

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MAY 24, 1888.

[No. 21.]

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LESSONS for SUNDAYS and HOLY-DAYS.

May 27...FIRST SUNDAY AFTER TRINITY.
Morning—Joshua iii. 7, to iv. 15. John x. 22.
Evening—Joshua v. 13 to vi 21; or xxiv. Hebrews ii. and iii.
to 7.

THURSDAY, MAY 24, 1888.

GERMAN TITLED PERVERTS.—Statistics are claimed by the Romanists of Germany to show a large percentage of conversions by the Church of Rome from the Protestant aristocracy. Since 1800, it is said that no fewer than 44 persons belonging to the "high nobility" have gone over, including 8 Princes (Sohus-Braunfels, Isenburg-Birstein, and Lowenstein-Wertheim), 1 Princess of Kourland; the Duchess of Sagan, 11 Counts, 12 Countesses (including the well-known Countess Hahn-Hahn), 13 Barons, and 8 Baronesses. On the other hand, the statement declares that only 9 members of the Catholic aristocracy have been converted to Protestantism, namely: the Princess of Leiningen, 3 Counts, 3 Countesses, 1 Baron, and 1 Baroness. Among the lower German nobility the Church of Rome is also said to have made many proselytes.

SYNCHRONISING PHENOMENA.—It may be safely said that if two movements, exactly alike in character are found to be going on simultaneously in different nations that they have a common cause. If, therefore, one of those movements is ascribed to a strictly local cause, a cause in no way affecting the other, the certainty is that such local cause is not the real cause of such local movement. Let our readers read the preceding paragraph and ponder over the singular fact that in Germany there have been numerous perverts to the Papacy among the titled classes in the same period that perverts from the same class have been made in England. This then is before us, to account for a similar movement going on in two nations at the same time. It has been and is the stupid fashion to say that the English pervert movement arose from Puseyism. But Puseyism was confined to England. From whence came then the simultaneous German movement?

PUSEYISM NOT A CAUSE BUT AN EFFECT.—Obviously as a like movement to that for which Puseyism is blamed, has been going on in Lutheran Germany, it is not reasonable, it is not logical to blame Puseyism for causing the English movement which was identically like that in Protestant Germany. The cry of the Puritan party about the church being made a half-way house to Rome will not explain the slide downwards made by German Lutherans to Rome. What set them off on their trip to Popery? Was not this the order of the road? Lutheranism half way house to Infidelity, Infidelity the road to Communism? These rich nobles then seeing where German Protestantism was leading to, jumped the coach and took refuge in Rome? We believe this to be the secret of all titled perverts to Rome—they dread Protestantism developing that Communistic spirit which would make short work of their dignities and estates. Puseyism was mere-

ly part of the phenomena of which it is said to be the cause by the unreflecting, by those who allow party passion to dull their historic judgment. The entire falsity of the theory that Puseyism led to perverts is now demonstrated, for the pervert movement has decreased in exact proportion to the increase in the influence and generality of the English Catholic movement.

"PAINFUL LIGHT ON CONFESSION."—The following is from an editorial in the *Church Times*. That private, auricular Confession is dangerous and is demoralizing, admits of no dispute. That so pronounced a Ritualistic organ should use this language is worth noting by some to whom "practised in the R. C. Church" is a recommendation to any foolishness. "The evidence of Carey has been very instructive. He avowed that he had been concerned in twenty plots against Mr. Forster; that he did not care what befell that gentleman; and that even now he did not wish to meet him in Heaven. Yet he states that he was a member of a pious sodality, and was in the habit of receiving the Holy Communion! Such statements throw a painful light upon Confession as practised in the Roman Catholic Church."

As a set off to this, we wish to be fair all round; this scoundrel was a strict Sabbatarian, he objected to attend meetings on the Sabbath when plotting his numerous crimes!

BISHOP RYLE FALLEN FROM GRACE.—Members of well-endowed chapters of the old cathedrals will no doubt be horrified to learn that the choir of the Liverpool Pro-Cathedral on Wednesday sang the service at St. Paul's, Prince's Park, with the object of the unendowed chapter receiving the offertory for supporting the daily Service. We are horrified to hear that Dr Ryle,—we repeat it, *Dr. Ryle*—has actually a surpliced choir which is given to choral services and such like abominations! Our good friends who swear by this amiable bishop must either renounce him or walk in his footsteps. We fear Dr. Ryle has fallen from grace.

TIME IS ON OUR SIDE, "YOUTH POINTS TO VICTORY."—A clergyman at Liverpool, seeing that the bishop sanctioned a choral service, commenced one in his Church. Whereupon the authorities made complaints, but the music-loving parson was too many for the Cathedral puritan party. A local paper says:—The cleric in question being remonstrated with for having choral service, said that he did it in self-defence, for he found, first, that the young ladies left him for a more musical service, then the young gentlemen followed, and subsequently the old folk went to look after the young people. Seriously, however, may not this new movement lead to the formation of a Church choral union, to improve the musical portion of Church Services? In no matter could the cathedral choir and organist render more efficient help to the daughter churches.

THE TRUE RELATION OF CHOIRS TO SERVICES.—The following puts in an admirable way the true relation in which Church choirs stand in regard to the services in which they assist. That such views were enunciated by the chief light of American congregationalism—Mr. Beecher—is most suggestive as to the current at work setting towards Catholic ideas. We heard the same thoughts expressed in very "High" churches twenty years ago, but they were called all sorts of bad names which used to frighten people in those days, as they do a few relics to-day, but relics do not rule the Church, they only mark its progress.

THE CHOIR A MINISTRY.—Plymouth Church has abandoned the paid quartette choir plan and organized a choir whose duty it will be to lead and not entertain the congregation. Mr. Beecher, in addressing the new choir, which is composed of over 50 voices, at its first general practice, said:—"I do not regard singing as a mere musical utterance, I regard singing as the wings of instruction. There are two means by which a congregation is lifted

upward in devotion—by prayer lyrical and by prayer didactic. For one the congregation depends on me, and for the other on the choir in the form of music. You are as much a minister as I am, and in some respects you are more so. I pray once at a service—you sing two or three times; and all the day five or six times. Almost all the hymns are direct addresses to the throne of God. There must be nothing improper or shocking in me; neither must there be in you. Suppose I began a prayer: 'O Lord!' and then began twisting and pulling something out of my pocket and nudging some one near me. Why, the congregation would become so shocked that they would never come to hear me again. See how irreverent and shocking such conduct in a choir is, unless the music is to be only a noise to cover up something in the church—the shutting up of seats, or the getting of hats, or the whisper, 'I'll meet you at such a place.' Singing ought to be the most devout and religious element in worship."

It looks as though Bishop Ryle had been sitting at the feet of Mr. Beecher and taking instruction from a dissenter in good, old-fashioned, orthodox Catholic doctrine which he never allowed his Mother Church to teach him!

CHURCH FLORAL DECORATIONS.—Although the use of flowers in the decoration of churches is very ancient, it is uncertain at what time the custom of placing pots of them on the altar first began. It is at the least doubtful whether they can be reckoned amongst the ornaments of the Second Year of Edward VI. But their use is now established amongst us, and is in itself both harmless and beautiful. It has, however, been degraded by tasteless exaggeration. A pot of flowers should be what it pretends to be—a pot of flowers. Most of those on our altars are nothing of the sort. The flowers do not stand in the pot, but in a tin contrivance called a flower-holder, the purpose of which is to raise them up high above the pot. The reason given for their use is that the flowers cannot be displayed without them, which in the first place is not true, and in the second would be no excuse if it were. For the object to be aimed at is not the display of the flowers, but the adornment of the altar; and, if that interferes with this, it stands thereby condemned. The nose-gays on an altar should never be very large, even if the flowers used would naturally allow of it, much less so when falsehood has to be used to produce them. One of the best decked altars I ever saw had only primrose and a few green leaves in half-crown Japanese pots. There is sometimes seen a still worse abuse of flowers. It is the torturing them into "ecclesiastical" devices. All affectation of symbolic meaning in the choice and arrangement of flowers is nonsense. Let us use the best which are to be had, whatever they be. If hot-house flowers are given, they are to be used, but in most churches, especially in the country, the properest wherewith to deck the altar are the flowers in highest perfection at each place at the time they are wanted. I have seen artificial flowers on an English altar, but it is a long time ago, and I am willing to believe that not one is now befouled by them."

EXTREMES BREED EXTREMES.—That the ultra high ritual adopted by some is a natural reaction from the extreme low ritual adopted by others goes without saying. The Sheffield case is another illustration of this notorious fact. A clergyman writes in an English paper saying, "I assisted at a celebration of Holy Communion at Sheffield some years ago. After the service, the consecrated bread and wine were carried into the vestry, and the clergyman, scripture reader and clerk stood round the table talking and laughing, and ate and drank the bread and wine. I was asked to 'come and have some,' and when I knelt down to receive, the whole party regarded me with astonishment. These things were known to the Archbishop, yet he issued no monitions! Had he done so perhaps Mr. Ommaney would have not needed one."

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

CHURCH THOUGHTS BY A LAYMAN.

No. 54.

THE CHURCH AND THE BIBLE SOCIETY.

