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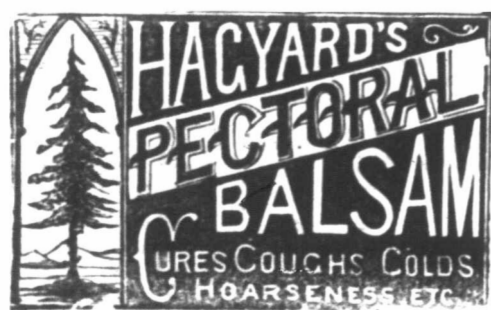
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THURSDAY, APRIL 1, 1886.

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

AN UNPLEASANT DUTY.—It is a homely, but popular proverb which condemns the bird that defiles its own nest. We may supplement this "wise saw" by saying that it is an unpleasant duty to cleanse the nest such vile birds have befoiled. *It must, however, be done, or the young birds will suppose the nest is a dirty place and go to a cleaner shelter.* Since the founding of a party College in Toronto, constant attempts have been made by several of its graduates to defile their nest—the Church of England, by raking up dissenting slanders and giving such falsehoods the benefit of a churchman's approval. The two points chiefly aimed at have been, 1st, To abuse the Church for not allowing the usurping clergy fraudulently put into benefices by Cromwell, to remain in possession! 2nd, To abuse the martyr Archbishop Laud for re-organizing the Church so as to preserve its life from frittering away. He who takes either of these positions knows nothing of history, he has been gulled by dissenting romances. The *Church Times* thus deals with these two statements made by sectarian enemies, and those who here have learnt to befool their nest at a Church College. It is said:

"1. It was the clergy who, in 1662, led Charles II. and the Tory party to expel the reforming element from the Church, and thus made a rent in our national religious life that has gone on widening ever since.

"2. It was the clergy who forged the fetters and promoted the enactment of the cruel laws under which Nonconformists were made to suffer "the loss of all things" in the latter portion of the seventeenth century.

"As a matter of fact, the incumbents of benefices in 1662 had for the most part been thrust into the livings by the Roundheads, and of the old clergy very few, comparatively speaking survive. The fact is, the short spell of power which the

Presbyterians and Independents enjoyed had opened the eyes of the nation. *The people had seen the cant, the hypocrisy, and the self-seeking of the dominant faction, and were resolved that they would have no more of it.* A faction which had upset everything; which had murdered the King and the Archbishop of Canterbury; which had turned out the clergy by thousands, and left them to starve even when they did not thrust them into prison or sell them for slaves; which had ruthlessly trampled on the consciences of churchmen, had no right to expect much consideration; but the terms which were offered were liberal beyond all precedent, and what is more they were ultimately accepted, it is believed, by all but some eight hundred out of perhaps eight thousand.—*for the talk about the Two Thousand Confessors of St. Bartholomew's Day is admitted to be rubbish.* Archbishop Sheldon has been accused of expressing fears that only too many of the Puritan ministers would conform; and, if he did say so, he knew the men. He knew how low a type, with a few notable exceptions, they were, and it should never be forgotten that the clergy who failed to stem the dissolution of the Restoration were not, as a body, new men, but consisted largely of the wretched impostors whom the Church had had to take over from Cromwell's days, and who had succeeded in making religion loathsome and contemptible.

JUDGMENT BY DEEDS NOT WORDS.—Our people are so good-naturedly prone to judge the Puritan sects by their words, that they cannot too often be reminded what deeds these people committed to evidence that ultra spirituality, which they still boast of. Let our friends turn up Southey's Book of the Church and read as follows, and further:

"Lord Brooke, a noted Puritan, said he hoped to see the day when not one stone of St. Paul's should be left on another. A sentiment of vulgar malice towards Laud may have instigated the ruling faction, when they demolished with axes and hammers the carved work of that noble structure, and converted the body of the Church into a stable for their troopers' horses. But in other places, where they had no such odious motive, they committed the like and even worse indecencies and outrages, merely to show their hatred of the Church. It was such acts of sacrilege which brought a scandal and an odium on the reformed religion in France and in the Low Countries, and stopped its progress there, which neither the Kings of France nor of Spain could have done, if horror and indignation had not been excited against it by this brutal and villianous fanaticism. In some churches they baptized horses or swine, in profane mockery of Baptism; in others they broke open the tombs, and scattered about the bones of the dead, or, if the bodies were entire, they defaced and dismembered them. At Sudeley, they made a slaughter-house of the chancel and out up the carcasses on the Communion table. At Westminster the soldiers sat smoking and drinking at the altar, and lived in the Abbey committing every kind of indecency there, which the Puritan Parliament saw and permitted. No cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated; carving demolished; organs sold piecemeal for the value of the materials to set up in taverns. At Lambeth, Archbishop Parker's monument was thrown down, that Scott, to whom the place had been allotted as his portion of the spoils, might convert the chapel into a hall; the Archbishop's body was taken, not out of the grave alone, but out of his coffin; the lead in which it had been enclosed was sold, and the remains were buried in a dunghill."

Yet towards these savages we are continually being asked to give our reverential sympathy and to loathe and detest their victims, and especially men like Archbishop Laud, who did so much to keep the Church of England out of the hands of these canting barbarians.

THE DANGER IN IRELAND.—The dangers to which our brethren of the Church of Ireland will be exposed if Home Rule is granted should call forth our most ardent sympathies with them at this time of crisis. This is no question of politics, it is a higher and deeper and broader issue than party interests touch or care for—it is whether civil and religious liberty shall exist in Ireland, or that land be made a wash pot for the Pope, a land over which he may cast his insolent shoe. The past treatment of our brethren by the Papacy is painful reading, casting as it does a lurid light on the future.

Russell, in his "History of Modern Europe," says of the rebellion of 1641:—"A general massacre commenced of the English Protestants now defenceless (by the Roman Catholics), who exercised on them a degree of barbarity unequalled in the history of any nation. Amidst these diabolical enormities, the sacred name of religion is sounded on every side to enforce blows and to steel hearts against every movement of natural and social sympathy. The English Protestants were marked out by the Catholic priests for slaughter, as heretics abhorred of God, and detestable to all holy men . . . they were disarmed by capitulation, and promises of safety confirmed by the most solemn oaths, but no sooner had they surrendered than the rebels made them share the same fate with the former victims (vol. iii. p. 287.)"

Dr. Barnard, an eye-witness, says, many friars and priests were posting to and fro, busy in giving the people their benediction.

In 1798 another attempt for Home Rule was made.

A Mr. John Smith sent a petition to the House of Lords, and states "That the rebellion was apparently at first the work of both Catholics and Protestants, for the redress of supposed grievances, but as soon as prosperity seemed to crown the cause, the Roman Catholics determined to extirpate all the Protestants, and murder them in cold blood. One hundred and eighty-eight were burnt to ashes in Scullabogue Barn near Wexford, under circumstances of awful cruelty, the recollection of which made his blood run cold; and after the fire the rebels danced amongst the ashes of the Protestants to make themselves, as they alleged, stout-hearted. He adds that in Wexford, ninety-seven unoffending citizens, whose only crime was that they were Protestants, were spiked in cold blood on Wexford Bridge, among whom, your petitioner (he adds) has the mournful fact to relate, were his own grandfather, father, and four uncles. A list of all the Protestant inhabitants of Wexford, was subsequently made out, and all that could be seized were first re-baptized in the Romish Church, and then confined in the English Church, to be consumed as the others were in Scullabogue Barn.

"But passing over the more recent Fenian rising, in order that I may not occupy too much space in your paper, we are once more face to face with another pronounced rebellion under the Jesuitical name of Home Rule. A friend of mine heard a Roman Catholic priest remark the other day, laughing at a deluded Protestant (when his back was turned; and who had been advocating Home Rule), 'He doesn't know, does he, Home Rule means Rome Rule.' The Roman Catholic priest was in a semi intoxicated state or worse, or this would not have come out."

We must not, however, forget that Cromwell's treatment of Romanists was just as barbarous as anything in the above horrors. This diabolical tyrant said, "I wish the Irish to enjoy religious liberty—but I will not allow mass to be said in Ireland." Cromwell has not a few disciples in the party ranks!

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CHURCH THOUGHTS BY A LAYMAN.

A JUSTIFICATION OF LAY HELP.

A CLERICAL correspondent of this paper takes exception to the claims of laymen to be made active workers, because "the Church qua Church" has not defined the nature of such works as are usually carried on by lay helpers.

This objection is put frankly, and is therefore much to be respected, for frankness has been disagreeably wanting on the part of those who treat the claims of laymen with indifference; indifference which has masked an hostility very rarely openly avowed. On all matters affecting the Church, wherein both clergy and laity have a voice, it is essential that whatever settlement is arrived at should be reached after friendly discussion, neither side striving for victory, but both with single-mindedness, in a spirit of self-abnegation, earnestly contending for the best interests of the whole Church. In no conference is this spirit so needed as in one touching the question of lay help. Wherever and whenever such a discussion tends to bring clergy and laity into unfriendly conflict, leading to alienation and strife, the outcome will never be for the Church's advantage.

But the attitude taken by many of the clergy in deliberately refusing to consider the question of lay help, is in effect to put themselves into such unfriendly conflict with the laity as will lead to alienation and strife. He whose pleas for a hearing are received with disdainful silence is irritated in proportion to his earnestness. Men will submit patiently to a refusal after being heard; but a man who is silenced, because he is refused a hearing, has only the spirit of a well-trained dog. We, speaking now the mind of the laity, thank the clergyman who tells us plainly that the "Church as a Church" does not recognize the lay sphere of work. We decline however to take this as a reasonable or conclusive reply. For, if we, either clergy or laity, are not permitted to do anything in the interest of the Church, which has not been ordained as our duty "by the Church as a Church," there will be such a cessation of varied forms of invaluable activity as would paralyse the Church. It would take a column to state the things done all but universally in every parish, and in every Church of which "the Church as a Church" has never taken cognizance. Let one instance suffice: are we to abandon our Sunday schools because "the Church as a Church" has never required them to be maintained? Surely such a plea is to destroy the Church's power of free development under the inspiration of the Holy Spirit, given for the very object of guiding the life of the Church according to the varying conditions under which she has to fulfil her divine mission.

Such a plea as we are combatting assumes that the Church, at some period in her history, was run into a mould, and must remain forever cast into rigidity of form like a bronze statue. God forbid that men should ever so dishonor the Body of Christ, the living Temple of the Holy Ghost, as to esteem it lifeless,

growthless, as a figure in marble! The Church to-day is no less divinely sustained and guided than in Apostolic days. Diversity of gifts and diversity of operations, are no less the needs and glories of the Church to-day than in the days of St. Paul.

If the Church were a sect, man made and man governed, as are all sects, no harm would come of treating it as bound within the limits of the cast iron mould of its human originator. But the Church of Christ was not man made at a stroke; *it is now being made, the Temple is not finished*. If, then, any labor can be done by laymen, be it hewing wood or drawing water for the artificers, or facilitating in any way the operations of the master builders, that work justifies itself. He who controls the Church has manifestly called out these helpers, and if before our day He has seen fit to leave His ministering servants without the aid of laymen, so much the more should the Church to-day welcome their assistance, as so much the more is the Church to-day glorified by this manifestation of spiritual vitality and earnestness.

