorb something like 68 per cent. of the trade of the whole Empire, and that total trade is about one-third of all the world's trade. Adding in the United States, we have this before us, that nearly a third of the people in the world speak our language. What this imports for the influence of English character amongst the nations and for the spread of English literature, especially of England's Bible, we ask our readers to estimate. It is of good omen for the progress of Protestantism and of Missions.

DEATH OF DR. DELITZSCH.—It is with much regret that we hear of the death of the celebrated Biblical critic and theologian, Dr. Franz Delitzsch, of Leipzig. We hope to give an extended notice of his life and work next week; but we cannot withhold our immediate tribute to his great worth, nor forbear expressing our deep sense of the great loss sustained by the Church. Dr. Delitzsch was probably the first Hebrew scholar in the world, and has written a Hebrew translation of the New Testament which is, by universal consent, the most perfect work of its kind ever produced. His commentaries are of the greatest value, especially as they illustrate the possibility of connecting a liberal tone in criticism with a firm adherence to the faith of the Church. Surely "the cedars" of the Church are falling. Doellinger the Catholic, Lightfoot the Anglican, and now Delitzsch the Lutheran are taken from us; but, as Lightfoot said, the Church remains.

DEATH OF MR. CATTANACH.—It is with much regret that we announce the death of Mr. A. J. Cattanach of the firm of Kingsmill, Cattanach & Symons. Mr. Cattanach, although not prominent in public affairs, was yet deeply interested in all that concerned social and national interests, being president of the Imperial Federation League, and a promoter of the Liberal Temperance Association and other societies of a like tendency. He was a man much respected and loved by his private friends, and one who won the absolute trust and confidence of men of business, many of whom left their work in the forenoon of Saturday last to pay the last tribute of respect at the grave of the deceased.

—When John Wesley was told the English clergy were chaff, he said: "It may be, but if it is chaff in the pulpit, you get fine wheat from the desk."

THE JERUSALEM BISHOPRIC.

We publish in another column an appeal from the Anglican Bishop in Jerusalem, to which we desire to direct particular attention for many different reasons. Certainly the English Church owes a debt to Jerusalem, and has a duty to the Jews, although there may be difficulties in the way of discharging that obligation. The Church people of the dioceses will be asked on Good Friday to contribute to the support of Jewish Missions; and it is much to be hoped that the contributions will be most liberal.

Many of our readers must be aware that considerable doubts have been raised about the Jerusalem bishopric. What right, it has been asked, have English Churchmen to send a Bishop to a city which has a Bishop of its own? The answer formerly given was to the effect that Jerusalem had not one Bishop, but several, that Greeks and Latins equally had their episcopal thrones in the Holy City, which might be said to belong to them all. But this answer was unsatisfactory to many who respected ancient precedent; and at any rate, care has been taken, in the present case, to avoid this reproach. There is no English Bishop of Jerusalem, but only *in* Jerusalem; and there is not the slightest imputation possible of any assumption of authority on the part of the Anglican Bishop.

If any doubt remained on this subject, it would be dispelled by the fact mentioned in Bishop Blyth's appeal, that the Patriarch of Jerusalem had himself urged the Archbishop of Canterbury to send a representative Bishop of the English Church, who should have his headquarters at Jerusalem. From this happy state of affairs, disclosed in the Patriarch's words quoted by Bishop Blyth, we may venture to cherish the hope that, apart from and in addition to the direct work contemplated by this appointment, the Oriental churches may be drawn into closer connection with the Church of England to the mutual advantage of both. The divisions of Christianity are among the greatest hindrances to the spread of the gospel at home and abroad; and the mighty power of Rome would be more effectually kept in check, if all the Episcopal churches outside the Roman obedience were able to work together.

This advantage, however, is incidental to the main work of the Bishop, and this is of two kinds. It has to be done among the English people who are living in the East, and it has for its special purpose the numerous Jewish population. We have read with some surprise of the increase of the Jewish inhabitants of Palestine; and some will be ready to see in this phenomenon a fulfilment, or the beginning of a fulfilment of prophecy. But, however this may be, it may be made the means of presenting to the minds of Israelites the knowledge of the Son of David, the true King of Israel.

It may be that sentimental people have spoken of Jewish Missions in a way that has tended to deter many sober-minded Christians from taking a proper interest in the work. Moreover, in some parts of the mission field the work of conversion has been carried on in ways and by means which have rendered the conversion of some of the proselytes at least doubtful; and this again has hindered sympathy with the work. But such considerations are altogether insufficient as reasons for neglecting this work. "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved." Who can read these words of the great Apostle and not sympathize with the aspiration which they express.

Or, again, who can read, without emotion, words like these? "My brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, Who is over all, God blessed for ever. Amen." In earlier ages, the Christian Church was not indifferent to the Jews. They were regarded as the enemies of the human race, and were converted or killed, or banished. It was a cruel way of dealing with human beings; but it showed two things: It showed a certain kind of faith in the gospel and a rude anxiety in behalf of unbelievers. Have we given up persecuting because we are wiser and kinder; or is it because we have ceased to care for the faith on account of which persecution was practised?

However this may be, our duty to Israel can never be set aside, can never cease until "all Israel" is included in the Church of Christ. We have many calls upon us here in Canada, and we are comparatively poor people; but we shall not be much the poorer for giving either of our abundance or of our want for the work of bringing to Christ those who are for ever His brethren according to the flesh.

TORONTO CHURCHES—THEIR HISTORY, PROGRESS, ENDOWMENTS, AND WORK.

7.—ST. STEPHEN'S.

It was about the year 1858, that a new departure in Church architecture and parochial foundation was made, resulting in the gradual development of the work at the corner of College St. and Bellevue Ave. The most active promoter was, perhaps, Colonel Robert Denison, on whose ancestral estate the new building was erected—and, in the first instance, chiefly at his own expense. At first known as "St. Stephen's in the Fields," this has now become one of the finest church sites in Toronto. The neat, "early English" church of substantial brick and stone, with the rectory house and school house of red brick has seen many changes in 30 years, before reaching its present perfection. The first incumbent was Rev. I. H. McCullum, then at St. George's (as assistant to Dr. Lett) now rector of St. Thomas'. He was succeeded in 1861 by the present rector, the Rev. A. J. Broughall, then assisting at St. John's. In 1865 the church was destroyed by fire, but was immediately rebuilt, and enlarged in 1878. The "fields" are all built on with streets of fine houses, and the Church buildings are taxed to their utmost capacity for accommodation. The people are fairly well-to-do, and besides a property worth about \$30,000, affords an income of about \$3,000 per annum. The success of St. Stephen's is a good testimony to the value of the free seat system. While St. George's retains its pews, and St. John's also, this church has consistently kept its seats free from the first. The poorest need have no feeling of restraint in entering its portals. The rector has at times been assisted by Rev. C. B. Kenwick (now of Peterboro) and others: but the income scarcely warrants as yet the luxury of a permanent assistant curate. For many years, like the rector of St. John's, it was necessary for Mr. Broughall to teach week-day classes in order to eke out an income; but happily those days are past, and a fuller staff of clergy may soon be possible. The clerical staff of any parish can hardly be said to be complete—however small the congregation—with-out at least a deacon to assist its priest. The practice of letting every new parish "paddle its own canoe" from the days of its infancy onwards, works irreparable harm in the city of Toronto. There should be an 'extension or city mission fund' to nurse the first feeble years of parish life, unless the neighborhood be very wealthy—as is sometimes the case. Ground lost by the present mismanagement can never be fully regained.

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THE CHRISTIAN MINISTRY.

CHAP. II.—Concluded.

THE DIVINE MINISTRY BEFORE CHRIST.

THE HEBREWS.

In the religious system of the Hebrews we see the operation of man's needs, but we see it controlled by a clear and definite divine revelation, and working within institutions which were in their general idea and in all details of divine origin. It would, however, be an error to suppose that those very institutions which were the most carefully defined by the law, were incapable of modification or change. It was far otherwise with the office of the priesthood itself, which had its functions greatly restricted in the course of its history; or, if that be too strong an expression, which had important parts of its work assigned to classes of men who were not members of the priesthood.

JUDAISM AND CHRISTIANITY.

The idea of the divine ministry was inherent in the Jewish nation. As a nation they not only had a divine system, but they were the ministers of God to the world and the priestly caste of humanity. This has been overlooked in the strangest way; and it has even been said that the Christian Church differs from the Jewish in this, that the members of Christ are themselves a royal priesthood, as St. Peter calls them, which, it is then asserted or implied, the Hebrew people were not.

This is a surprising mistake; and it is the more surprising inasmuch as the very text which is by St. Peter applied to Christians is but the repetition of one which in the Pentateuch is applied to the Jews. "Ye shall be unto Me a kingdom of priests," says the Lord to the Israelites, by Moses, (Ex. xix. 6)." The expression employed by St. Peter is identical with that which is found in the lxx. version of Exodus.

One is sorry to think that the fact has been suppressed for polemical reasons. People have urged, foolishly enough, that because the whole Church is a royal priesthood, therefore there can be no priesthood in the Church. Yet such devices never really prosper in the long run, they prosper as little in controversy as in any other undertaking. Whatever may be the truth of the Christian priesthood, the words of St. Peter can make nothing against it, inasmuch as they were words which were equally applied to the Israelites, and they had a priesthood.

JEWISH PRIESTHOOD.

The history of the Jewish priesthood brings out the same principles and tendencies which we have remarked in other religions. In the first place, the three offices of divine ministry, although they were not united in one person, nor perhaps wholly in one class, yet were virtually or nearly so. The offices of the priesthood were not only to offer the morning and evening sacrifice, to watch over the fire on the altar, and to feed the golden lamp in the holy place, but also to "teach the children of Israel all the statutes" of the Lord, (Lev. x. 11). They were also judges in certain causes which were brought before them. But there is, in the early history of Israel, a beautiful and striking exemplification of the union of three offices almost in one person. Moses and Aaron were almost one. Of the same tribe, the priestly one of Levi, brothers, living in constant communion, they were united in their work as they were virtually united in their fate. They sustained in combination the three offices of prophet, priest, and king. And it is hardly possible to assign to either of them solely any one of the three offices, except that of the priesthood which belonged exclusively to Aaron. Thus Aaron was the spokesman, yet he spoke under the guidance of Moses. So Moses was prophet and ruler; and yet he received divine communications not only through personal access to God, but through the ministry of Aaron. It was more than a hint of the practical impossibility of uniting continuously and permanently the three offices into one.

Yet the Hebrew commonwealth seemed intended to have this for its central idea. God was its teacher and its king, as well as the object of its worship; and for a time it would appear that the

three offices of teaching, government, and worship, centred in the priesthood. There might be a prophet appearing from time to time, and there might be judges and mighty men raised up to deliver the people; but they were occasional, and so to speak, accidental; they were no essential part of the divine system.

THE SCHOOLS OF THE PROPHETS.

A great change took place in the days of Samuel. The three offices were then separated, and were henceforth to be distinct, although it is remarkable that, in the last days of the Jewish commonwealth, they were virtually united in the great council of the nation, presided over by the High Priest. We have spoken of the deterioration of the priesthood in all ages and in all lands. It was the same in Israel. The priests became incapable of exercising worthily the prophetic office. How could those be God's witnesses, who in all their actions belied His truth and contravened His will? How could those teach to their countrymen the statutes of God who were themselves habitually violating them? Hence arose the school of the prophets, in which was formed a caste of prophets distinct from that of priests. And from this time too appears that long and glorious series of prophets, some of them belonging to the prophetic college, some of them, like Amos, having no connection with it, who through many ages poured forth their sublime testimony to the God of their fathers, and commanded the house of Israel to abandon its idols and turn to its Maker.

THE KINGLY OFFICE.

It is remarkable that the kingly office had its origin about the same time. Samuel, the last embodiment in those times of the three offices—for although it is doubtful whether he was of the tribe of Levi, he evidently discharged the duties of prophet, of priest, and of king—gave way to Saul; and even he seemed dimly to recognise the truth of the union of the three offices in one; for Saul was "among the prophets" before he was called to be king; and it was one of his sins of rash presumption that he took upon himself to exercise the priest's office as well.

It would be interesting to study the development of the divine ministry in Israel in its threefold form, or to the end of the sacred records; but it is not necessary to our present purpose. We could learn nothing that would bear upon our inquiry which we may not deduce from the facts which we have already considered.

RELATION TO NEW TESTAMENT TEACHING.

And now it may be asked how does all this help to an understanding of the doctrine of the Christian Ministry? What does it teach us respecting its nature and its functions? Nothing definitely. For that we must go to the New Testament. But it may prepare us to understand the principles which are involved in New Testament teaching, and help to remove some stumbling blocks out of our way.

In the first place, then, we have seen that everywhere and in all ages, in civilised nations, there has existed a divine ministry, the central idea of which was the principle of mediation. In the east and in the west, in the north and in the south, alike among nations who had for religious guidance only the traditions of the primitive revelation and among the people to whom God had given a special revelation of His mind and will, we find the same ideas prevailing.