CHURCH and Bible sound as harmonious as Queen and country. No Churchman can be otherwise than loyally associated with the Bible Society. But it is always well to define our terms. The Church then we hold to be the only Bible Society known to the Bible, the only organization responsible in any sense for the propagation of Scripture truth. The Word of God was committed as a sacred trust to the Church of God. The Bible is the Book of the Church of God. The Church under direction by the HOLY SPIRIT selected the books of the Bible out of other sacred writings, the Church gave them authoritatively unity as one Book, and the testimony of that Church crowned that book with authority as THE BIBLE. The Bible was not given, nor is it conceivable that it was ever intended to be used to establish varieties of separate communions or sects based upon individual interpretations, but to be the charter and official Book of the Catholic Church. To recognise the theory that every man is an authorized interpreter of the Bible is to make God the God and Author of confusion, not of order or unity. It is surely a plain, common sense view of this matter that all members of the Church of God must, by the necessity of their relation, recognise that an official interpretation of the Bible must be obligatory upon each of its members. There may be private views held, but when any utterance is made by cleric or laymen speaking in any capacity the voice of the Church, we submit that the plainest common sense demands that these utterances should be distinguished by official harmony. This harmony must by necessity be produced by the voice of such official having been turned to some authorized standard. We repeat that while private persons have full liberty to interpret scripture as they like, it is a physical impossibility to prevent them, yet every one who in any spiritual office speaks *officially for the Church* must speak as the Church directs. There is a great outcry made by the sects against the wholesome doctrine that the Church is the authorized interpreter of scripture. The sects deny that that is her office, her function, and that the presence within her of the Holy Spirit is to enable this duty to be faithfully fulfilled. This truth is spoken of on sectarian platforms as an outrage on individual liberty, as "offence against freedom of conscience," as "priestcraft" and so forth. But those who indulge in these terrible accusations, charges which alarm many Church people into accepting the theory of individual inspiration and renouncing the corporate inspiration of the Church are conspicuous for holding the very same theory, with this sole difference, that while we hold fast by the Church of God they cling just as firmly to some sect of man. Every Baptist believes the Baptist body to have the sole clue to the right interpretation of scripture, the office bearers of that body of all ranks and the private members all tune their voices to the Baptist interpretation.

So also the Wesleyans, they accept Wesley and the Methodist Fathers as authoritative interpreters of scripture whom they are bound to follow. So also the infinite variety of sects each one of which running off into the obscurest phases of oddity of interpretation, claims to have a key to the meaning of scripture not possessed by any other body. As a matter of fact the formula, "Our Church the authorized interpreter of scripture," is the great watchword of the sects. They differ from us in this that we claim that there is a spiritual body still living which has carried on from Pentecost until now a distinct, corporate life inspired by the Holy Ghost and that to it is vouchsafed as a spiritual organized unit, the ever abiding Presence of Him who said "Lo! I am with you always until the end," which Body, which unit is that "ONE CATHOLIC, APOSTOLIC CHURCH," in which every Churchman constantly asserts his belief however he may deny it by his life and his works.

For some fourteen hundred years the Church had no means, she had no power, and no command to do so even if she had the power, to place a copy of the Scriptures in the hands of all her children. This highly important fact is not merely dropping out of sight, but the attempt is being made to blot out all remembrance of it and to prevent the knowledge of it spreading. But the relation of the Bible to the Church cannot even be stated, much less understood, without a thorough grasp of this great historic fact, that for fourteen hundred years, during a period in which forty-six or more times over the entire population of the world was cleared away by death, there was not a printed book in existence. Millions, therefore, of CHRIST'S people, who lived to His glory, and thousands who died as martyrs, never even saw the inside of a Bible. Millions more who could read were thankful to have a few verses or a short selection mingled with short prayers stitched as a horn book or tract. In those days the Word of God was used as a Lamp to the feet and as Food for the soul, not as is largely the case to-day as a book of controversy, a book of strife, a book utterly discredited by its most eloquent patrons, by being made the excuse of a thousand sects and the exciting cause of all the confusions and divisions of CHRIST'S people. So that it is the testimony of history, testimony emphasized by fourteen centuries of her most glorious experience and most sublime demonstration of spiritual power, that the greatest works of the Church, the most enduring achievements of missionary enterprise were accomplished without the aid of a general diffusion of the Bible. England was brought out of heathen darkness into gospel light without any Englishmen reading the scriptures, save a king here and a noble there who held a Bible as one of his great, his most costly treasures.

We have stated the general aspect of this question broadly. If a closer enquiry were instituted, it would be found that not only was the greatest missionary work of the Church from Pentecost onwards done without printed Bibles, without any pretence or approach to a general diffusion of the scriptures, but that some of the noblest triumphs, the most splendid victories of the Church were won before portions of the Bible, as we know it, were in existence at all, and before the several books of which it is made up were declared to be and accepted as the Canon of Scripture.

In those days when the sky of the Church was yet bright with the halo of the SAVIOUR'S presence his apostles and evangelists did the work He set them to do, the work they were inspired to carry on

by the fire, the illumination of the Holy Spirit by direct appeals to those they were sent to minister unto, by teaching them fully all the verities of the Christian faith. Christian disciples then carried on the mission work of the Church by precept and by example. The power which shook down the walls of heathenism was a personal one, it was spirit acting upon spirit, heart affecting heart, mind influencing mind and soul rousing soul. The days of the printed Bible ought to have been as the olden days with the added power. But it is not so. There has come into vogue a comfortable theory that the distribution abroad of copies of a book will do the work of evangelising as well as it was done when personal influence inspired by the Holy Spirit was alone the power of God in His mission work, an influence which brought such mighty things to pass that we are fain to attribute the success of the early Church to some miraculous agency which God has withdrawn from the modern Church. We say the theory is a comfortable one, that giving away Bibles wholesale or selling them at a low price is the grand work of the Church; for such is the language used at Bible Society meetings. It is a theory unknown to the apostles, unknown to the Church of God for fourteen centuries, it is a theory which virtually sets aside the Master's command, "Go ye and make disciples of all nations," for it substitutes for his words the formula, "Send Bibles translated in the languages of all nations." The Church has yet the red blood in her veins which this theory has failed to water down, and the divinely planted instinct is strong within her, and the faith of early days is yet an inspiring force, the spirit of truth is yet the life of the Church, teaching her to do her work as the Master bade her by personal Evangelists, baptizing and teaching all nations. The Church knows and feels that the blessing of His abiding presence was promised and is realized as the reward of obedience to this duty of personal discipleizing the nations, for, "Lo! I am with you always," follows "Go ye unto all the world." The Church has this work put upon her, she cannot share this honour with any human society, she is recreant to her trust when she sanctions any hands but her own touching the sacred ark of the Divine Commission, or to any degree substitutes the Bible for the living voice of her teachers. So far as making known the Bible goes, the Church of England stands supremely alone in fidelity and zeal, for in her offices she provides that from ten to twelve chapters of scripture are read every day for the instruction of her children. So far as free interpretation goes the Church of England is the only Church which imposes no interpretation upon her children as terms of Communion. The sects which cry out against the claim of the Church to interpret those scriptures which God gave to her to arrange and decide upon as the Bible and gave His spirit to the Church to guide her into all truth in regard to, they have each a private interpretation and private traditions of the acceptance of which they impose as preliminary conditions to salvation and membership. In the Church Catholic, liberty to interpret is the liberty restricted yet assured by law, in the sects, liberty to interpret is either lawless license or the severe despotism of sectarian "views."

For members of the mushroom, so-called, Churches born of the unrest of the last century or sprung from the violence, the corruptions of social disorder, to rebuke us for lack of zeal in the cause of the Bible Society, is a superlative effort of audacious presumption. The sects would do well to reflect on this fact that while the Church has been for seventeen centuries basing education upon the

Bible they who grow so eloquent on Bible Society platforms vaunting their zeal for God's word, have caused the Bible to be ejected out of our schools and education to be without any scriptural basis whatever, simply because they feared man rather than God, they followed the people rather than CHRIST.

The Bible is a great witness to the unity, the authority, the inspiration, the Divine commission of the Catholic Church. The sects are each a witness to the tremendous folly of endeavouring to find a substitute for the Holy Spirit operating through human souls upon human souls in God's own ordained order of His ministry and sacraments. God's plan of working for the spread of His kingdom by and through His Church was demonstrated in the conversion of Christendom. Man's plan of working through private interpretations of the Bible is manifested in the divisions, the strife, the paralysis of Christendom. When the Church trusted only in her Lord, her Inspirer, the Holy Spirit, the kingdoms of this world rapidly became the kingdoms of CHRIST. Now with all the brilliance of latter day learning, with all the power of latter day wealth, the chariot of her Missions drags heavily in gloom and wealth of sowing brings barren harvests. So will it be until the Church comes out as of old disentangled from human, demoralizing alliances with those with whom she has no lawful relation except as a ruler and teacher and guide. "Go ye into all the world, baptizing and teaching," must again be taken as the supreme law of the Church's mission work—then will she be blessed as in the olden time, renewed unity will give renewed power to do the mighty works of those glorious early days of faith and victory!

JOHN HUS.*

IN one respect, at least, the students and scholars of the present day are pursuing a right course, even if in other ways they are inferior to the "great men" of "happier times." We refer to the greater care with which they study history in its organic unity. The time has long passed by when the history of the Church of England, for example, was regarded as having its beginning with Archbishop CRANMER and King HENRY VIII., and so men no longer think that they can understand the whole history of the Reformation by beginning the study of that great revolution with the life of LUTHER. By slow degrees the researches of the learned are being carried into all the dark places of the past, and a light is being cast upon the secret springs which have moved the thoughts and actions of men who were far removed in time and place from the influences under which they acted.

Thus, we are now beginning to understand the greatness of WICLIF and the nature of the work which he accomplished; and we must rejoice at this result, although, as English speaking men we must feel ashamed that the chief part of the work has been done by Germans. The biography of WICLIF by LECHLER is, out of sight, the best account ever given of the great Englishman, and some of his long buried writings have been given to the world by men of German speech and nationality. Only a year ago a WYOLIF Society was formed in England with the view of publishing (for the first time) the whole of his writings. We hear with shame that there is a difficulty in finding a suffi-

cient number of members; but we hope that this reproach will soon be wiped away.

No well instructed person would think of placing Hus on the same level with WICLIF; yet he was a man of sterling worth, of real intellectual power, and even of heroic mould, and we should be glad to see the history of his life well written in connection with the circumstances of his times. Mr. WRATISLAW, who is himself, we believe, of Bohemian origin, has done something towards this, if not all that we could desire. It may be that he was to some extent hampered for want of more space; but we think that a somewhat more vivid representation of the field in which Hus lived and worked might have been possible. It is a good idea of the Christian Knowledge Society, in its revived activity, to place works like these in its "Home Library." There may be difficulties in allowing two volumes to be given to any particular work; but we hope this will be done, if they should sanction the publication of the life of LUTHER—a thing greatly needed, since we have not one biography of that great man in English which is above mediocrity.

Although Mr WRATISLAW has by no means produced an ideal biography, he has yet written a very useful book, and one which makes the results of the researches of Bohemian writers available for English readers. The author, indeed, goes so far as to say that until now it has never been "possible to place this extraordinary man in the full light of day before the British reader." The writings of PALACKY were suppressed in Bohemia, and neglected when translated into German and published in 1846. But in 1869 their value began to be recognized, and Mr. WRATISLAW has now made Englishmen familiar with their chief contents.

