

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY FEB 28, 1889.

[No. 9

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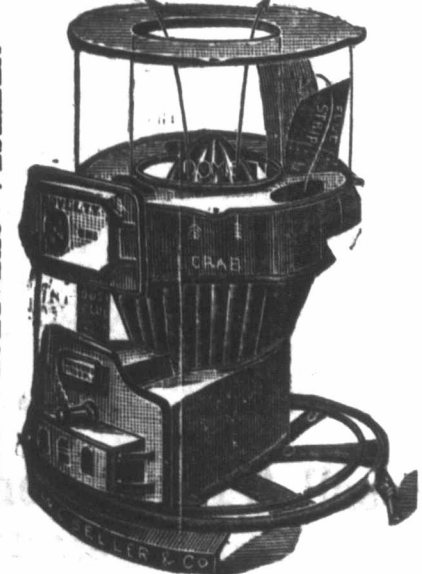
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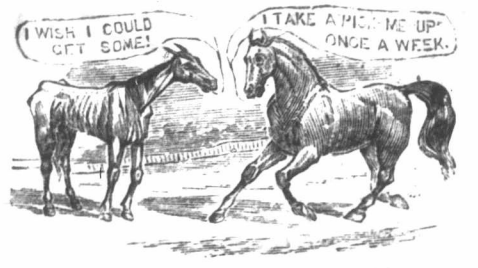
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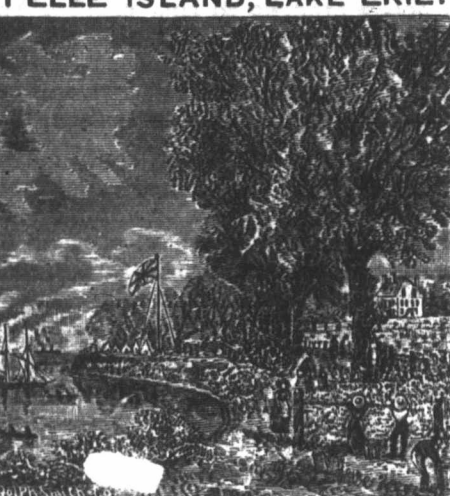
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THURSDAY, FEB. 28, 1889.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE PROSECUTION OF THE BISHOP OF LINCOLN.—The *Standard* regards the attempt of the Church Association to refashion the Church as objectionable. "In its bigotry, its intolerable self-conceit, and its spirit of persecution it rather resembles the acts of the Cameronians, than what we should expect from sensible Englishmen in the most tolerant Church in Christendom! The Church Association with all their friends will be as unable to 'put down Ritualism' as Lord Beaconsfield was, and the only result of any protracted effort to effect that object would be a fight a la Fourcraux between the two parties, who would probably destroy each other, and leave the field open to another foe, who is only biding his time.

The Puritan party are straining at a gnat and swallowing a camel when they prosecute individuals for ceremonies and vestments, and leave untouched the document by which they are justified in the spirit, if not in the letter. In a word, the Prayer-book is the title-deed of the Church of England in her claims to Catholicity: and, while

the Prayer-book remains unaltered, there is a species of self-deception in attacking merely the outside manifestation of the fact, which must always expose the position of the association to the charge of both moral and intellectual weakness.

The *Daily News*, a dissenting organ, "Cannot understand why anybody desires to be a ritualist, or why anybody should object to his being one if so minded."

RITUAL LETTERS OFFENSIVE.—While Broad Churchmen and High Churchmen are able to appreciate the value of variety in the Church—variety of thought, of schools of belief, and of practices—the party of the association would reduce her to one dead level of uniformity of the dullest and least interesting character. Some of the wisest and most liberal-minded men who have ever belonged to the Church of England, men who could never have been suspected for a moment of any sympathy with Rome, have dwelt on the advantages secured to the whole nation by this variety within her pale. It is frequently urged as one of the strongest arguments in favour of an Established Church, that it secures this freedom of thought and action; while, to a Church that is to be truly national and comprehensive, it seems to be almost indispensable. Sects may tie themselves down to one exact pattern, and their ministers may all be required to conform themselves to one rigid system of faith, manners, or even dress. But the clergy of the Church of England have never been expected to walk in these fetters, and it is quite impossible that they ever should, if they are to retain their present position in the country. Of course there must be some limits to the freedom of both clergy and laity. There are certain bounds within which they can be fairly asked to keep. But it should be the aim of the Church's rulers, and of those who are called upon to interpret the Church law, always to define her boundaries, and to construe her documents, in a sense as conducive to freedom as they can, and, if they ever strain a point at all, to do so in favour of those who would loosen, rather than in favour of those who would tighten, the bonds which chafe men's consciences.

EXAGGERATION IS WEAKNESS.—"In days like ours," says Dean Vaughan, "when 'the World has lost his youth,' when an indescribable weariness, as of a thrice-told tale, has settled down upon hearers and readers in every department of traditional thought and old opinion, one of the readiest revivals of interest is found in the regions of exaggeration. Some principle, some doctrine, some duty, having its root (or it would not answer its purpose) in truth and the Bible, is set by itself, enforced and dwelt upon, garnished with new embellishments, made into the truth and the whole of the truth: everything is referred to it, every one is judged by it: loud assertion, confident assumption, ingenuous illustration, arrogant disdain, unscrupulous argument, each lends its weight and its impulse to the growing and gathering system: at last it becomes powerful in voices and numbers, and it takes its defined place as one of those last new things in religion by which a languid and drowsy Church is roused into the semblance (at least) of a livelier life and a fresh devotion. This has been the history in all times of the origination of religious sects and parties. Not falsehood, but exaggeration—often the disinterment of a buried truth, itself an integral part of God's revelation, overlaid, hidden, forgotten for years in the ministry or in the theology of a particular Church; discovered again by the toil of one mind, or through the agony and anguish of one soul, found to be living and life-giving; then isolated, distorted, defied, made a badge and a discord, carrying (in its turn) mischief into lives and schism into Churches—not falsehood, but exaggeration has done this; again, it has been seen that, if Christianity would

stand in the battle, the loins must be "girt about with truth." For our purpose, exaggeration is weakness, the "spiritualities" with which we wage war are quick to discern and to find it out.

ARCHDEACON FARRAR ON CHURCH PERSECUTION.—Archdeacon Farrar, preaching in Westminster Abbey on the subject of "The New Life in Religion," from Romans vi. 4, said that the real question to ask about any form of religious life was, Did it kindle; did it make the life stronger, sweeter, purer, more noble; did it run through the whole of society like a cleansing flame, burning out all that was mean, and base, and selfish? If it stood this test it was no heresy. What, he asked, was the state of things they saw in the Church of England at the present moment, and what was pre-eminently occupying its attention? They knew how the dark places of the earth were still the habitations of cruelty, that of all the millions on the surface of the globe one in three was a nominal Christian, and that among the Christian nations 86 millions of men were in arms. They knew the vice and squalor of the great cities, with their seething discontent and terrible menace of over population by the incessant multiplying of the unfit; how there were tens of thousands of unemployed, paupers, criminals, drunkards, prostitutes, wags and strays, and of greedy sweaters and money-makers who preyed upon the needs and miseries of their fellows. In London there were two and a half millions of people who scarcely ever entered any house of God, and turning to the professors of religious life, they found 270 rival sects, many deeply antagonistic to each other. They turned to their beloved Church of England, saying, "Here at least we will find majestic unity, a splendid evidence of charity that will forgive a difference of opinion; a magnificent determination to sink all petty squabbles and to join in a self-sacrificing effort to carry the banner of God into the kingdom of darkness." But what did they find? They saw at this moment the Church papers and all their correspondence quite full of—and even the secular papers largely occupied with—a particular persecution. He would not presume to criticise either party, but would simply state the facts of the case colourlessly. A Bishop, though he admitted it to be against the law as declared by the State and recognized by a large mass of the laity, thought it right no doubt, with perfect conscientiousness, to adopt two or three small points of ritual, and he was prosecuted for this. He (Archdeacon Farrar) would not attempt to enter into the merits of the matter or to apportion the blame to one side or the other, but he asked was this the outcome of nineteen centuries of Christianity and so many centuries of the English Church? He believed if St. Paul or St. John could have been told that such would have been the subject predominantly occupying the thoughts of a great historic Church, they would have wrung their hands and wept. Was Nero fiddling during the burning of Rome a sadder spectacle than the Church of England plunging into such questions, without enough sense or charity to put an end to them, while scepticism and immorality were rank, and while a statesman could say in Parliament that it seemed to him as if many of the working-classes of England were as indifferent to the doctrines of Christianity as the upper classes were in their practice? Was there no voice to say, "Ye are brethren, why do ye these things?" Was there not enough of the Divine and elementary grace of Christian charity on the one side to extinguish a candle, and on the other to ignore an idiosyncrasy; on the one side to modify a posture, and on the other to pardon an innovation? If Christianity was to be the one thing it was meant to be, which was a new life and a new message to mankind, then it must inspire one's thoughts with a sense of eternity and the near immediate presence of God within the human soul, and a belief in the infinite love of Christ.