Then, too, "the Church as a Church," is made up of clergy and laity, and the Church has never prohibited lay help, nor ever given the clergy power to prevent laymen serving the Church according to their talents, save only in respect to those high functions to which the clergy are ordained. It is overlooked by those who disdain lay help, that never before was the Church so rich in lay influence and power. This wealth the Church has the right to use for she delved the mine and smelted the ore which has filled her treasure house with gold. To tell us that lay help must not be used to-day, because in the past it was not used, is to tell us that the Church has no right to spend for her helping and advancement the very riches she herself has earned and won, because in the past she was poor!

A Church without the genius of adaptability cannot in the nature of things be the Catholic Church whose mission is to all sorts and conditions of men. The Church of England has already suffered blight and mutilation because this faculty became dulled by superstitious worship of the past. If the Church in Canada dowered in these times with the vast resources of lay help, were to lay up in the napkin of indifference the Talents entrusted to her for service, she will be guilty of a folly such as will bring down the Master's judgment.

Happily, though the Catholic Church as a church has no power of organic expression, the chief rulers of our Church, the Bishops, have unanimously and heartily given to the cause of lay help, their approval and sympathy.

A SORRY SIGHT.

WHEN the annals of Canada come to be written in the future, which will, we trust, bring her sons to patriotic love and honor of their mother country, one incident will be universally and bitterly condemned as the blackest stain ever placed upon the page of the history of a free nation. We so regard the resolution moved in the House of Parlia-

ment at Ottawa expressing regret at the execution of Louis Riel. To allow such a resolution a place on the record of Parliament was to make Canada grovel in the dirt with her neck under the heel of the Papacy. Had that prince of cut throats been a Protestant, not a whisper would have been heard on his behalf from the French Papists. But being of French blood and a Romanist, his deeds of wholesale bloodthirstiness are regarded with not mere complacency, but with sympathy. One who struck at the life and honor of Canada found apologists in Canadian legislators! One who set savages to slaughter offenceless settlers found defenders among civilized human beings! Even an ex-Minister of the Crown almost wept as he depicted the sufferings of this tiger-hearted butcher, Riel, when in the grip of the law, while for his victims, against whom Riel had no grievance, who had done him no wrong, for men slaughtered in presence of their wives, for women made widows, for children left fatherless, for parents stricken by the loss of their brave sons, this so-called "Honourable" had not one word of pity! As members of the Church of England, the most scandalous part of this revolting attack on law and humanity, is the fact that the most distinguished member of the Evangelical party in the Church, actually took sides with fanatical Papists in condemning the carrying out of the law on a French Papist murderer. Mr. Edward Blake cried out on a memorable occasion that a stone wall must remain between his friends and those brethren from whom he differed. He paid a hireling agitator, and still helps to maintain him, who breathed out maledictions upon clergy and laity of the opposite school to his own, because of the very remote possibility that some chance advantage might be given to Rome by the folly of some High Churchmen. But the same Mr. Blake who posed as the champion of ultra Protestantism, who still takes that attitude, *when votes are wanted from Protestants, now, when ultra Romanist votes are needed*, entered the foully dishonored ranks of the apologists of a scoundrel upon whose guilty soul rests the blood of many scores of our fellow-countrymen—his murdered victims.

If the Parliament of Canada had been inspired with any patriotism or self-respect, a resolution expressing regret at the righteous execution of a wholesale murderer, a hired murderer, would have been rejected the instant it was read as an infamous outrage on the honor of the Legislature, and a dastardly insult to the law-abiding, order and freedom-loving people of this Dominion.

The scaffold on which Louis Riel paid the just penalty of his crimes, giving only one life, however, for over two hundred victims he had murdered, was the death place of another conspirator against the very life of Canada as a free nation. *When Louis Riel died there expired the hope of the Papacy that a new Quebec would be established in the North-west.* But for this not a tear would have flowed for Louis Riel! In the grave of Riel lies buried this hope of Romish ascendancy in the Territories stained by the blood of Riel's victims. At the

head of this grave still weeps the Church of Rome, and at the foot of this grave stands Edward Blake shedding crocodile tears in outward sympathy with the mourning Papacy.

It may be objected by some that inasmuch as many Romanists condemned the rebellion that their Church was not its instigator. Such innocence is almost too sacred to be disturbed; but truth is more sacred, and we reply that the Church of Rome has a thousand times instigated rebellious outbreaks in nations. Its policy is that *whenever such movements are successful, it reaps the profits; but whenever failure results, then the Church of Rome repudiates the outbreak*; and casts the guilt upon those whom it has used to stir up the rebellion. What Roman Catholics say now or said during the troubles is no evidence whatever as to the policy and intentions of their Church, but it is significant that on this Riel question Romanists side as a body with a diabolical murderer; and only those Protestants stand with them who like Mr. Blake sacrifice their convictions to their ambition or greed for Romanist support.

The Library of Wycliffe College needs decoration. It is dedicated to the illustrious founder of the Blake family. We suggest that a historical picture be therein placed showing the story of Louis Riel, the murderer of Scott, the traitor who twice stirred up civil war, the inhuman brute who incited Indians to massacre, the contemptible scoundrel who with hands reeking with blood offered to sell his "cause" and clear out for money!

The main group should be the mourners over the grave of Riel. Mr. Edward Blake should be depicted at the foot bowed down with grief, holding by the hand on one side Big Bear, on the other Poundmaker, while at the head of the grave should stand a figure representing the Church of Rome. In the middle distance the picture should show settlers' homes being destroyed, stores looted for rifles and ammunition, the massacre of poor Quinn and Gowanlock in sight of their wives, and in the foreground should lay the gashed corpse of Scott right in view of Mr. Blake who is seen weeping over Riel.

That would be a picture faithful to facts. It would prove an edifying study for the young men who are being taught to beat the party drum and scream the party war whoop in the name of the Prince of Peace. It would warn them how desperate may be their humiliation if they follow their tutoring by making party interests supreme, to which they must sacrifice God, Church, country and conscience!

"WHAT IS A HIGH CHURCHMAN?"

BY D. F. H. WILKINS, B.A.,
Bac. App. Sciences, Mathematical and Science Master,
High School, Mount Forest, Ont.

LEAVING the reader to follow out more fully in every aspect what we advanced last week, it may be added that the theology of the High Churchman considers the Church in its totality. The Church, *i.e.*, the *ecclesia*, the elect of God, the body of Christ is a veritable,

material entity, recognized by four criteria—the Apostle's doctrine, the Communion, the breaking of the bread and the prayers, or more briefly, by the three tests of ministry, word and sacraments. As an able writer has said ("Gates Ajar," page 195, English edition, note at foot of page,) "As His Body was a veritable constitution, so is the Church. As the head is over the body, so Christ is head over the Church. That is on the one hand all her resources are from Him, as the members are supplied from the body; and on the other hand, the Kingdoms of Nature, Providence and Grace, are all governed by Him in reference to the Church, and for Her sake. In Her all these end, and find their meaning and accomplishment." The constitution of the body is before the members, if not in point of time, yet in regard to order. It is not the members that constitute the body, but the body as a *previous generic constitution* produces the members. The members are in the body as their basis or ground. An assembly of members cannot make the Church, but the Church makes them—is the basis or ground of their spiritual life, as livingly alive to Christ, Her Head, (see 1 Cor. xii., and Gal. iv. 26.) Christ's body, the Church, is one—a constitution having organic unity, in which, by which, and out of which, the members of the body are produced. It were worse than silly to speak of children before their mother, and as constituting her; exactly so improper is it to speak of the church as constituted by individual believers. Rather of Zion it shall be said, "This and that man was born in Her." "Yes in Her are the fountains of life, streaming into Her members as the veins of the body pervade its members."

Thus, then, the High Churchman cannot look upon the Church as a mere whim of yesterday, a one-horse, man-made sect, arising out of semi-political, semi-religious squabbles of the sixteenth century, but as has been said, as the veritable body of Christ, all being admitted thereto by Holy Baptism, fed by Christ Himself, offered by successors of the Holy Apostles, and hereafter, whatever be the fate of certain unworthy individual members, to be, *as an organization*, glorified with Him.

Death, too, to the High Churchman's theology is no violent sundering of earthly relationships; to him "the Communion of Saints" is an awful fact, "compassed about by so great a cloud of witnesses," he hesitates not to ask those great and glorious ones who have crossed the dark river before him, even though personally unknown to him, to intercede for him in their prayers; in this he sees no more violent absurdity than in asking the prayers of his own congregation if sick or otherwise absent from them. And in like manner he remembers the departed, especially if near and dear. Those loved ones who have gone before, and whose mortal remains repose calmly in God's acre, or beneath the waves of lake, river or ocean, he hesitates not to remember in his prayers, particularly; and that great multitude of uncertain departed, those who in the heat and flush of business or pleasure are swept away by accident or sudden death, he does not forget,

"Owning their weakness,
Their evil behaviour,
And leaving with meekness,
Their sins with their Saviour."

he remembers that there are no limits to the love and to the intercession of God; and that not until every means is exhausted will those uncertain ones be lost. To the High Churchman then, the Church is one and indivisible, living and departed united in one vast communion, "a great multitude which no man can number, of all nations, and kindreds and people and tongues."

III. Leaving this head for further development on the part of the reader, it may be added that theology of the High Churchman considers man in his totality—physical, mental and moral. However metaphysicians may parcel out the faculties of the mind into volitional, intellectual, emotional, animal, &c.; or, however else the faculties may be classified, the theology of the High Churchman finds room for all science; literature and art can be just as freely and as fully cultivated by the High Churchman as by the Agnostic; with the High Churchman reason has its sphere, and for its cultivation and proper use, he knows that he will be held responsible. No one is forced or driven to obey against his will; a *reasonable service* is all that is expected. Then again, too, remembering that man is not all intellect, when he sees in the Preface to the Prayer Book "a Table of Vigils, Fasts and Days of Abstinence," he never dreams that they are not as binding upon him to-day as when the first edition of the Book was issued; to the High Churchman the obligation to observe these to the best of his ability, to abstain on such days from worldly amusements, and as far as possible from other things, is just as incumbent as the obligation to observe Christmas or Easter. Remembering, too, that it is his duty to make "the place of God's feet glorious," the High Churchman hesitates not to employ all the adjuncts of form, colour and symbol for this purpose. In these doings he knows that he is appealing to another side of man's nature: the emotional and the perceptive. No one hates ritual *as mere empty show* more than the High Churchman; none likes it more *as a setting forth of Church doctrine and practice*. Thus it is that he lays himself open to the imputation of being childishly fond of display and ornament; whereas he is really endeavoring (1) to do his best for the service of God, (2) to preach Christian doctrine by appealing to sense as well as to understanding.