It has long been known that Hus was not, in the proper sense of the word, a reformer of the doctrinal errors of the Church of Rome. "It must not be supposed," says the author, "that JOHN HUS, like LUTHER and CALVIN, was a great doctrinal reformer, assailing positions deliberately taken up and maintained by the Church of Rome, and in that point of view a direct precursor of the Reformation. . . . He was a true son of his Church; and while he raised his voice against the sin and evil that defiled her, and the practical setting up of the traditions of men above the Word of God, he stood second to none in his reverence for her doctrines, her creeds, and her formularies. Still it is true that but the slightest traces of Mariolatry and saint-worship are to be found in his writings; it is true also that the doctrinal abuses and extravagances, against which he specially protested, have to a great extent disappeared from the Church of Rome herself. It is, on the one hand, as a reformer of life and morals, especially among the clergy, and on the other, as a dauntless champion for the rights of conscience and the supremacy of Scripture, that we must contemplate JOHN HUS; and it was as such that he was foully murdered by one of the most wicked assemblies that ever disgraced the name of council." This is a very good and accurate summary of the life and work of Hus.

Mr. Wratislaw traces the beginning of the work of Hus to the superior condition of education in Bohemia which had resulted from the founding of the University of Prague; and a great portion of his introductory chapter is given to the history of the institutions. In his second chapter he treats of the "precursors of John Hus in Bohemia." He next points out that for a time the peculiar tendencies of Hus did not excite the alarm or opposition of those who were in authority; but at last the rumour that he was advocating the opinions of

Wiclif drew the attention of the Archbishop to his course of proceeding. It would certainly appear that, at this time at least, Hus was imperfectly acquainted with the writings of Wiclif, which he undertook to defend. Had he known all that his English predecessor had written, he could hardly have said that he advocated nothing that was contrary to the received doctrine of the Roman Church. With regard to the practical aims of Wiclif's work, there does not seem to have been any difference of opinion between them.

The most interesting and important part of the volume is that which is devoted to the account of the appearance of Hus at the Council of Constance, and the story is here told with care and fullness. It is hardly possible to imagine anything worse or more unjust than the treatment to which Hus was subjected. It is clear that his condemnation was agreed upon and even drawn up before he appeared before the Council, and that the proceedings were a mere sham, intended to induce the belief that he had a fair trial. Questions totally irrelevant to the charges brought against him were put forward by his adversaries. The only serious accusation was to the effect that he denied the doctrine of Transubstantiation; but no proof of this (so-called) heresy was brought forward, and he declared that the charge was unfounded and false. Ultimately, as every one knows, he was condemned and burnt. But, as we have said, this was a foregone conclusion.

Many questions are still discussed in connection with this council. Among these is the conduct of the Emperor Sigismund. It has been agreed that his safe conduct did not extend to the protection of Hus in case of his being condemned by the council; and it is probable that Sigismund himself took this view. It is certain, however, that he gave Hus reason to believe that he might appear before the council without any fear of the consequences to his personal safety; and it is evident that he took not the slightest pains to procure for Hus a fair trial, or rather, that he threw the weight of influence distinctly into the scale of injustice. We should have liked Mr. Wratislaw to give the authority for his blushing, when Hus referred to the safe-conduct. Mr. Carlyle throws doubt upon it. We believe the story to be true, but it would have been well to give a reference to the source.

No mention is made of a story which has something to commend it, if that something is not external evidence. It is related that as the fire was being applied to the pile, the martyr saw an old woman very busy in heaping up sticks to burn him. *Sancta simplicitas*, was his only remark. We wish the story were true; but we fear it must be pronounced to be legendary.

The three last chapters of the book are on "John Hus as a School Divine," "John Hus as a writer in his native language," and "Jerome of Prague." These brief essays, especially the last, are of considerable interest; and generally speaking the vigour of the writing increases as the story goes forward. Many readers will be glad to know of a life of this famous man, which they can peruse with confidence; and it appears to us that Mr. Wratislaw has taken the greatest pains to be scrupulously accurate.

RETIRING ALLOWANCE FOR AGED CLERGY.

WE desire very earnestly indeed to commend the subject of providing retiring allowances to the aged and infirm clergy for the consideration of the synods of our dioceses. There exists now and must from the very nature of the case, always exist a necessity for this provision being made. In some of our cities duties are being done by young clergy which are quite within the power of those who are too aged or infirm for ordinary services, such as burials and mission services in small rooms.

A body of unattached, superannuated priests might be utilized to greatly enlarge the sphere of parochial work in many places by giving them light duties as visitors or speakers at cottage meetings,

* JOHN HUS. The commencement of resistance to Papal authority on the part of the inferior clergy. By A. H. Wratislaw, M.A. (S. P. C. K. 1883: Rowse & Hutchison, Toronto.)

where their very age would ensure a kindly reception and welcome.

Our clergy cannot help getting too aged for work, but the Church must see to it that they are not weighed down with duties beyond their years. It is a bad policy for the Church and most inconsiderate, unkind, sometimes alas! even cruel, to keep a good man in the harness after his power to pull the load of parish duty has gone from him. As the Synods of the Dioceses are at hand we trust this question will be thoughtfully and generously considered.

THE SALVATION ARMY.

A WRONG impression having been created throughout the Church by the partial publication of a letter from the Bishop of Ontario to the Rev. H. Wilson, D.D., in reference to the Salvation Army, we have been requested, as a result of a meeting of the clergy of the Church of England, to give the letter in full, it being understood that the letter when written was not intended for publication:

Ottawa, April 6.

MY DEAR MR. WILSON.—I saw a great deal of the working of the Salvation Army in various parts of England and in many cases I was horrified. But your testimony is very strong indeed, and I am not going to throw a wet blanket on any movement that has salvation for its object. You are quite right in giving prominence to the emotional element in our nature. It is as natural as the intellectual, and I always, when in Kingston, advocated an appeal to it by the Church. But ask yourself, have you and the other clergy ever striven in that direction? Have you ever thrown the churches open and free to the poor wayfarers seeking after God, if haply they may find Him?

Have you ever had short bright services with addresses to the emotional nature of your parishioners? If not, if instead there has been a freezing respectability and a patronizing dispensing of the gospel to the working classes, then I think Church methods should be tried before we fall into ways that are yet untested by experience. You are quite right in your efforts to give the movement a right direction, and I pray God you may be successful. It is not a question of High and Low. The Low party in the Church are the most decidedly hostile to it, Lord Shaftesbury declaring that it is essentially blasphemous.

I am, yours faithfully,

J. T. ONTARIO.

REV. DR. WILSON.

We append portion of an article from a leading English paper which very aptly accords with the questions put by the Bishop of Ontario.

"Any preachings, or prayings, or practices, which bring real religion into contempt, or lower our notions of the Deity, or remove from much that pertains to religion that sense of reverence and awe which should accompany our contemplation of the Unknown and the Unknowable, or produce the well-justified sneers of those who regard the caperings of Salvation Army enthusiasts as part and parcel of all religious observances, cannot be other than objectionable. It is idle to say, as many do, that these enthusiasts mean well. The same excuse has been made for religious fanatics in all climes and in all countries. Lodowick Muggleton meant well; so did George Fox when he abjured his lower garments; so did John of Leyden; so did Johanna Southcote; so did Joseph Smith, the founder of Mormonism; so did William Huntington. Many well-meeting persons have done no little ill to religion through giving irreligious persons a chance to say 'If that is what religion means, how can you hope that we should put up with such foolery? If religion only means thumping on the breast, turning up the whites of the eyes, intoning through the nose, singing out of tune, talking of God or the Saviour of Mankind with a familiarity that would be offensive if one were talking to, or of, a rate collector, how can you expect to have any reverence paid to such notions?' And if, in addition to 'religious' practices which are not commendable, it should follow that the enthusiasts indulge in Pagan sensuality which cannot be defended, how can it happen otherwise than that all really religious persons should be compelled to turn their back on the Salvation Army?"

But likely enough the Salvation Army movement will have been of some use if it should force upon the immediate attention of clergy and ministers, and of those among the laity who really desire to see the evangelisation of the lower classes, a firm conviction that if religion is to be brought down to the masses of the people by competent instructors, there will

have to be attempts made to do so on far other lines than the attempts which have been made heretofore; and that to do real good the people will have to be raised into religious enthusiasm of the right kind, in the right way—enthusiasm which may have the luck to be fairly permanent, by greater warmth being thrown into church and chapel services, and greater interest being taken in the people by pious folk who have too often kept aloof from them up to now."

BOOK NOTICES.

COALS FROM THE ALTAR; Sermons for the Christian Year, by Rev. Jos. Cross, D.D., LL.D. Published by T. Whitaker, New York. 2 vols. Price \$1.50 each.

These sermons are much above the average, being full of sound, well arranged, highly interesting matter, historical and doctrinal. To the younger clergy they will be found valuable helps, and are especially commended for the use of laymen who, in our back parishes, take lay readers' work, or who in their families read a sermon occasionally for the family when without regular Church privileges. Each volume may be bought separately, the first has a sermon for each Sunday from Advent to Ascension Day; and the second from Ascension Day to Advent, making the circle of the Christian year.

MASTERY: A Magazine for the Young. Published at office 842 Broadway, N. Y. \$3.00 per year. The first two numbers of this new venture are highly promising. The illustrations are few but nicely done, and the matter just what young people delight in.

THE ELZEVIR LIBRARY: A Tri-weekly Magazine, by Alden, N. Y. Price, 2 cents to 15, according to size, in paper cover. We cannot do better than quote prospectus of this really invaluable and most interesting publication: "Each number of THE ELZEVIR LIBRARY will contain *unabridged*, a characteristic specimen of the best work of the author who is represented. The numbers taken together will form a unique cyclopedia of the world's choicest literature. Subscriptions received for any separate numbers. The 156 numbers of a year will contain not less than 7,500 pages, and should that number be reached in less than a year, subscriptions at \$5.00 will be considered as terminated."