THE NATIVE PROFESSORS CRY.

THE appointment of a distinguished Canadian, as Professor of English Literature at University College, has provoked a storm of criticism on the alleged old country prejudices of Sir Daniel Wilson, the President of the University. We have ever regarded the anxiety of Sir Daniel to provide the College with efficient tutors as most commendable. The present attack seems so especially untimely as to suggest, that Sir Daniel has good reason to think his assailants to be persons who have failed to secure the appointment named. The President, so far as their charges of improper favoritism of old countrymen go, routs his enemies thoroughly. Had those graduates who fancy that one of the chief functions of a College is to provide Chairs for those who have been its students, taken pains to fit themselves for this dignity they would have been more successful. But from inexperience, and injudicious advice, they were led into making such haste for their degree, that they have landed themselves into perpetual obscurity. For declaring the standard of scholarship in Canada below that of other Colonies, we some time ago were roundly abused by students of University College, and by a few super-heated persons were threatened with extinction. But that brave and highly esteemed native Canadian, Principal Grant, after visiting other Colonies, has publicly declared that the position we took was based upon facts—as we knew it to be at the time. The trouble with our young critics was, that *their knowledge was confined to Canada!* We must remember how the tone of society affects educational work. In the old world all public men are highly educated, with rare exceptions. The clergy are mostly graduates of some University, very large numbers of them are distinguished scholars, barristers the same, many private gentlemen also. These persons have been all brought into close contact with the highest scholarship of the age—they have been measured and weighed with care alongside those whose fame will be illustrious. Compare such advantages with those of the average student here who comes up from a country village or town, where there is hardly a sign of the higher life of culture, in a land where very few indeed of our public men are educated, and where the clerical standard for popular honor set by the largest of the sects is *the very reverse of scholarship.* No wonder that many of our young students are so overwhelmed with the thought of their superiority over their neighbours as to imagine a pass degree of, say, University College to be the highest achievement of the human intellect, and that those who have it not are in darkness that may be felt. The costlessness of the preparatory course for matriculation, the low standard for entrance, the cheapness of a College course, and the absence of great prizes for such distinguished honors as give the winners of such distinction in Europe high fame in the world of letters, are seriously inimical to that higher culture needed for those who aspire to professorial dignity.

The standard would sink much lower if the Know-nothing spirit prevailed. It is not fair to a young country to expect such results as are produced by the Colleges of the old world, but it is surely the only honorable course for those in charge of our institutions to strive gradually after higher attainments.

At home it is well known that new men as a rule have a hard struggle to compete with those who, in an educational sense, were born in the purple. Old graduates may be said, in common parlance, to "know the ropes," in thousands of cases, they devote their sons to a College as soon as born, and watchfully prepare them for its life years before they matriculate. Thus it is commonly seen that students enter old world Colleges far more thoroughly educated than are the majority of those who in the Colleges of a new land have secured a degree. Besides this they have had all through their youth a standard set before them incomparably higher than any possible in a new country. It is well known that men enter certain Colleges to take the regular course of three or more years, who have already taken distinguished positions in less famous institutions. An old friend of this writer for instance who by dint of indomitable perseverance, and great self-denial had secured private tuition, which enabled him to win the position of Professor of Mathematics at the London University, went up to Cambridge hoping to secure the great prize, but he was beaten by the son of an old graduate, a comparative youth. The vast mass of our students are the children of parents who have not had the experience requisite for putting their sons in the right course early enough for achieving eminence in scholarship. Canada is too young for that. But surely we are getting old enough to see our defects and their remedy, even if the sight is not agreeable to our vanity. Several letters have appeared in the Press from persons known to be anxious for this very Chair of English Literature, in which the writers constantly used 'will' for 'shall' and 'should' for 'would.' Now, that a man may be very clever and well read who yet blunders over these words, is undeniable. But the very fact that graduates who make blunders, which an eminent Review said were, "an infallible sign of illiteracy," yet suppose themselves fitted for the Professorship of English Literature, whose College friends, too, share this delusion, is surely a demonstration that very crude ideas are prevalent as to the kind and extent of attainments such a tutor ought to possess. We have time and time again insisted upon the necessity for raising the standard of matriculation. This is the only way to improve our educational results. For a time it would bear hardly upon some, but all our schools, and what need to be influenced also, our homes, would soon adjust themselves to the higher conditions for entrance upon a Collegiate course. Streams will rise no higher than their source. We cannot reasonably look for a succession of graduates equal to professorial duties who have had no better advantages than training under tutors who imagine that the

Canadian standard is as high as is requisite to be reached. Let us make haste slowly, undue speed is ruinous to sound culture. The hopes of Canada for her Colleges eventually rivalling those of the old world are in the policy of Sir Daniel Wilson to maintain the highest possible standard in the professorial staff, in the policy of Principal Grant of raising the standard of matriculation, and in the policy, we venture to suggest, of placing before all students certain prizes which will demand for their winning, as prolonged and skilled training, and as close devotion to study as the Senior Wrangler distinction of Cambridge, or the Double First of Oxford. That young Canada could win such honors is beyond question—let the opportunity be given!

THE BISHOP OF LICHFIELD ON RITUAL PROSECUTIONS.

IN a letter published recently, the Bishop of Lichfield points out that an exact, and complete, and exclusive observance of the rubrics would render Divine Service impossible. He shows that every clergyman is open to prosecution for sins of omission, and then proceeds:

"If, however, it should be asserted that the offences charged in the pending suits are of a more serious kind than those to which I have referred, it is evident that this can only be regarded as a matter of opinion, and could not prevent the operation of the law. But are these alleged offences in reality of such a serious character? Let any man sit down with his Bible in his hand and ask himself, taking the charges one by one, whether he can find in the Word of God—that ultimate court of appeal—any condemnation, either explicit or implied, of the practices which have given occasion for the present legal proceedings.

"In view of the awful responsibilities which rest upon us in our sacred ministry; in the face of vice and ignorance and unbelief against which we have to wage our warfare; in prospect of that other world, so near to us, where we trust to be united with all those who love our Lord Jesus Christ in sincerity and truth; can it really be a matter of such importance and urgency as to justify a legal prosecution, that a clergyman, whether priest or Bishop, should stand at the centre of the holy table instead of the north corner or the north end; or that he should mix a little water with the wine in the holy chalice—a practice which, whether retained or abandoned by the Church of England, was in use almost uninterruptedly for 1,500 years in the Church of Christ; or should use the sign of the cross in blessing a congregation, every one of whom had been signed with that sign in their baptism; or should light two candles on the holy table, according to a very ancient usage, to signify the twofold nature of our Lord and Master the Light of the world—Perfect Man and Perfect God—when we 'do this in remembrance' of Him? These things may be wise or unwise; they may or they may not be expedient—

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in this particular country or in this age of the Church; they have never been my own custom, either as priest or Bishop. But can they for a moment be regarded by wise men as things so sinful or so perilous as to justify the prosecution and imprisonment of ministers of Christ, not criminal, or careless, or ignorant, or indolent, but men whose holiness of life and devotion to their Lord and Master might put many of us to shame? In the wise and charitable Preface to the Book of Common Prayer, which few of us study as we ought, there are words, spoken of the earlier Prayer Book, which deserve our careful consideration:—

We are fully persuaded in our judgments (and we here profess it to the world) that the book as it stood before established by law doth not contain in it anything contrary to the Word of God or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same, if it shall be allowed that such just and favourable construction as in common equity ought to be allowed to all human writings. And if to human writings, surely to human actions also. If only there were more of that 'just and favourable construction,' how patiently might we await the time of a more perfect agreement.