IV. Finally, the High Churchman when reading in his Prayer Book that there are two Sacraments *generally necessary to salvation*, he hesitates not to accept the statement with all its consequences; when he finds that there have been from the beginning three Orders in the Sacred Ministry, he cannot and dare not compromise himself by even listening to such self-constituted preachers as the now famous "Sam Jones," "Sam Small," or the "Salvation Army," whose ignorance is only matched by their arrogance. When he finds that "sensible conversion" is not the way to Heaven, he is in honor bound to reject the doctrine, no mat-

ter who may hold it, because the Church Catholic has never dared to teach the same.

Lastly, in this brief, hurried, far from exhaustive paper, let it be said that the High Churchman is not one whit more illiberal or uncharitable than the close Communion Baptist, who rigidly excludes from membership all not immersed according to his notions; not one whit worse than the Presbyterian, who insists on re-ordaining any Roman or Greek priest who joins that body, and requires a rigid adherence to the "Five Points;" not one whit worse than the Methodist, who insists upon "sensible conversion" obtained under high pressure of religious excitement as the test of membership, to be followed by "the second blessing."

HOME RULE MEANS ROME RULE.

The following letter from Lord Robert Montagu appeared in the *Times* of 1st March, 1886.

SIR,—I should be glad, with your kind permission, to place before the public a few extracts from a correspondence which, when a Roman Catholic member of the House of Commons, I had with some eminent ecclesiastics of the Church of Rome, and which may now be useful in the discussion of the vital question of a separate Legislature for Ireland.

What led to the correspondence was the receipt of the following letter from Archbishop Manning:—

April 23, 1872.

"My dear Lord Robert,—I much wish to see you on a matter relating to yourself and the next election. Could you come to me on Thursday morning before one o'clock?"

"Yours very truly,
"H. EDWARD, Arch. of W."

Acting on this invitation, I waited upon the Archbishop, who gave me a copy of Mr. McCarthy's book on Home Rule, and at the same time urged me to obtain a seat in Parliament for some Irish constituency at the next election. This was with the view of supporting Home Rule, which he considered would be highly beneficial to the Roman Catholic Church. This led to protracted negotiations with Mr. Butt and others.

On the 11th of June, 1873, I received a letter from Father Gallwey (at that date the Father Provincial of the Jesuits in England), in which a *propos* of the question whether Home Rule was desirable in a religious point of view, he observed:—

"My own opinion is that if it can be gained it would certainly be a great step towards the destruction of Protestant ascendancy; and, from what I have heard, I imagine that Mr. Gladstone and Lord Granville would not feel themselves bound to oppose it, if they saw sufficient earnestness in the cry for Home Rule."

On the 21st of June, 1873, I received another letter from Father Gallwey, in which he says:—"I think it is very probable, from what I hear, that a good move for Home Rule is the only way to get fair play for Catholics." A letter from Father O'Reilly, the Father Provincial of the Jesuits in Ireland (enclosed in that of Father Gallwey to myself) was to the same effect. "I should think," writes Father O'Reilly, "a majority of the bishops, perhaps a large majority, and a considerable body of sound men, would think Home Rule a very good thing to get, and a thing to be tried for if there was a good chance of getting it."

No information was afforded me as to the precise nature of the communications with Mr. Gladstone and Lord Granville, which led the Father Provincial of the Jesuits to conclude that the Liberal leaders were favorable to the concession of Home Rule for Ireland; nevertheless, a careful perusal of Mr. Gladstone's speeches on November 8, 1877, and November 27, 1879, will sufficiently satisfy any candid mind that he was prepared even then to concede the fundamental principle of Home Rule, in order to relieve the Imperial Legislature from the pressure of "Irish obstruction" and "the weight of enacting measures of local government," so as "to liberate Parliament for the consideration of Imperial concerns."

It is also noteworthy that Lord Granville in the House of Lords, February 5, 1880, expressed himself in favour of transferring to local government in Ireland a portion of the business transacted by Parliament, in order, as he said, "to relieve the members of the House of Commons from the intolerable burden that now presses upon them."

These remarks drew from Lord Beaconsfield the memorable words which I now subjoin. He said:—

"I do trust that England will understand what is the issue at the present moment on this subject. I wish the country to understand that it means nothing else but the dismemberment of the United Kingdom. I do not care where a man sits in this House—whether opposite me or on my own side—those who favor such a policy are false to their Sovereign and to their country, and will live, I feel confident, soon to regret the responsibility which by their conduct they are incurring."

I need scarcely point out how remarkably what is now occurring illustrates Lord Beaconsfield's prescience and sagacity.

I am, Sir,

Your obedient servant,

ROBT. MONTAGU.
41 Queen's Gate, S. W.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

QUEBEC.

THREE RIVERS.—The Lord Bishop of Quebec visited this parish, and on Sunday, March 18, held a confirmation in St. James's Church, when eleven young persons received the solemn "laying on of hands." A large number, including the newly confirmed, partook of the holy communion. The Bishop's earnest address to the candidates was well calculated to deepen the religious life of the hearers. The services were bright, hearty, and the music and singing particularly good. Owing to illness in the rector's family, the Bishop, during his stay, was the guest of Mr. C. K. Ogden, at whose residence a reception was given on Saturday evening, when all the members of the congregation had an opportunity of paying their respects to his lordship and Mrs. Williams.

MONTREAL.

The congregation of Christ Church Cathedral has been unusually favoured of late, the large and well disciplined choir being assisted by Mr. Heinrich, Miss Earl and Mr. Koorr. Mrs. Chamberg, the leading soprano of Peterborough, at present in Montreal, for the purpose of improving her vocal education under Prof. G. Couture's tuition, has also joined the cathedral choir, and will probably be heard as a soloist before long.

On Sunday morning, March 21st, the congregation of Christ Church Cathedral returned thanks to Almighty God, for the preservation of the passengers of the steamship "Oregon." As two popular members of the cathedral congregation—Mr. John Ogilvy, who was for several years rector's warden of the church, and Miss Lewis—were among the passengers rescued from the ill-fated ship, the occasion was one of deep interest to the whole congregation. The usual Lent music was in great part laid aside, and a magnificent *Te Deum* and other joyous music took its place. A finer musical service has seldom been heard in this city. Professor Couture's highly trained choir having been strengthened yesterday by the splendid voice of Mr. Heinrich, the well known solo singer from New York. Notwithstanding the stormy weather, the cathedral congregations were very large both morning and evening. At the morning service, the Rev. Mr. Norton preached an appropriate and impressive sermon from St. Matthew xiv. 24. "The ship was now in the midst of the sea, tossed with waves; for the wind was contrary." In working out his subject, the reverend gentleman made several striking allusions to the wreck of the "Oregon," which had sunk about that hour on the previous Sunday, while by God's good and merciful providence, all who were on board, some 900 souls, were wonderfully preserved, not one of them lost. We have returned thanks to God, said the preacher, this morning for that great deliverance; it was a mercy, a great mercy, and we lovingly thank and bless God for it. "Bless the Lord, O my soul, and forget not all his benefits." There was no prouder monument of man's greatness than a grand ship triumphantly ploughing the billows of the great ocean. Here is man as lord of the creation, subduing nature, and using the winds and waves and the mighty deep as his servants. "They that go down to the sea in ships" not only see the mighty works of the Lord, but the mighty works of man. And men are apt to be puffed up by their own scientific exploits, and to forget their own weakness and dependence upon the Almighty Father's love and care. But let the finger of God touch the resses deep and it will boil like a chaldron, the wild winds will rage, the angry waves

will uplift themselves, and the splendid ship, the pride of civilization, will be tossed as helplessly as the little bubbles on a cataract. Then man, the sport of the awful powers around him, remembers his infinite weakness, and cries for deliverance to the Almighty Ruler of nature.

ONTARIO.

MARYSBURG.—The Rev. A. F. Brown, B.A., who has been in poor health all the winter, has gone away for a few weeks rest to recruit.

BELLEVILLE.—A vestry meeting was held in the church Monday night, which was largely attended. The object of the meeting was to confirm appointments and actions of the wardens, to appoint auditors and consider the suit brought by Mr. Dunnet against the church or members of the church.

A number of resolutions were submitted and carried confirming the work of the wardens, also a resolution asking Mr. Dunnet to withdraw the law suit, and if not complied with, the wardens were directed to take the pew from Mr. Dunnet as Easter.

DESERONTO.—On Sunday, the 14th inst., rural dean Stanton delivered a very impressive sermon in St. Mark's Church, to a large congregation. The Foresters of this place attended in a body. The reverend gentleman took for his text, 10th chapter of Acts, part of 38th verse.

MABERLY MISSION.—Church matters are looking very bright in this mission. Tenders for the erection of a neat little brick church 40 feet by 22 feet have been advertised and the contract let to Messrs. John Acheson and Thomas Smith. Three "bees" have been held, at which sufficient stone for a foundation has been laid on the building site, which is an excellent one and right in the heart of the village of Maberly. Amongst the latest contributors to the building fund, we find the following: The Governor-General of Canada, \$20; Mr. P. T. Mignot, \$5; Rev. Canon White, of Iroquois, \$1; making a total cash in bank, \$1,142, exclusive of S. P. C. K. grant of £25. About \$200 more is needed to enable us to pay for everything in connection with the building of the new church. Mr. P. T. Mignot, the energetic and useful lay reader, left last week, he was presented with a purse of \$57.75, collected at a farewell concert given for his benefit, the address was signed by the Rev. C. E. S. Radcliffe, and eight churchwardens representing the congregations throughout the mission, it reads as follows:—

Dear and Respected Sir,—We are sorry to learn that your connection with us in an office you have ably filled for nearly two years, is to be severed by your departure at an early date to take up work in another portion of the vineyard of Christ's Holy Catholic and Apostolic Church. We rejoice and thank God to find in looking back over the past two years, that "peace and good will" have at all times brightened and cheered the existing relations between us, and that the sympathetic earnestness displayed by you in the performance of your duties should have touched the heart and won the affection not only of our parish priest, but also of ourselves. The Mission of Maberly, consisting of portions of the townships of Bathurst and Oso, and the entire townships of North and South Sherbrooke, must necessarily require constant and unflinching attention to duty, especially when we consider that there are five centres in the mission where Sunday services are held, at some of these regularly every Sunday, at others at intervals of two, three and four weeks; that good congregations gather at most of these places, and in consequence of the efficient manner in which you have acted as choir master in all these places, bright and interesting services are the rule. We pray that you may be spared to exercise the duties pertaining to the holy office of a deacon in the Church of God, for which, during the past three years, you have been endeavoring to fit yourself by constant prayer and study. Our united prayer to God is, that He who hath begun so good a work in you will perform it until the day of Jesus Christ. This illuminated address we beg of you to accept as a mark of the esteem in which you are held by the congregations throughout the mission, and we trust that your work for the Master may redound to the honor and glory of His holy name, and that He who has protected you may continue to grant you His holy spirit and conduct you finally from the church militant here on earth to the church victorious in heaven.