Volumes are already issued from the works of Dickens, Burns, Macaulay, Trollope, Shakspear, Goldsmith, George Eliot, Artemus Ward, Canon Farrar, and many others of more or "less note." No cottage even ought to be without a library, when the ELZEVIR is to be had for practically the price of an old song, for less than smokers spend on tobacco, and drinkers on whiskey or beer. The ELZEVIR is the best solution of "The Free Library" question; after all no books are read with such interest as our own, and young people are educated by the very presence of a home library.

ANCIENT CLASSICS, for English Readers. Alden, N. Y. We have just received Herodotus, by Rev. G. C. Swayne, M.A., Fellow C. C. Oxford. This historian is little known, even to many men of University training. These Classics will open up to English readers a very wide range of literature, full of value and interest.

THE HEBREW STUDENT: a monthly Journal, in the interests of Old Testament literature and interpretation. \$1 per annum. The Hebrew Book Exchange, Chicago. Westerman, N. Y.

This is published in the interests of a movement for the teaching of Hebrew by an institute organized for that special work in the States. How far it is capable of doing all it is hoped for, we cannot at present say. The enterprise is very significant, however of the wonderful interest excited in Biblical languages of late years, out of which in time will come the revised version of the future.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

BROMPTON AND WINDSOR.—This mission, now for some time vacant, we are glad to learn is to be supplied with regular ministrations. Mr. Mansbridge, a graduate of Dublin University and lately arrived from England, having been appointed as lay-reader. His Lordship the Bishop proposes holding an ordination in June, when Mr. Mansbridge will be admitted to deacon's orders. Since Brompton and Windsor became vacant about fifteen months ago, the Sunday

services have been supplied with praiseworthy regularity by several students of Bishop's College, though the drive of sixteen miles from Lennoxville was often a trying one.

RICHMOND.—The removal of the Rev. I. M. Thompson, an event which has created universal and profound sorrow here not only among his late parishioners, but with the public generally of all classes and denominations of Christians, was made the occasion for presenting him with the most flattering address couched in terms of the warmest friendship. There were 524 names appended to it, every prominent Roman Catholic in the place signed it, (headed by the name of the Rev. Father Quinn) who vied with their brethren of the church in expressing their high respect for Mr. Thompson. The address was formally presented to Mr. Thompson on Tuesday 11th of May by the Hon. W. H. Webb, Q.C., and Thos. Harte, Esq., Mayor of Richmond, on behalf of the signers. Accompanying the address was a purse containing \$250.50, which was presented to him on behalf of the contributors by Major Mathias. Mr. Thompson replied very feelingly, expressing his heartfelt thankfulness for the gift, but much more, he said, did he feel touched by the affectionate terms in which so large a number of his old friends and neighbours had been pleased to refer to his services as a Christian clergyman and citizen. He said he parted from them with deep regret, and their kindness would be a treasured memory with him for all time. Mr. Thompson, the diocesan missionary, has been residing in Melbourne his old parish, but has now taken up his residence in Acton.

ONTARIO.

DESERONTO.—(2) On the occasion of the lecture on the 24th ult. by the Rev. John Halliwell in St. Mark's Church, the *Napanee Beaver's* Deseronto correspondent says the chair was filled by the Rev. J. O. Mallory, Episcopal Methodist preacher of the village. Mr. Mallory, it is asserted, contemplates returning to the church in the event of the union of the Episcopal Methodists with the Canada Methodists being carried into effect. He is an excellent man, and of more than average ability. The services in this church were suspended again on Sunday 4th of May, Mr. Halliwell, who was expected to officiate, not appearing.

APPOINTMENT OF RECTOR.—The Bishop has chosen to make the Rev. T. Stanton, B.A., incumbent of Barriefield, which position he has held but a short time, the first rector of Deseronto, to be assisted in the work continuously by a curate where one can be had. We trust that great good will result to the church in this rapidly growing town from this arrangement, and that the new parish may enjoy under its experienced and scholarly head and his assistant, if possible, tenfold more than its former prosperity. The staid and intelligent and churchly portion of the flock will surely be glad to be rid of "the changes and chances" to which since the resignation of its founder the parish has been subject, and will welcome a return to a ritual a little less variegated and more rubrical than that which "all sorts and conditions" of clergy have during several weeks past been presenting to them.

GANANOQUE.—*Christ Church*.—On Sunday May 6th. the Lord Bishop of Ontario administered the Apostolic rite of confirmation, shortened morning prayer, confirmation service and celebration. The whole service was bright and cheery. The Bishop addressed the candidates at length, impressing them deeply with his plain fatherly advice concerning their religious life. In the evening the Bishop preached from St. James ii. 14 and fairly carried away the congregation with his forcible arguments and practical suggestions. Christ Church has been the recipient of a handsome carved oak altar, from the members of the late justice Jonas Jones' family, formerly of Brockville. It was placed in the chancel the evening before the Bishop's arrival, and certainly it gives a completeness to the now remarkably beautiful chancel adornments: this is but another token amongst many of the great interest this family have always taken in the furtherance of the Church's welfare. On dit two good ladies of the congregation, viz., Mrs. Frank Jones and Mrs. D. E. Jackson undertook the work of raising enough money to erect a stone fence with iron cresting and gates in front of the church plot in March last, and have now on hand quite enough to justify them in giving the contract, and what is more by the systematic way they have adopted of getting monthly subscriptions quite enough will be forthcoming to finish the work. The Bishop of Algoma paid Gananoque a visit on the 22nd of April. He received a very warm welcome being a strange Bishop. A large congregation assembled, and after a short bright service he laid the claims of his diocese before

them, to the needs of which they well and cheerfully responded. Next morning the Bishop waited upon Mrs. D. E. Jackson and appointed her his commissary to solicit and receive subscriptions for his many pressing needs. It is needless to say the work was cheerfully undertaken, and I trust your correspondent may ere long be in a position to report on the good work done by her.

CRYSLER AND CHESTERTVILLE.—The Bishop came to this mission Saturday, May 12th, and administered the rite of Confirmation on Whitsun-day. At the morning service St. John's Church, Cryster, sixteen candidates were presented for the laying on of hands, all receiving the Holy Communion. The Bishop's address was excellent and should prove of great spiritual benefit, not only to the persons confirmed, but to the large congregation. After a hurried luncheon, the Bishop with his chaplain were conveyed to Chesterville. At this place, the new and neat church (erected during the incumbency of Rev. J. R. Serson, for which he deserves great credit, also the few parishioners who gave so generously and worked hard to erect) was consecrated. This service being ended, eleven candidates were presented for Confirmation. The Bishop here again, after congratulating the people upon having such a neat church in which to receive him at this his first visit to Chesterville, delivered a very suitable and forcible address upon the ordinance of Confirmation administered in the Church of England since the days of the Apostles, showing the blessing to those who on that occasion declared themselves God's people, and would daily increase in His Holy Spirit more and more unto their lives' end. The large gathering, uncomfortably filling all the seats and aisles of the church, were very attentive.

TORONTO.

ST. LUKE'S.—We understand that the Rev. Mr. Whitcombe is to be appointed assistant rector of this church. It is also under consideration to place an organ in the church, which is grievously needed, to do its customary service as a help to choir and congregation. When a choir is surpliced it becomes so prominent, and the whole musical function of the church so raised in style that defects and deficiencies tolerated in a small and ordinarily arranged choir become very conspicuous and painful. Clergy and congregations, before going up to this elevation of propriety, should see to it that the services can be maintained up to the standard, in a musical sense, required by the very conditions of a surpliced choir.

ST. GEORGE'S.—On the 17th a social gathering of the congregation and friends of St. George's was held at the school-room, which was tastefully arranged, furnished and decorated for an evening assembly. Such re-unions are not only outward and visible signs of parish unity, peace, and good-will, but tend much to break down party stone walls, and Christianize partisans. The Rector and Mrs. Cayley do a good work, as well as a socially graceful one, in holding these assemblies; the example might be followed with profit elsewhere.

TEMPERANCE MEETINGS.—Meetings have been held recently at various school-rooms in the interest of the C. E. T. S. Those at St. Stephen's and St. Philip's, and a concert at the Church of the Ascension, were highly successful.

TRINITY COLLEGE CHAPEL.—Ground has been broken preparatory to the work of building the new chapel. May the work prosper to the end.

ST. PHILIP'S BRANCH OF THE C. OF E. TEMPERANCE SOCIETY.—At the close of the Wednesday evening service in accordance with a notice given by the rector, Rev. J. Sweeney, a meeting was held for the purpose of forming a parochial branch of the Church of England Temperance Society, a large number being present. The chair was occupied by the Rector, who, after a few remarks on the great necessity there was for such a society, called upon Mr. N. W. Hoyles, who in a short speech explained the methods of working. The society was then formed, and the following officers elected:—President, the Rector, (ex officio); Delegate, Mr. J. T. Jones; Secretary, H. Mortimer, Jr.; Mrs. Curzon, Mrs. Budge, Mr. T. Mortimer, were appointed a Committee to make the necessary arrangements before the next meeting which will be held on Friday the 26th inst. at 8 o'clock, and at which the remaining officers will be elected.

CHURCH WOMEN'S MISSION AID.—Having been obliged to give up our rooms on account of alterations at the Mechanics' Institute, and not being able to obtain others immediately, all parcels intended for the society must be sent to Mrs. O'Reilly, 37 Bleeker St. And as in consequence of this the sewing meetings will have to be discontinued for the present all

the members are earnestly requested to continue to work in their own homes, and have as much as possible ready to bring in the beginning of September, when the society hope to have other rooms and to resume our work as usual.

WHITFIELD WEST MULMUR.—The Rev. R. A. Rooney writes:—I feel happy, I can assure you in being able to add to your stock of knowledge of church improvements in this particular; which I take great pleasure of informing you of, viz., that we have just completed a very nice job of fencing on our church plot and graveyard; instead of the old rickety board fence, may now be seen on the south side a nice picket fence which only wants painting to make a complete job of it.

NIAGARA.

HAMILTON.—Church of the Ascension.—On Whitsunday the 13th Battalion attended morning service, under the command of Lieut.-Col. Gibson. The Rev. Hartley Carmichael preached an eloquent sermon from the second epistle of St. Paul to Timothy, iv. 6, 7 and 8.

CONFIRMATION.—The Bishop of Niagara administered the rite of confirmation in the evening to 25 candidates.