"Let us look at the matter in the light of St. Paul's words—'If in anything ye be differently minded God shall reveal even this unto you. Nevertheless whereto we have already attained let us walk by the same rule, let us mind the same thing.' Is there not a higher rule by which we are all endeavouring to walk, in the work of our ministry; a higher thing which we have all at heart, the glory of God and the good of His people? In comparison of this, how absolutely little are the things which divide us, for which Christian men are going to law one with another, brother with brother, imperilling the peace of the Church and hindering the salvation of souls!"

"On how many similar questions in Church matters have men drawn nearer to each other within the last twenty years. How many things, once fiercely opposed, have now been gradually and quietly adopted by those who formerly regarded them with horror or with fear. And all the while, what marvellous progress has the Church been making in her great work of winning souls for Christ, and perfecting the saints for the coming of His kingdom; not by one method only, but by diverse methods, according to the diversities of thought and diversities of gifts. It is, when speaking of this very diversity, that St. Paul exhorts us to 'be kindly affectioned one to another with brotherly love,' as if foreseeing the tendency of human thought to pervert these diversities into divisions. It is difficult to see what can be the ultimate object in view when such a prosecution as the present is undertaken. Is it really desired to lower the character of religious worship in the Church of England to what some of us can remember it to have been fifty years ago? Can any one who is not blinded by party spirit fail to acknowledge

the general increase of reverence in the services of the Church within that period, and of seemliness in our houses of prayer? And if in connection with this blessed improvement there have been some few extravagances of ritual, are they not of comparatively small moment so long as they are not directly contrary to the Word of God and to the doctrines of the Church?"

THE BASE OF CHRISTIAN UNITY.

BY THE REV. ARTHUR E. WHATHAM.

"I believe in one Catholic and Apostolic Church Creed."

SO much is spoken to-day as to the unity of the so-called Christian Churches, that it has become necessary that "all who profess and call themselves Christians" should seriously consider how much unity would be best brought about agreeably with the Scriptures, and the manifested operation of the Holy Spirit. All must confess that the divisions amongst these so-called Churches are in direct opposition to the express words of the Apostle Paul, (1 Cor. i. 10), and that being so, it becomes the inspiration duty of all thinking Christians to search for some basis of unity, which will not only heal our unhappy divisions, but which is calculated to prevent a renewed separation.

Now it will surely be conceded by intelligent persons, that Scripture and subsequent history are the best sources to which we can go for the base outline of a consolidated Christian Church. For, in the first place, we have Christ himself, declaring his intention to form a Church; and in the second place, we have the writer to the Epistle of the Hebrews, asserting that "no man taketh this honour unto himself except he be called of God as Aaron was," and in the third place we have an authentic chain of evidence from the time of the Apostles to the present day, witnessing as to the organization and continuity of the Church which Christ founded.

The object of this paper is the tracing out and setting forth the foundation, the organization and continuity of that Church.

Christ asserted that he was about to build a Church, (Matt. xvi. 17, 18), before the members of which any refractory disciple was to be brought, (Matt. xviii. 17). And St. Paul warns any against setting themselves up as a distinct Society, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you," (1 Cor. i. 10). From this we gather that the Church of Christ was to be a definite institution, easily to be recognized by outsiders. We can now understand perhaps more fully, (Acts xi. 42), "And they continued steadfastly in the Apostles doctrine and fellowship," for the Church was to be governed by specially appointed officers who were to instruct the members, and in whose fellowship the Church was to exist. Prior to this, however, Christ himself had instituted two orders of ministers, the Apostles, (Mark vi. 7), and elders, (Luke x. 1). The Apostles afterwards instituted a third order, deacons, (Acts vi. 5), so that we have three distinct orders of ministers in the New Testament Church, viz., apostles, elders, and deacons. But it has been asserted by some, that besides these three orders, there were others, viz., prophets, evangelists, pastors, teachers, miracles, gifts of healing, helps, governments, diversities of tongues, interpretation of tongues, discerning of spirits, (1 Cor. xii. 8, 9, 28 Eph. iv. 11). But these names refer to func-

tions more than to special offices, as they were shared equally by those who held definite official positions; functions some of which were in course of time to be withdrawn. And this we can prove from Holy Scripture. Upon the early Church was poured a fulness of the Holy Spirit, which, since its foundation has been partly withdrawn. It was foretold that in the last days the spirit should be poured out upon all flesh, and that many people should prophesy, (Acts x. 45; xi. 17, 27, 28; xiii. 1; xv. 32; xvi. 16; xxi. 9; 1 Cor. xiv. 1). This is exactly what took place at the founding of the Christian Church, which we are told was the last days, (Heb. i. 1, 2; Pet. iii. 2, 3), for many people both in and out of the Church received the gift of prophecy, a gift which St. Paul said any member of the congregation might possess and use. This shows us then, that the gift of the prophecy was not to be confined to any special order of ministers, but that it came upon whomsoever God willed. Therefore, if this gift were still amongst us, we should have many persons in our congregations using it. The fact that it is not used shows clearly that it has been withdrawn. The term evangelist signifies merely one who preaches, and as all the members of the Church of Jerusalem who were scattered abroad by Saul, (Acts viii. 4), preached the word wherever they went, they all became evangelists, but inasmuch as they had no official position in the Church, the term evangelist cannot be taken to express any distinct order of minister. The term pastor signifies not an officer but an office. St. Peter was told by Christ to pastor his sheep, (John xxi. 16). This Apostle also bade the elders to pastor the flock of God, (1 Pet. v. 2). From (Acts xiii. 1) we see that certain prophets were also teachers, showing that teaching was not confined to a distinct office. And this was only reasonable, inasmuch as all who were instrumental in spreading the word would of necessity be more or less teachers. With reference to miracles, gifts of healing, helps, governments, discerning of spirits, and diversities, and interpretation of tongues, these were participated in by all the members of the early Church, more or less; and so, belonging to no special office exclusively there would be no occasion to institute special officers to perform them. To-day, the gifts of miracles, discerning of spirits, healing and tongues are not possessed by the Church. Nor is it reasonable, when we consider how God governs the universe, to think that these gifts should have been continued. The foundation of the Church necessitated a miraculous outpouring of the Spirit, which was given at its foundation. When that was accompanied it became evident that God meant us to carry out the plans of His Church after the manner of other institutions. We have left the order of the Apostles to the last, as it is the most important. This order was not continued, as some assert, but certain persons were appointed to represent them. The Apostolate itself could not possibly be continued, for St. Peter distinctly tells us (Acts i. 22, 26) that there were limits to the order. No one could be appointed to the Apostolate who had not been with the Apostles from the beginning of John's baptism until the Ascension (see also Luke xxii. 28, 30; John xv. 26, 27). But though the Apostolate was to pass away, their office was to continue. Christ had promised to be with them to the end of the world, (Matt. xxviii. 20). This promise could only be fulfilled in these successors from their decease until now. And these successors are the bishops, who still hold jurisdiction over us. St. Clement, who knew the Apostles, writes that "they foreseeing disputes would arise, arranged that if