The principle is clear enough in heathenism; but it is as bright as day in Judaism. The prophet stood before his fellowmen as the representative of Almighty God. So did the king. It was by God and in the name of God that he ruled and decreed justice. The priest ministered before God in the name of his fellowmen and as their representative. Mediation was everywhere.

At the same time we see in connection with the sacred ministry the idea of authority. No man, in whichever of these offices he might serve, could take it upon himself either among Gentiles or among Jews. The authority which he exercised his right to minister might come to him in many different ways. It might come by direct divine appointment, or by inheritance, or by co-optation into a body, or by the nomination of the ruler of the people, or by the suffrages of the nation; but

in whatever way it came, it was believed to be an authority derived from God Himself; and only those to whom it was given could exercise the functions of the ministry.

Many are the lessons which flow from these rich truths of ancient days. May we not see in those who are set over us, in the family, in the Church, and in the state, the ministers of God for good to us? May we not learn that only so far as we do thus recognise them can their ministry be a blessing to us?

Above all, may we not read, in all these efforts after a pure and holy and righteous ministry, the longing of mankind for the revelation of Him who is the perfect "minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man?" (Heb. viii. 2). Jesus Christ the High Priest of our profession? His ministry we are now to consider.

BISHOP BLYTH'S APPEAL ON BEHALF OF THE JERUSALEM BISHOPRIC MISSION FUND, 1890.

There are three separate branches of work aided by this fund—English work, Jewish work, and that which is connected with our intercourse with Eastern churches. To give merely an instance of each:

1. *English Work.*—There are several chaplaincies either formed or in course of formation. They generally include either mission or educational work, often both. An instance may be given in the chaplaincy of Beyrout. This is the only post occupied by the Church of England in Syria, if we except the Jewish mission at Damascus. A chaplain is provided by the fund, on a stipend of £250, a house is taken for the chaplaincy large enough to furnish a room capable of holding a congregation of 80 persons, and suitably furnished and fitted as a chapel, in which daily services are held. During the summer months the chaplaincy is removed to Lebanon, as the congregation migrates thither. This entails a second house. The work in the Lebanon is most important, and it is difficult to overrate the value of the chaplaincy to English residents and visitors to Syria. Attaching to the chaplaincy is a Jewish curacy, the cost of which is at present £180; but it ought to be greatly expanded, as there is a large Jewish population at Beyrout. It also included a house. The whole cost of the chaplaincy and its curacy falls upon the fund, except that the London "Parochial Mission to the Jew's Fund" grants £25 to the Jewish work, and about £90 is raised locally for house rent; and the current expenses of divine worship are also provided locally. Grants are also made by the fund to other chaplaincies, the whole cost of which is now laid upon it. Grants are also made to schools.

2. With regard to *Jewish Work*—its prospects and demands are infinite. In 1841 the foundation of the bishopric was held to be justified by the fact that there were 8,000 Jews in Palestine; in 1888 there were 20,000, of whom 8,000 were in Jerusalem; in 1890 there are 70,000, of whom 33,000 are in Jerusalem. Their present attitude towards Christianity is greatly softened, especially as represented by the Church of England, which never persecutes Jews. In addition to the Jewish curacy above stated, the Bishop's fund is just about to open work in Egypt, at Cairo, to which singular promise attaches. The opportunity is of unique interest; but it will be costly. The Bishop's Home for Jewesses at Jerusalem is also entirely dependant on this fund. It has been open since January, 1889, and it has been very useful and fairly successful. It is under two trained English ladies, for whom "all" is found, except stipend, which they do not demand, having some means of their own; one subscribes largely to the general expenses. Young Jewish girls, too old for school, are received and trained industrially. It also receives and trains young Jewish widows, or wives whose husbands have left them for work elsewhere, or divorced them (the writing of divorcement is as ready as in our Lord's Day), for their leaning towards Christianity. It is the only institution of the kind open in Jerusalem, and it is useful to the local missionary work as an auxiliary home. Its annual cost is roughly £900.

3. The attitude of the *Eastern Churches* towards the Church of England is most encouraging. It

certainly tends towards the fulfilment of the words of the Patriarch of Jerusalem; "Here in Jerusalem where our Lord breathed His prayer and will, that His churches should be one in Him, we ought to labour to that end, looking at points of common faith, laying aside points of difference." He said lately I wish it to be understood that I am not only one who has sentiments and theories with regard to reunion; I wish to be known hereafter as one who worked *personally* towards it. He said also "It must not be supposed that I am alone in this view; all my bishops are with me." The Patriarch of Alexandria speaks with equal distinctness. And with regard to the churches of the east, out of communion at present with the orthodox Greek Church, there is the same feeling. Syrian and Coptic bishops speak to the same point, and notably the Armenian Patriarch (who speaks English well) with his bishops takes the same line.

It may be in the course of time one of the happy prospects of our Church (to adopt the view of the "Church of the Reconciliation" which has been sometimes happily applied to her) that she may be allowed to offer kindly offices between those now severed less by points of faith than by other considerations, for time has obliterated the lines of much ancient heresy in many cases.

The cordial and friendly feeling of the Patriarch of Jerusalem (who, it must be remembered, at the time of the revival of the "Jerusalem Bishopric," urged on the Archbishop his invitation to send a representative Anglican Bishop to the east, and to place his headquarters at Jerusalem) ought to be as cordially met. The Bishop has invited three or four clergy from England, as soon as they can be found (and their support must mainly depend on this fund) who, living together, will give themselves to the study of Eastern Liturgies and Theology, and to the bringing forward points of contact common to the two churches. This is not merely a subject of prayer and aspiration. It calls for outlay.

G. F. POPHAM BLYTH,

Anglican Bishop in Jerusalem and the East.
Jerusalem, Lent, 1890.

Offerings for Bishop Blyth's mission to 25,000 Jews at Cairo, referred to above, are earnestly requested on Good Friday. Donations may be sent to Canon Cayley, Toronto, who will send envelopes to any who desire them.

REVIEWS.

STORIES OF NEW FRANCE.*

There can be no better way of introducing young readers to the study of history than by making the historical incidents cluster around the life of remarkable personages; and this work is successfully accomplished in the volume before us. There are few epochs in history, there are none at all in our own history, which have the romantic interest which belongs to "the heroic age of Canada," as Principal Grant calls it, the seventeenth century.

"The infant colony," as the Principal remarks in his Introduction, "had to struggle for existence against pitiless enemies and forces of nature strange and well-nigh insurmountable. The struggle brought out a race of heroes whose names no one in the older new world would willingly let die. Champlain, Maisonneuve, Daulac, La Salle remind us of Arthur's Knights of the Round Table. Le Jeune, Jogues, Brebeuf, Lallemand consecrated the colony by lives of noblest endeavour and heroic death. Their memories belong to the Church universal. Their names are worthy of a place in any martyrology."

The object of the present volume is well described by the Principal. It is "to make the past of Canada better known, to those, at least, who have not leisure or opportunity to study the glowing pages of Parkman. Writers who follow him must consult his works. But few have time to read ten or twelve volumes about one period in the history of Canada. . . . For convenience these stories have been divided into two series. The first deals with the founding of the colony; the second

*Stories of New France. Being tales of adventure and heroism from the early history of Canada. By Agnes Maule Machar and Thomas G. Marquis. Price \$1.50. D. Lothrop, Boston; Rowsell & Hutchison, Toronto.

with the efforts to extend it, as New France, over well-nigh the whole continent. The first series, as well as the story of La Salle in the second, is from the pen of a writer well known in Canada by the *nom de plume* of 'Fidelis.' Her writings are instinct with patriotic emotion and moral purpose. The second series, with the one exception referred to, is by Mr. F. G. Marquis, a young Canadian writer, who appropriately begins his literary career with these stories of his native land."

The aim of the authors is thus stated by themselves in their own Preface. "It is," they say, "our true 'national policy' to mould, out of this our diverse material, a national character enriched by the best traits of the races from which we spring, enriched also by the bilingual character of our composite origin. On the gradual and peaceful fusion of differing elements into a harmonious whole, must depend the future welfare of Canada. To promote, among English-speaking Canadians, a wider and more familiar knowledge of the heroic past inherited through their French fellow-countrymen, is one aim of these 'Stories of New France.'"

We have read a good part of the volume, and mean to finish it and to return to it, and perhaps that is the best practical commendation that we are able to convey. But we can also testify that the stories are well told and decidedly interesting, so as to be history made easy; and the selection of heroes and incidents is made with "a right judgment." As far as we are able to judge, the general accuracy of the work is high; but we drop upon a statement about the kings of Old France which should not have been made by writers on New France. "Four kings," we are told, "had in turn succeeded Francis the First on the French throne: Henry the Second, Henry the Third, Charles the Ninth, and Henry the Fourth." Now, not only Macaulay's "Schoolboy," but a great many persons besides, know quite well that in this list one name is omitted and another misplaced. The successor of Henry II. was Francis II., the husband of Mary, Queen of Scots, and Henry III., not Charles IX., was the last of the House of Valois. But this is a mere slip in an *obiter dictum*, not part of the history. The volume is nicely got up, well printed, and prettily illustrated.

A PARENTS' MANUAL FOR THE RELIGIOUS TRAINING OF CHILDREN. By the Rev. U. Z. Rule. Wells, Gardner & Co., London.

This is a very modest and unpretentious little volume; but it is one of considerable utility, and there are very few of its kind. There are a good many books published for the guidance of Sunday-school teachers, and quite a library on the general subject of education. But parents have greater need of help than public teachers, because the latter generally have a training which parents cannot have. Now, it is quite true that some few, perhaps a good many parents, are so wise, thoughtful, loving, and conscientious, that they train up their children in the way they should go, wisely and successfully, without any other help than their own common sense guided by the Bible and the grace of God, and, on the other hand, that there are a great many parents so stupid or perverse that they would not listen to any counsel. In short, the more they need it, the less they are prepared to take it. But between these two extremes there lies a very extensive middle class of persons who are not unwilling to be helped in their work, and who would do their work all the better for being helped. The little book before us is of an unambitious character, and the author might profitably enlarge it when it comes to a fourth edition, which it is sure to do—the present is the third—but we can assure those parents who may read these lines that very few of them will be able to read this unpretending work without getting help from it. We can and do very heartily recommend it.

THE GENESIS AND THE EXODUS OF THE GOSPEL, OF THE TWO EMINENT DAYS OF OUR LORD JESUS CHRIST. By Rev. W. P. Ten Brœck.

Quite recently we noticed a book which placed the birth of our Lord in B. C. 4, and His death in A. D. 29. The present pamphlet of 80 pages is written to prove that "Dec. 25, B. C. 8, was the Day of the Nativity; and that March 26, A. D. 28, was the Day of the Passion." Like its predeces-

or, this book has a great deal to say for itself; but we fancy that Wieseler and Caspari will suffice for most of us.

CECIL'S STORY OF THE DOVE. By C. A. B. S. Whittaker, New York; Rowsell, Toronto, 1890.

A very pretty allegorical story which may be safely recommended to the young and to those who wish to instruct the young.

MAGAZINES.—The *Canada Educational Monthly* (March) opens with an admirable article by the Hon. J. A. Boyd, the accomplished Chancellor of Ontario. This is followed by a really excellent lecture on the "Study of Greek" by the Rev. Professor McNaughton, the new Professor of Greek at Queen's University. Mr. Houston addresses himself to Professor Cappon's criticisms on the "proposed English Curriculum for Matriculation," and with some success; but we must consider the whole subject at length. It is a very good number of the magazine. In *Littell's Living Age* (March 15) among a number of good articles, we would specially note one by Mr. R. Hutton, of the *Spectator*, taken from a recent issue of *Good Words*, on "Robert Browning as a Religious Teacher." There is a great deal in this paper which will satisfy both the admirers and the critics of the departed man of genius. "In some ways," says Mr. Hutton, "the great man whom we have so lately lost, was even more considerable as a religious teacher than as a poet. As a poet he was defective in charm. With all his wonderful insight his voice was often harsh, and seldom really musical, although now and again he struck into a really musical chaunt."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

THREE RIVERS.—The rector of this parish, Rev. John H. Jenkins, B.A., has been compelled, owing to failing health, to relinquish his duties, and has been placed on the superannuated list. He was born at Georgetown, N.B. Graduated at Bishop's College, Lennoxville, was ordained deacon in 1855, and priest in 1856 by Bishop Mountain, third Bishop of Quebec. Was for a time missionary at Frampton, County Dorchester, and afterwards appointed rector of St. James' church, Three Rivers, which he has held ever since. His successor has just been appointed in the person of the Rev. H. C. Stuart, M.A., incumbent of St. Bartholomew's church, Bourg Louis, who has lately done an excellent work among the Indians at Lake St. John. Mr. Stuart was born in London, Eng., graduated at Bishop's College, Lennoxville; ordained deacon, 1871; priest, 1874; by the present Bishop of Quebec. For a short time he acted as curate at St. Matthew's church, Quebec, under the present Bishop of Niagara. Afterwards he was rector of Port Daniel, until appointed to Bourg Louis. Although removing to his new and more important parish, it is his intention, we are pleased to say, to still continue his good work of ministering to the Indians, and going on with the work that he has so well commenced. As yet his successor at Bourg Louis has not been appointed, although the names of several clergy in the western part of the diocese have been mentioned. His parishioners at Bourg Louis, who have become very much attached to him, are very sorry to part with him, but their loss will prove both an advantage to him and to the people of Three Rivers, and will give him a larger scope to exercise his many scholarly attainments in this city parish, which is of more importance than the former, being on the main line of the C.P.R., while it is only of late years that Bourg Louis has had any railway communication at all, and consequently it has been rather a backward and out of the way place, necessitating a tedious drive of about 80 miles to reach the nearest railway station, which was till then, Quebec city. The new incumbent will have much less to contend with as there are now two trains each way on the Quebec and Lake St. John Railway, and the district is attracting quite a number of American visitors during the summer months.