The Rev. Hartley Carmichael, will continue his sermons upon The Life and Works of St. Paul Sunday evening (Trinity).

C. E. T. S.—On the 14th a meeting was held of the Church of Ascension Total Abstinence association. Rev. H. Carmichael in the chair. Miss Walker played a piano solo, Mr. A. D. Stewart sang Midshipmite and Annie Darling, in good style. Miss Annie Barr sang Darby and Joan, Tarnham Toll, and We'd Better Bide a Wee. Mrs. Logan sang The Spinning Wheel, O Nannie Wilt Thou Gang Wi' Me, and 'Twas Within a Mile o'Edinboro Toon. Mr Johnson sang There's Color in the Wine Cup. A chorus, The Temperance Call, was rendered by Mr. Johnson and his pupils. Mr. Johnson and Mr. Byfield sang a duet, The Fisherman. Violin solo by Mr. Domville. Mr. H. K. Brown sang Our Jack's Come Home To-Day. Miss Walker and Mr. W. E. Brown played the accompaniments. Rev. H. Carmichael then gave an address on the growth of the association. During the past year 1,168 signatures have been added.

Christ Church (Cathedral).—On Whitsunday the Bishop of Niagara attended morning service and administered confirmation to 40 candidates. There was a very large attendance of communicants. Rev. Dr. Mockridge has been appointed honorary secretary of the Society for the Propagation of the Gospel in Foreign Parts.

HAMILTON.—All Saints' Church.—The Bishop of Niagara held a confirmation service in this prosperous church on Ascension Day, and confirmed 25 candidates presented by the rector, Rev. L. DesBrisay. It is not long since that 24 young persons were added to the number of confirmed members in this church.

CHURCH CONGRESS.—A Congress in connection with the Church of England in Canada will be held in the City of Hamilton, as follows:—Thursday, June 7th.—Morning prayer in Church of the Ascension at 9.30 o'clock. The Congress will meet in the school-house of the same church at 10 o'clock, and will adjourn at 1 to meet again at 2.30 and adjourn at 6. In the evening, at 8 o'clock, choral service in the Cathedral. The sermon will be preached by the Rev. F. Courtney, S. T. D., rector of St. Paul's Church, Boston, Mass. Friday, June 8th.—Morning prayer in the Church of Ascension at 9.30 o'clock; sessions of the Congress at 10 a.m., and 2 p.m. and at 8 p.m. There will be a celebration of the Holy Communion in the Cathedral on Wednesday, Thursday and Friday, at eight o'clock a.m. Programme—1. Clerical Education, Rev. C. W. E. Body, M.A., Provost of Trinity College, Toronto; Rev. J. S. Cole, B.A., Bracebridge; 2. The Attitude Churchmen should Occupy towards Popular Literature and Recreations, Rev. C. C. Mackenzie, of Brantford; Rev. J. P. Lewis, rector of Grace Church, Toronto; 3. Lay Co-operation, Rev. A. H. Baldwin, M.A., rector All Saints' Church, Toronto; Adam Brown, Esq., R. Freeman, Esq.; 4. The Revised Version of the New Testament, Rt. Rev. Dr. Lewis, Bishop of Ontario; Rev. H. Wilson, D.D., of Kingston; 5. How to Meet Modern Difficulties, Rt. Rev. Dr. Sullivan, Bishop of Algoma (if possible); Rev. J. Langtry, M.A., rector St. Luke's Toronto; 6. Woman's Work in the Church, Rev. A. J. Broughall, M.A., rector of St. Stephen's, Toronto; Rev. Canon Innis, rector St. Paul's, London; 7. Preaching, How can it be made most effective? Rev. Canon DuMoulin, M.A., rector St. James', Toronto; Rev.

Frederick Courtney, S. T. D., rector St. Paul's, Boston, Mass.; 8. Religious Education of the Young, Rev. Reginald H. Starr, B.D.; J. C. Morgan, Esq., Barrie; 9. Church Music, J. E. Aldous, Esq., B.A., of Hamilton; T. Dawson Jessett, Esq., Toronto; 10. The Relation of the Church of England in Canada to the Church of the Mother Country, J. A. Worrell, Esq., M.A., of Toronto; L. H. Davidson, Esq., M.A., B. C. L., of Montreal; 11. How to make the Ministrations of the Church attractive to the Masses, Rev. W. Clark, M.A., Professor of Moral Philosophy, Trinity College, Toronto; 12. Bible Class Work, Rev. John W. Brown, D.D., rector of St. Paul's Cathedral Church, Buffalo, N.Y.; S. H. Blake, Esq., of Toronto; 13. The Deepening of Spiritual Life, Rt. Rev. Dr. Coxe, Bishop of Western N.Y.; Rev. Frederick Courtney S. T. D. Rules of Order—1. None but members of the Church of England, or of the churches in communion with her, will be permitted to address the Congress; no person will be permitted to speak twice on the same subject. 2. All questions of order in the proceedings will be in the direction of the chairman, whose decision shall be final. 3. Any member desirous of addressing the Congress on the subject before the meeting must hand his card to the Secretary in attendance, and wait the call of the chairman, who shall take the means in the order presented, precedence always being given to those who have not previously addressed the Congress. 4. Every speaker shall address the chair only, and shall confine himself to the subject before the meeting. 5. No question arising out of any paper or subject shall be put to vote. 6. The time allowed to each speaker, other than those specially invited to read papers or to give prepared addresses, shall not exceed ten minutes. The chairman's bell will be sounded at the expiration of the allotted time.

ACTON.—The Rev. W. J. Pigott has left for a visit of three months in England. A curate will be in residence during the Rector's absence.

HALTON RURAL DEANERY.—The chapter of this deanery was held on the 15th and 16th inst. in St. Luke's parish, Burlington. Divine service was held in the church, and a sermon preached on the evening of the 15th by the Rev. Thos. Geo. Logan, of Flamboro West, on the subject of confirmation. On the following morning at 8 a.m. there was a celebration of the Holy Communion, after which the subject of baptism was discussed in reference to the mode of administration, the benefits, and who are proper recipients. Another subject was the discipline of the laity, respecting which a motion was passed that attention should be given to it at the ensuing Synod of the diocese.

CORRECTION.—The announcement in the DOMINION CHURCHMAN of May 17th that "the Rev. W. Holland is about to leave for England" is entirely without foundation. Hr. Holland has never contemplated anything of the kind. We are very glad to hear that Mr. Holland's health is rapidly improving and trust it may be maintained.

ALDERSHOT.—St. Matthew's.—This pretty little church, situated on the road from Hamilton to Burlington, was reopened for divine service on Sunday the 13th inst. after extensive improvements, with special sermons morning and evening by the incumbent, Rev. J. Francis, and in the afternoon by the Rev. W. B. Curran, rector of St. Thomas' Church, Hamilton. The church has been entirely reshingled and otherwise repaired outwardly, while within it hardly appears like the same building of a few weeks since. The walls have been calcimined a dark French grey, and the ceiling in pale blue. The windows have been frosted, and the sashes and other parts of the wood-work painted or varnished. The cost of this part of the improvements has been almost entirely provided for by A. W. Brown, Esq., one of the wardens, his sister, and J. F. Read, Esq., delegate to the diocesan Synod. The service books for the desks and altar table, a new crimson altar cloth with fringe and monogram, and the pulpit desk of ecclesiastical design, were the gifts of the Incumbent. A handsome reading desk was kindly donated by V. E. Fuller, Esq., a son of the Bishop of the Diocese, who during the summer months reside with his family at Oaklands, a short distance from the church, and who also subscribed to the general fund with which to carry out the much needed work of restoration. Other special gifts are yet expected, as Bishop's chair, and additional chandeliers. The chancel has been recarpeted, and enclosed with polished oak rail supported by iron standards finished in blue, black and gold. These things, together with the external repairs, have been provided for by the congregation generally, the liberal collections at the opening services having been almost sufficient to meet the whole amount thus far required. Altogether St. Matthew's is now one of the neatest and most tastily furnished country churches in the diocese, while without it is

surrounded by beautiful evergreen and other trees standing in well-fenced and well-kept grounds.

OAKVILLE.—A very pleasant evening was spent here in the town hall on the 10th inst., on the occasion of a dramatic performance by the ladies of St. Jude's in aid of the new church. The play consisted of two acts, entitled "Woodcock's little game," and concluded with the laughable farce "Popping the question." Too much credit cannot be given to the Misses Cottle and Sutherland, and Messrs. Maud and Cottle for the very admirable manner in which they rendered their respective parts. A very pleasing feature of the evening was the singing of Miss Aimee Laidlaw. This young lady possesses more than ordinary talent, and is determined to occupy a prominent position in the musical world. There were nearly four hundred people present, and the amount realized above expenses was about seventy-five dollars.

HURON.

THE FUTURE BISHOP OF HURON.—A few days will bring the decision of a most important question for the Church in this diocese, namely who is to be the successor to Dr. Hellmuth as Bishop of Huron. It is proposed to enact a canon at the diocesan Synod which is to meet here on June 19th, giving authority to elect a Bishop at that meeting of the Synod, thereby preventing the great inconvenience and expense of convening a special session for the purpose. Members of the church while feeling intense interest in the election, are taking the matter very calmly. There seems to be entire belief that the great Head of the Church will in His providence make all things work together for good. There is very little, if any, exhibition of party spirit in the Church. The great desire is to elect a Bishop with mind as Catholic as the Church—as herself averse to all extremes. The opinion is universal that the Bishop of Algoma will be the first choice. Revs. Canon Innis, of London, Canon Carmichael, Montreal, and Prof. Lobley, Lennoxville are also favourably spoken of. The resigning Bishop has accomplished a great work: much very much is to be done.

GODERICH.—Ven. Archdeacon Elwood has issued a card of thanks to the ladies of St. George's Church for their zealous labours in the Loan Art Exhibition. The handsome sum of \$219.12 was netted and placed in the bank to the credit of the Sunday-school House Fund, after paying \$66.43 for expenses. The ladies of the church having now experienced how much good they can accomplish by their united efforts, have established a Ladies' Aid Society in connection with St. George's: President, Mrs. Walters, Vice-Pres. Mrs. J. Elwood and Mrs. Cottle; Sec.-Treasurer, Miss McMicking, active chaplain, Rev. J. Walters, Honorary chaplain, Ven. Archdeacon Elwood, and a committee.