they should fall asleep, other approved men should succeed to their office." It is true that Scripture does not mention the Bishops as bearing distinct rule over others, but this is not surprising, as when the Scriptures were written, the Apostles were still alive. It is also true that Scripture uses the terms Bishop and presbyter synonymously, yet we have St. James appearing as the president, or Bishop, of the Church of Jerusalem, (Acts xv. 13; xxi. 18; comp. xii. 17; Gal. i. 19; xi. 9, 11), and Timothy and Titus occupy a similar position in the respective districts, (1 Tim. i. 3; Tit. i. 5). In these names Scripture shows us "the link" as Bishop Lightfoot says, between the early Apostle and the later Bishop. But though the Episcopate is only outlined in the New Testament, it is in full operation before the close of the Apostolate. St. John, upon the best authority, died about A. D. 95, and "Episcopacy," says Bishop Lightfoot, "was matured during the first fifty years after the fall of Jerusalem." That city fell in A. D. 70. St. John did not die until twenty-five years later. Thus, in the short space of twenty-five years after his death, Episcopacy was in full operation. Now, so important an organization as the Episcopacy could not possibly have been invented and matured in twenty-five years; its origin then must be looked for before the death of St. John, and as it is well-known that Episcopacy first developed in Asia, where St. John lived, it must have been originated with his sanction if not by his direct action. This we find is in exact accord with the writings of the early Fathers. Tertullian, born A. D. 160 or 65 years after the death of St. John, claims that the bishops were able to trace their succession from the Apostles. St. Irenæus, born A. D. 120, or 25 years after the death of St. John, traces the succession of ministers, not through the Presbyters as a body, but through those at their head, up to the Apostles. To the Episcopate has always been conceded the right to ordain to the ministry. In A. D. 324, i. e. 229 years after the death of St. John, a council of Bishops at Alexandria declared an ordination null and void which had been undertaken by a presbyter. St. Chrysostom, born A. D. 346, writes that the power to ordain belonged only to the Bishops. Nor is there a single instance on record where any persons were ordained otherwise than by the Bishop, and the very fact of Irenæus tracing the succession through the heads, and not through the body of the presbyters, shows conclusively that from the first, ordination belonged to the Episcopate. How thoroughly this bears out the language of Scripture, "No man taketh this honour unto himself, but he that is called of God, as was Aaron," (Heb. v. 4) "How shall they preach except they be sent," (Rom. x. 15). It has been asserted by some that persons may be called to the ministry by any assembly of Christian men wanting a minister; and in support of such an idea, (1 Pet. ii. 5, 9) has been cited, where, we are told, God's people are to become a royal priesthood. But similar words were addressed to the whole house of Israel by Moses (Exod. xix. 6), yet we all know the fate of Korah, Dathan and Abiram (Num. xvi). But as well as its Episcopate, the Church of Christ is known by its Catholicity. St. Ignatius, bishop of Antioch, who knew, and was converted by the Apostles, speaks of the body of Christians as "the Catholic Church." Tertullian speaks of the Church as composed of all the churches founded by Apostles, or offsprings from Apostolic churches, and living in the unity of the same faith and discipline. Cyril, Bishop of Jerusalem, writing about 360 A. D., speaks of the Holy Catholic Church as distinguished from the sects; testimonies which merely bear

out the statement of Scripture respecting the members of the Church, that they "continue steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers." Now, nowhere but in the Catholic Church do we find the three orders of ministers instituted in the time of the Apostles; nowhere do we find the unbroken succession of ministers, nor the doctrine and fellowship, and breaking of bread of the early Church, so that, unless we desire to do violence to all historic testimony, the Catholic and Apostolic Church is the true and only Church of Christ. But though, as a whole, she is the Church of Christ, part of her has become so corrupt as scarcely to be recognized as the true Church. At the same time there is little use in asserting, with some, that this corrupt part is no longer a branch of the true Church, inasmuch as she has become corrupt, for they might as well say that the few are no longer God's chosen people, since they have rejected Him. But, thank God, according to His promise, Christ has ever been with His Church, one part of which has now for the last three hundred years returned to its ancient purity, and is now known as the Anglican branch of the Catholic Church, or in other words, "the Church of England."

(To be Continued.)

BOOK NOTICES.

NOTABLE EPISCOPAL CHURCHES IN THE U. S. By the Rev. Dr. Shinn, being one of King's Handbooks. Published by the Moses King Corporation, Boston, Mass.

The work before us is valuable and most interesting as an historical record and picture of Church life in the States. That the first page has a drawing of a ruin reminds us how swiftly the ages go by when so young a country as we think America to be can show its old ruins, as those of Europe. That an affectionate reverence is paid to such mementoes tells of a nobler spirit than some are disposed to associate with the States. But with age is coming more wisdom and reverence. It has always been to us a matter of surprise that any Church should now be built lacking in structural beauty or fitness for its sacred uses. There are thousands of models to select from, and an infinite variety of details, and special adaptations to site and locality, available for our architects, so many indeed that originality is almost impossible. But while some of the buildings represented in this work are notable for good style, we pass from one page to another and wonder why there are so very few of these churches showing architectural merit? It is not necessary to expend more to secure beauty in form than ugliness, and church architects would elevate their art if they kept this canon in view, and when out down in ornamental details take greater pains in securing attractive results by good proportions and harmonious lines. We fear the old land has to answer for the common notion that costliness is essential to beauty, and for another most unhappy mistake, the sacrifice of the interior to the exterior. Surely when funds are scanty the great aim in a church should be to get out of them all possible aid for making it glorious within. Far better to spend lavishly in the chancel at first than scatter decorations where they are lost, congregations will thus have something to work up to. Dr. Shinn's book gives 125 drawings of American churches, divided into the Colonial churches, those built more than fifty years ago, Pariah churches and buildings, Cathedrals and Pro-Cathedrals. As he puts it the book is "a history of the Episcopal Church in a new form." It is charmingly presented in a very handsome binding, and deserves to have a large sale. Even in Canada, churchmen would do well to own so interesting and so attractive a book, as its pages are stimulating and encouraging.

CATECHISM OF CHURCH HISTORY. By the Rev. O. E. Gardner, of the Society of St. John the Evan-

gelist, Cowley. The Young Churchman Company, Milwaukee, Wis.

We have had pleasure before in commending the publications of the Young Churchman Company, they are usually admirably selected, carefully edited, and well printed. The Catechism of Mr. Gardner, "Father Gardner," we presume, is a capital book for the older pupils of our Sunday Schools. It is a miserably contracted idea that a Bible class is to be confined to the Bible as a text book. Those who are so restricted in their diet are very apt to grow up spiritual dyspeptics who are disagreeable in temper and bigoted. A great cause of dissent is gross ignorance of church history, and our clergy are seriously to blame who do not now and again lift the dark cloud that hangs over this part of the divine record, as regarded by the mass of Christians. We say advisedly "divine record," for the history of the Church of God in the 19th century is as sacred as the history of it in the 1st century, and it is a downright betrayal of trust for a teacher of Christ's children to keep them ignorant of His life as read in the Church, which is His Body. Let our S. S. teachers get this Catechism, at least for their own reading, but they will find it of great interest to young people to be instructed in the historic life of the Church. It will set some of them reading and thinking, to their profit and the strengthening of the Church. With a book like this in the hands of our youths and girls we should soon shame the editors of the sectarian press into buying a copy and learning from it that the history of the Church of God is not to be found in catch penny tracts, or historical romances, such as they now regard as authorities.

CHURCH QUARTERLY REVIEW, January, 1889.

The current number of the C. Q. Review contains articles on Gordon's letters, the names of God, the religious opinions of S. T. Coleridge, the Roman Question,—Rivington and Gore, English ceremonial, with others of much value and interest. The minor articles, as usual, display a style of literary criticism which puts the C. Q. Review in line with the best of its class.

THE CHURCH ECLECTIC MAGAZINE, Feby, 1889.

This publication is a favorite of ours, it should be with all churchmen who desire to keep abreast of the thought of the times as expressed by our ablest theological writers and preachers. The articles in the February issue are "The Church to be obeyed," by Rev. J. F. Spalding, "Unction of the sick," by Rev. A. W. Little, Reservation of the Blessed Sacrament, with articles quoted from the Literary Churchman, Canon Liddon, Bishop Doane, &c., &c., and a well selected miscellany of shorter one and of correspondence, all of much interest. Our church teachers should organize book clubs to circulate Church literature, they would find a magazine like the Church Eclectic very helpful. It is published by the Rev. Dr. Gibson, at Utica, N. Y., and by Pott & Co., Astor Place, New York.

We take the opportunity of thanking a number of our Church contemporaries for their regularity in furnishing us with copies of their publications.

CANON LIDDON AT ST. PAUL'S.