The greatest regret was expressed by all at Mr. Mignot's departure and it will be difficult to fill his place. Good lay-readers are an invaluable assistance to any clergyman, and also one of the best means of extending the work of the church at the smallest possible outlay of money. Mr. Mignot takes

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up his residence at the Rev. Rural Dean Carey's, rector of St. Paul's, Kingston. The visiting clergy were the Rev. H. Farrer, S. Bennetts, J. Scantlemen and Morris Taylor. Mr. George Dawson, of Plevna, a thoroughly whole hearted churchman kindly presided as chairman, the Rev. Mr. Radcliffe was also presented with a purse of \$18.50, collected by Mr. Henry Chambers, of St. Paul's, Oso, so total receipts of concert reached the handsome figures of \$70.25.

Ordination.—Allow me to make it known that the Lord Bishop of Ontario will, (D. V.), hold an ordination in Ottawa, on Sunday, May 16th. Intending candidates are requested to communicate with me as soon as possible, and have the necessary papers prepared. Candidates for deacons orders are required to send in:

1. Certificate of Baptism, and, if possible, of Confirmation.
2. The "Si quis" duly attested as having been read in the Parish Church.
3. "Letters Testimonial," signed by three beneficed clergymen, who have personally known the candidate for the three previous years.
4. Certificate of Collegiate Standing, as a Graduate in Arts; or as having the Divinity Testimonial of Trinity College, Toronto, or Lennoxville; or as having passed the final examination in a recognised Theological Institution of the Church of England. Forms for 2 and 3 will be found in Blunt's *Book of Church Law*, (Phillimore's edition), pp 189, 191. I am, yours, etc., T. Bedford-Jones, L.L.D., Archdeacon and Chaplain, the Rectory, Napanee, March, 26th, 1886.

TORONTO.

Church of England Temperance Society—Following are the collections received up to date, taken up in the various churches in behalf of the funds of the C. E. T. S., on "Temperance Sunday," March 14th, 1886. St. Paul's, Minden, \$1.70; St. Stephen's, Toronto, \$12.49; Church of Redeemer, Toronto, \$17.85; St. George's, Grafton, \$4; Etobicoke, \$2.50; Roscoe's Point, 80c.; King, \$5.47; Rosemont, \$2.11; Adala, \$1.65; Everet, \$1; Brampton, \$2.55; Unionville, \$2.08; Shanty Bay, \$4.25; Harwood, 47c.; St. Philip's, Toronto, \$5; St. John's, Toronto, \$4; Wau-bashene, \$1.65; Coldwater, \$45c.; St. Mark's, Port Hope, \$7.42; Churchhill, \$1.50; Weston, \$6; Tottenham, \$3.70; Bondhead, 78c.; Beeton, 75c.; Thornhill and Richmond Hill, \$1. G. MERRER, Honorary Sec.-Treasurer.

HURON.

PORT ROWAN—Notwithstanding the badness of the roads, the missionary meeting held in this place, on Monday evening, March 15th, was both interesting and successful. After a short service, the incumbent, J. A. Ball, having taken the chair, Colonel S. P. Mabee was requested to address the meeting. He responded most heartily, and gave a short history of the parish, showing that through the unwearied labours of the Rev. Mr. Wood, and the help rendered to this parish in the past, by the missionary societies of the Old Country, the services were kept up. He appealed most strongly to his lay brethren to extend the same helping hand to parishes still weak and needy. Dr. Stewart next spoke, and gave a most sensible and practical address, appealing most strongly to his lay brethren. The Rev. Mr. Gemley, R. D., gave a most earnest and spiritual address, holding the audience almost spellbound by the force and eloquence with which he pictured the mission field, and our responsibilities in connection with it. The largest collection taken up for years, rewarded the speakers.

GLENCOE—A mission conducted by the Rev. W. Haslam, of London, England, has just closed in this parish. It has been productive of much good in arousing the careless, and confirming the faith of Christians. Night after night, in the six days of the mission, the church was filled, and the simple and interesting way in which the word of God was

preached, found its way into the hearts of many hearers. Mrs. Haslam's meetings, for women only, were eminently successful. All those who were privileged to hear this talented and consecrated lady speaking with gratitude of her teaching. Her meetings were attended by increasing numbers. There is no doubt that the Church here will be strengthened and the faithful work of past years be helped onward, by these and similar services.

ALGOMA.

On Monday, 8th March, the Bishop of Algoma, having completed his visitation of the Magnetawan mission, proceeded northward, through the Commanda district, some thirty-six miles, to Nipissing village, visiting several families en route. On this journey he was driven by John S. Scarlett, Esq., of Nipissing. Throughout his stay at Nipissing, he was the guest of Mr. and Mrs. Scarlett. Here his lordship was met by the Rev. G. Gilmor, of North Bay, who accompanied him, and acted as his chaplain through the mission. On Tuesday, the Bishop visited various families in their log houses, many of them hidden away through the bush, difficult of access, and the tracts heavy in snow. Of these families there are some twenty in number belonging to the Church of England, in and through the country around Nipissing village. These poor people have been, until very recently, left without the benefit of the ministrations of their own Church. The same evening the Bishop held a service, a large congregation attending, and baptized at it two infants, (one, Emma, Norrine, the child of Mr. and Mrs. Scarlett, the other the daughter of Mr. and Mrs. Armstrong), and administered the rite of confirmation to twelve persons, including Mrs. Scarlett and Mrs. Armstrong; and concluded with a celebration of the holy communion. On Wednesday, Mr. Scarlett drove the Bishop and missionary to Powassan, or Big Bend, the Bishop stopped at the house of Mr. William Clarke, and held a service, and preached with very great power. On Thursday the Bishop and missionary were driven to South East Bay. Here the Bishop parted with Mr. Scarlett with regret, for his zeal and warmth and hospitality had done so much to make his lordship's visit through Nipissing a happy and satisfactory one. Many who know Mr. Scarlett will read these lines, and they will agree that there is one word which describes his manner of working, and that word is—*Thorough*. Having traversed the country north of Magnetawan, and embracing Eagle Lake, Commanda Creek, Commanda Lake, Nipissing village, and Powassan, the Bishop feels the necessity for the residence within that district of a clergyman specially appointed therefore, and that the occasional visits of the North Bay missionary would not be sufficient, and hopes to be enabled to provide for the extra expense of such a clergyman. At South East Bay the Bishop held a service, and preached, every available person in the place attending, the organ, for canticles and hymns, being played by Miss Elliott. On Friday, the Bishop was met at South East Bay by W. C. Caverhill, Esq., who drove him to North Bay, and during his lordship's visit there, he was the guest of Mr. and Mrs. Caverhill. On Saturday the Bishop made some visits, especially to the C. P. Railway Company's engine shop. On Sunday at matins, the largest congregation ever before seen there attended at the little church. At this service his lordship administered the rite of confirmation to seven persons. In the afternoon the Bishop appeared at the Sunday school, and addressed the teachers and children. At evensong the crowd attending was still greater, the Bishop preaching with very great and striking power. On Monday he made some visits to settlers north of here, and gratified them with his cheering presence in their log houses, and words of comfort and prayer. On the same evening, he held a special service in North Bay church. After service, a vestry meeting was held, and the church accounts were examined. On Tuesday the Bishop and missionary proceeded at 4:15 a.m., by rail to Sturgeon Falls, and here they were the guests of Mr. and Mrs. Barton. At evensong the little church there was well filled, and the people greatly impressed by service and sermon. A vestry meeting was held, and the church accounts examined and minutely enquired into. On Wednesday, the Bishop and missionary proceeded back east by rail, the former for Ottawa, the latter for North Bay; and thus his lordship brought his visitation to a close for this winter. The North Bay and Nipissing mission district has only within the last few months come under the supervision of the Bishop of Algoma, having been previously in the charge of the Rev. Foster Bliss, missionary at Mattawa, and diocese of Ontario (and who built the little churches at North Bay and Sturgeon Falls), and consequently this was the first visitation of his lordship, and the first visit of any bishop to those places. The interests of the Church of England will not be allowed to suffer in these parts as long as a hand can be raised by Scarlett, of Nipissing; Cav-

erhill, of North Bay; and Barton, of Sturgeon Falls. As regards the missionary at North Bay, perhaps people might like to know how he was impressed by this visitation through his field of work; and it was in these following respects, namely: the vast amount of hard work done by his lordship; the searching nature of the visitation; and the wonderful strengthening of the missionary's hands thereby in every direction and every way. The missionary has always striven hard to be among the most active in the diocese, and yet, on his own ground, and particularly in the bush, he has been outstripped, as it were, by his Bishop in his one visit; for in one lonely and retired shanty, the Bishop was the first of the clergy of their own Church to visit and pray within their walls; and in another lonely and retired shanty, and difficult of access, the Bishop was absolutely the first ambassador for Christ to reach there. The missionary felt the rest and comfort in the burden being lifted and taken by the arm so strong and able in Christ; and there was left for the missionary during those few days but to follow, and behold and listen, and learn.

ROSSEAU—On Saturday, February 20th, this mission received a visit from the Bishop, on his annual tour through the Muskoka portion. At Raymond, services were held in the house of Mr. John Etty, where the Bishop spoke to the people in his usual earnest manner, and exhorted them to more zeal on their parts, and encouraged them to a continuance in well doing. From Raymond we proceeded to Ullswater, where there is a church which was well attended. The Bishop preached a telling sermon, which was listened to with great attention, and took deep interest in it. Service ended, the Bishop held another meeting, and discoursed in a free and firm manner to the church members, all of whom remained. At Rosseau, Sunday, 21st Feb., divine service was held in the Church of the Redeemer, where the holy eucharist was celebrated and an excellent sermon delivered. In the afternoon his lordship visited the Sunday school. At evensong the church was full, and another beautiful sermon was preached. Monday evening a meeting of the congregation was held, and the Bishop entered into the financial affairs of the church, which were in a very satisfactory state. We are now looking forward to the Bishop's return at a future time as both priest and people are always benefited by an Episcopal visit.

The Rev. Alfred W. H. Chowne, begs to acknowledge, with hearty thanks, the gift of a parcel of clothing, for his mission, from the St. Paul's Mission Helper Society, per Miss M. Watson, Toronto.

PORT SYDNEY—The Rev. R. W. Plante, acknowledges with gratitude, the following gifts for the mission. For parsonage fund:—A. H. Campbell, Esq., \$10; Mrs. Mulholland, \$2; Miss White, \$5; Mrs. Kenrick, \$5; Mrs. Baker, \$2; Mrs. Heath, \$1; Miss Botton, \$1; George McKenzie, Esq., \$2; Rev. Mr. Moore, St. George's, \$2; Mrs. Macdonnell, \$1; Mrs. McCaul, \$1; Hy. Hutchison, Esq., \$4; Edward Cayley, Esq., \$1; per Miss Baldwin, \$2.30; all of Toronto. Mrs. Hodge, Collingwood, \$1; carpet for Beatrice Church, Mrs. Palin, \$1; and Miss Minnie Palin, 25c., Collingwood. From a Lady in England, for new church on "town line," £12 10s.; and 2s. for our "Mission News"; \$6 special from Mrs. Denrache, box of clothing, papers, etc., from Miss Spence, and one of books, etc., from Miss White, Toronto. Parcels of papers and books from Mrs. Hodge, Mrs. Palin, Mrs. Bligh, Master Leonard Bligh, Mrs. Wheeler, All Saints' and St. Timothy's Sunday school, Collingwood.