WHIT-SUNDAY AT ST. PAUL'S, LONDON.—The reverential silence that reigns in the vicinity of our St. Paul's, on the first day of the week was somewhat interrupted on the morning of Whit-Sunday, many, not members, having been attracted by the expected church parade. The seventh Fusiliers and the London Field battery accompanied by their band proceeded from the military ground to morning service at St. Paul's, and the Fusiliers under command of Col. Walker and the Battery of Major Peters, formed part of a very large congregation. With due reverence the military music had ceased as they approached the church grounds. Rev. Canon Innis and Rev. A. Brown read the morning service, and the Rev. Canon preached an excellent sermon on the descent of the Holy Ghost on the Holy One, the Son of God, as a dove, and on men as tongues of fire, and on the gracious promise of the Comforter being to His disciples as has been to them in all ages from that day (Pentecost) even until now. The discourse was logical yet plain to the simplest man. On Whit-Monday the congregation at St. Paul's was very small. The service was read by Rev. A. Brown. On Whit-Tuesday Revs. Canon Innis and A. Brown officiated, the Canon delivered a brief appropriate address, the congregation very small. Here we are unaccustomed to services on these festivals; this may in part account for the non-attendance of the church members. We may hope that the congregation of St. Paul's will as well as their clergy assemble to unite in public worship every day for which a given us a collect in the book of Common Prayer.

IN MEMORIAM.—On the afternoon of Whit-Tuesday all that was mortal of Basil W. Hamilton was committed earth to earth, ashes to ashes, dust to dust in Woodland Cemetery in sure and certain hope of the Resurrection to eternal life. The deceased was eldest son of James Hamilton, Esq., who has for some years been delegate from St. Paul's to the diocesan

Synod and was some time churchwarden. He was cut off in the prime of life, not having attained to his fortieth year. He was highly esteemed by all who had the pleasure of his acquaintance. For two years he had been ailing from heart disease and yet his death was sudden. His father was speaking to him a few moments before he entered his room on Saturday evening and had not gone many paces away when he heard a slight noise and on returning found his son sitting on a chair his head drooping and life extinct. On Tuesday afternoon the funeral took place, from his father's residence. The funeral was very large, including the masonic body, and the ancient order of United Workmen besides a very large number of his father's personal friends and acquaintances. The Fusilier Band led the sad procession to St. Paul's where it was received by Revs. Canon Innis and A. Brown, where the sublime Burial Service was read and sung, the choisters stalls and lectern being draped in the habiliments of mourning. The funeral procession then in sadness took their way to Woodland Cemetery, the band playing the solemn strains of the dead march. We saw in the church during the solemn service nearly all the clergymen of the city and vicinity.

LONDON.—Ordination.—The Lord Bishop of Huron will (D.V.) hold an ordination at the Pro Cathedral, London, Ont., on Tuesday 19th June next. All candidates for deacon's and priest's orders will forward their Si Quis and Testamur to me and present themselves for examination at the Chapter House on Tuesday June 12th. at ten o'clock a.m.

ALGOMA.

HILTON.—Rev. H. Beer desires gratefully to acknowledge the receipt of a cheque for \$20 from Miss Sullivan. Also a cheque for \$46.23 from the Bishop. Both amounts to help defray expenses in connection with the unfinished church at Mud Lake.

Rev. E. F. Wilson is about to lay out \$700 or \$800 in improvements on the Shingwauk Home. The school-room is to have an oak floor and modern school-desks and seats with the necessary apparatus. The dormitories are to be fitted with English iron bedssteads.

The chapel which is being built at Sault Ste. Marie, in memory of the Late Bishop, is making rapid progress, and it is expected will be ready for opening by the end of August. The entire cost will be about \$4,000, of which sum \$700 has still to be collected.

The Treasurer begs to acknowledge the following contributions:—*Shingwauk Home*—Barton Sunday-school, \$10; Dundas Sunday-school, \$8, per J. J. Mason, Esq. *Steam Yacht*.—Christ Church Sunday-school, Hamilton, per J. J. Mason, Esq., \$25; H., \$25, *General Diocesan Fund*.—Miss Saunders' Missionary Box, per Rev. T. C. Desbarres, \$10; Sunday collections, Diocese of Montreal, per Rev. S. Belcher, \$287.07. *Widows' and Orphans' Fund*.—Ascension tide offering, St. John's, Stisted, per Rev. W. Crompton, \$3.50. *Personal Travelling Requisites of the Bishop*.—Proceed of concert by children of Sunday-school of the Chapter House congregation, per E. B. Reid, Esq., \$25.

BRITISH.

THE ABERDEEN BISHOPRIC.—The election of Dr. Douglas to this See, has aroused a few over-patriotic Scotch Churchmen to indignation, because he held orders in the English Church. This seems to us very unworthy; surely the dignities held in England by distinguished north countrymen ought to keep down such a spirit of morbid national jealousy.

GLENALMOND COLLEGE.—It is satisfactory to hear that Glenalmond College, Perthshire, is not to be given up. If in the face of the large sums already expended on it, and of the real service effected by it, the Scottish Episcopal Church had acquiesced in its effacement for want of the comparatively small sum of five thousand pounds, there would have been a greater dereliction of duty than is customary among its members. Our able contemporary, the *Scottish Guardian* gives this account of the efforts made for the continuance of the College: From many of the responses which were received to the appeal recently put forth, the Council was led to believe that if a more definite proposal were made of a character which should bring it within the power and ability of all who are interested in the continuance of the College to assist, there would be no difficulty in raising a sum which would be sufficient to remove the existing pressure, and to enable the Council to carry on the college. With the view of giving effect to this

suggestion, the Marquis of Lothian submitted to the Council, which unanimously accepted it, a scheme by which this desirable object may be attained, and which the secretary is instructed to make immediately known to all friends of the college. It is now hoped that all old Glenalmond "boys" will take courage and strengthen the hands of the Council in their evident determination to preserve this most important institution of the Church. We learn from the same authority that the Rev. and Hon. Arthur Gascoigne Douglas, M.A., Vicar of Shapwick, Dorsetshire, who was elected on March 29th by the clergy and lay representatives of the diocese to succeed the late Right Rev. T. G. Suther as Bishop of Aberdeen and Orkney, may be consecrated by the Primus in St. Andrew's Church, Aberdeen, on SS. Philip and James' day, May 1st, and that the meetings of the Edinburgh Diocesan Synod and Diocesan Council are announced to be held—the former on Thursday, the 12th, the latter on Friday, the 13th inst.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

THE BISHOP'S TOUR IN MUSKOKA.

SIR.—I trust you will allow me to give you a short account of Bishop Sullivan's visit to this struggling outpost of the Church, also briefly to chronicle the progress made during the past year, and to acknowledge various sums of money which have been received by me for church purposes. Bishop Sullivan reached my house on the 5th of Feb., and was shortly joined by his examining chaplain, the Rev. Mr. Cole, of Bracebridge. The following days were occupied with my examination for the priesthood. In spite of the thinness of the congregation at Ash Wednesday service, only twelve being present, the Bishop gave us an admirable sermon. Next day the Bishop and I started for Ravenscliffe, twelve miles off. We took four hours in getting over the twelve miles of snow, and it was a relief when we reached the house of our kind hostess, Mrs. Tipper, by whom a plentiful dinner was provided. After we had had time to "thaw out" we drove on to the Ravenscliffe school-house to attend a meeting of the church building committee. This meeting had been long looked forward to as the Bishop had requested us in the "fall" not to proceed with the building of the church till he had personally inspected the site and discussed the plans. Our plans, drawn out by John Tipper, were examined and approved by the Bishop with one alteration, which the Bishop advised. The building was designed to accommodate 124 persons, and the Bishop thought seating capacity for one hundred sufficient. We hope to have the building ready for consecration by the middle of next winter. After tea at Mr. John Tipper's house we held evening service in the school-room. The night was very cold and stormy and the roads were well nigh impassable, but, nevertheless, there was a fair number of worshippers. The Bishop preached and administered the Holy Communion. At the conclusion of divine service an informal meeting was held at which parish matters were discussed and commented upon by the Bishop. We slept at Mrs. Tipper's, and the next morning started for Dixon's school-house about eight miles away. The snow being from three to four feet deep we could not reach our destination. This being so we decided to forego the attempt to proceed further as it would have made us late for the service at Ilfracombe. The Bishop and I were much disappointed. It was an old promise of mine that I would hold service regularly in this settlement as soon as I was priested, and I thought it would be nice for the Bishop to hold the first Church of England service ever held here. There are seven families here belonging to the Church of England all living within easy reach of one another, and they are, by their isolation, quite cut off from all religious services. I am glad to say that since then I have made arrangements to hold a week-day service on the first Monday in every month. I think it was the Earl of Beaconsfield who used to say that "failure is the parent of success," and I hope this saying will prove true as regards the services to be held at Whyddon's settlement.

After resting a little while at Mr. Whyddon's, and having partaken of dinner we once more got into our sleigh and wended our way slowly but surely to Ilfracombe. Here service was at 7 p.m., and we only arrived just in time for it. The Rev. Mr. Cole took part in the service. The congregation was good for a week-day, and the service hearty. The Bishop preached. After service a vestry was held, in which financial and other matters were discussed. The subject of a new church was debated. His Lordship stated that without one exception the church here is the worst church building in the diocese, every log was

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rying out for its successor. The congregation, however, were not unanimous as to where the new church should be built, some contending that the present site is the best, others that a site on the opposite side of Buck Lake where a village is rapidly springing up would be more suitable. After discussion the meeting adjourned without any definite result.

Next day we held service at Hoodstown. Here a large congregation assembled and we had a most enjoyable service. At one o'clock all the members of the church partook of dinner in the house of Mr. Hilditch, the people's warden for the current year. After dinner we once more re-entered the church for the inevitable vestry, accounts were examined and parish matters were gone into, and at five o'clock we started for Ilfracombe. On the following morning I was admitted to the Priesthood and I humbly trust that the grace then conferred on me will enable me to live more and more to the glory of Him who has redeemed me by His precious blood. Service was again held at Christ Church, Ilfracombe, on the evening of the 11th, the Bishop again preaching.