Canon Liddon's sermon at St. Paul's on the 16th Dec. was based on the words "Behold, the husbandman waiteth for the precious food of the earth, and hath long patience for it, until he receive the early and latter rain" (St. James v. 7), and dealt generally with missionary work, a collection being afterwards made in behalf of S.P.G. In the course of his address, Dr. Liddon said:—Now, it is a matter of common remark that missions are often looked upon somewhat coldly even by well-disposed people—much more coldly than ought to be possible by Christians with the love of the Lord Jesus Christ in their hearts. There are more reasons than one that may be given in explanation of this, such as the mistakes which missionaries, who after all are but men, make now and then in carrying out their difficult work, and the mistakes which societies and earnest persons at home, who undertake to promote the missionary cause, but who also are human, make either in the conception or the conducting of their great enterprise. The wonder would be if there were no such mistakes; but, what-

soever or how many they be, they are not the main reasons of the coldness about missions which is under our consideration—a coldness, I repeat which all good Christians who have the kingdom and the honour of the Lord and Saviour at heart must assuredly deplore. The main reason for this coldness is, at least in very many cases, a mistaken estimate of what missions can be reasonably expected to achieve. People point to the large sums of money which are collected annually in this country and elsewhere, to the list of devoted men who give their lives to the missionary cause, to the sanction of Church authority, to the wide public sympathies which are enlisted in the favour of missions; and then they ask, "What does all this come to? What is the measure of achieved success? Where are the numerous converts which might be expected to be forthcoming after all this expenditure of varied effort?" Is not the disproportion of what is said and done so serious as to warrant the disappointment which is due not only to a sense of failure, but to an accompanying suspicion of unreality?

Dr Liddon then went on to show that the circumstances of the present day are such as to lead one naturally to expect quick results; and pointed out that in the consideration of missionary work the fact that God is the principal worker was often forgotten. He would do things in His own way, and bring forth good results in His own time. There is another duty (continued the Canon), and that is to consider, not only when unfriendly criticism forces the subject on our attention, but simply as a matter of loyalty to God, whether our idea of missions is such as to make it likely that God will largely bless them. Is it not the case that, at least in some quarters, the missionary's life and work, like the work of clergymen at home, is regarded as a profession rather than as a vocation? And do we not see the results of this vital mistake in the idea that a missionary must as far as possible, lead the life of men who have given up nothing that they can carry away with them to their distant task? So long as we insist upon encouraging missionaries to think that a household and a family are a necessary feature of their work, the standard of self-sacrifice will be low and poor, and the results probably meagre. Missionaries will be what religious opinion at home expects them to be. There is a well-known proverb, "Like people, like priest." What the parent Church is, such the missionaries that it sends out will be. If we at home make few efforts in our humbler and lower sphere of work, they will make few, too, in their nobler sphere. If we expect little of them in the way of self-sacrifice, they will too easily be content not to practise it. If they see no tokens of that fire which the Son of Man came to kindle on the earth, it will not be long before they, too, fail to feel its light and its warmth. The impulse which creates a great mission comes from the Church at home.

And let us never forget it—its source, under the Holy Spirit, is in our hearts, in our sense of duty. And yet, whatever our failings, and however our present missionary system falls short of ideal efforts, it were ungrateful not to own how indulgently God has blessed it, and in particular how he has blessed parts of the work of the old Church of England Society for the Propagation of the Gospel. We may listen for one minute to a prelate who spake to us from his bed of sickness, and assuredly with an authority which will not be disavowed in this church. "There are now," says the Bishop of Durham, "fourteen African Bishops. Not one of these dioceses existed until Her Majesty had been on the throne fully ten years. There are now thirteen Australian sees, and the first of them was created just about the time the Queen ascended the throne. There are eight sees in New Zealand and the Pacific Islands, and not one of them existed at the commencement of the reign." "Let us ask ourselves," Bishop Lightfoot proceeds, "what a see means. It means," he says, "the completion of the framework of a settled Church government; it means the establishment of an Apostolic ministry which we believe was especially established by God to be the means whereby the ministrations of the Church should flow to men"; and then, when he asks by what means these results had been achieved, he replies, "the Society for the Propagation of the Gospel." Not that the establishment of a divinely-ordered ministry is the ultimate design of all Christian missions; it is the means to an end beyond—the conversion and sanctification of souls. To take one instance at hazard out of many, the boy who sprang from a degraded tribe, living formerly by rapine and false pretension to magic, and especially addicted to drunkenness, now writes, a few weeks ago, to the missionary to whom he owes his faith, to say that he is at the end of his school career, and has gained the Government allowance which will enable him to continue his studies and become a useful man among his people. This illustrates the work which our missions are carrying forward in spite of much discouragement in all quarters of the globe. The certificate of

this change is the demand of adult converts for baptism, and when we hear that forty-three converts were baptized in Basutoland last Easter Eve, and in Madras the baptized Christians have increased, in ten years, from 279 to 2514, or that in another part of India 361 baptized Christians fourteen years ago have become 3146, it is impossible to say that missions are followed by no considerable results.

Every one of these souls is just as dear to God as were St Peter's converts on the Day of Pentecost, or as are yours and mine. Every one of them was bought on Calvary by the Blood of the Immaculate Lamb. Activity and patience—these are the two conditions, whether at home or abroad, of good missionary work. We must learn to cultivate longer patience for the precious fruit of the spiritual soil, without in any degree relaxing our active cultivation of the soil that yields it. When a Christian takes part in these great efforts, he rises—or should rise—above the limits of his own petty, individual life; he is a member of the body of Christ, and the body of Christ lives, not for some thirty, or forty, or fifty, or, at most, eighty years, but lives in the centuries. Already eighteen hundred years and more have passed since its birth, and it gathers in one century the harvest whose crop was sown in the century before. To belong to a great family, to a great country, may be in itself an incitement to noble effort; what should it be if we claim fellowship in the General Assembly and the Church of the first-born in earth and in heaven from Pentecost till now? Let us endeavour in spirit to associate ourselves with this larger, this nobler, this more hopeful life; and to remember not only the privileges which it confers, but the duties which it enjoins.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

WINDSOR.—The governors of King's College have formally accepted and acknowledged in suitable terms the gift of \$3,000 from Rev. Jacob I. S. Mountain, D.C.L., to form the nucleus for the endowment of a professional chair. It was left to the board to decide upon the special object of this generous gift. Many years ago a small sum was founded for the endowment of an "Inglist memorial" chair of pastoral theology. This fund is now acquiring gratifying dimensions and in a few years it will be sufficient to carry out the wishes of the original donors. The library hall is now completely restored and presents a pleasant contrast to what might have been noticed at the last encenia. About \$4,000 has been spent on improvements on the college property at Windsor. It is further rumored that there will soon be announced permanent changes and additions of a very progressive character, and such as will commend themselves to every well wisher of progress in education and culture.

QUEBEC

QUEBEC.—The late Dr. Lobley.—A meeting was held at the Cathedral Rectory, on the 12th inst., in connection with the proposed memorial to the late Dr. Lobley. Present: the Ven. Archdeacon Roe, the Dean of Quebec, Rev. Canon Richardson, Revs. Lennox W. Williams, M.A., E. I. Rexford, A. Bareham, and Mr. John Hamilton. Letters were read from England giving an account of Dr. Lobley's sudden death; and from clergymen in Quebec and Montreal Dioceses, former students of Dr. Lobley, all expressing a strong desire that some fitting memorial to the late Dr. Lobley's work in the Diocese should be provided. It was reported that a committee had been formed at Lennoxville, consisting of the Chancellor, the Principal, the Archdeacon, and the Rectors of Sherbrooke and Lennoxville, and that another committee had been formed in Montreal. The Dean of Quebec, the Rev. Messrs. Williams, Rexford, and Bareham, with Messrs. Geo. R. White, Charles Smith, and Wm. Petry were named a committee with powers for the purpose of co-operating with similar committees for providing a suitable memorial. The meeting suggested that an effort be made to raise \$1500 for the purpose of providing (1) a portrait of the late Dr. Lobley, and (2) a Scholarship to be known as the Lobley Scholarship, to perpetuate the memory of Dr. Lobley's connection with Bishop's College, at Lennoxville; this Scholarship to be tenable for three years, and to be awarded in accordance with conditions prescribed by the governing body of the School.

Personal.—The latest news received from Bishop and Mrs. Williams at Hyeres, France, is most encouraging. Their many friends will be very pleased to hear that Mrs. Williams is rapidly improving, and that she not only expects to be able to leave for Quebec in the Spring, but that she will be able to spend next winter in Quebec.