MONTREAL.

MONTREAL.—St. Jude's church having been deprived of the services of its talented organist, Mrs. Parratt, by serious and protracted illness, has engaged a promising young musician of our city, Mr. Stephen Lewis, son of Rev. B. P. Lewis, M.A., to fill the

vacant position shortly.

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D.S.S.A.—read by M gospel being time, and is gospel which Every accep emphasis it who, with promissory fulfilment. "Children's some interest. Rev. M request, gay temperance addressed urged a unit

BALDERSO sion, is doing services at In the beaut by the Rev. ings, and ca Bishop of O last. This for divine v style is not 150 worship colored gla approached furniture t. The roofs of stained, and and rich in The handsc Senkler, Sh remains on people are that purpose vailing cust man to the to solicit th and church their own pe stands out many city a observes the celebration (and short su Easter festi are the desc Canada from the burning barn by the among them Ontario has believe, not teaching th country mis meetings fro by persons profoundly i trines of the and all true purchase for free, the pe Irish Church 104 Graftor pamphlet re: Canada, it interest in tl part of wors!

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BROCKVILL Jones, LL.D

vacant position. He will begin his duties there very shortly.

Protestant Insane Hospital.—The treasurer of the Protestant Hospital for the insane acknowledges, with thanks, a donation of \$108.45 from Trinity church, to be applied as follows: \$80 contribution to the Trinity church to a representation on the board of governors, and the balance of \$28.45 to cover the cost of furnishing one room.

The treasurer of the W.C.T.U. Sheltering Home acknowledges with thanks, the following sums collected by Mrs. A. T. Gault and Mrs. N. Botterell:—Sir Donald Smith, \$100; Hon. J. K. Ward, \$10; Mrs. Carmichael, \$5; Capt. Shepherd, \$5.

D.S.S.A.—A concise and instructive paper was read by Mr. C. H. Anderson on St. Matthew—this gospel being written for the Jews, belongs to Palestine, and is first as to date and place, and is the only gospel which is credited with a Hebrew original. Every acceptable Jewish allusion from v. 1, c. i., finds emphasis in the gospel of Matthew the tax gatherer, who, with truly Jewish instincts, loves to turn the promissory notes of prophecy into their golden gospel fulfilment. Mr. Parnell also read a capital paper on "Children's Services," the discussion brought out some interesting points, both suggestive and practical. Rev. Mr. Dart in responding to the Bishop's request, gave an outline of his children's service on temperance Sunday, at which a lady from Longueuil addressed the Sunday-school, and Mr. Buchanan urged a united New Year's Day Children Service.

ONTARIO.

BALDERSON.—The Rev. R. C. Colmens, of this mission, is doing his work thoroughly and well, he holds services at three stations regularly every Sunday. In the beautiful little Church at Balderson, designed by the Rev. H. Farrar, of the mission of North Hastings, and carried to completion by Mr. Colmens, the Bishop of Ontario confirmed 41 candidates November last. This building, which is of stone, was opened for divine worship on the 2nd August, 1888. The style is modified gothic; capacity accommodation for 150 worshippers. The interior is tastefully arranged, colored glass windows, recess chancel, altar approached by five steps. The chancel and other furniture tasteful and well-suited to its purposes. The roofs of nave and chancel are open timber, pine, stained, and varnished. The chancel carpet, warm and rich in coloring, is also ecclesiastical in design. The handsome altar cloth was made by the Misses Senkler, Shaw, and Hicks, of Perth. A small debt remains on the Church, which the missionary and people are gradually removing by contributions for that purpose within the mission—instead of the prevailing custom now-a-days of sending their clergyman to the cities and towns throughout the diocese to solicit that aid, which they ought as Christians and churchmen to give themselves, thereby saving their own pockets. The ritual in this country mission stands out in glaring contrast to that observed in many city and town congregations. The missionary observes the eastward position at the time of the celebration of the Holy Communion, wears a cassock and short surplice, and white stole at the Xmas and Easter festivals. The worshippers at his services are the descendants of Irishmen, who immigrated to Canada from the county Wexford, and the story of the burning of the 221 prisoners in the Scullaboyne barn by the rebel Irish Romanists in 98, is yet told among them. But the missionaries in the diocese of Ontario have been teaching the people what to believe, not what not to believe, they have been teaching them definite doctrine, and hence in our country missions we are preserved at the vestry meetings from the annoyance and distraction caused by persons calling themselves churchmen who are profoundly ignorant of the history, usages and doctrines of the Church. To all Synodsmen, vestrymen, and all true Protestants, we would recommend the purchase for 1s. 2d. sterling, or about 26 cents post free, the perusal of a pamphlet, "Suggestions to Irish Churchmen," publishers, Hodges, Figgis & Co., 104 Grafton Street, Dublin, Ireland. Were this pamphlet read throughout the length and breadth of Canada, it would be the means of creating a deeper interest in the Church, and greater reverence on the part of worshippers in the House of God.

LEEDS REAR.—The Rev. Wm. Moore, B.A., Trinity College, Toronto, has been appointed to the charge of this parish. This is a good appointment, Mr. Moore is a good churchman, an excellent scholar, and, moreover, is possessed of much tact and common sense.

BROCKVILLE.—*St. Peter's.*—The Ven. Archdeacon Jones, LL.D., D.C.L., rector of Napanee, was, with-

out a dissentient voice, elected at a vestry meeting held on the 3rd March, to succeed the late Rev. F. L. Stephenson, B.D., as rector of St. Peter's, Brockville. The laity of this parish have made a wise choice—the Archdeacon being a divine of Catholic opinions, will no doubt work on the same lines as his predecessor. He comes to a parish in perfect order, a lately restored Church and rectory house in thorough repair, a united congregation willing to assist their clergyman in every good work.

SMITH'S FALLS.—The Rev. Rural Dean Nesbitt, of this parish, is spoken of as successor to Archdeacon Jones in the rectory of Napanee.

KINGSTON.—Prof. Clark, of Trinity College, Toronto, will lecture here shortly.

St. James' Church is well filled every service. The Lenten services of Rev. I. R. McMorine have been most effective, and are attracting eager listeners from other churches as well as his own.

BROCKVILLE.—*St. Peter's.*—The citizens have shown their esteem for the late rector, Rev. F. L. Stephenson, by presenting his widow the sum of \$600.

BELLEVILLE.—The Sons of England lodge in Belleville have erected a memorial window in Christ church in honour of Rev. Dr. Clarke, the former rector.

KINGSTON.—*All Saints.*—A spacious unused school-room on Garrett Street, having been placed at the disposal of the young men of the congregation by Dr. Hemsted, a committee has been selected by them who are fitting it up as a reading and recreation room. Here will be provided games, light and heavy reading matter, lectures, socials and reunions. Here clergy, choir, and congregation can "rub shoulders" together at times. All strangers will be made welcome to the All Saints' Y.M.C.A. Alderman Creegan has generously presented beautiful scarlet coverings with brass fittings for the inside doors of the church. The beauty of the interior is thus much enhanced. The same gentleman has also ordered 100 handsome chairs of a design approved by the building committee—at his own cost. It is intended to seat the whole church with similar chairs throughout; all seats to be, as heretofore, free and unappropriated as the system is now acknowledged to be a pronounced success. Mr. Fred. Prime, eldest son of the late revered incumbent, has ordered from J. C. Spence & Sons, of Montreal, four beautiful stained glass lancet windows for the west end of the church, which is rapidly becoming one of the most beautiful in the city.

TORONTO.

The late W. D. Shutt, C.E.—A faithful and devoted member of St. Luke's congregation passed away suddenly on Monday, 17th inst., after an illness of but a few days duration. Since his arrival in this country in 1870 he has filled a position of great trust as chief accountant in the city engineer's department, and that his genial and whole-souled friendship has been fully valued by his many co-workers and friends, was evinced by the number of them who paid the last tribute to his memory by attending the quiet but impressive funeral service at St. Luke's church, on Wednesday afternoon. The body was met at the church door by the Rev's. Dr. Langtry and F. G. Plummer, who attended by a vested choir, composed principally of friends of the deceased, proceeded up the centre aisle singing hymn 400. Mr. Plummer intoned the proper psalms, and Dr. Langtry read the lesson, and the recessional 284 (a favourite hymn of the deceased) concluded the service in the Church, that at the grave being read by Mr. Plummer. In accordance with an oft expressed wish of Mr. Shutt, the coffin was of plain oak, its sole ornament, a latin cross, also of oak. True to the principal expressed in the phrase "earth to earth, ashes to ashes, dust to dust," the deceased was buried in a truly Catholic manner, no shell or other artificial means of unnatural preservation being used. A profusion of lovely flowers served as a pall. As a churchman Mr. Shutt was of an advanced school of thought, and for many years was engaged in mission work in connection with the Guild of St. Lawrence in Holy Trinity parish, during the rectorship of the late Rev. W. S. Darling, of which guild he was the last Provost. Mr. Shutt was born in London, England, July 5th, 1821, of a highly respected family, and on leaving school was articled to Messrs. Arthur & John Blyth, the celebrated firm of engineers in London. It was during his articleship that this firm were engaged, under the direction of Brunell, in the construction of the Thames tunnel. Subsequently he was appointed engineer to superintend the making and erection of the span roof and towers of the Abbey Mills Pumping

Station, where the scheme of Bazalotte for the disposal of the sewage of London was carried out. Upon the completion of this work he received the appointment of engineer on the Thames embankment, where he had in charge the building of the Temple Pier. He was a Freeman of the city of London, and a member of the Guild of Merchant Tailors of that city.

A Caution to the Clergy.—The following extract is from a Cleveland paper, and is kindly sent to us by a clergyman of the American Church, as he has learnt that the subject of the paragraph is on his way to Canada. Thomas J. George, who achieved some notoriety in this city and Connersville as an Episcopal clergyman, being afterward relieved of his rectorate at the latter place by Bishop Knickerbacker, because of suspicions existing against him, has turned up at Cleveland, O. George, it will be remembered, brought here with him alleged letters of ordination from England, which were afterwards pronounced forgeries by the Bishop of Gloucester and Bristol. He had filled the pulpit of Grace Cathedral, in this city, for about a month, during the absence of Rev. George E. Swan, the rector, prior to his departure to his charge at Connersville. Several weeks ago he appeared at Cleveland in the guise of a clergyman of the Church of England, and exhibited what purported to be letters of ordination and introduction. He led a retired life, and did not make the acquaintance of any Episcopal clergymen. A citizen of Cleveland, seeing George, expressed the belief that he was a Rev. Mr. Cahusac, an alleged English clergyman who once figured unpleasantly at Cleveland and Chicago, but he could not be clearly identified as that person.

St. James.—Thursday was observed as a "Quiet Day" at this church, and from the beginning of services at 10 o'clock, until the close near 5 o'clock, the church was thronged with ladies. The services commenced with Holy Communion, which was administered by the Rev. Canon Dumoulin, assisted by Rev. Mr. Winterbottom and the Rev. Mr. Creighton. Mr. Dumoulin also made a short address explaining the observance of the day. At 12 o'clock Litany was said, and the Rev. Dr. Sweeny gave a short and appropriate address. Lunch was served in the adjoining school house. During the afternoon services were conducted at 2 and 3 o'clock, addresses being given by the Rev. Mr. Farthing, of Woodstock, and Canon Dumoulin. At 4 o'clock evening prayer was conducted and an address given by Rev. Mr. Winterbottom.