On Monday we started for Round Lake where service was held and a meeting after service. Through the kindness of an unknown friend I have received £20 sterling for building a log church at Round Lake: this with the help of the settlers and the Bishop will enable me to erect, this spring, a very suitable building for present purposes.

On Tuesday we went to Keatsville, seven miles from Ilfracombe, where service was held, followed by a vestry. I am very anxious to build a log church here this year as well as at Round Lake. The settlers will do their part and I have received \$12 toward the money required. The settlers here are poorer than at Round Lake, and are not able to help themselves so much. About \$200 will suffice for a church to suit present requirements. *Who will aid in tending to these few poor struggling sheep in the wilderness!* I ask help in the name and for the love of our common Lord and Master. Contributions may be sent either to A. H. Campbell, Esq., Toronto, marked "Keatsville, Ilfracombe Mission," or to myself.

Allow me in conclusion to say that ever since our good Bishop left us, I have been laid up with an attack of pleurisy, and but for this letter would have been written long ago. Please allow me also to acknowledge with many thanks the following sums for St. John's Church, Hill top, Ravenscliffe. The \$500 that I appealed for is now completed. The following is a complete list of all sums received or promised:—Miss Beck, \$24.88; "A. L. L." per Miss Gordon, \$4.86; "A Well-Wisher," Montreal, \$2; "A Well-Wisher," Guelph, \$1; "R." Orillia, \$5; "B. H. R." Orillia, \$4; "E. C." Brampton, \$2; T. A. Urwick, \$10; Baldwin, Esq., \$50; M. A. H., Peterboro, \$1; Rev. T. W. Paterson, \$4; E. C. F., Allenville, \$5; J. Magor, Esq., \$5; Miss Marriott, \$9.72; Miss Kensington, \$2.43; Mrs. Porter and Friends, \$8.75; Rev. Mr. Munn, \$24.33; Mrs. Castleden, \$4.86; Mrs. Thurtell, \$1; Mr. James Dain, \$1; T. R., Montreal, \$1; Collected by T. A. Urwick, Esq., \$72.00; Rev. E. Wilson, \$5; Collected by Miss I. Stokes, \$18.25; Miss M. B. Stobart, \$1.25; Miss Clark, \$7.29; Miss Euson, \$1.25; Miss Harrison, \$4.86; Joshua Walton, \$24.88; Collected by the Colonial and Continental Church Society, \$120.51; Mrs. Hopkins, 75 cents. The Bishop of the diocese from The Church Building Fund, \$50; the Bishop, \$10; Rev. A. S. O. Sweet, \$5; making a total of \$501.67. Beside this the Rev. Mr. Owen has promised \$25 for either a font or communion vessels. It is intended to have the building ready for consecration by next February. I have also received with heart felt thanks the following sums for a much needed log church at Round Lake:—From an unknown lady, per Miss Rye, \$97.82; from the Bishop of the diocese, from The Church Building Fund, \$25.

I have also to acknowledge with many thanks a cheque for £2 from Miss H. Gurney, towards a stone church at Ilfracombe.

Hoping, dear sir, that you will find space for this rather long letter in your valuable paper,
I am, most truly yours,
S. O. SWEET.

The Parsonage, Ilfracombe,
Muskoka, Diocese of Algoma.

FREE SEAT SYSTEM.

SIR.—Would you kindly insert in your valuable paper the following extracts from a letter I received some little time ago in answer to certain questions about the working of the "Free Seat" system in Holy Trinity Church, Pembroke. These seemed to be so much to the point and to breathe so excellent a spirit, that I have asked leave of my correspondent, Mr. Sweetman, clergyman's warden, to publish them. Thanking you for inserting my former letter, and also those gentlemen who had answered it, I shall feel obliged to anyone who may furnish any further

facts, either for or against the system, as our vestry, while approving the principle of free seats, wish to obtain further information and to bring about substantial unanimity in the congregation before making the change.

I may say that, taking everything into consideration,—we are not a wealthy congregation nor yet a large one,—it has worked well here. We have the envelope system in force, having introduced it in 1879. The churchwardens should make a thorough canvass, miss no one, get each to promise a certain sum weekly, at the end of the half year remind those who are in arrears, and this will give them time to make it up by Easter. By this plan we have been enabled to pay our clergyman a uniform sum weekly, which enables him to pay C. O. D. every time. We find our people are giving more on principle than formerly. We have them giving from five cents up. Generally speaking, we find no difficulty in raising the stipend and the necessary expenses; but last Easter 1882, Mr. Hunter and myself made an extra effort, canvassed thoroughly, and our report at Easter will, I think, be the most satisfactory one ever presented in this parish. I am thoroughly in accord with the "free and unappropriated system." We should, whatever our positions may be in the world, meet as one common people in the House of God. There should be no distinctions, the rich on the front seats and the poor behind or in a corner.

One important point I have missed. Before we introduced the envelope system, we did not raise anything like the amount we did afterwards. There should be some safeguard until people have learned to give really on principle, the open and free offering.

Yours,
J. M. CONNOR.

Family Reading.

"THE RUSHING MIGHTY WIND."

Blow on, thou mighty Wind,
And wait to realms unbounded
The notes of faith and hope and tender love
The Gospel trump hath sounded.
Thou sweetly piercing tones,
That charm all wars and tears and groans,
Through earth and sea and sky
Upon thy rushing wings shall fly
Therefore, thou mighty Wind, blow on.

Blow on, thou mighty Wind;
For tempest-tossed and lonely,
The Church upon the rolling billows rides.
And trusts in thy breath only.
She spreads her swelling sails,
For thee to fill with favouring gales,
Till through the stormy sea,
Thou bring her home where she would be;
Therefore, thou mighty Wind, blow on.

Blow on, thou mighty Wind,
On hearts contrite and broken,
And bring in quickening power the gracious words
That Jesu's lips have spoken.
Lo! then from death and sleep,
The listening soul to life shall leap;
Then love shall reign below,
And joy the whole wide world o'erflow:
Therefore, thou mighty Wind, blow on.

To God, the Father, Son,
By all in earth and heaven,
And to the Holy Spirit, Three in One,
Eternal praise be given:
As once triumphant rang
When morning stars together sang;
Is now, as aye before,
And shall be so for evermore,
World without end Amen Amen.

TRINITY SUNDAY.

The late appearance of Trinity Sunday amongst the settled Holy-days of the Church is to be readily understood in the light of the unique character of that celebration. It is not, as other feasts, the commemoration of an event—not the memorial of a phase of divine, or angelic, or saintly activity or passion. It is rather the commemoration of a systematized result of many separate and several facts of revelation—of the nexus and relation of several simple propositions, each of which, involving the Infinite and Self-Existent, involves also the unthinkable and the incomprehensible. In its ontological doctrine, there is nothing necessarily of human interest. Reason is dazzled and transcended; the festival of faith, of orthodoxy, of a creed.

Thus it is that we account for the late rise of Trinity Sunday above the ecclesiastical horizon; for an orthodox creed is, historically speaking, the consequence of heresy and infidelity. Christianity, in the earliest ages, was not exclusively, or even chiefly, dogmatic; one comprehensive proposition which took the form of a postulate, was necessary to its adoption. Assent was demanded to the fact that Christ was the Son of God; and in this postulate was contained the germ of all orthodox belief. Creeds were not so much chosen by the Church, as forced upon her; and the former, as various schools of heresy arose, condescended upon details to an extent which a more wholesome state of faith had not found necessary. The history of anti-Christian or heretical speculations may be generally traced in the development of the barest symbol of belief into the elaborate formula of the Creed known as the Athanasian—a Creed which Dr. Waterland praises as "the best exposition (for its compass) of the doctrines of the Trinity and Incarnation, that we shall anywhere meet with."

The difficulties and apparent antitheses of the doctrine of the Trinity, and the spirit in which they should be approached, are ably and eloquently set forth by Dr. Barrow in a sermon which he preached on Trinity Sunday, in the year 1663. "That there is one Divine Nature or Essence, common unto Three Persons incomprehensibly united, and ineffably distinguished; united in Essential Attributes, distinguished by peculiar Idioms and Relations; all equally infinite in every divine Perfection, each different from other in order and manner of substance; that there is a mutual Inexistence of one in all, and all in one; a Communication without any Deprivation or Diminution in the Communicant; an Eternal Generation, and an Eternal Procession, without Precedence or Succession, without proper Casualty or Dependence; a Father imparting His own, and the Son receiving His Father's Life, and a Spirit issuing from both, without any division, or multiplication of Essence: These are Notions which may well puzzle our Reason in conceiving how they agree, but should not stagger our Faith in assenting that they are true; upon which we should meditate, not with hope to comprehend—but with disposition to admire, veiling our Faces in the Presence, and prostrating our Reason at the Feet of Wisdom so far transcending us."

It is well to let our speculation stay at the limit to which revelation has conducted us. In the region of the Infinite, at least, man can originate nothing; safely to combine is a strain upon his utmost powers. And we cannot hold it otherwise than a pious vice of the intellect to seek for illustrations of the Trinity in vegetation or mathematics. The ultimate revelation of God is a Self-revelation; the ultimate knowledge of God is a Self-knowledge. God has no analogue but Himself. We cannot see the Supreme Centre of act and thought reflected into intelligibility in the mirror of a shamrock; when the Sun has done his best as a prism, we cannot expect an analysis of the Divine Nature; nor can we, by the aid of an equilateral triangle, ascertain the mode of a modeless Existence. Yet as all analogies must halt somewhere—for if they did not, they would cease to be analogies, and become identities—we have no wish to exclude these symbols from their place in the education of the popular mind; but to press their value too far, to cast in the earthen frame of Nature the master-keys that profess to fit the wards of Deity, is to do violence even to our own intelligible laws of thought, and to intrude a misapprehension where before was nothing worse than non-comprehension. There are secrets of the Divine nature which are, and must be, for ever unrevealed; because, by the mere force of quantity, they are for ever unrevealed. Neither the wrath of God nor the grace of God can ever impart to any intelligence but His own, a comprehensive knowledge of Himself. Millions of aons will not suffice to compress the ocean into anything less than the ocean; and after an eternity of contemplation, there will still remain the exhaustless charm of being lost in the Infinite.