St. Matthew's Club.—The fourth of a course of lectures was delivered before this Club on Wednesday evening, 13th inst., by the Rev. A. J. Balfour, M.A., Rector of St. Peter's. The subject, "The Cathedrals of England" illustrated by dissolving views, proved most instructive and interesting. Mr. Balfour showed views of both exterior and interior of several of the finest cathedrals in England, and amongst others Canterbury, Westminster, Salisbury, Lincoln and Yorkminster. At the conclusion of his able lecture, he also showed views of the Bishops of Niagara and Quebec, Mrs. Williams, the Archbishop of Canterbury, the Prince and Princess of Wales and Her Majesty the Queen, all of which were most vigorously applauded. A vote of thanks to the lecturer was moved by Rev. Mr. Hatch, junior curate, and seconded by the Rector, for his kindness in affording them such a pleasant evening's entertainment.

MONTREAL.

MONTREAL.—St. Luke's.—The annual festival of the Sunday school took place on Friday evening. The report of Mr. J. G. Snasdell, superintendent, showed a great increase in the school of late years. There are now on the book: 878 members, 337 of whom were present the preceding Sunday. Mr. Dart's Bible class numbers 120 young men and women. Miss Keyworth was presented with a beautiful plush case by the children of her class, and Dr. Blackader was also the recipient of a beautiful Bible from the boys of his class.

The board of governors of the Diocesan college met last week, there being present His Lordship the Bishop, Dean Carmichael, Principal Henderson, Archdeacon Evans, and Messrs. Hutton, Garth and Shelton.

In the Principal's report submitted, reference was made to the number of students at present in the college 27 in all. The action taken at the recent meeting of the committee of the Provincial Synod on degrees was reported, and it was stated that the two regulations required by the Montreal Diocesan college as a condition of entering the federal union of colleges and universities of the ecclesiastical province had been adopted. Reference was made to the death of Rev. Dr. Lobley, late principal of the college; and to the death of Canon Belcher, bursar and secretary to the college. It was suggested that steps be taken for the erection of a memorial in the college to Dr. Lobley. The Principal further reported that a number of applications had been received for admission to the college next September, pointing out at the same time, that it would be needful to furnish additional room for their accommodation.

The Bishop nominated the Rev. Canon Mills to be governor in the place of Canon Belcher deceased.

It was proposed and seconded that the Rev. George Rogers, of St. Luke's, be appointed bursar and secretary pro tem.

The meeting then adjourned, some business standing over.

The monthly meeting of the Diocesan Sunday School Association was held last week in the Synod hall, Bishop Bond presiding. The meeting was opened with prayer by Rev. L. N. Tucker, after which Rev. Dr. Henderson read a very interesting and instructive paper on "How to Study the Bible." He showed that the study was necessary because few people, even Christians, were thoroughly acquainted with the word of God, and that in this age of unbelief a thorough knowledge was necessary to defend ourselves against the enemies of the Bible. He then proceeded to show how we ought to study it. Among other things, he said a knowledge of Greek was a great help, in order that one might be able to read it in the original language, for no other could explain the finer differences in the meanings of the words.

Ven. Archdeacon Kirkby then addressed the meeting on Sunday school work. He said it was necessary that teachers should have sympathy in the work in which they were engaged. They must also be devoted to their work and especially to their church. It was not sufficient that they should win children to Christ; they must be won to the church.

At the close of the address Dr. Davidson moved a vote of thanks to the Archdeacon, which was seconded by the Very Rev. Dean Carmichael.

Remarks were made by Revs. Mr. Everett and J. H. Dixon on the International Sunday school scheme, and the meeting closed with prayer by the Bishop.

Woman's Missions.—The annual meetings of the Diocesan Branch of the Woman's Auxiliary Missionary Society was held last week, and were most successful and inspiring. A service, with holy communion, was held at 9:30 a.m. in the Cathedral, the bishop officiating and delivering an address. At half-past ten was held the business meeting, at which the bishop also presided. The reports from the country branches were read and proved most satisfactory. Mrs. Tilton, of Ottawa, and Miss Emery, of New York, delivered addresses. Miss Emery dwelt on the progress she noted from the time of her previous visit three years ago; there were more ladies present now from Montreal diocese alone than were there from the whole of Canada. The officers for the year have already appeared in the *Gazette*.

An "at home" was given at Mrs. Henderson's residence on Dorchester street in the afternoon, at which the country delegates and friends of the cause were entertained, some 300 persons being present. A most enjoyable hour and a half was passed.

The public meeting was held in the evening in the Synod Hall, the Lord Bishop presiding. The fact that Miss Emery, of New York, and Archdeacon Kirkby were announced to speak, lent additional interest to the meeting, and consequently the hall was taxed to its fullest extent. The secretary and treasurer were congratulated on the highly satisfactory character of their reports, which showed the society not only to be in a financially flourishing state, but gaining increased sympathy and moral support.

Miss Emery, who elicited much interest, said she was of opinion that the Woman's Auxiliary must have experienced some of the difficulties met with by the society in New York. There was a difficulty in gaining the sympathy of the people in foreign missions; but she advocated a steady earnestness of purpose. They had all heard of the wrongs done the Indians by the people of New York state; it was the purpose of the society to right those wrongs, and if its members wished it they could do so. And so it was with foreign missions; if people wished them to flourish there was no hindrance to their prosperity. Miss Emery said there were two missionary elements in the Church—the unintelligent helper who eagerly drank in all about missions and gave her mite towards their furtherance, and the intelligent worker and giver. So there were equal chances for everyone to do hard, self-sacrificing labor for the cause they all loved so well. It was not always to those who left home and friends that the hard work fell; the members of the society at home also had their trials to meet. She had always found it a good thing to impress on people the fact that if they interested themselves in domestic missions, they were of necessity bound to support foreign missions. This led them to take an interest in the latter through a desire to see how their money was spent. Having made feeling reference to eminent English missionaries, Miss Emery said they in America also considered such men as belonging to them in that the works performed by them were for the one who is Master of all. Americans, too, had their noble missionaries, and they sent out men, models of those good men from England and Canada, who endured trial and persecution in the performance of their work. She advised those who were collectors not to forget to give the poor a chance of helping the work, for it was always the poor who gave most cheerfully to the poor.

The Venerable Archdeacon Kirkby followed with a deeply interesting address. The rev. gentleman's good humor and witty remarks kept up a continual flow of laughter, while his more serious passages called forth the most profound sympathy. He gave his first missionary address in 1852, after which he set out from England, and after a long and tedious voyage reached Fort York in Hudson's Bay, whence he journeyed south to Manitoba. From there he undertook another arduous journey to the Mackenzie River and up to Fort Simpson, where he met a tribe of Indians who had never before been reached by a missionary. Here, after some difficulties, he acquired a knowledge of the language and worked among the people for some time. A ship bringing goods to the settlement also brought scarlet fever which made sad havoc among the Indians. But good came of the trial, and the fever was the means of bringing home the truth to a great number. It was a proud day in his life when he first crossed the Arctic circle. He felt thankful that he was the first to carry tidings of the light into "the land of ice and snow." He related several interesting facts of the surprising accuracy of the Indians finding the way through the pathless wilderness, and made feeling references to their fidelity, gentleness and upright disposition when approached in a fair and honorable spirit. A vote of thanks was tendered to Miss Emery and Archdeacon Kirkby for their interesting discourses.

ONTARIO.

TYENDINEGA.—On Tuesday evening, the 29th inst., Dr. Oronhyatekha headed a surprise party to Mohawk parsonage. When alarm at the unexpected arrival of so many had subsided, the Dr. in a neat speech on behalf of some old friends of the Rev. G. A. Anderson, presented him with a handsome fur overcoat. Dr. O. in the course of his remarks stated that the task of collecting had been so easy, on account of the Rev. gentleman's popularity, that should he require a brick house on a corner lot in Deseronto the sum necessary to purchase it would be readily obtained. A supper was provided by the ladies of the parish, and the evening was spent in a most enjoyable manner with music, vocal and instrumental.

When in 1879 the Lord Bishop of Ontario appointed for the first time Rural Deans in his Diocese, he issued for their guidance the following rules. They are of interest in connection with the question of the duties pertaining to this office.

I. Jurisdiction.—1. Inasmuch as the appointment of Rural Deans, their function and their jurisdiction, originate from the Bishop, it is understood that, within the limits of their commission, they are acting by his authority.

2. As no coercive power is involved in that commission, all doubtful or disputed matters are open to appeal, and may be referred to him for adjudication.

II. Duties of Rural Deans.—1. Within their respective limits, to take the oversight of, and to advocate (so far as they possibly can,) the interests of the Mission Fund of the Diocese.