DOVERCOURT.—*St. Mary's.*—At a meeting on Thursday evening, 20th inst., held in the school room, an elegant eight-day clock, with handsome ornament, and suitable inscription, was presented to Mr. and Mrs. H. A. Eastman. Mr. Eastman has been Rector's Warden since the parish was set apart in June, 1888; by his zeal for the interest of his congregation, and by his courtesy he has won general approval. He leaves for Vancouver, B. C., on the 28th, and intends to reside there, if he finds the climate beneficial to his health. He and his estimable wife were the recipients of many hearty good wishes for their health, happiness and prosperity in their future homes. The Rector in making the presentation of the clock, spoke in high terms of Mr. Eastman's services, and regretted the loss which his removal would cause to the congregation. After Mr. Eastman had briefly, but very suitably, expressed his acknowledgment of this recognition of his services, speeches were made by a number of other gentlemen, in which regret was expressed at the separation, and especially on account of the cause. Mr. and Mrs. Eastman and their family carry with them the good wishes of their many friends in Dovercourt, who hope they may return at some future time to work again in the church to which they have devoted much time, and labour, and means.

NIAGARA.

MOUNT FOREST.—The Right Reverend Dr. Worthington Lord Bishop of Nebraska, U.S.A., offered the Rev. Elwin Radcliffe the position of assistant Rector of St. Matthews, church, Omaha, U.S.A., at a salary of \$1,000 a year. Mr. Radcliffe declined the honour paid him by the Bishop.

RIVERSTOWN.—A mission was conducted in "The Church of the Good Shepherd" by the Rev. G. B. Morely, of Tullamore, in the diocese of Toronto, and was wonderfully blessed. Large and attentive congregations filled the church (which is a credit to any neighbourhood) not only on Sundays, but also daily. The rev. gentleman is thoroughly loyal to the standard and discipline of the Church, and at the same time very practical. We feel that to very few is the gift given of stirring up so much religious zeal and enthusiasm in so short a space of time. "His

visit cannot be forgotten by either the clergyman or congregation," and the future result must be a blessing to both pastor and people.

OAKVILLE.—A very handsome and artistic window has just been placed in the Sunday school of St. Jude's Church. It is divided into three compartments with tracery above. In the centre compartment is a life-size figure of the Queen in her robes, as she appeared at the Jubilee Celebration. It is considered by all who have seen it to be an excellent portrait, and very artistic in colouring. The compartment on each side of the figure is a very rich geometrical design with spaces for shields, one of which is fitted with the armorial bearings of Canon Worrell, the Rector. The largest centre tracery above is extremely rich and harmonious in colouring, in the centre of which is St. George's cross, the rest of the tracery being in union. At the bottom of the window are the words "Jubilee Memorial, June, 1887." It is certainly all very handsome and artistic, and reflects great credit on the artist, N. T. Lyon, Toronto. The donor of the window is Mr. C. Armstrong, one of the church wardens, who has also been a liberal subscriber to the building fund.

ST. CATHARINES.—St. George's Church was crowded to the doors on Tuesday evening, the 18th inst., on the occasion of the induction of the Rev. Robert Ker as rector of the grand old pile. The keys and sacred volumes were formally handed over with pomp and ceremony according to the time-honored custom. In common with the congregation of St. George's Church we welcome Mr. Ker's permanent establishment in the city.

WELLAND.—The ninety-eighth meeting of the Ruridecanal Chapter of Lincoln and Welland was held in the above parish on the 17th and 18th inst. Evening song was said in the church on the 17th, and an excellent address on the subject of Christian Ministry was delivered by the Rev. E. J. Fessenden of Chippaw. At eight o'clock on Tuesday morning the Holy Eucharist was celebrated by Rev. Cannon Bull assisted by the Rev's. Johnstone and Piper. There were present quite a large number of communicants, clerical and lay. Several of the clergy arrived during the day. There were present, His Lordship the Bishop, Rural Dean Gribble, Cannon's Arnold, Houston and Bull, and Rev's. Fessenden, Macnab, Spencer, Cordner, Johnstone, Smith, Piggott, Ardill, Locke, Armitage, Garrett, Piper, G. B. Bull and R. Ker. The Rev. J. Gribble was re-elected Rural Dean for three years, and his nomination confirmed by the Bishop. At the business meeting His Lordship took the chair, and the rules of order were suspended to enable him to bring before the Chapter for discussion, various questions connected with the work of the diocese.

The Bishop also stated that he had lately received from the venerable society for the Promotion of Christian Knowledge, London, a donation of a large number of lantern slides, illustrating church history, for use in his diocese. Rev's. P. L. Spencer and secretary Macnab were appointed to arrange with the clergy of the Deanery for the exhibition of these slides in their parishes. The clergy of the chapter (which held its session in the parish guild room) were very hospitably entertained at the parsonage by Mrs. Johnstone, assisted by several ladies of the congregation.

HURON.

LONDON.—The Huron Branch of the "Women's Auxiliary" to the Board of Foreign and Domestic Missions of the Church of England in Canada, has just held its fourth annual meeting. On Tuesday, March 4th, the board of management met at Bishopstowe (the residence of the Bishop of Huron), at 2.30 p.m. Thirty-five branches were there, represented by their presidents or substitutes. On Wednesday morning at 10 o'clock, service was held in the cathedral; the litany was first said; his Lordship the Bishop of the diocese then preached an eloquent and impressive sermon from Ex. xxvi. 1, "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen." He set before the members of the auxiliary the high privilege of working in the Master's cause, and urged upon them the necessity of complete self-consecration if they would be effective workers for Christ. A celebration of the Holy Communion followed, at which there were a very large number of communicants. His Lordship was assisted in the service by the Very Rev. the Dean of Huron, Canons Smith, Davis, and Richardson, Rev. Principal Fowell and Rev. R. Hicks. During the afternoon the public meeting was held in Victoria Hall. When the roll was called ninety-seven delegates, branch presidents, and other members of the board of management answered to their names, being an increase of twenty over last year, and forty-seven over 1888. The large increase in the number of visitors present testified to the increasing

interest in the work of the auxiliary. The president (Mrs. Baldwin) gave an excellent address, welcoming all the delegates and reviewing the work and incidents of the past year, which, although one of much progress, has been marked by many trying changes; among others, two of our branch presidents have been removed by death, leaving behind them voids not easily filled, but also the fragrant memory of holy lives. Mrs. Baldwin referred to the bright and useful future lying before the auxiliary, and pointed out the spirit in which all our work should be undertaken. The reports of the secretary and treasurer were highly gratifying, the latter showing an increase of \$600 in money and more than \$800 in the value of bales sent to missionaries over the report presented to the last annual meeting. A letter was read from Mrs. Williamson, president of the Toronto auxiliary, regretting her inability to be present, which regret was shared by the members of the Huron auxiliary, who had looked forward to having her among them. Three excellent papers were read, viz., "Incentives to Missionary Work" by Mrs. J. T. Wright, of London township, "Mission Work" by Mrs. Newton, of Bervie, and "Whatever thy hand findeth to do, do it with thy might" by Mrs. Boomer, of London. But perhaps the most interesting feature of the afternoon was the presence of Miss Emery, the secretary of the W.A.M.A. in the United States, who had come all the way from New York for the purpose of meeting her Canadian sisters of the diocese of Huron. She made a practical address, full of useful suggestions, which will doubtless be helpful to us all. The branches represented on this occasion were: Ailsa Craig and McGillivray, Aylmer, Beachville, Berlin, Bervie, St. James', Biddulph, Grace church, Brantford, St. Jude's, Brantford, Burford, Chatham, Clinton, Delaware, Durham, Forest, Galt, Glanworth, Ingersoll, Lucan, Mitchell, Oil Springs, Oil City, Owen Sound, Sarnia, Home Memorial Church, Stratford, Strathroy, St. Thomas, Tyrconnell, Watford, Warwick, Wilmot, Woodstock and Woodstock East; St. Paul's Cathedral, London; Christ Church, St. James' church, London South; Cronyn Memorial church, St. George's, London West; St. John the Evangelist, and All Saints' mission chapel.

In the evening a general missionary meeting, under the auspices of the W.A.M.A., was held in the same hall, the Lord Bishop of the diocese in the chair. Able speeches were made by the Rev. A. D. Dewdney, rector of Durham, and the Rev. Principal Fowell of Huron College, the former advocating the cause of "Domestic Missions," and forcibly urged the claims of our Indians. The latter spoke on "Foreign Missions," and showed how little we have as yet accomplished in that field. Miss Emery made a most earnest address, which was listened to with rapt attention by the large audience present. Rural Dean Mackenzie, of Grace church, Brantford, was to have spoken, but, owing to the lateness of the hour, he begged to be excused, much to the regret of all present. While the offering was being taken up, Canon Davis gave some very encouraging statistics, showing the steady growth of the auxiliary since its first formation in Huron. Canon Smith moved a vote of thanks to the speakers, which was warmly seconded by the Rev. W. T. Hill. Both these gentlemen expressed the great pleasure they felt, which, they were sure, was shared by the audience, in welcoming Miss Emery among us, and hoped that on some future occasion we would again have the privilege of listening to her. The offertory amounted to \$75, an increase of \$10 over last year. On Thursday morning a reception of delegates and other members of the auxiliary was held at Bishopstowe, when Mrs. Chance, of Tyrconnell, who for twenty-eight years laboured as a missionary among the Indians, read an excellent paper on "Indian Gratitude," and gave some interesting accounts of her experiences among them. Through the medium of the "Question Drawer" Miss Emery gave much information about the working of the auxiliary in the States. In the afternoon a meeting of branch presidents and delegates was held. Some important business was transacted; among other things, the recommendation of the board of management held last October, "that each branch outside the city and suburbs have a representative in London," was lost, a large majority voting against it. The annual meeting was brought to a close on Friday morning by a meeting of the "Bible and Prayer Union," held at Bishopstowe (Mrs. Baldwin presiding), many of the delegates having remained over to attend it. The lesson considered was "The Great Physician," St. Luke iv. 33-44, and was made most helpful and instructive to those present. In concluding this account of our auxiliary meeting for 1890, we feel we must express our heartfelt gratitude to our Heavenly Father for deigning to bless so abundantly our feeble and unworthy efforts to help in the spread of Christ's glorious kingdom. To Him be all the glory.

ALGOMA.

ASPDIN.—The treasurer of St. Mary's church, Aspدين, begs gratefully to acknowledge the receipt of P.O. order for £3, from the Rev. W. Crompton.

ILFRACOMBE.—Consecration of Christ Church.—Thursday, February 27, was one of the most interesting days that Ilfracombe has yet seen. At 3 p.m. a large congregation assembled to wait for the Bishop of Algoma, who arrived in good time accompanied by the Rev. Rural Dean Lloyd of Muskoka, and the Rev. L. Sinclair, Incumbent of Christ Church. At the appointed hour the Bishop and clergy in their robes met in the porch of the church, and the application for consecration was read by the vestry clerk, H. H. Stotesbury, Esq. after which the Bishop, preceded by the clergy and two lay officials, Messrs. Smith and Stotesbury, walked in procession, reading the twenty-fourth Psalm, which was responded to by the congregation standing. The Bishop and Rural Dean reached their places at the altar and the incumbent at the chancel when the last verse was said, "Who is the King of glory? even the Lord of hosts, He is the King of glory." When the remainder of the consecration was performed, his Lordship proceeded with the anti-communion, service and in the absence of Mrs. R. H. Tothill, the Rev. L. Sinclair presided at the organ. The Bishop's sermon was in every sense of the question worthy of the episcopal dignity, and, as might be expected, turned upon the consecration of the church. His Lordship stated that the chief object of the Church of England in not consecrating churches until they were finished and clear of debt, was that we can offer nothing to God which does not belong to us, and this could not be said of any building until it was paid for. He was pleased to know that Christ Church was free from all debt, and although churches were always requiring some work useful and ornamental, yet the church was complete for divine service and the comfort of the congregation, and was now consecrated to the service of Almighty God, and never to be used for any worldly meeting whatever. The sermon was followed by celebration of Holy Communion. After the service a business meeting was held to which all the congregation remained. His Lordship, who was the first speaker, expressed his great pleasure in what he had been able to perform on this occasion, and made special reference to a very handsome altar cloth which had just been sent to the Rev. L. Sinclair for the church from Mrs. Lawrence, of London, England. He considered it to be the finest altar cloth in the diocese of Algoma. Also another gift of rich embroidered texts from the Rev. A. S. O. Sweet, of England. His Lordship said he wished to call special attention to a remarkable circumstance in connection with these gifts. They were enclosed to him addressed to the Rev. L. Sinclair, and on the previous week he had left them at Novar Station, 8 miles from Ilfracombe, and Mr. Sinclair having unexpectedly called at the station on Saturday, was informed of the parcels, which of course would be forwarded on Monday; but it so happened that Mr. Sinclair, anxious to have the gifts at Ilfracombe, got them conveyed from Novar on Sunday after morning service, and that very night the station was completely destroyed by fire, and no compensation could have been obtained from the Grand Trunk Railway Company had the gifts been left in the station. Thus the prized gifts, whose quality and beautiful appearance would make becoming decoration in a wealthy city church, were saved. A motion was moved and seconded that the Rev. L. Sinclair should convey the appreciation and thanks of the Bishop and congregation to the kind senders of the gifts. His Lordship was followed by the Rev. L. Sinclair, who said: "My dear Lord Bishop and friends, I feel very grateful for what has taken place to-day, and there is nothing that can give me more encouragement than to see my people continuing to meet in this church as regularly as they have done in the past, and thus show their love to worship God in His house on earth according to His holy commandment, looking forward to that better home when we shall worship Him on high, in the temple not made with hands, eternal in the heavens. When I came here at first it pleased your Lordship to send me a cheque for a hundred dollars in order that I might purchase a horse. I have never seen my way to do so, although my travels have in most cases been performed with much suffering in consequence of the backward state of the roads; but I desire now to return the money, which I do in the presence of my congregation, and should I find that my duties are not fulfilled either in the services of the churches or in visitation for want of strength, I may then be induced to accept your Lordship's gift of a horse." His Lordship said that he admired Mr. Sinclair's action in this, and that the money would be given to some other clergyman who had not the same strength to perform his duties without a horse. The Rev. Rural Dean then addressed the meeting in a lengthened and very appropriate speech, giving advice and instruction suited to the occasion, the tenor of which indicated that it proceeded from one of the learned dignities of the church.