FOREIGN.

A gentleman whose family have given liberally to the endowment of a separate bishopric for Clogher, Ireland, has offered £3,000 to complete the necessary sum.

The celebrated jurist, Sir Matthew Hale, said, "If I omit praying and reading God's Word in the morning, nothing goes well all day."

The new Bishop of Ely (Lord Alwyne Compton), following the example of his brother of Lincoln, wears that ancient symbol of the episcopal office, the mitre.

Two ministers of other denominations have applied for admission to Holy Orders within the last six months in the Diocese of Wisconsin.

The income of the Irish Church Missions for the year 1885 was £20,000 (\$103,400), being an increase of £1,639 over that of 1884.

It may not be generally known, but is nevertheless true, that there are in Paris forty Protestant Churches and more than one hundred Sunday Schools.

There is now a railway in Asia Minor, which traverses some of the country in which the Apostle Paul performed his missionary labors. It runs near the sites of several of the "Seven Churches" mentioned in the Book of Revelation. Trains leave Smyrna three times a day.

Among the passengers on the lost steamer "Oregon" was Dr. Churton, Bishop of Nassau, who is on his way to take possession of his insular diocese. His lordship, in common with all on board, lost his personal baggage including a valuable library.

In the Island of Madagascar there are 1,200 churches, 80,000 communicants, and these Churches are self-supporting, and more than that, they gave \$20,000 in one year for missions.

It is often stated that of the 60,000 Jews in N. Y. city, not one keeps a saloon. Upon enquiry it will be found that the race is largely represented in the wholesale liquor trade.

While in Colorado there are but eight self-supporting congregations, there are some forty places where services are sustained, in some of them by lay readers. In Denver the three churches contain about 2,400 sittings, and they are fairly well filled.

The doors of the Parish Church of Great Haywood, Staffordshire, on the high road between London and Liverpool, are never locked. Although open every hour of the twenty-four, no act of irreverence or sacrilege has ever been committed in the building.

Mr. D. F. Thompson, a young minister of much promise among the Methodists, and lately holding a charge in Richfield, Minnesota, has applied to enter the ministry of the Church. This makes the third minister of other denominations in that diocese who has come to the Church seeking orders within the last six months.

The Dean has made an official announcement that henceforth there will be an offertory at the close of each of the Sunday services at Gloucester Cathedral, to be devoted to the "maintenance of the cathedral, and of the worship of God within its walls."

There are 6,377,000 Jews in the world, of whom 5,407,000 are in Europe, 300,000 in America, 2,552,000 in Russia, 561,000 in Germany, 60,000 in England and 1,900 in Spain.

It cost the United States government \$1,848,000 to care for 2,200 Dakota Indians seven years, while they were savages. After they were Christianized it cost for seven years, \$120,000, a saving of \$1,728,000. This is a fact that should tell with the political economist.

The skeleton of the celebrated Bishop Courtenay has been discovered in the vaults of the old cathedral of Winchester. It was this valorous ecclesiastic who was the leader of the Laucastrians in Richard III.'s time, and went into exile with his brother in the cause of Henry Tudor. He is an ancestor of the present Earl of Devon.

The Rev. J. R. Wolfe, of the Episcopal Mission in Fuh Chau, China, is on his way to Corea, with a native, to establish a mission in that kingdom. The native, who is to be left in charge of the new mission, will be partly supported by the Fuh Chau Christians.

There are in N. Y. city 489 churches, chapels and missions, of which 396 are Protestant. The whole number will accommodate 375,000 persons, and of these 275,000 are in the Protestant places of worship. The religious and charitable societies, 300 in number, disburse annually about \$4,000,000.

A Norwegian ship on its way to South Africa and Madagascar landed in England, having on board fifteen missionaries and five children. Among them was a nephew of the Zulu chief, Cetewayo, who has been for six years studying in Stockholm, and now returns a missionary to his people.

On a very ancient bell in one of the old Leicestershire churches is this inscription: "This church will

God defend." "There seems," says Lady John Manners, "a zealous feeling throughout these country villages as to who can do most for their respective churches. One old laborer was heard saying to his wife: 'If I had one half-crown, I would give it to the church; and if I had another I would give it to help to buy a peal of bells'."

The Bishop of London has set apart three ladies for the office of deaconess, who had been trained in the London Diocesan Deaconess Institution. The service took place in St. Michael's, Paddington. After the laying on of hands the Bishop addressed some warning and encouraging words to the new deaconesses, pointing out very forcibly the necessity of putting aside any self-assertion and of working loyally under the clergy of their parish. With much sympathy he encouraged them in their high and honorable work, showing with what greater confidence they would work now that they had been vested with a mission by ecclesiastical authority and had dedicated their lives to their Master.

In the parish of the Venerable Bede more than one hundred and thirty adults have just been confirmed by the Bishop of Durham, as the result of nine months' work of the *Church Army*. Some of the candidates had formerly been drunkards and gamblers of long standing. One of them was caught at first on the road to a public house to get some more drink to enable him, as he said, to kill his wife, his two children, and himself. He has stood eight months and is a regular communicant. Prolonged mission work has just begun at Bath, Winslow, Three Bridges and Guildford.

From a pamphlet written by Mrs. Brewer, it appears that there are in London 101 hospitals, in which 1,250,000 of people are relieved, and which dispense out door relief to 4,000,000 annually. Twenty-five per 1,000 of the population are paupers, and are relieved at a cost of over £2,500,000 sterling. It also seems that there are many more lunatic women than men. Cabs have increased during the last ten years from 10,000 to over 19,000; 14,478 children were lost in London last year. Greater London contains an area of 448,334 acres. The population for this year is given as 5,199,166, of whom 60,252 are foreigners, 49,554 Scotch, 80,778 Irish, 3,214 blind, 1,972 deaf and dumb. In 1884 there were 11,705 licensed public and beer houses.

Tidings have been received from Cairo of the arrival in that city of the Rev. G. Greenwood and Mr. J. Sidley, B.A., who had been sent out by the Association for the furtherance of Christianity in Egypt, for the purpose of founding a school to be called the "Gordon College," for the education of youths of the upper classes in Egypt, but especially for those amongst the Coptic Christians. The work was practically commenced on the 26th January last, the anniversary of the death of General Gordon; and thirteen scholars have already availed themselves of the opportunity thus offered. It is generally acknowledged by those in authority in Egypt, whether Englishmen or natives, that this undertaking is likely to meet an acknowledged want. Messrs. Greenwood and Sidley have had an encouraging interview with the Coptic Patriarch, Cyril, who received them in a most friendly manner. They have also had interviews with persons in high authority in the State, and have made known to them the aims and objects of this college. The result of all these interviews has been satisfactory.

A statement has been made by the Committee of the *Official Year-Book* of the Church of England of the amount voluntarily contributed to the building, restoration and furnishing of churches, the building of parsonages, the enlargement of burial-grounds, and the endowment of benefices in England and Wales for the year 1884. The following is the summary for the various dioceses: Canterbury, £53,755; York, £43,604; London, £167,749; Durham, £12,630; Winchester, £40,685; Bath, £18,200; Bath and Wells, £24,861; Carlisle, £42,497; Chester, £89,209; Chichester, £50,275; Ely, £20,024; Exeter, £39,932; Gloucester and Bristol, £31,035; Hereford, £6,784; Lichfield, £30,063; Lincoln, £35,760; Liverpool, £36,674; Llandaff, £39,626; Manchester, £105,107; Newcastle, £64,039; Norwich, £37,321; Oxford, £36,239; Peterborough, £43,133; Ripon, 67,816; Rochester, £100,194; St. Alban's, £36,053; St. Asaph, £19,178; St. David, £30,090; Salisbury, £16,271; Sodor and Man, £1,600; Southwell, £58,711; Truro, £20,181; Worcester, £36,043. Details of summary: Church building and restoration, £1,163,544; endowment of benefices, £189,587; parsonage houses, £95,327; burial-grounds, £7,381. Total, £1,455,839—a sum equal to \$7,229,195, in money not given by the State but gathered by voluntary offerings of rich and poor.

The Bishop of Peterborough will introduce this Bill into the House of Lords this session. The preamble sets forth that: "Whereas, according to the common law of this realm, every parish in England and Wales is for the free use in common of all parishioners of the parish to which such church belongs, for the purposes of divine worship according to the rites and ceremonies of the Church of England. And whereas the rights of the parishioners according to law have for many years past been infringed in many parishes and places by the appropriation of seats and pews to certain of the parishioners to the exclusion of others, and especially of the poorer classes, to the great hindrance of religion, and it is expedient that such common law should be declared with a view to its better observance." Clause three enacts that "every parish church in England and Wales is hereby declared to be for the free use in common of all the parishioners for the purposes of divine worship according to the rites and ceremonies of the Church of England." There are other clauses saving vested interests and the letting of seats under certain Acts. The rights of the ordinary over the fabric, and the powers of churchwardens to preserve order, would also remain untouched. The effect of the bill would be to declare all churches free, with the exception of those built under special local Acts, which are very few in number, and modern ones possessing legal scales of pew rents assigned under the church building or new parish Acts. These two classes of churches number at the outside about 2,000 out of 15,000 churches in the country.

Correspondence.

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

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

LAY HELP.

SIR,—Might I ask for space in the very valuable columns of your paper, to humbly suggest, first, that their lordships the Bishops of the Church, might sanction a deacon or lay reader to say, instead of the "absolution" after the "general confession," such a collect as that for the twenty-fourth Sunday after Trinity, which could be very properly used, (although the "absolution" is declaratory). This, because in some country missions the congregation often seem to wait for something of the kind, and do not seem ready to proceed with the Lord's Prayer, at once, after the Confession. Secondly, I would venture to suggest to the bishops, that their lordships might agree to strengthen greatly the Church's position, and her well tried, hard working priesthood, by rather more elasticity in admitting to the diaconate, especially in this and similar counties, men of good character and promise. Other denominations have their ministers, local preachers, and assistants generally, who are ever on the alert to take up new ground, if there be any prospect of a successful mission there. I may here be met with the reply that their lordships do admit to the diaconate, men of good character, who, being engaged in a profession or business, and wishing to serve the Church, may yet do so, and also follow their ordinary calling. I say, sir, I may be met with the reply that bishops do admit men to what is termed the "perpetual diaconate." But, sir, this will not cover the whole ground, as I view it. There are a goodly number of young men, of satisfactory character and ability, who, striving hard to work for the Church, are met by such questions as, what about my finances? about getting into college, and having books and Sunday necessaries for students? And so on.

But still there is that strong spirit within them, urging them "to the work," and yet they seem brought to a standstill, almost to hopelessness. A good many of the deacons and lay readers, ay, and of the priesthood also, will quite understand what I am trying to make plain. Then what will the bishops do to meet this? One way might be that after a man had shown himself to be well approved while working under a priest, he might be licensed as a deacon to that priest, and be allowed to be responsible to him, for two or three mission stations, or work interchangeably with him in the whole of the mission. Also there might be possible means still, of his hearing of many lectures at a college approved by the Church authorities, even though he be in deacon's orders. Hoping sir, that others reading your valuable journal, (whether they borrow it as I do or not), may be led to interest themselves in this important matter concerning the good of the Church, in a much abler way than I have done.