To this end, they are empowered to visit officially the parishes under their charge; to hold public meetings of a Missionary character, and to cultivate a warmer feeling of interest in Church work; to visit, when so required by the clergyman in charge, such persons as should be, but are not, contributors to the Fund; to organize Parochial Associations for the more thorough canvassing of the several Deaneries in the interest of the Mission work; and to initiate and foster the practice of systematic giving, that the Mission Board may have some reliable data whereby to judge of what it may, or may not, attempt in the way of Church extension.

2. To see that all the canonically ordered sermons are duly preached; and that the proceeds of said sermons, as well as all monies collected by Deputations, or Parochially by cards, are regularly and promptly forwarded to the Clerical Secretary.

In order to this, it is enjoined by the Bishop that, within one month from the time appointed for any such sermon, within 15 days of any Deputation visit, and on or before April 15th, in the case of Parochial collections, a certificate according to a form to be supplied, to the effect that this has been done, be sent by each clergyman in charge, to his proper Rural Dean.

If within one month such certificate be not sent in, or if stations confessedly within the reach of the clergyman or Missionary in charge be not reported, it shall be the duty of the R. Dean to report such default, through the Archdeacon, to the Bishop, who shall take such action to prevent a repetition of the fault, as to his judgment may seem fit.

3. To collect and forward to the Bishop, on or before the 30th April in each year, reliable statistics as to the number of Church families in each Parish or Mission in his Deanery; what they are able to do, and what they are actually doing, on behalf of the objects recommended to them by the Synod.

4. To take note, in each Parish or Mission, of the sum pledged as stipend to the Missionary in charge; where this stipend is insufficient, to use all effort to get it increased; and especially to see that the Missionary do not suffer through default on the part of the people. Every such case of default, if found irremediable by the R. Dean, to be by him reported, through the Archdeacon, to the Bishop.

III. Expenses—How to be Defrayed.—In every Mission or Station which a Rural Dean may be required to visit officially, Divine Service shall, if possible, preface the work which he is called to do; the collection taken up on each such occasion may be devoted to the payment of his expenses.

CRYSLER.—The rectory parlors were one evening last week the scene of a very attractive 'Social.' The large number of friends present listened to well read musical selections, by the young people of the Church choir. After which an excellent programme of readings and recitations were given by the Incumbent, Rev. F. Fraser, a most efficient leader, and a host in himself, in these pleasant social parties. The rev. gentleman was assisted by some of the young ladies and gentlemen present. The ladies in charge of the social, excelled all previous efforts in the abundant and excellent supply of edibles, and the rich and dainty furnishings of the tables. At the conclusion,

it was found a very respectable sum had been raised, to go towards furnishing and lighting the Church. The new St. John's Church when completed, will be one of the most beautiful and comfortable in this part of the Diocese.

NIAGARA.

HAMILTON.—Rev. Hartley Carmichael, brother of the Dean of Montreal, has received and accepted a call from one of the Episcopal churches in Richmond, Virginia. Salary \$3,000 a year.

NORVAL AND STEWARTTOWN.—Very instructive addresses were delivered at the Missionary meetings held in the churches of Norval and Stewarttown, on the evenings of February 7th and 8th. The speakers were the Revs. Rural Dean Belt, of Wellington, and C. R. Lee, of Hamilton. A choral celebration of the Holy Eucharist was held at 10 a.m. on Friday, in St. Paul's, Norval. The attendance was good, and offertories liberal. A most successful concert under the auspices of the Ladies Aid Society of St. Paul's church, Norval, was held in the Orange Hall on Thursday evening, February 14th. The talent was composed of the following ladies and gentlemen, who kindly proffered their services. Toronto Vocal Society: The Misses Green, Miss May Fahey, Mr. C. P. Whelan and Mr. Wm. Fahey; Miss Beatrice Chisholm, Graduate in music of Helmut College, London. The proceeds amounting to nearly \$100—after paying expenses will go towards improving the interior of the church.

HAMILTON.—*St. Luke's Church.*—A new brick church has been erected on the site of the old frame one, and was opened for Divine Service on Sunday, Feb. 17th. Rev. W. Massey, M.A., Rector.

ANCASTER.—The Lord Bishop of Niagara visited this parish on the 9th and 10th February. A reception was held on the evening of Saturday, the 9th, when a large number of parishioners called upon the Bishop. On Sunday morning, Matins and Litany were said at 9 o'clock, the Communion and Confirmation offices at 11. In the afternoon a Children's service was held at 3, and in the evening the Bishop gave an account of the proceedings of the Lambeth Conference. Large congregations attended all the services. Eleven young persons were confirmed, (2 from the sects) and 60 communicants attended the celebration of the Holy Communion. This parish is in a prosperous condition, and the parishioners are united and happy.

"*The Church of England Defence Association.*"—In last week's issue we gave an account of the conference the representatives of this association had with their Bishop. The conference was unsatisfactory to the delegation, the Bishop having declined to act as detective and prosecutor, as well as judge. The Association is now fully organized, and a strong effort is to be made to establish a branch Association in every parish. A circular, addressed to the Members of the Church of England in the Diocese of Niagara, has just been issued, setting forth the objects of the Association, and the reasons which move them to form the Association at the present time. Copies will be circulated in every parish in a few days. A very grave responsibility will rest upon the shoulders of the organizers of this Society. They are about to sow the seeds of division and strife in every parish, causing all Church work to be paralyzed, and our Diocesan funds to be seriously injured. And what do they hope to accomplish? To reduce all the services in the Diocese to the level of two churches in Hamilton. More than this. The chief object of the Association is to make the Bishop's path as rough and unpleasant as possible, and to destroy his usefulness and power in the Diocese. The leaders in this movement decline to formulate a charge against any of the offenders. They feel that the expenses attending the trial would be heavy, and the result doubtful. They propose instead, to work the Diocese up into such a feverish state that they may without difficulty have a Canon forbidding certain practices adopted at our next Diocesan Synod.

MOUNT FOREST.—The Ladies' Aid, of St. Paul's church, held their annual meeting for the election of officers at the Rectory recently. Mrs. H. Wilkinson was elected President; Miss Reddick, Vice-President; and Miss Mitchell, Secretary-Treasurer. Splendid work was done by the Ladies Aid last year, and the officers elected this year are alive to the best interests of the Church. With the money realized by the Society's work and the proceeds resulting from the sale of the old Church property, the debt upon the church has been reduced this year by \$650. The Ladies Aid last week gave one of a series of Socials

at the residence. The men are now before Lent. A concert was held when the proceeds \$72. The debt Shepherd, at \$250 is valued at \$250 is paid for all parish is going on to the splendid Reginald S. Rad Seginaw, who affections and b of their death.

THOROLD.—*Thorold and Fox* Rev. and Dean having heard of desire to convey sorrow and to o We realize the has befallen yo you bear your l we remember v good works p cause of Christ during your in the faithful an towards your s itated your r the ministry, a rectorship of t entant solitud We honour an sacrificing ser tained in you grace, and ma passion. We mighty power health and str labours of you the cheering proverb, "Th remain, your parishioners. This was ac the present R behalf of Mrs rence with the they being old

STRATFORD.—*rector of St. James' churc* incumbent, th will be a loss

INGERSOLL.—held in connec took place on appointing a bent, Rev. E mentioned fo of the leadin the unanimous Robert Ker, Church, Str it will be a equally deci

BRANTFORD.—of Brant as Grace Churc pertained to Church at t presided ar All the Cle Reserve and number of acted as Se the discussi Among the assistance i missions, th vices of the several mis also decid assemble in made for a one in Bra same day s to carry ou ing of the Johnson, s Hatley, Pa service wa

at the residence of Mr. W. C. Perry, Churchwarden. The men are now going to work to get up a concert before Lent. A most successful Tea meeting and concert was held lately at Farewell, an outstation, when the proceeds reached the handsome figure of \$72. The debt on the new church of The Good Shepherd, at Riverstown, another outstation, which is valued at \$2500, and is a credit to any congregation, is paid for all but about \$50. Everything in the parish is going on harmoniously and peacefully, thanks to the splendid and lasting work done by the Rev. Reginald S. Radcliffe, now rector of All Saints, East Saginaw, who will always have a warm place in the affections and hearts of the people here till the day of their death.

THOROLD.—To the Rev. W. E. Grahame, late Rector of Thorold and Port Robinson.