His Lordship, in recommending the various congregations of the mission for their desire to receive the Holy Communion from the hands of their incumbent, said that this showed their apprecia-

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RUPERT'S LAND.

CYPRESS RIVER.—The Ladies' Aid gave a very successful social at the residence of Mr. T. L. Hings-ton; they are doing good work in the parish, helping the family life of the Church.

"One family we dwell in Him."

HOLLAND.—We expect the vicarage will be complete in April, and hope to see a complete church in the fall. Mr. Dransfield has the hearty support of his congregation. Will those who wish to see the Church prosper in this new land send a small subscription to the editor for "Church Building Fund, Holland, Man.?" So far we have not received a single cent outside our own parish.

QU'APPELLE.

GRENFELL.—A new church in the Weed Hills about twelve miles south of here, was opened for Divine service on the 2nd of March. As the weather is still very cold, and the heavy snow of winter still renders the country roads almost impassible, the consecration of the church by the Bishop of Qu'Appelle has been deferred until the month of May, when it is hoped that a larger number of the surrounding settlers will be able to attend. The new church, which will be dedicated to St. Andrew, overlooks a picturesque lake near the Ceylon Farm, the residence of Mr. and Mrs. Richard H. Skrine, who have been mainly instrumental in collecting the money for the building. The church consists of a nave twenty-eight feet long by twenty feet wide, with a small apsidal chancel thirteen feet deep. It is built of lumber, on stone foundation, and plastered internally. The seats are open benches of varnished pine, the altar font and other furniture being of carved oak, beautifully executed by Mr. McGuril of Moosomin. The windows are filled with glacier decoration, a most effective substitute for stained glass, and the panels of the reredos have been painted by Miss F. Bigg-Wither. The contractors for the building were Messrs. MacGennet and Richardson of Grenfell, the total cost having been about \$1,000, of which one-fifth was granted by the Society for Promoting Christian Knowledge. The opening service was conducted by the Rev. F. V. Baker, B.A., the incumbent of Grenfell, a fair number being present, though some had to drive six or seven miles with hardly any trail. There was a celebration of the Holy Communion, and the offertory amounted to \$5.70. This is the second church that has been built in the parish during the incumbency of Mr. Baker, upon which he entered in January of last year. The parish, which covers 3,000 square miles of country, has now three churches, and services are held at thirteen different stations. In the work of this extensive district Mr. Baker is assisted by the Rev. G. Nelson Dobie, and in spite of the heavy snow storms and severe cold of the past winter, the Sunday services in almost all parts of the parish have been regularly maintained.

The Bishop of Qu'Appelle has been engaged in visiting the western portion of his diocese—Moose Jaw and Medicine Hat, a journey of 800 miles. Stone churches are in contemplation at Walpella and Moosomin. The settlers are beginning to use the stone plentifully found on the prairie for building purposes. S. John's College School for boys will be opened in May. The diocese has lost the service of the Rev. R. C. Crockat, through being obliged to return to England; he has been working most successfully at Fort Qu'Appelle. The outlook for the coming year in farming is very favorable. Owing to very heavy snow falls experienced this winter, travelling has been very difficult.

British and Foreign.

A divorce can now be had in Melbourne after three years' separation, for habitual drunkenness, and after three years' sentences for crime or violence.

Only three Bishops of the Church of Ireland now survive who held their sees previous to the disestablishment of the Church: the Bishop of Limerick, the Bishop of Derry, and the Archbishop of Armagh. The following have passed away since 1869: Bishop Daly (Cashel), Bishop Verschoyle (Kilmore), Bishop

O'Brien (Ossory), Bishop Butcher (Meath), Bishop John Gregg (Cork), Bishop Fitzgerald (Killaloe), Archbishop Trench (Dublin), Archbishop Beresford (Armagh), and Bishop Bernard (Tuam).

The Bishop of Guiana is making another of those tours in his diocese which show that his natural force has in nowise abated, his fourscore years and more notwithstanding. Just now he is visiting new territory in the Pomerion mission on the borders of the great Orinoco rivers. In these expeditions he cheerfully undergoes exposures, submits to privations, and runs risks which might well damp the ardour of a young man. Perils from nights in tents, boats, and in a hammock slung between trees, from wild beasts, mosquitoes, floods, Indians, are among the dangers which this more than octogenarian Bishop faces as indifferently, as undauntedly, and as cheerfully as if they were trifles as light as air, in truth, he is a marvellous old man.

Some interesting details are furnished from Rome as to the sums supplied last year for Peter's Pence. From Austria came about £16,000; Spain, £8,000; France, £12,000; Germany, £7,200; Ireland, £6,000; England, £3,800; Belgium, £6,200; Switzerland, £2,200; Poland, £3,400; North America, £7,400; South America, £12,400; Africa, £3,800; Asia, £4,000; Roumania, £4,000; Italy, £14,200, and Portugal, £6,000. Other sums making up £4,300 were collected in Australia, Oceania, Russia, Sweden, Norway, &c. The total result is that the faithful have been less generous than in the previous year to the amount of £5,000. The European States which contributed nothing last year were Turkey, Montenegro, Greece, and Servia.

In connection with one of the missions in South London, the following invitation shows the most thorough and self-denying earnestness in securing attendance. Apropos of an address to mothers, it is announced: "Little children and babies may be brought into church or left at the vicarage." It is to be hoped, says a contemporary, that the experience of a theatrical manager in the provinces who once tried the experiment of "a room for babies" will not be repeated. At the end of the performance this kindly gentleman found himself the custodian of fifteen infants for whom there were no claimants.

The statistics of the "Clergy List" have been gone over by the *Oxford Magazine*, with the result that of the 23,000 clergymen in England, 9,500 are Cambridge men, and 7,700 only Oxford men. The percentages of Oxford and Cambridge graduates to the whole number ordained seems very steady—i. e., it has been between 55 and 60 per cent. every year since 1879. Evidently curatizing does not pay the university man.

If Liverpool, in proportion to its population, has the most convictions, London has about the fewest. Liverpool, with a population of 552,508, had last year 15,023 convictions, while London (the metropolitan police district), with a population of 4,716,000, had only 17,065. Or, in other words, Liverpool had nearly nine times the number of convictions for drunkenness, in proportion to its population, than London.

BISHOP KIP.—Nearly four decades have gone by since the Rt. Rev. William Ingraham Kip sailed through the Golden Gate and trod the soil of California. To-day another sun is in the west and beckons him through another gate of gold. His work is done. What work? What did he find in the vast missionary diocese of California? He found a thirst for gold. What has he bequeathed to the two dioceses of California? A thirst for God. He found the Church hungry and cradled in miner's rockers; he leaves her housed and tabled in nigh an hundred temples. He found of clergy a little band; he leaves a goodly company. He found of laymen hundreds; he leaves thousands. He found chaos; he leaves order. He found an untilled ground; he leaves a garden of the Lord. His work is done, aye, and well done. He hath laid a good foundation, and now he calleth for another to build thereon.

The [Roman] Catholic Review has the following utterance, which requires no comment: "Is there in the city of New York, which boasts of a population of at least 800,000 [Roman] Catholics, a single learned society controlled, managed, or even patronized, by [Roman] Catholic graduates? Name it, please! Is there a single learned society in the city of New York formed to encourage the study of any literature, of any science, of any art, among [Roman] Catholic graduates?"

—Two things indicate a weak mind—to be silent when it is proper to speak and to speak when it is proper to be silent.

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, March 18th.—The Rev. Dr. Dix has been lecturing every Friday evening, in Trinity chapel, on certain women of the Bible. He selected Jezebel the other night. In the course of his address he considered the influence of woman for good or evil. It was through that bad woman that the altars of Jehovah were thrown down and his priests slain with the sword. Of all influences which men ought to dread, the influence of a bad woman should be set among the first. Many a man has been corrupted, ruined, and destroyed by a woman who had gained his heart and who made her vanity the motive of her actions. There was no figure so menacing and portentous as that of a woman who had no faith and who worshipped the world and served its idols. It was the omen of every evil that we can fear for man, for child, for household, for nation and race, when the women cease to be the servants of Jehovah, and become the worshippers and the priestesses of Baal. He concluded with contrasting the type of true nobility in woman, taking the Virgin Mary as the highest example in whom was found meekness and humility, purity and perfect devotion. This, the preacher said, was the true ideal of womanhood.

THE NON-OBSERVANCE OF LENT

In New York, this year, has been terribly noticeable. It would seem as if Broad Churchism were dividing the minds of Churchmen from this sacred season. The Roman Catholics have been, and are, equally in fault; have even surpassed Churchmen in their contempt for Lent. Theatre and opera have been as crowded as ever. Dinner parties have been neither few nor small. Suppers, followed by dances, have ruled extensively. Card parties have taken the place of old missionary and charity sewing circles, and even the scientific lectures have been deserted for the gaieties of social life. New York has never been fuller, and those who have generally gone South or to California, to get out of the austerities of Lent, have this year stayed at home and been as gay as they pleased. A wave of worldliness has passed over the city and engulfed quite a number of so-called Church folk, of whom better things might certainly have been expected.

OUTSIDE ECCENTRICITIES

have been very marked of late. The Methodists have been afflicted with a lying spirit and have deposed one of their so-called bishops, and are about to try another for defaming and slandering their brethren—a crime of which some of their ministers have likewise been found guilty with their superiors. Now, in Philadelphia, they are fighting for equal representation. The recommendation by the conference to allow it was voted down by a very narrow majority, the close vote and the character and ability of the ministers who advocated the measure indicating its final adoption. The real battle was fought in 1873, when, after a very long and very bitter fight, the principle of what they called lay representation was adopted by granting their laity two representatives from each annual conference to the general conference. This concession, which was more nominal than real, proved the entering wedge, and now the principle must be extended to the annual conference likewise, and the Methodist system of government will soon cease to be so autocratic, and will become more democratic in character. The laity themselves are, as a rule, entirely indifferent on the subject, and only a few of their most leading and more progressive members seem to care about the change. The majority cling to the old system and urge that it was that established by John Wesley, and therefore not to be improved upon.

A FREE FIGHT

was another eccentricity indulged in on Sunday last in the Roman Catholic church at Poughkeepsie, N.Y. A certain man had rented a pew. Some one else coveted it, and supposably offered a higher rental. The original owner refused to give it up. Accordingly he found a chain across it when he came to occupy it. This he removed and worshipped in his pew as usual. The next Sunday a still stronger chain was fastened across it and the name of the new owner conspicuously displayed. The man broke the chain in pieces and took possession again. The next Sunday he found an iron bar screwed across the entrance and the sitting bench removed. He and his son went home; brought a screw-driver and unscrewed the obstruction; then seated themselves on two camp-stools with which they had come provided and made themselves at home. This was too much for the priest, who, with two of his acolytes, hurried down to dislodge the offenders. They refused to budge an inch, on which his reverence used force, and with his myrmidons violently assaulted the two. They resisted in turn, and though the man was worse treated than the priest, who cut his parishioner's head open, yet he and his lad held the fort. The irate ecclesiastic vowed there should be no Mass that

day as long as the defiant parties sat there. But finding that he had no backers, and that the sympathies of the congregation were not with himself, he condescended, all battered up as he was, to say the Mass, in which the victims of his fury calmly joined. They have sworn out a warrant against the priest, whose defence will be that he was struck first. This fracas, however disgraceful, has afforded the very strongest possible argument in favor of free and open churches. Such an incident, to say nothing of the perpetual and scandalous rows going on in Pennsylvania and New York States between the priests and the laity—rows not unfrequently culminating in bloodshed—show how much the influence of the priesthood has decreased under the broadening and liberating influence of American institutions. Yet Bishop Paret, of Maryland, has issued a most vigorous letter, in which he deprecates the

INCREASE OF ROMISH INFLUENCE

on this continent, and cautions his clergy and people against giving in to it in the slightest degree. On the contrary, he would have them oppose it with all their might, as a power that must finally overspread the whole of the United States unless at once nipped in the bud. The Rev. Heber Newton, of All Souls Church, this city, who is nothing if he is not peculiar, has adopted a totally different line, and throwing his one time pronounced Protestantism to the dogs, he thus comments on the Pope's last encyclical:—

"There can be no doubt that this encyclical outlines a course full of peril for him who would be at once a loyal churchman and a loyal American. There can be no question that it maps out a line of action in political affairs on which it behooves the State to keep its eye, determined to act always with a firm and unsparing hand when the need shall be. None the less we may well trust that wisdom will be given to those who lead this great Church whereby they shall be not only churchmen but statesmen, men of the State as well as men of the Church, Americans as well as [Roman] Catholics. Macaulay pointed out that logically no [Roman] Catholic in the days of England's great Tudor Queen could have been a loyal Englishman. None the less, it was a [Roman] Catholic Admiral who headed the fleet which destroyed the great Armada coming to convert England to [Roman] Catholicism. The present danger is one against which we can best help [Roman] Catholics, not by blindly denouncing them, but by warning them in tones of friendship, by making them feel that we are one with them in every effort to Americanize the Church and to keep it patriotic, in every endeavor to hold the citizen above the mere dependent of the Italian court."