* St. Augustine tells us—no one knows where, but the legend has a grander significance than could result from a mere literal authenticity—St. Augustine tells us that while busied in writing his Discourse on the Trinity, he wandered along the sea-shore [at Centum Cellae, now Civita Vecchia] lost in meditation. Suddenly he beheld a child, who, having dug a hole in the sand, appeared to be bringing water from the sea to fill it. Augustine enquired what was the object of his task. He replied that he intended to empty into this cavity all the waters of the great deep. "Impossible!" exclaimed Augustine. "Not more impossible," replied the child, "than for thee, O Augustine! to explain the mystery on which thou art now meditating?"—Mrs. Jameson's *Sacred and Legendary Art*.

WITHOUT A RIVAL.—It is allowed by all who are able to judge that WOLTZ BROTHERS & CO. stand out ahead of all competitors and they can boast of being the only house in the city who deal in fine jewellery. Nothing "shoddy" to be seen at their establishment and prices are certainly not extravagant. For Watches, Jewellery, Diamonds, Sterling Silver and Electro-plated ware, the Great Diamond and Jewellery House is THE PLACE. 29 King St. East, Toronto.

Children's Department.

ONLY.

Only a Star that shone so bright,
Only the glitter of heavenly light,
Leading to CHRIST.

Only the bust of a heavenly throng,
Only the words of angelic song,
Telling for CHRIST.

Only a small rejoicing band,
Only lead by a loving hand,
Searching for CHRIST.

Only a manger rude and bare,
Only a Baby so helpless there,
The very Christ.

Only some gifts in type so true,
Only some offerings brought by few,
To give to Christ.

Only the Life of Love to lead,
Only the precious Blood to bleed,
The Cross of Christ.

Only my heart to take Thee in.
Only to pass this world of sin,
And live with Christ.

THE BLIGHTED PEAR-TREE.

A new master had come to the national school at Battletown.

Like many new brooms, he was inclined to sweep very clean. Re-formations here, reformations there, were the order of the day; new regulations, new punishments, new rewards followed in quick succession, till the pupils hardly knew what they might or might not do.

One or two privileges had been taken away too, and although something else had been given in exchange, the children were naturally on the alert, fearing that something they particularly valued might go next.

In the school yard there stood a pear-tree, which had for some time been gradually fading, until now it looked all but dead. This Tree had always been a great favourite with the children, for it had borne plenty of fruit in former days, and also afforded a pleasant shelter from the summer sun.

So, with childlike spirit they clung to the hope that next year it would be all bright and green again, and would not even own to themselves that it was dying.

Their consternation then was great, when one day the new master was overheard telling his assistant it must be cut down.

"Mind the gardener does it to-morrow. It is only taking up the ground, and is very unsightly."

Forthwith a bright little boy came forward with hand outstretched for permission to speak.

"What is it, Jack?" asked the master.

"Please, sir, 'Let it alone this year also, till I shall dig about it and dung it.'"

A burst of applause came from all the children, while Jack, quite frightened at his own boldness, collapsed into his place again.

"Very well," said the school-master kindly, "you have given good

advice, Jack, and I'm glad to see you know your Bible so well. I will tell the gardener to do it to-morrow."

On "digging about," they found that the roots had grown down into a layer of brick-bats and stones, so that they could get no nourishment, and were sadly cramped for space, not to mention also numerous loathsome insects which were eating its life away.

The rubbish was cleared, fresh mould and manure were put to the roots, and the next summer little Jack had the privilege of plucking the first ripe pear.

What Jack did for the pear-tree we may all do for each other; patiently bear with each other's faults and shortcomings and never give up hope.

Our own lives are made up of beginnings. Then why are we so hard on others?

Just one more "digging about it" with gentle, warning words; just one more repetition of the old, old story of a Saviour's love and power may be the very thing that is needed to save a soul. Let us take heed lest we grudgingly refuse it.

Where should you and I be, reader, if Jesus had not pleaded for us, "Let it alone this year also?"

How patiently He waits now, year after year perhaps, "whispering pardon, full and free," and we turn our backs on him, and refuse to believe that He is able and willing to save.

Now, even now, as you read this, He is pleading with you, "Come unto Me;" and pleading with His Father too, "Let it alone this year also." Oh, listen to Him! Not to-morrow or next week, but at this very moment take Him for your Saviour. Cast yourself at His feet, and let "Jesus only" be your watchword; and as you feel the saving power of His precious blood, do not forget the unfruitful trees around you.

Oh, that we had more boldness for Christ, and could copy that little schoolboy, who bravely spoke up for the condemned tree.

Let us plead then earnestly with our friends to accept God's glad message of salvation, and let us plead for them at the throne of grace, remembering our dear Lord's promise, "Whoever ye shall ask the Father in my name, He will give it you."

"BECAME SOUND AND WELL."

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CHARLIE'S SLATE.

"Go away, you naughty boy. You have spoilt my doll, and I hate you!"

Little Mary Walters was very sad, and she did not stop to think whether all she said were kind or true.

Charlie was her cousin. He had no parents, and had been staying some time in the house.

At first, the two children got on very well together, but after a few weeks, Charlie began to tease Mary very much.

"There is your doll," said Charlie, throwing the poor thing across the room, so that it knocked out its only eye against the corner of the table.

"If you had been kind to me, I should not have hurt Miss Jane, but you know you said I told tales and I don't. Oh, I wish father were alive, then he would take my part."

Here poor Charlie broke down altogether, and running upstairs to his little room sobbed as if his heart would break.

Presently a kind hand was laid on his shoulder, and his elder cousin Lucy asked what was the matter.

She talked to him quietly then about that kind Father in heaven who loves all little children so much, and grieves to see them naughty, till Charlie was quite sorry for what he had done. Then kneeling down, they said a little prayer together, and went out for their usual walk.

When they came back, Charlie ran for his slate, and before he took his things off began writing on it.

Now Charlie was only a little boy and his letters were large and uneven; but he was really in earnest and he wrote away, as seriously as a judge, and never heard any one come into the room.

He took a long while to write, "Little children, love one another," but he did it at last, though it was so funnily spelt that it would have puzzled a good many boys, and girls to read it. As he wrote, he said each letter aloud, and then each word, so that when he had finished he had said the whole text.

"That's what Cousin Lucy told me upstairs, now I shan't forget it. I'll show it to Mary, and ask her to forgive me, and—" but Charlie's hat was knocked off, and he himself nearly choked, as Mary threw her arms round his neck and begged to make it up. So they kissed and were friends, and Charlie hung the slate over his bed, so that he could see his text the moment he woke in the morning. But this was not all. Charlie knew that Miss Jane was Mary's favorite doll, and was quite spoilt, and he wanted to give her a new one, but he did not see how he could get enough money.

Now you must know that Charlie had brought with him a dear little bantam hen, which sat on his shoulder and was as tame as a kitten.

So he asked his aunt if she would

buy all the eggs the hen laid, and give him the money to do as he liked with.

She agreed, and Charlie got a box and dropped in every penny, though he did sometimes long for some sweets or a new ball; but I think what he missed most was the egg for breakfast, which he always used to have.

At last, on Mary's birthday, there was just the prettiest little doll you can imagine waiting on the breakfast table, with a ticket on her frock written in big round letters, "With the chickie's love."

But Mary guessed who had given it to her, and kissed and thanked her little cousin so heartily that he was quite delighted.

When Charlie went to bed that night he saw some fresh writing on his slate, underneath his own text. "I love them that love Me, and they that seek Me early shall find Me."

As he said his prayers that night at his aunt's knee, the dear Jesus seemed to be so near, and he felt so happy. Can you guess why? Because he had conquered himself and done something for God.

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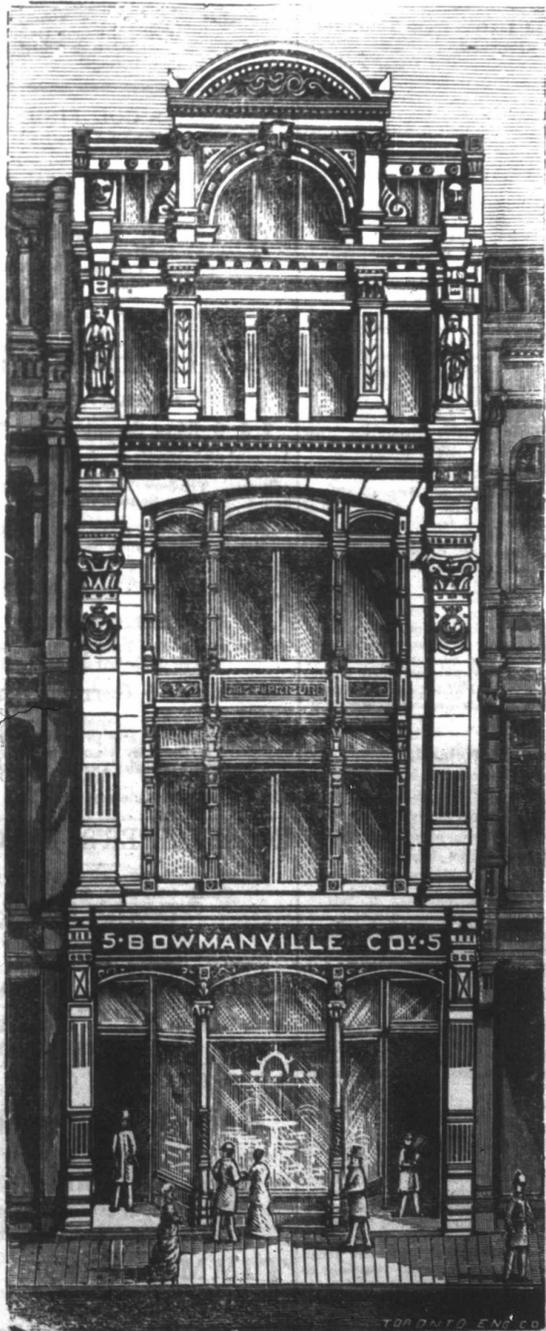
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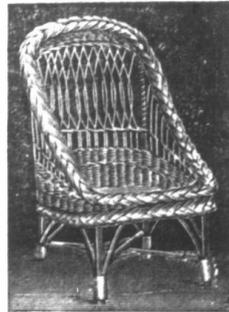
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