Yours,
A CHURCH WORKER.

SIR: obtain the said Jackson Bishop been a the ad which thous In my souls, was of build low C allowe pers. the Sc strict v memb of his were (and re servic ity, o help v numb amon three and ti insuff alleys ions (ada to ing a memt great in ou by m and t taries ages (creas

SIR: ing t Marc simpl I r the c as 18 of the (prope long ritual havin ing cl sprea I try and t of St. Lond vesti stole say v of th choir the e Th the (stude seasc short need more Epi or th as pr ul c tole " All yet s

Un P. fancy that; none of ex tian

Su the r to so few

SIR.—I think a greater amount of lay help could be obtained by having an organization in each diocese of the same kind as the one founded by the late Bishop Jackson, of London, England, and which was called the Bishop of London's Lay Helpers Association. Having been a member of it for many years, I can testify to the advantages to clergymen by this band of laymen, which at the present time is between three and four thousand, all communicating members of the Church. In my own parish, containing over fifty thousand souls, in one of the poorest parts of London, such help was of material assistance to the rector, who had to build up the congregation, which his predecessor, a low Churchman, had, through his want of energy, allowed to dwindle down to a very few worshippers. The members of the choir, male teachers in the Sunday school, teachers of the night schools, district visitors, workers in the Boys Institute, and any member of the congregation who could give a portion of his time, if only a half an hour during the week, were enrolled as members of the Bishop's Association, and received a letter from his lordship accepting his services to aid in church work in his immediate locality, or to be attached to other parishes where lay help was not yet given. In my parish, the lay helpers, numbering about eighty, carried on a fruitful work among such a population. Although the rector had three curates, and this staff of recognized helpers, and the work done was enormous, yet the help was insufficient to reach all the homes in the courts and alleys in the parish as was desired. Cannot associations of this kind be founded in the dioceses of Canada to help the clergy. It seems to me that by giving a portion of their time, and being admitted as members of such institutions, they would create a greater degree of spiritual life in our congregations, in our Sunday schools, in church work generally, and by meeting at Toronto annually for holy communion, and to be addressed by the Bishop and other dignitaries of the Church on the importance and advantages of lay help, would build them up anew for increased labour for our beloved Church.

VESTRY CLARK.

COLOURS AND SEASONS.

SIR.—I trust "Sarum" will forgive me for remarking that the statements of "W." in your issue of March 4th, would be regarded in England as the simplest A B C of the Church's ritual.

I remember learning these elementary truths from the calendar of the English Church Union so long ago as 1868, and Masters' Almanac, which is used in some of the most carefully served English churches, gives the colours for each day, and shows clearly the proper use. I speak from experience, having been long versed in these matters, knowing many good ritualists (in the technical sense of the name) and having officiated or worshipped in many of the leading churches, whence these revival observances have spread over England and have crossed the Atlantic. I try to picture to myself the mixture of amusement and horror with which the clergy and congregations of St. Thomas', Oxford; Dorchester Abbey, St. Peter's, London docks, &c., would contemplate the notion of vesting the priest in one colour, say green (chaseuble, stole &c.) and the altar at which he stands in another, say violet! The stole, which is first and chiefly part of the eucharistic vestments, follows of course in the choir offices and in preaching the colour proper for the eucharistic service.

That the festival of the Epiphany only extends to the octave, is an elementary fact, known to every student of ritual matters. The subsequent festival season is called "after Epiphany," just as the longer season is called "after Trinity," it may be longer or shorter, and some of its collects may be transferred if needed, to the "after Trinity" season. There is no more reason for the second or third Sunday after Epiphany to have festal colours, than for the second or third after Trinity to have them. Septuagesima as preparing the mind for Lent, has the Lenten ritual colours, though it is not a feasting season, and the tone of its services is well set by the office hymn "Alleluia Song of Sweetness," set to its own pathetic yet sweet, pleasing melody.

PREBYTER ANGLICANUS.

United States, America, March 15th.

P. S.—Of course it is open to any one to invent a fancy ritual to illustrate his own tastes, but then that is not the ritual of the universal Church, and has none of its general, solemn, and authoritative power of expressing symbolically the teaching of the Christian year to all the faithful.

A LAYMAN SPEAKS OUT.

SIR.—While I quite agree with all you say about the responsibilities of laymen, I think it is only fair to some of us laymen, to give us a chance to say a few plain words about the way we are used

when we try to fulfil these responsibilities. I speak not only for myself, but according as I have heard many others speak on this question, and I very much fear the complaints we make would be generally made if Churchmen would say what they think and feel. It is no use blinking the fact that in many parishes the clergyman is not only indifferent about lay help but is strongly prejudiced against it. Only two laymen in a parish can be officials, who must be appointed and whose work is regular and continuous all the year round. I take no notice of Synod delegates, for that portion is merely honorary, it involves no work, unless listening to tiresome speeches in Synod once a year is work. Well, then, we find this prejudice against us as laymen, cropping up in every possible way, we are not merely left alone to do nothing, but we are expected to be silent and say nothing. At Church missions and other meetings, the only two things laymen are expected to do, are, to sit still, and put money on the plate. I know well enough those duties are all most of us are fit for and we do the last of these things very badly indeed. Still it is a poor parish which is without a few laymen who might be used to stir up the zeal of their lay neighbours. As it is a common reproach against Churchmen that they are so indifferent, they might, surely, be allowed to remove such an impression by being invited to take part in Church meetings where clergymen monopolise not only the speaking, but I have even seen them taking up the collection, ignoring the presence of churchwardens and other laymen. No man capable of doing any good work cares to thrust himself forward, or to continue work, if he sees it is not appreciated or sympathised with. We don't want praise but neither do we care to be snubbed. Before, then, the clergy make up their minds to receive lay helpers in any work, they had better make up their minds that it must be done in a frank, genial, open-hearted manner, without patronizing airs, or dubious phrases of half approval, or petty rules intended to mask their hostility. Even in our regular duties as Wardens, we are seldom left free to do our lawful duties. Many clergy love to meddle with everybody and everything, so strong is their antipathy to laymen except in the one office, that of contributors, in this our freedom is very large, and it is the only sphere a layman can fill in every parish without being checked and controlled! Let us be thankful this duty is left us to fulfil.

It is only too true that the insufferable egotism, vanity, and ambition of a few cranks whose passion for prominence is irrepresible, by which they delude themselves by calling it "zeal," has placed all lay work under suspicion, and deterred many who shrink with intense repugnance from any act which might associate them with such persons as I allude to. But discrimination is easy, and the Church ought not to be deprived of faithful service because of a fanatic here and there.

PLAIN DEALER.

CONTRIBUTIONS DURING LENT.

SIR.—I see in your issue which has reached me today, something about Sunday School contributions during Lent. Children are, probably, more ready to deny themselves than grown people. Here, at the Shingwauk Home, a number of our boys and girls are denying themselves during the Lenten season, some going without syrup, during week days, others without butter, others without meat. It is, of course, purely voluntary on their part, and I give them tickets to put on the plate in chapel for what the food they deny themselves is worth. Last Sunday our collection,—cash and tickets together, was \$10.94; it will probably average between \$10 and \$11. Of the amount collected in this way, \$40 will be applied (we have \$10 on hand towards this,) to the support of an orphan boy in Jerusalem, and the balance will be applied towards purchase of a bell for our chapel. Will not some Sunday schools who have not yet helped our work, deny themselves in this manner during Lent? I have about \$750 so far towards the proposed enlargement of our Shingwauk Home, and want \$6,250 more. We are also taking steps towards the establishment of several branch Homes at different points. It seems a great work, but it is only a little thing with God. The gold and the silver belong to Him, and He can put it into the hearts of His people to give. I do not want bazaar money or concert money, but money given with a pure motive for God's service.

Yours truly, E. F. WILSON.

Sault Ste Marie, March 16th, 1886.

N. B.—If talented persons wish to present what they may gain by their talents to God—why should not the money taken at the concert be divided between them, and then each one could, if he wished, present his portion to God. The same rule might be applied to bazaars, &c.

CORRECTION.—In T. W. Paterson's letter of last week, for "let prayer be offered," read "let prizes be offered, &c."

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

APRIL 11th, 1886.

VOL. V. 5th Sunday in Lent. No. 20

BIBLE LESSON.

"The Blind Man at Bethsaida." St. Mark viii. 22, 26.

This miracle is very similar in its teaching to that considered in our last lesson, St. Mark alone recording either of them. It was in the district of Decapolis that our Lord had worked the miracle, which drew forth the grateful testimony of these poor Gentiles, "He hath done all things well," ch. vii. 37, then in the beginning of chapter viii., we have an account of His again "Spreading a table in the wilderness," and afterwards sending away the joyful crowds. Entering the ship, He and His disciples sail across to Magdala, here the Pharisees, with sneering hatred, asked of Him a sign from heaven, ch. viii. 11. No good end would be served by compliance; they did not believe His miracles; sadly, therefore, He turns away, re-enters once more the little ship and steers towards Bethsaida Julias, on the eastern side of the head of the sea of Galilee. As they sailed along they must have looked on well known places on the shores, which have formed the scenes of many of our late lessons. Arrived at Bethsaida Julias, probably almost immediately a number of people may be seen approaching, one of them with uncertain steps, led by the hand is an object of pity, for all is dark with him. Who does not experience a feeling of pity at the sight of a blind person, deprived of heaven's choicest gift, fit emblem of that spiritual darkness caused by sin, but which Christ the Light of the world came to dissipate, see what they ask Him to do, to touch him.

1. How Jesus dealt with the Blind Man. How pityingly He looks upon him; no fear of His answering roughly or refusing their request. He has come "to give light to them that sit in darkness," St. Luke i. 78, "to open the blind eyes," Isaiah xlii. 7, compare also Psalm cxlvi. 8; Isaiah xlii. 16. See what He does, verse 23, takes the blind man by the hand, leads him out of the village, anoints his eyes with saliva, lays His hands on him, and desires him to look up. He does so. He sees objects in a mist, "men as trees walking," again laying His hand on His eyes, He desires him to look up once more; now he can see clearly. How happy and thankful he and his friends must be. This is the only instance of a progressive miracle; in all other cases our Lord's cures are complete at once. We do not know why this particular case was different, but we may be sure of this at least, that it was not only intended to convey a lesson of instruction then, but also now. Jesus then bids him, verse 26, to return to his home, which was not in the town, strictly charging him neither to enter the town nor to mention what had been for him to any of the people there.