It will be observed that throughout Mr. Newton throws overboard the Catholicity of his own Church and allows only that of Rome to be entitled to the name Catholic.

THE LUTHERANS

now claim that they have a right to be looked upon as the "leading Protestant denomination in the United States." They admit that the fact is not realized, partly because they don't blow their own horn; partly because they are "cut up into so many sects;" and partly because they "hold themselves so much aloof from all other Christian denominations in the world." They admit that they stick too closely to German traditions and German ways to be able to exercise that rightful influence on contemporary religious thought to which their intelligence and numbers entitles them. They claim, and doubtless with truth, that there is a "wonderful amount of theological learning in American Lutheranism today, of which the average American knows nothing," because it is all in German, and has likewise a "strong local color that unfits it for general perusal." And yet they are losing ground, and this although Lutheranism is building quite a number of places of worship, and in many ways are "showing themselves alert and progressive." The very strict clannishness of their system, however, and the narrow exclusiveness of Lutheranism, are making the young Lutherans impatient of it, and many of them are affiliating themselves to the Church.

PAYING BY RESULTS

is commonly practiced directly by the denominations, and indirectly by certain vestries in the Church. The New York *Tribune* vouches for knowing one priest whose salary is a certain percentage of the receipts. "We like you, Brother Smith," said the big man of the church in offering him the rectorship, "we like your preaching, and we think you'll get there. Now, I will tell you what we will do. Our church is kind o' run down, you know, owing to the fact that our last pastor preached so much about righteousness and them other theological ideas, an' we ain't able to offer you any stated salary. But if you will take hold of the church and work it up, we'll guarantee to give you half the gross receipts. Kind of a blind pool, mebbe, but I think you'll come out all right. You see, you preach in a snappy way, just like a stump speaker, with a little bit of funny business once in a while, and I know you'll catch on with some of the

rich old codgers in the town who don't go to any church. If you do it, it will be big money for you and the church, too. Come, what do you say?" Smith, who belongs to a sensational school of preachers, whose great aim is to draw big houses, readily accepted, and is now working on commission like any other drummer. The *Tribune* adds: "And, as he has 'caught on' with some of the 'rich old codgers,' he is making a good thing of it financially. But (the writer concludes) it is a far cry from Smith 'working the rich man's racket,' to that marvellous preacher of righteousness, Paul, the Apostle to the Gentiles."

A CLERICAL LOAN LIBRARY

to help in purchasing theological books for the poorer and the missionary clergy is a new feature, added by the Rev. Heber Newton, to the good works of All Souls Church. So many of our priests find themselves in their little country parishes and scattered missionary stations unable to supply themselves with books, while they are intellectually drained every week in the endeavor to feed their people. For the future, therefore, Mr. Newton's congregation will appropriate one collection, of which half is to go toward keeping up a clerical loan library, and the other half to the support of the Washburn Memorial Fund, which gives outright \$25 worth of books to such of the clergy as seem to be well suited for the reception of such a donation. This is an admirable idea, and one worthy of imitation by other parishes.

CHURCH NOTES.

Bishop Paret, of Maryland, has just issued a positive edict to his clergy forbidding them to reserve any of the Blessed Sacrament that may be left over after a celebration. It must all be consumed before leaving the altar. This is intended to forbid reservation as practiced in some of the Baltimore churches, not so much for the sick, as for adoration and for the illegal and uncatholic service of Benediction of the Blessed Sacrament.

Of the \$200,000 required for purchasing the land and building the new Church Mission House on Fourth Avenue, this city, \$110,000 have either been paid in or subscribed. Several large offerings have been received, one of \$25,000, one of \$10,000, four of \$5,000 each, &c.

A Jew has bought Christ Church, as a business speculation merely. Imagine a Jew buying a church of that name! It ought to have been secured for a down town mission chapel.

A gymnasium has at last been added to the existing educational appliances of the General Theological Seminary. The Dean has fitted up the basement of the library for this purpose.

A Rock Island, Ill. choir consists of boys and girls, the latter wearing blue capes and caps.

St. Louis has guaranteed one scholarship and \$50 for the support of negro theological students at Hoffman Hall, Nashville, Tenn. It has also founded two scholarships at the school of the Sisters of the Good Shepherd, in the diocese, for which only the daughters of clergymen shall be eligible.

Nearly all the bishops of the American Church now wear the academic hood.

The Laymen's Missionary League, of the diocese of Pittsburgh, Pa., now works successfully five missions, under the general charge of the chaplain. Two of these are entirely new works, and at third, St. Cyprian's for colored people, has been revived and faithfully nourished.

The Reading Club of St. Andrew's, Harlem, this city, has established a Lenten loan library of devotional and churchly books, the subscription to which is 10 cents a week during the season of Lent. After Easter the books will be sold by auction to the highest bidders, and the money thus raised devoted to a similar purpose next Lent.

Bishop Potter this year presided at a service at West Point Military Academy, and presented to the cadets the Bibles annually given by the American Bible Society to the graduating class. Archdeacon Mackay Smith made the address on the occasion, followed by the bishop, who afterwards dismissed the congregation with the benediction, and had then formally introduced to him the nascent graduates.

Bishop Paret looks for many more additions to the Church from Presbyterianism, owing to the creed revision controversy.

Trinity Church, Cleveland, O., has been accepted

by Bishop Leonard as his cathedral. The rector has been installed as the first Dean, and the Venerable Dr. Bolles as senior canon.

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.

Mission to the Chinese.

SIR,—In reply to the letter of "Inquirer" allow me to say with deep regret that there is no "Canadian Church Home Mission to the Chinese employed in the Dominion," and, therefore, no office. This is a disgrace to all Christians, and not merely to the Church of England in Canada. It is said that the Chinese employed in British Columbia number at least 20,000, for whose conversion to Christianity there exists no organization whatever. Some years ago, at the instance of our Ontario diocesan board of domestic and foreign missions, this matter was formally brought before the general board. It was represented that to have 20,000 pagans brought, by God's providence, to live in this Christian country, where there would be no let or hindrance in any effort to evangelize them—to employ them as servants in Christian families, or in occupations surrounded by Christian influence, and then do nothing for their souls, as if they had none—this presents to the world a poor evidence indeed of our own faith in the blessings of the Gospel of Christ. More than this. It is well known that these Chinese sojourners specially contract to be taken back to their native land, living or dead; and that usually after some years of quiet thrift and industry they return to China, possessed of abundance of this world's wealth. They go back rich men—rich in everything but the true riches. We represented that if the Church were to do her duty these men—certainly a portion of them—would be the most effective missionaries to China, and that we are losing a golden opportunity, while showing a strange want of common sense, surely. We are asked for money and we send out men to evangelize Chinese in China at an enormous cost and sacrifice, the difficulties and dangers a hundredfold intensified. When God brings them to our doors, we neglect and ignore them. All this was urged on the general board of Domestic and Foreign Missions so strongly that the bishops of our ecclesiastical province were, by the board, requested to lay the matter before the societies in England. The Bishops, of course, had to deal cautiously with their episcopal brethren of the Pacific coast, in whose dioceses the Chinese are employed. On their return from the last Pan-Anglican meeting we were informed that there had been some consultation, but that so many difficulties lay in the way no definite action was taken. They succeeded in finding out how not to do it. Of course there are obvious difficulties. These Chinese are scattered about in private houses, in railways, in many occupations, and it is no easy matter to get at them collectively. The broad fact remains before God and Christendom that there are 20,000 souls or more living without God and without hope among the professing disciples of Jesus Christ: and these disciples and the Church to whom the command is given "to preach the Gospel to every creature," are flagrantly disobeying the command of the Church's Head and King.

Sir, I am glad that "Inquirer" has asked this question, and wish that some more satisfactory answer could be given than the above. I may just add that our diocesan board has not let the matter drop, and, at its last meeting, again has directed the delegates to renew their representation, and keep the subject before the Church. This will (D.V.) be done at the ensuing spring meeting by

T. BEDFORD-JONES,
Archdeacon of Kingston, Delegate of Ontario.
Napane Rectory, March 13, 1890.

Associate Missions.

SIR,—I saw a letter recently in one of the newspapers, referring to a resolution passed by the synod of the Toronto diocese, some years ago, on associate missions. At that time I had charge of an extensive district, and I intended putting into operation (with the sanction of my Bishop) a somewhat similar plan to that proposed. I thought of getting one or two young men to live with me, who might assist in the parish by holding additional services and opening up new mission stations. In addition, I proposed having a good boarding school for the daughters of the farmers, where, for a nominal sum, they might receive a superior education. The ladies whom I thought of as teachers had been trained as such, and they would have been willing to have given their services gratuitously. Just when about to put these plans

into operation, I was obliged, through a serious illness, to go abroad for several years. If a mission were organized under an experienced priest, with three or four young men as assistants, I have no doubt but that a large district might be worked most successfully. It would be well to choose, if possible, some convenient place close to a railway station for building the mission house, from which, as a centre, each of the different stations might radiate on all sides. The priest and his assistants living under the same roof would have certain advantages. First, on the score of economy, as a large area might be worked more advantageously than two adjacent parishes under separate clergymen, where the ground to be covered was very extensive. Secondly, the mutual encouragement and assistance which might be given to one another by constant intercourse.

Lastly, the whole being under the superintendence of a practical and tried priest, his knowledge of parish work would prove of great advantage to those working with him. To make an associate mission successful it would require about \$1,500 a year, as there would be three or four assistants, and several horses would have to be kept. I should propose giving each assistant a stated sum per annum for clothing, books, etc. If such a scheme as I have mentioned were put into operation, I have no doubt but that in a few years the whole district would be self-supporting, and instead of having a large tract with a dozen or more mission stations, there would be several new districts cut out of the old one, each forming a new centre for Church work. If ever I have an opportunity I should try and put such a plan as I have outlined into operation, as I believe that in a large diocese like Algoma it would prove a great success.

A MISSIONARY.

False Teaching.

SIR,—Permit me to draw attention to the following. On the Day of Pentecost, A. D. 33, at Jerusalem, the Holy Ghost descended on the infant Church, founded by our Lord Himself. They numbered 120 persons, ministers and people. To that visible society were added by the Holy Spirit in baptism 3,000 persons on that day. From that time till now, that visible society, the Church, with the invisible Holy Spirit indwelling in it, has been spreading throughout the world, and will continue to do so till the end. (St. Matthew, last verses.)

In the Church of Christ (termed visible in Art. 19), among the good there are bad members, as our Lord frequently declares, who shall, unless they repent, be cast away at the last.

Such is the teaching of the "Institute" Leaflet. And yet, in the face of these well-known facts, the "Evangelical" Leaflet teaches (contrary alike to both Prayer Book and Bible), that the true Church, the Body of Christ, is invisible (5th Sunday in Lent, 1890.) This theory of invisibility, the source of our troubles, was invented as an excuse for schism, the acknowledged curse of Christendom. What countless woes have those twins, the "invisible" theory and the "infallible" theory, inflicted on the Body of Christ, the Holy Catholic Church! Shall this Upas tree, the invisible theory, be allowed to continue to exhale its baneful poison, by those to whom Christ says, "Feed my Lambs"? A. SLEMMONT, Baysville, Muskoka.

March 14th, 1890.

[We publish this letter because the writer puts his name to it. As a rule, however, it is better that such letters should be addressed to the paper criticised.]

Mediation.

SIR,—Your brief answer to Principal Henderson's argument is amply sufficient; and I should not have the slightest inclination to interfere in this little duel, if I had not fallen upon, this morning, a striking sentence in reading St. Chrysostom's 16th Hom. in Hebr. ix. I regret that I can present you nothing better in the way of translation than my Port Perry rudeness. "What is a mediator? The mediator is not lord (or absolute disposer) of the matter (he deals with): the matter is one thing, the mediator another. As, for instance, he is not the mediator of a marriage who contracts marriage, but he who co-operates with him who is about to be married. And so also it is here." I need not proceed with the quotation, interesting as the passage is; for so far it meets plumply the vulgar anti-sacerdotal cry, 'The priest,' or more dreadful in Greek, 'the hierous, claims to be "lord" of salvation, to be the sinner's only way to God; as "mediator" he claims to be the sole way of access to God.' I drop St. Chrysostom, and address myself to the argument of Principal Henderson. Let us see how that argument applies, as you suggest, to other designations of the Christian ministry. "Bishops and pastors" is the designation in the Prayer Book of the chief ministers of the Church; but if their oversight and relation to the flock are not "the same" as Christ's, who is "the Pastor and Bishop of

our souls," then it will be "illogical and misleading" to call them by these names. Now of Christ we must say "the sheep are His"—His by original right of redemption, and by a double lordship He is Episcopos, the Overseer whose "eyes are as a flame of fire." Now, are the terms "Bishops and Pastors" "used in exactly the same sense" of our chief ministers and of Christ? If not, Dr. Henderson denies the lawfulness of the Church's use; and who will have any respect for his argument? Again, Christ is *Ho Didaskalos*, the Great Prophet and Teacher of the Church, declaring with supreme and original authority the heavenly things to us; but because man's authority and knowledge are derived and limited, are there to be no "Teachers" in the Church, and no "Liberty of Prophesying"? All this will apply to "Priest" and "Mediator." In fact, Dr. Henderson's statement applied to the official titles I have named makes a complete *Reductio ad absurdum*. The simple truth is, that as Christians, in virtue of our union with the Christ, we share His anointing, and all His offices, in some way, to some extent; and the priesthood of the clergy is the same in kind as that of the laity, differing only in degree and definiteness of function. Our friends of Wycliffe Hall give the importance of a distinct repudiation to "*Hierous*, as a sacrificing priest;" and their repudiation will be excellently worthy of consideration, when they can show that St. Peter was wrong in calling the whole Church "a company of such priests," *hierateuma*. Christ, in virtue of His Incarnation, is Mediator by sole intrinsic right; but, blessed be His abounding grace, there are many mediators appointed by Him to bring a sinful world to God through Him. J. CARRY, Port Perry, March 14, 1890.

Some Method Required.

SIR,—May I be permitted to suggest to the different missionary and charitable organizations, and individuals who minister to the necessities of our diocese—Algoma—that some method and measure in the distribution of their valuable and appreciated gifts would be very desirable? I observe from acknowledgments in the Church papers, that many of the clergy have received, this year, most welcome contributions for the poor of their parishes, while others, like myself, have this year received nothing.

The reason may be that we have refrained from asking, or, it may be, that the supplies would not reach all round. What I would like to know is whether we are to await in silence our turns, or whether the good people are awaiting our solicitation. I should suggest that all contributions of clothing, books, or money, be brought under the notice of the Bishop, who alone is in a position to know the relative urgency of the claims of the different missions under his charge, and thus distribution could be made as every man hath need.

I beg, at the same time, to deprecate very strongly the habit still in vogue of consigning to individuals, without the knowledge of the clergy, goods for general charitable distribution in his parish. Surely the Incumbent can be trusted to dispense the charities of the Church, or to select those most fitted to help him in this work. JAMES BOYDELL, Incumbent of Bracebridge, &c.

The Union of Our Church.

SIR,—I read with much pleasure the letter by Mr. W. Imlach, of London, Ont., on this subject in the CANADIAN CHURCHMAN of 6th March. I hope he will not be vexed with me if I point out to him two weak places in his claim of connection for British North America. (1) Instead of our having a Dominion Synod why not have a National one at once, and thus be at liberty to take in Newfoundland. By the term "National" we need not offend any person if they will only see that the English Empire may be and must be made up of various nations and peoples. By putting down the word Dominion, we, for a long time, limit ourselves to the term Dominion, whereas we shall have to do the whole thing over again if any other term than Dominion should hereafter take up a position in our political geography. The canon contemplate "National" synods, not "Dominion" synods, and the less we have to do with the undoing of old Church terms the better. The Church is not like unto nations, she does not change her position—she ever remains a monarchy. In forgetting this we may do untold damage to the Church of the future. (2) I cannot think he has studied the question of representation in all its bearings. Will Mr. Imlach kindly allow me to direct his attention to a report presented (Appendix I.) by Bishop Kingdom, Canon Brigstocke, Rev. Leo A. Hoyt, Sir John C. Allen, and Mr. Arthur Lowndes, to the Synod of Fredericton in 1889. This, to my mind, together with the words of the most Rev. the Metropolitan of Rupertsland to his Synod, solves the question for us. We cannot do better than accept the following. It leaves representation for present purposes where it should be left, with the Diocesan (not the "Provincial") synod. The report says in part:—

"The whole principle of Church government is embodied in the great axiom of St. Cyprian, "Episcopatus unus est cuius a singulis in solidum pars tenetur," which means that the episcopate is a unity, possessed whole and undivided by each several Bishop, conjointly and co-equally with every other Bishop. It inheres in its perfection in every Bishop alike. All Bishops, therefore, in respect of both episcopal power and episcopal authority, are on an absolutely dead level of equality.

"It follows from this that while every Bishop singly is the absolute equal of every other Bishop singly, he is the inferior of any properly united plurality of Bishops. These two principles lie at the root of all organization in the Catholic Church.

"The organization of the Church into Diocesan and Provincial Synods is specially adapted to illustrate and emphasize both."

After dealing with the position of the Diocesan, it gives us an historical sketch of Provincial Synods and their functions, and goes on to show that to have a properly balanced Provincial system just now in Canada is an utter impossibility. Let us remember this, and let us never forget that it was the Provincial Synods in connection with the Roman Patriarchate which have given to us the divisions of the 19th century. Impair the integrity of individual (i.e., Diocesan) representation, and you create a machine. This is what some are trying to do on the other side of the line, in the States, and, if it is carried to its logical conclusion, the missionary jurisdictions and the poorer dioceses in these States must lose the position which they now have, which is the only just one. The Church in the U.S.A. to-day has a glorious system of representation, and has a diocesan independence unequalled anywhere that I know of, but the plutocratic spirit is at work, and this of a quasi-provincial character, which, if carried to the bitter end, will hereafter prove a curse to the Western Hemisphere. Let not the words of Bishops Mackray and Kingdom be lost upon us. Let us weigh them well. By all means let us have Diocesan, Provincial, and National Synods throughout the Church, but the purity of the greatest is bound up with the independence of the least. Let us never yield an inch in favor of Provincial or National Synods as against the Diocesan Synod. The Church in Canada owes a deep debt of gratitude to the drawers up of the aforesaid report. The clergy especially ought to read it *in extenso*. It settles the question for us. I had hoped some person else would have drawn attention to this report, but there is nothing about it in your issue for last week. C. A. F.

Inadequate Clerical Stipends.

SIR,—In your article on this subject in the issue of March 13th, among the various calls on that stipend—food and clothing, provision for wife and children, perhaps debt—there is one, a luxury, which you appear not to think worth while to allude to, perhaps as being hopeless: i.e., the luxury of giving. There is not a mission, hardly a parish, in which there are not many poor over whom the heart of the priest yearns; they are hungry, they are cold, they are naked; if not so actually, they are very much so comparatively. They cannot go to Church, they cannot send their children to Church or Sunday-school, because they have barely clothing necessary to hide their nakedness; shoes they have none, and God's minister seeing and knowing all this can only say, poor things, God help you! Why should that minister have doled out to him so miserable a pittance that he is debarred from the great blessing of giving? Our Synod consists largely of wealthy laymen, and they have voted that all clergymen shall have \$600 a year; if in priest's orders, \$800. How do they carry out their votes? By giving to many of them not more than \$500, to some less. I wonder, among the many ten thousands of Church people in this diocese, there are 15,000 communicants, and many wealthy ones outside the Synod—are there not a goodly number who could take some mission or poor parish in hand to strengthen the hands of the clergyman? How many laymen are there who support one priest? Are there any—1, 2, 3, 4 or 5, who support one? It is said, to the honour of the craft, that nine tailors made a man. Are there 9 or 10 laymen who in that sense will make a clergyman? I have paid working men higher wages than I receive—a priest of some standing in the diocese. I have people often coming to me with tales of distress I know to be true; they do not ask me for help, for they know I cannot give it; nevertheless I know they want, and can only grieve with them. It does not harden one's heart, it makes the lump rise in one's throat.

If I thought it at all possible for this suggestion to be taken seriously, I would say all such help must be sent through the Mission Board with consent of the Bishop. As at present there are not men enough for the work—the Church is dragging her slow length along; and many of those are very inadequately paid.

PHI.

Sunday School Lesson.

Easter Day. April 6th, 1890.
THE COMMUNION OF SAINTS.

I.—THE COMMUNION OF SAINTS.

"Communion" and "fellowship," the same meaning. Cf. 2 Cor. xiii. 14, and "The grace of our Lord," etc., at end of Matins and Evensong. Both mean "being one with." "Saints" means "holy ones" in strict sense, literally, "those set apart to be holy" in holy Baptism; "Saints" in widest sense, therefore, includes all the baptized. The Holy Catholic Church is the assembly of the "holy ones" or the "Saints." Every Christian is not holy, but Church is holy because Jesus is her Head, and God the Holy Ghost is in her. (Illustr.—Bright church, lighted up, you would say it was light on the whole, though some dark corners). Many Christians ("saints") are not holy at all. Baptized "members one of another" because in the Church, Body of Christ.

II.—COMMUNION WITH GOD.

Good Christians have communion with God, (1 S. John i. 3). See what S. Paul says about those who partake of Holy Communion worthily, (1 Cor. x. 16).

III.—COMMUNION WITH EACH OTHER.

S. Paul tells us how, (Eph. iv. 3-6); (1) one Body, (i.e., the Church); (2) one Spirit, (i.e., "God the Holy Ghost, who sanctifieth me," etc.); (3) one Hope, (Titus i. 2); (4) one Lord, (i.e., Jesus); (5) one Faith, (i.e., the Catholic, S. Jude 3); (6) one Baptism, (i.e., with water in the name of the Trinity); (7) one God and Father of all. This Communion is not broken by death.

"Yet she (the Church) on earth hath union
With God, the Three in One,
And mystic sweet communion
With those whose rest is won."

"Death cannot separate from Jesus Christ, death only brings His servants nearer to Him." The faithful departed are still in Christ, still members of His Church. (Heb. xii. 22, 23, 24). The Church helps us to remember this by the appointing of Saints' Days, and especially "All Saints."

IV.—BENEFITS OF THIS COMMUNION.

It reminds us (1) of the sin of division among Christians, such as is seen in the present state of Christendom. (2) Of the sin of stirring up strife in a parish. (3) Of the duty of "loving one another." (4) Of the personal holiness necessary if we would reap the benefits of this Communion. (5) Of the example of that "great cloud of witnesses," "the spirits of just men made perfect," who have gone before and are now waiting in Paradise for the general resurrection at the last day. (6) That we are not alone in our struggle against the World, the Flesh, and the Devil, but are one with God, the faithful departed, and all those still upon earth fighting the same battle.

Family Reading.

Holy Week.

[The Notes on the Sermon on the Mount will be resumed after Easter.]

We cannot easily exaggerate the importance of the teaching which we receive through the lessons of the successive seasons of the Christian year. They help to keep clear before our minds the great facts by means of which God speaks to us and reveals Himself to us. The preservation of the faith is more indebted to this source of support than we can estimate.

Every fast and festival of the Christian year has its own peculiar significance and power. But there is no season which sends its spirit direct to the hearts of Christians like Holy Week. It comes to us with a strange mingling of darkness and light, of sorrow and joy, with a pain which is ever passing into the sweetness, of gratitude, and hope, and love. If ever we become thoughtful and serious, it is in Holy Week. If ever we are humbled in our own eyes, and full of surprise at the patience and long-suffering and goodness of God, it is now. The Man of sorrows stands before us in all His self-humiliation and in all His glory.

Perhaps the first thought that comes over us is the sense of man's awful need to which the gift of Jesus Christ was the divine response. What is it that God has done, is doing for us men and for our salvation? He has not grudged the gift of His Son. He has given Him to be made Man, to live a life of lowliness and suffering, to die a pain

ful and a shameful death. He has grudged nothing of all this for our sakes. How dire must have been our need! How miserable must those be who neglect His proffered favours! How foolish those who, knowing and believing God's message, do not wholly surrender themselves to Him!