2. How God deals with us. Some people look upon God as a harsh, cruel Being. But if that were so, would His love have devised for us a way of salvation from sin and misery, St. John iii. 16; rather let us teach our scholars that God loves us, regards us as His children, 1 St. John iv. 8, 9; Rev. i. 5; 1 John iii. 2; takes us by the hand (if we will let Him) and leads us on, see Prov. xvi. 8; Psalm xxxvii. 5, 23; 1 St. Peter v. 5. How strange Jesus's actions in working some of His miracles must have seemed to the spectators, such simple outward actions, yet He used them to convey bodily blessings. So it is in spiritual matters. How simple the signs God uses in giving His blessings, their very simplicity a stumbling block sometimes, just as it was with Naaman of old, who thought the prophet would have bid him do some great thing. Again, let us notice how in this blind man's case, the cure was gradual, seeing first dimly, growing gradually to have a clearer vision. So in spiritual matters, in God's dealings with men. In most cases He gives His blessings as Jesus gave the blind man his sight, gradually. At first their knowledge is confused, they see men as trees walking, but just as the natural light comes, first the grey streaks of dawn, then shining more and more unto the perfect day, Prov. iv. 18. So by continued supplies of His grace the eyes of the soul are opened, and it learns more of the deep things of God, the spiritual sight



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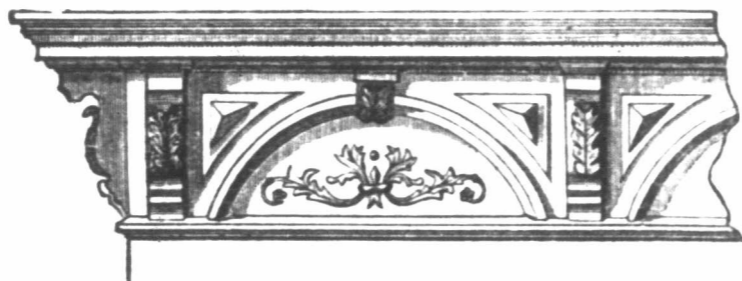
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growing stronger and stronger, see Phil. i. 6; Ephos. iv. 13; until in His own good time we shall see and know perfectly, 1 Cor. xiii. 12; 2 Cor. iii. 18; 2 Cor. iv. 6; Rev. xxii. 6.

Thou who didst come to bring
On Thy redeeming wing
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O now to all mankind,
Let there be light.

Family Reading.

INTEMPERANCE.

A VIVID PICTURE ON THE EVILS IN ITS PATH—A BIT OF WORD PAINTING.

Intemperance cuts down youth in its vigor, mauls its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal love, blows out filial attachments, blasts parental hopes, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; death, not life. It makes wives widows, children orphans, parents childless, and all of them paupers and beggars. It feeds rheumatism, invites gout, imparts pestilence and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your almshouses and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries and furnishes victims to your scaffolds. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud and honours infamy. It detaches benevolence, hates love, scoras virtue and slanders innocence. It invites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the patricidal ax. It suborns witnesses, nurses perjury, denies the jury box and sains the judicial ermine. It degrades the citizen, debases the legislator, dishonors the statesman and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation and satisfied with its havoc, it poisons felicity, kills peace, ruins mortals, blights confidence, slays reputation, and wipes out national honour, then curses the world and laughs at ruin.

BISHOP WILKINSON, OF TRURO, ON TEMPTATION.

Do not confuse temptation with sin. That is one of Satan's great objects. He fills our minds with wandering thoughts and unholy desires, and then he turns round upon us, and says: "You have sinned; you are guilty; that wandering thought, that defiled imagination, that bitter and uncharitable feeling, that unholy word, shows that you have no part or lot in this matter."

Temptation is not sin. Our blessed Lord passed through every temptation, yet He never sinned. In all points He was tempted, like as we are; and yet "without sin."

We may be tempted for a whole month—without a moment's comfort, through those entire weeks, and yet we may never once have yielded to the temptation. Sin only begins, when our will yields itself up to the desires of our lower nature, or to the temptings of the great adversary. Stand fast in your fortress! Let the arrows of the enemy fall as they will! You cannot help it, if the enemy is near; but you are safe, unless you go out of your fortress, and give yourself up to the enemy.

Realize your true position with regard to the old nature. It is a great help to look quietly on these spiritual diseases—this unholy temper, this discontent and murmuring, or whatever it may be—as apart from yourself. It is the "old man," as St. Paul calls it; the old nature, gradually dying out, that the new man may be raised up in you. Learn to say: "What a blessing that I am baptized into

Christ; that I have put on Christ; that the Holy Ghost is developing in me the higher nature! What a blessing, that the old nature is like a grain of corn dying out; and that my real self, this higher nature, is growing up like the blade out of the dark soil; "first the blade, then the ear, after that, the full corn in the ear."

And it is a great help, at times, to look at yourself almost satirically; to say: "What would have become of me, if God had left me to myself! Look at these bad feelings, these grudging thoughts, this impatience, this want of love, these miserable prayers, these wretched communions! If I had been left to myself, what a contemptible creature I should have been by this time! In me, that is, in my flesh, dwelleth no good thing." There is a deliverance in such thoughts and words as these, which can be realized only by those who have used them.

Whilst you are dealing thus with the old nature, be continually strengthening, in every possible way, your higher nature. "Put on the new man, which after God is created in righteousness and true holiness." Try to lay hold of this idea; that although the tabernacle of your earthly nature is gradually decaying, there is forming in you a glorious nature; even as, by the Incarnation, the Godhead dwelt in the frail temple of humanity. Say to yourself: There is in me this higher nature; and my part is this: to go on feeding the higher nature, in every possible way. I must take care to spare no effort. I must not neglect my devotions. I must kneel down, even if I feel I cannot pray. I must read my Bible, even if I have no inclination for its holy teachings. I must prepare for that Communion, and thank God afterwards for the blessing that I know I shall have received, though I may not enjoy it at the time—nay, may feel as if I were a hypocrite. I must go on feeding the higher nature by drawing near to His Holy Table, however long God may allow me to remain under the dark cloud of temptation.

O, brethren, the havoc that Satan is making in the souls of Christian people, through neglect of this, it would take days to explain fully!

Sometimes, for instance, a person neglects prayer, or Bible reading, or Holy Communion, for one day, first of all—or even omits it for some lawful reason; and then the devil tells him that it was sinful to give up the prayer on that day, and that it is of no use to begin again; and so he makes the Christian dark and dull and miserable, until, at last, he gives up his prayers altogether!

And then—everything goes well with him! The work seems better done; there seems to be more success in it; more comfort, less ill-temper, less strife, and so on. Of course, we know what that means; the devil has left him! For the devil knows that if the child of God neglects prayer and Bible reading, and Holy Communion, and so forth, he has him, as surely bound in his fetters as if he had committed some gross sin. And, therefore, Satan leaves him alone; he plays with him so to speak, as the angler plays with the fish that he has securely caught. And so it goes on, for a time; and then, when Satan finds it worth his while, he comes back, and destroys that soul.

Some of you may have gone out in the morning into a great forest, and seen a gigantic tree laid low, and you have said, "Why is this? There was no great storm last night." But on examining the tree, you find it was inwardly decayed and dead; and, therefore, the little breeze of eventide was enough to lay it low—that strong oak! Even so, if there be not, by the grace of God, this continual feeding of the higher nature, it must decay. This will account for the fall of many, who were once, it may be, more holy than any of us. They neglected feeding the higher nature; and they were deluded by the devil, because all seemed peace, and no storm was raging around them; and then came that sudden fall.

And on the other hand, I have sometimes watched a Christian man passing through a whole Lent, without any comfort in his religion; no conscious communion with God, no joy in the Holy Ghost, none of those happy seasons, which we would not exchange for anything in this world. And yet, he has gone on steadily with his prayers

and Bible reading, and works of kindness to others—for you must be especially careful, in the season of darkness, to go and do something to help others; to say a kind word to some one, even if feeling full of bitterness in your heart;—he has been determined to go on doing the things that he would have done, if he had felt Christ near to him. And then, when God had allowed him to be tried sufficiently for the deepening of his religious life, I have watched him come out of the trial with such a real and thankful spirit, and such power of the Holy Ghost, that I can only describe it by the account given, in one of the Gospels, of our Blessed Lord, "when the devil had ended all the temptation;" that He went forth "in the power of the Spirit," and did such wondrous works, that all the people were astonished.

Yes, it is of little matter, in this short life, whether we are happy or unhappy; but it is of infinite matter, that not a day should be wasted, in which that higher nature can be strengthened—that glorious, eternal, incorruptible being of ours, which is to live with God and with the holy angels forever and ever.

WHAT THE BIRDS ACCOMPLISH.

The swallow, swift, and nighthawk are the guardians of the atmosphere. They check the increase of insects that otherwise would overload it. Woodpeckers, creepers, and chickadees are the guardians of the trunks of trees. Warblers and flycatchers protect the foliage. Blackbirds, crows, thrushes, and larks protect the surface of the soil. Snipe and woodcock protect the soil under the surface. Each tribe has its respective duties to perform in the economy of nature; and it is an undoubted fact, that if the birds were all swept off the face of the earth man could not live upon it; vegetation would wither and die; insects would become so numerous that no living thing could withstand their attacks. The wholesale destruction occasioned by grasshoppers, which have lately devastated the West, is undoubtedly caused by the thinning of the birds, such as grouse and prairie hens, etc., which feed upon them. The great and inestimable service done to the farmer, gardener, and florist, by the birds, is only becoming known by sad experience. Spare the birds and save your fruit; the little corn and fruit taken by them is more than compensated by the quantity of noxious insects they destroy. The long persecuted crow has been found, by actual experience, to do more good by the vast quantities of grubs and insects he devours, than the harm he does in the few grains of corn he pulls up. He is one of the farmer's best friends.—*Home Journal*.

TRUST AND WORK.

Do your work, but do it in quietness and confidence; do your duty, but do it without this corroding anxiety; and He who even in the desert spreads His table for the birds, He who clothes the flowers in their embroideries of beauty will feed and clothe you. That trust which unconsciously Gods humbler creatures show, that do ye show reflectingly and consciously. Trust in God for these lower things, because He gives, and will give, and has given to you, higher things than these. Do not degrade and drag down your life in the mire by the spirit of mean, selfish, grudging, un-trustful accumulation. If you seek first the kingdom of God, all these other things, or things transcendently better than these, shall be added unto you. There is nothing wrong in your trade and your merchandise, and your daily work to earn your own living: that is altogether right; so far from being a rival business to these, the seeking of the kingdom of Heaven is a Divine law which should regulate, a Divine temper which should pervade and transfigure them. Only, for the sake of your own souls, for the sake of all that makes life worth living, for the sake alike of your temporal and eternal happiness, do not seek the dross of earth more, and love it better, than the gold of Heaven. Let conscience and faith enter into every necessary act of your daily life. Learn to discriminate the transcendent. Learn to feel habitually

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that the life, the true life, the spiritual life, is more than food, and the body than raiment. Let justice, goodness, kindness, purity, be your aim, not the selfish scramble of scheming competition; not brutal appetences of sensual desire. Do not let your daily necessities blunt the edge of your ideal aspirations, do not sink into grovelling appetites or money-making machines. Man lives, indeed, by bread, but he does not live by bread alone.—*Archdeacon Farrar.*

HORSFORD'S ACID PHOSPHATE.

AS A NERVE FOOD.

Dr. J. W. Smith, Wellington, O., says: "In impaired nervous supply I have used it to advantage."

COPY HIS LIFE.

"He that followeth Me walketh not in darkness," saith the Lord. These are the words of Christ, by which we are taught that we must copy His life and His ways, if we would be really enlightened, and delivered from all blindness of heart. Let it, then, be our chief study to meditate on the life of Jesus Christ. The teaching of Jesus Christ excels all the teachings of the saints; and whosoever hath His spirit shall find there the 'hidden manna.' But whoever would fully and in his heart understand the words of Christ must try to conform his whole life to Christ's pattern, 'verily, deep words make not the saint or the righteous man; but a good life makes a man dear to God.' On two wings is a man lifted up above earthly things; on simplicity and on purity; simplicity in purpose, purity in affection. Simplicity has God for its end, purity takes hold of Him and tastes Him. No good action will ever perplex you, if you be free within from unregulated affection; if you mean and seek nothing but God's good pleasure and the good of your neighbour you shall have the delight of perfect liberty. If thine heart were right, then would every creature be to thee a mirror of life and a book of holy teaching; there is no creature so small and mean but can image forth the goodness of God. If thou art good and pure within, then shouldst thou see all things without perplexity and will take them in. The pure heart penetrates heaven and hell.

If there is joy in the world, surely it belongs to the man of pure heart. "Jesus hath now many lovers of His heavenly kingdom, but few bearers of His Cross." Many follow Jesus to the breaking of the bread, but few to the drinking of the Cup of the Passion. But there is no salvation of the soul, nor hope of everlasting life but in the Cross. Take up, therefore, thy cross and follow Jesus. He went before, bearing His Cross, that thou mightest also bear thy cross and desire to die with Him.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below than the way of the Holy Cross.

Set thyself, therefore, as a good and faithful servant of Christ, to bear manfully the Cross of thy Lord, crucified for thee of His love.

When thou hast reached to this, that trouble is sweet to thee for Christ's sake, then believe that it is well with thee; for then thou hast found Paradise on earth. If there had been anything better and more available for man's salvation than to suffer, surely Christ would have shown it by word or example.—*Thomas à Kempis.*

A VALUABLE FIND.—James Alex. Sprout, of Orangeville, says he has found Burdock Blood Bitters to be the best medicine he ever took for kidney complaint, with which he has long been suffering. He declares. B.B.B. without a rival.

WASHINGTON'S RULES OF CONDUCT.

One of George Washington's early copy-books contains a list of a hundred and ten "Rules of Civility and Decent Behavior in Company and Conversation." Here are a few of them:

"Every action in company ought to be with some sign of respect to those present.

"When you meet with one of greater quality than yourself, stop and retire, especially if it be at

a door or any strait place, to give way for him to pass.

"They that are in dignity or in office have in all places precedence; but while they are young, they ought to respect those that are their equals in birth or other qualities, though they have no public charge.

"Strive not with your superiors in argument, but always submit your judgments to others with modesty.

"Be not hasty to believe flying reports to the disparagement of any.

"Take all admonitions thankfully, in what time or place soever given; but afterward, not being culpable, take a time or place convenient to let him know it that gave them.

"Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

"Speak not evil of the absent, for it is unjust.

"Make no show of taking great delight in your victuals; feed not with greediness; cut your bread with a knife; lean not on the table; neither find fault with what you eat.

"Be not angry at table, whatever happens, and if you have reason to be so, show it not; put on a cheerful countenance, especially if there be strangers, for good humor makes one dish of meat a feast.

"Let your recreations be manful, not sinful.

"Labor to keep alive in your breast that little spark of celestial fire called conscience."

These are not unwise rules; they touch on things great and small. The difficulty with most boys would be to follow a hundred and ten of them. They serve, however, to show what was the standard of good manners and morals among those who had the training of George Washington.—*St. Nicholas* for February.

MUCH IN A LITTLE.—Hamilton Dowd, writing from Burns, Ont., says he was afflicted with chilblains which were very sore and painful and which nothing relieved until he tried Hagyard's Yellow Oil; less than one bottle cured him.

MAKE NOT MY FATHER'S HOUSE A HOUSE OF MERCHANDISE.

We consecrate our churches and call them the houses of God; upon the walls we write "this is none other than the House of God" and "Holiness becometh thine House forever," forgetting that the consecrated building can never be His house unless the consecrated heart can be found within its walls. Too often these earthly temples are but houses of merchandise, for there sits the man of business, outwardly reverent, trying to solve the problem which perplexed him in the counting house during the past week, the politician calculating his chances of success at the coming election, the matron speculating as to the future of her children, the maiden counting the cost of some desired ornament, the school-boy planning the trap that is to make his fortune.

Could all that we have thought in God's house for one year be transcribed, we ourselves would read the record with shame and humiliation.

That which is lawful and right in its own place may be wrong when out of place. The tables were necessary for the money-changers, and the seats for them that sold doves. It was lawful for them to change money and sell doves—but not in the temple; so it is right for us to be concerned about the things of this life, to study ways and means and do our business diligently, but these things are not to be taken into the sanctuary. They are to be left outside in their proper places. God will not be mocked by lip service. "Those who worship Him must worship Him in spirit and in truth."

Although we are wont to excuse ourselves in this matter, we must all be conscious that we can to a great extent control the succession of our thoughts. Let any Christian be convinced that he is dishonoring God by his wandering thoughts, and he will try to collect them before they have wandered far. This habit, like all others, sinful or otherwise, grows with indulgence, but may be broken by constant interruption.—*H. E. in Parish Visitor.*

OUR SINS.

Whatever men may say, they cannot claim that our Church teaches a feeble doctrine in respect to individual sinfulness. Look at the confession at Morning and Evening Prayer. "There is no health in us." Look at the confession of the Holy Communion service. "Manifold sins and wickedness which we, from time to time, most grievously have committed against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us." Look also at the Litany, with its humble cry, oft repeated, "have mercy upon us, miserable sinners." We may dispute as to the technical meaning to be ascribed to the words of the article: "Man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit," but there can be no dispute as to the strength, intensity and comprehensiveness of the popular language of our devotional forms. Sometimes, indeed, it is said, that we must not fashion a theology from our prayers. Why not? If there is any time when we are bound to be true, to measure our words, and to keep them free from exaggeration, that time is when we address God in supplication and prayer. It is an abominable thought that we are ever to lie for God. It is a still more odious idea that we are to lie to God, and then expect that by our lies we shall get nearer to Him, and secure greater blessings for our souls. Our confessions and prayers are the popular but clear and authoritative teaching of the church as the great and momentous question of human sinfulness. We are sinners of the Gentiles. Each and every man is required to offer the prayer, God be merciful to me a sinner. Let Lent teach every one of us so to offer the prayer that we shall realize the fullness of its meaning, and receive also the fullness of forgiving mercy.

THE FAR REACHING.—Perfume of a good name heralds the claim that Putnam's Painless Corn Extractor is a sure, certain, and painless remedy for corns. Fifty imitations prove it to be the best. At druggists.

HINTS TO HOUSEKEEPERS.

A novelty in purses is a little knitted silk stocking, with a plated clasp.

A little baking soda placed upon a burn will soon remove the fever.

Lemon rubbed on the face and hands tends to remove freckles and whiten the skin.

Orange tints are useful in many cases for interior decoration, as they are warm and pleasant.

Pancakes are easier to pour when prepared in a tin kettle with a spout. A small one can be purchased for the purpose.

Pretty covers for pin-cushions are made of hemstitched pocket-handkerchiefs, of small size. Flowers in discs are worked upon them in outline stitch in silk, and the background is darned in. Tiny silken tassels finish the edges.

Iron rust may be removed from delicate garments, upon which you dare not try oxalic acid, by mixing the juice of a lemon with some salt, put this over the rusted spots, and then hold over the spout of a steaming tea-kettle. This is almost always effectual.

Brass work can be polished by rubbing the metal with finely powdered tripoli mixed with linseed-oil, and applied with a rubber made from a piece of an old hat or felt; or a mixture of glycerine, stearine, naphthaline, or creosote mixed with dilute sulphuric acid, can be used.

A writer in *The British Medical Journal* advises people to be careful not to slice up a pineapple with the same knife they use in peeling it, as the rind contains an acrid organic substance which is likely to cause a swollen mouth and sore lips. In Cuba salt is used as an antidote for poison of pineapple peel.

playground. "Which side will you be on?"

But there was a little girl with a very downcast face sitting in the porch.

"What is the matter, Jennie?" said Rachie, going to her.

"I can't make these add up," said Jennie in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see—I did that example at home last night. Oh, you forgot to carry ten—see?"

"So I did." The example was finished and Jennie was soon at play with the others.

Rachie kept her eyes open all day, and was surprised to find how many ways there were of doing little kindnesses, which went far towards making the day happier to others. Try it, little girls and boys, and you will see for yourselves.

"I believe the sunshine is brighter than ever it was before," she whispered, recalling Mrs. Bert's words as she walked home. The pleasant things about her seemed to take on a new sweetness as she looked upon them with her little heart full of the delight of feeling that she, young as she was, had her share in the dear Lord's work of doing good, and in the precious promise he has made to those to whom he declares, "Ye did it unto me."

"Will ye look here, Miss Rachie?"

Bridget was sitting in the back porch looking dolefully at a piece of paper which lay on the kitchen table she had carried out there.

"It's a letter I'm after writin' to me mother, an' it's fearin' I am she'll niver be able to rade it, because I can't rade it meself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but was obliged to give it up.

"I'll write one for you some day, Bridget," she said. "I'm going over to Jennie's to play 'I dys' now."

The fresh air and the bird songs and soft wind made it very pleasant to be out of doors after being in school all day. And her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-be-gone face.

"I'll do it for you now, Bridget," she said, going back.

It was not an easy task, for writing was slow work with her; but she formed each letter with painstaking little fingers, and when she had finished felt well repaid by Bridget's warm thanks and the satisfied feeling of duty well done.

"Our Master has taken his journey To a country that's far away."

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker. "I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."

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NEAR STARVATION'S DOOR.—Mrs. Nelson W. Whitehead, of Nixon, was a chronic sufferer from dyspepsia and liver complaint, and was scarcely able to take the most simple nourishment. Even a swallow of water caused great distress. Two bottles of Burdock Blood Bitters cured her, when all else failed. She heartily recommends this remedy to all sufferers.

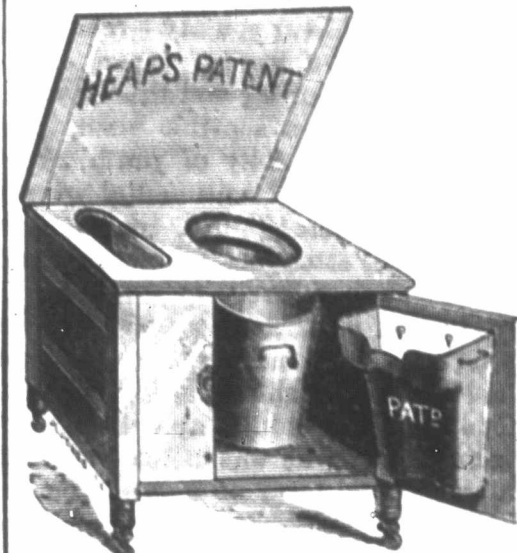
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