These reflections are obvious; yet they are very needful to be borne in mind at all times; and most of all at this season. But there is another thought which presses upon us at this moment, the thought of how we shall so use this approaching Holy Week that it may yield us its deepest lessons and its richest influences. This is a question which many of us at least will begin by asking, whether we persevere in our inquiry or not.

Jesus Christ comes to us this week, as He came to Jerusalem of old. How shall we receive Him? Shall we say as Jerusalem said at first: "Blessed is He that cometh in the name of the Lord?" And are we considering what such a greeting on our part should mean?

Doubtless, most people who have any kind of leisure will attend some of the many services which will be held in every Church during the week, and in that way their thoughts will be guided to such objects of contemplation as will bring the lessons of the season forcibly before them. But there are some general reflections which we may carry with us throughout the successive days, and which may serve to bring into unity our meditations and efforts.

What is Christ to me? What am I to Christ? This is the question which lies beneath all other questions, and which includes all other questions. He is the Saviour of the lost. Is He my Saviour? And if I call Him by this name, what do I mean by it? It is still necessary to answer this question; for the word has a far larger meaning than we often attribute to it. Are we not mostly accustomed to think of Christ as saving us by merely pardoning us? We need pardon; but pardon is the least part of what we need. When Moses lifted up the serpent in the wilderness so that any Israelite poisoned by the bite of the fiery serpents might look upon it and live, he did by that act declare that God had forgiven His people, and was ready to bestow upon them the gift of life. So when Christ hung upon the Cross, God was in Him reconciling the world unto Himself, not imputing their trespasses unto them. We are a pardoned race. By our baptism we are brought into that Covenant Body which is the witness of God's love and mercy; and every one is freely forgiven who accepts God's offer.

But pardon would be useless unless it were followed by life. Jesus Christ is not only a sacrifice for sins. He is also the representative of true human life. "Christ also suffered for you," says S. Peter, "leaving you an example that ye should follow in His steps;" and again, "His own self bore our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness." The death of Christ, then, is an example, it is a means whereby we may die in order that we may live.

This is the thought which is brought forward, perhaps somewhat too exclusively in the *Imitation of Christ*. It may be that the reconciling effect of the death of Christ is too little dwelt upon in that precious book; but it is quite certain that the sanctifying power of the Cross is too little thought of by most of us. And yet nothing can be clearer and plainer than our Lord's teaching on this point. "If any man will come after Me, let him deny himself and take up his own cross and follow me." The cross is the culminating proof of the self-sacrificing love of Christ.

The cross was but the supreme example of the spirit which was illustrated in the whole manifestation of the Son of God. It is seen in the Incarnation, in the temptation, in the life of poverty and privation, and it reaches its highest illustration in the "death of the cross." Herein is love, the perfect, absolute love which shrinks from no sacrifice, which accepts the cup of suffering without shrinking.

Here then is the chief lesson of Holy Week, to teach us to be "conformed unto His death." It is good and right and necessary indeed that we should kneel at the cross and confess our sins and humble ourselves and seek forgiveness. "By Thy cross and passion have mercy upon us," is always

a fitting prayer for a sinful man. But the cross was marked upon our brows in baptism, not merely to tell us that we were forgiven, but also that we must manfully fight under Christ's banner against sin, the world, and the devil.

What do we mean, then, by the life of sacrifice? It does not mean a life of asceticism or a life of passive non-resistance. There are times when we must merely submit; but there are also times when we must fight. The reconciliation of all the aspects of this spirit is found in one principle, loving conformity to the will of God. We must have no will but God's will. We belong to Him and must recognize this fact in refusing to think our own thoughts or do our own will.

This is the lesson of the life of Christ. "I came down from heaven not to do Mine own will, but the will of Him that sent Me." This is the emphatic lesson of Holy Week, and especially of Good Friday. It tells us that the divine victim became "obedient even unto death, yea, the death of the cross." Here, then, we learn the work which we have to do in Holy Week. By this means shall we make the best preparation for a right celebration of Easter. Let us (1) Examine ourselves and see whether our life is the life of sacrifice, of conformity to the will of God, of duty; (2) Let us humble ourselves and seek for pardon for our lack of humility and devotion in the past; (3) Let us offer ourselves up anew to God on the cross of Christ; and (4) Let us watch and pray, that this offering may be truly made by us and accepted by God.

Hints to Housekeepers.

Toast-water and tamarind water were drinks highly valued in illness by our grandmothers. Toast-water is made by putting pieces of toasted bread in a glass jar, and covering the pieces with water. When the water is colored, it is ready to drink. To prepare tamarind-water, put a cup of tamarinds in a quart of cold water, and let it stand a day, then strain.

Panada was an invalid delicacy highly valued 50 years ago, and will be found nourishing and palatable. It is made by boiling together for three minutes one glass of wine and three of water; add a teaspoonful of lemon-juice, a cup of grated bread crumbs; boil a minute, then serve. A grating of nutmeg will add to the flavour, but it is not advised for an invalid.

Toast can be made to look tempting by cutting off the crust of the slice, cutting out the crumb with a tiny cake-cutter, then toasting.

Never add pepper or other spices to food for an invalid, and use as little butter—it is needless to say, that of the best quality—as possible.

A DISH OF POTATOES AND CODFISH.—One pint bowl of salt codfish picked very fine, two pint bowls of potatoes cut up. Put both together and boil until thoroughly done. Drain off the water well, mash with potato masher, add a piece of butter the size of an egg, two well-beaten eggs and a dash of pepper. Do not soak the fish, but wash well. Do not mould into cakes, but drop from a spoon into hot, deep lard. The mixture will take the form of croquettes, and, when the lard is just right, they are perfectly delicious. The lard must be much hotter than for fried cakes. Garnished with celery tops or parsley, it makes not only a good dish but a pretty one. Much depends upon the lard being hot.

STEAMED BROWN BREAD.—Mix thoroughly one quart each of milk and sifted meal, one pint of rye flour, half a pint of molasses, one teaspoonful of salt, and a tablespoonful of baking powder. Pour the batter into greased moulds, and steam four hours in a kettle half filled with water.

BRUISED WOUNDS require fomentation with cloths wrung out of warm water, or warm poultices. To make a soft, emollient poultice, pour sufficient boiling water on a mixture of equal parts of wheat-bran and flaxseed-meal, to make it thick, soft, and moist, but not dripping.

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Children's Department.

"Boy."

CHAPTER XI.

"About a week after the events which happened in the last chapter, Sir Richard was seen on his doorstep watching anxiously for some one's arrival. Presently a look of relief crossed his face as a figure came hurrying up the drive. It proved to be the curate, and yet it was a strange thing that he should be the one so eagerly watched for.

"Thank goodness! you are come at last, Dodsworth," was Sir Richard's greeting.

"I was out when the message came, or I should have come at once," answered the curate, rather out of breath.

"Of course, of course," said Sir Richard, "I know that well, only the child has been asking for you all day, and we cannot bear him to wait for anything."

"Any better, asked Mr. Dodsworth in a shaky tone.

"Worse," was the answer, as Sir Richard led the way up-stairs. "Hicks thinks of telegraphing to London for another opinion, but fears it is too late and the little lad far too delicate for anything to be done. The child has evidently been ailing for a long time; God knows we never meant to be neglectful, but nurse says he has complained always of feeling so tired. Then that long run to Mr. Birch's and getting his feet wet, combined with all the subsequent excitements, has brought this to a crisis."

Sir Richard opened a door and beckoned to the curate to come in.

Boy was lying in bed playing with a bunch of crimson roses, and Lady Selby sat by the bedside gazing at the beautiful little face and looking herself like a marble statue.

"Oh! Daddles, Daddles!" said the child, catching sight of the visitor, "Oh! I am glad you've come. I've been watching for you, Daddles. I've been waiting," then he added quickly, as he caught sight of his mother's face, "not that I'm not perfectly happy with mother dear, but I want my Daddles too."

"And no words for father?" said Sir Richard, stroking the golden head.

"Yes, a big, big love for father," said Boy with a smile. Then turning to Daddles again, "You think I'm a lucky boy, don't you, Daddles, to have found a mother dear, and a father dear, now my own little self's ill?"

"Oh! Daddles, Daddles!" said the child, catching sight of the visitor, "Oh! I am glad you've come. I've been watching for you, Daddles. I've been waiting," then he added quickly, as he caught sight of his mother's face, "not that I'm not perfectly happy with mother dear, but I want my Daddles too."

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A pang shot through both parents' hearts, for they realized with bitterness akin to death what they had lost, what they were going to lose.

"Daddles, will you read?" said the child.

"Anything you like, darling," answered the curate.

"First some Bible, then the verses."

"What verses, darling?"

"Those in the Hospital paper, you know, all about the little child being ill. Mother dear, the paper is on the table," and his mother handed it to him, the aching of her heart getting greater and greater.

"St. John, please," said Boy as the curate opened the Bible. Then when he had listened attentively to two or three chapters, he said, "Thank you, Daddles, the verses now." And Daddles was strangely stupid about finding the place, for this was a hard task set him by the child, and he feared he should break down.

"Haven't you got it yet?" asked Boy wearily.

"Yes, here it is, darling."

"Then begin, please," and his friend read:—

"IN THE CHILDREN'S WARD."

An Angel was passing the length of the Ward,
Sent straight from the Saviour's side;
For there in His Glory, 'midst Angels, at once
He knew that a little one cried.

The others were sleeping, and only the child
Lay watching alone and in pain;
And wondering with childish impatience, if e'er
The daylight was coming again.

"If Jesus," he whispered, "could know I was here
And knew how I try to be good,
I'm sure he would make me get well quick again,
Oh! yes, I feel sure that He would.

"But, I think the Angels are singing too loud
For Him to be able to hear;
It cannot be He has forgotten up there,
For He bade little children draw near.

"I'll say all my prayers all over again,
It's because it's such miles to the sky;
I wish He would carry me up in His arms,
It would be so lovely to die.

"They say that I cannot get well—or at least
Can never be healthy or strong;
So if I beg Jesus to carry me home
I hope He won't think I am wrong.

"And then—"

"Thank you, Daddles," interrupted Boy; "I don't care for the rest, but it's particularly pretty, isn't it? I think that little boy must, in some upside down way be my dear little self; don't you think so, mother dear? Oh! mother dear, why are you crying?" as he saw Lady Selby wiping her eyes and trying to stifle her sobs. "You don't think it wrong, do you, if I should ask Jesus to come and carry me Home?"

"Not wrong, darling, only we want you here," answered his mother.

"You see, mother dear. I should only be waiting for you, and you know you wouldn't miss me like the others, and you see I do get so very, very tired now."

Daddles quickly attracted the child's attention, for Lady Selby, unable any longer to control herself, had to leave the room.

"Daddles, I know one thing now," giving a nod of satisfaction. "I quite see why I've been called 'only Boy,' it's just cos—Oh! Daddles, could you guess? It would be such fun if you only could."

Daddles pretended to try, and did his best to smile, but the lump in his throat was getting bigger and bigger.

"I can't guess, darling."

"Then I'll tell you to-day, for I may be more tired to-morrow, and I may be gone away. Why, you are rather a stupid Daddles not to be able to

guess. It's cos—cos, I never shall be a man. Never big like you or father. So I can be 'only Boy' here and up there"—pointing to the sky. "I shall find my pair, and Jesus will never say 'only Boy,' for He will know He never meant me to be a man. But I've heaps more to say, only I am so sleepy Daddles dear, and if I can't wake my own little self, will you or mother dear, say my prayers for me? It isn't that I shall forget to—say them—but God

—will—" And Boy did not finish his sentence, for he fell asleep.

To be Continued.

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I went to see a blind boy. Scarlet fever had settled in his eye. He used to be a sprightly little fellow—upon the run everywhere.

"Well, my dear boy," I said, "this is hard for you is it not?"

He did not answer for a moment, then he said: "I don't know that I ought to say hard; God knows best;" but his lip quivered and a tear stole down his cheek.

"Yes, my child, you have a kind Heavenly Father, who loves you and feels for you even more than your mother does."

"I know it," he said, "and it comforts me."

"I wish Jesus was here to cure Frank," said his little sister.

"Well," said I, "he will open Frank's eyes to see what a good Saviour he is. He will show that a blind heart is worse than blind eyes; and he will cure it and make him see beautiful heavenly things, so that he may sit here quietly and be a thousand times happier than many other children who are running all about."

"I can't help wishing he could see," said Lizzie.

"I dare say; but I hope you don't try to make your brother Frank discontented."

"Frank isn't discontented, he loves God; and love sets everything right, and makes its own sunshine. Does it not, Frank?"

"I don't feel cross now, said the little blind boy meekly. "When I'm alone I pray and sing. God is in the room with me. It feels light and I forget I'm blind."

A sweet light stole over his pale features. It was a heavenly light, I was sure.

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