REV. AND DEAR SIR,—We, your former parishioners, having heard of the recent death of Mrs. Grahame, desire to convey to you our very deep and sincere sorrow and to offer you our heart-felt condolence. We realize the grievous nature of the affliction that has befallen you, and would try by sympathy to help you bear your heavy burden. We assure you that we remember with gratitude the many and various good works performed by Mrs. Grahame for the cause of Christ and our branch of His holy Church during your incumbency of this parish. We recall the faithful and unremitting devotion she manifested towards yourself during the severe illness that necessitated your retirement from the active duties of the ministry, and caused your withdrawal from the rectorship of this cure. We have heard of her constant solicitude for your comfort since that time. We honour and revere her memory for these self-sacrificing services. We pray that you may be sustained in your adversity by God's strengthening grace, and may enjoy the benefit of His tender compassion. We sincerely hope that by the help of His mighty power you will in time recover your bodily health and strength, and will be able to resume the labours of your sacred calling. Having in our mind the cheering thought expressed in the scriptural proverb, "The memory of the just is blessed." We remain, your sincere friends. Signed by thirty-six parishioners.

This was accompanied by a most kind letter from the present Rector, Rev. P. L. Spencer, expressing on behalf of Mrs. Spencer and himself entire concurrence with the sentiments contained in the address, they being old friends of the deceased.

HURON.

STRATFORD.—The Rev. Robt. Ker, the assistant rector of St. James', has received a call from St. James' church at Ingersoll as successor to the late incumbent, the Rev. E. Sanders. Mr. Ker's departure will be a loss to this place.

INGERSOLL.—One of the largest vestry meetings ever held in connection with St. James' parish, Ingersoll, took place on Monday evening last for the purpose of appointing a rector to succeed the late popular incumbent, Rev. E. Saunders. Several names had been mentioned for the position, which, by the way, is one of the leading parishes in the Diocese of Huron, but the unanimous choice of the vestry fell upon the Rev. Robert Ker, the popular assistant rector of St. James' Church, Stratford. If Mr. Ker accepts the rectorship it will be a decided loss to the classic city, and an equally decided gain to Ingersoll.

BRANTFORD.—The members of the Rural Deanery of Brant assembled for business in the chapel of Grace Church, last week, having previously been entertained to dinner by the Churchwardens of Grace Church at the Kerby House. Rural Dean MacKenzie presided and opened the proceedings with prayer. All the Clergy and Deanery except those from the Reserve and Onondaga were present as well as a number of lay members. The Rev. J. L. Strong acted as Secretary. About two hours were spent in the discussion of subjects of interest in the Deanery. Among these were the necessity for further clerical assistance in connection with the outlying Brantford missions, the claims of Cainsville to the public services of the Church; and the arrangements for the several missionary meetings in the county. It was also decided that the next Deanery meeting should assemble in Paris, and that arrangements should be made for a conference of church workers similar to one in Brantford in October, 1887, to be held on the same day as the meeting for business. A committee to carry out the proposal was then appointed, consisting of the Rev. Alfred Brown, convener, Rev. W. Johnson, secretary, with the Rural Dean and Messrs. Hately, Pasmore and Brethour, (Burford). Divine service was held in the evening in Grace Church.

The service was conducted by the Rev. Alfred Brown, the lessons being read by the Revs. J. L. Strong and Robert Ashton respectively. The choir was a strong one, and under Prof. Garratt's leadership, acquitted itself well. The preacher was the Rev. Chas. E. Whitcombe, of St. Matthew's, Hamilton, the text being from Luke xix. 41-42, "And when he was come near and saw the city, he wept over it," etc. The discourse was earnest, impressive and beautifully scriptural in its tone and language throughout. The well known views of the reverend gentleman in church matters may have induced people to expect some pretty "high church" ideas, but while giving expressions to sentiments perfectly loyal to the Church and its divine position and work, his teaching was evangelical in the best and truest sense of the word. A collection was taken up for the Widows and Orphans fund of the Diocese, after which the service was brought to a close with some appropriate prayers read by the Rural Dean and the benediction. The day was from first to last a most enjoyable and profitable one.

QU'APPELLE.

The Rev. Arthur Krauss, at present the popular curate at St. Peter's church, Parkstone, Dorsetshire, Eng., leaves that post in March for the Diocese of Qu'Appelle, to work under the Bishop of the Diocese.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

TE DEUM.

SIR,—As organists and choirmasters are generally on the look out for new music for the Church, I would call their attention to a Church "Te Deum" composed by F. W. Saffery, published by Messrs. Nordheimer's, of Toronto and Montreal. This setting, whilst being easy, is most effective, the music original, melodious, and the harmony most pleasing and striking to the ear. Yours truly, CHARLES A. E. HARRIS.

NEPIGON MISSION, ALGOMA.

SIR,—Allow me once more to ask through the medium of THE DOMINION CHURCHMAN for help to continue the building of our little Indian Church, which was commenced last fall in faith and hope, but which we must discontinue unless we receive assistance immediately.

The walls are standing, roof sheeted with lumber from the old building. There is also a man working daily, bringing up shingles from Red Rock, and the hardships and discouragements which he patiently endures is almost incredible. Two weeks ago, on his way up with a load the lacing of his toboggan got broken up so badly that he was obliged to leave all behind, and come home a distance of thirty miles for rope enough to strap up the shingles again, and so to get up 2000 shingles he had to walk through cold and blinding snow storm, a distance of 90 miles.

This is a mere fractional part of the difficulties we have to contend with, when we undertake to put up a building in such a isolated place as this. But we shall persevere in the name of our Lord, as our only desire is that the Church of England be firmly established on the Shore of Lake Nepigon, and that it may shine out as a bright light in the midst of pagan darkness and Jesuitism. There are now two men sawing lumber. Will I have to send them home again, a distance of sixty miles, or shall I keep them hoping the Lord who has always helped us at the critical moment will now stir up the hearts of his faithful people to help us in this hour of real need? Last winter we had to abandon the old Church, because it was impossible to worship God with reverence, while our hands, and ears, and toes, were freezing. And the Indians sometimes disappearing during Divine Service. Again thanking all our friends for past kindness. Your Obedient Servant, ROBERT RENISON.

Red Rock, P. O. Nepigon, C. P. R., Ont.

OUR INDIAN HOMES.

SIR,—I am glad to be able to report that, under God's blessing, our work among the Indian children is making good progress. Our homes are getting now to be well known and to be more widely supported; Government is also dealing liberally with us, and I have good hopes now that some of my dreams of the past

will soon see their fulfilment. At Elkhorn, Manitoba, we are establishing two homes, the "Washakada," for 40 girls, and the "Kasota" for 40 boys. I have just sent up my foreman from here, Mr. C. D. MacKenzie, to act as Superintendent temporarily, overlook the erection of buildings and go round to collect pupils. There will be four buildings in all, the Girls Home, the Laundry, the Boys Home, and the central building for school and meals. We expect also to have farm and farm building's, a little distance off. When all is completed and the pupils gathered in, I shall hope to find a clergyman and wife to take charge, and am already in communication with certain parties to that end. The Bishop of Rupert's Land has kindly consented to be "visitor" and adviser.

Our work here at the Shingwauk is also under God's blessing, progressing. I have good hopes of receiving a liberal Government grant this summer, towards enlarging and extending our buildings; we hope to add to our land, increase the number of our pupils, and teach additional trades. By and by I hope to have between 200 and 800 pupils here at the Shingwauk? Having other Homes connected with us in Manitoba and the North West, is an infinite advantage. We are now weaving cloth, tailoring, and making boots and shoes, a large proportion of our products being despatched to the Elkhorn school. The pupils at all our schools are to wear one general uniform, and all will be conducted on one general plan.

I have just engaged a Superintendent to assist me in my work here, Mr. Thomas Dowler, late teacher and Sunday School Superintendent, at Bracebridge. The increased work obliges me to be so much away that it has become absolutely necessary for me to employ a local Superintendent. I have nothing at present to meet his salary, but we live in hopes of increased Government Grant and a wider support by the Sunday Schools and Women's Auxiliary. It is a cause for much thankfulness and encouragement, that our pupil David Oagee, passed so well the Civil Service Examination, and he has now gone to Ottawa to work in the Indian Department.

We hope also, if God will, to make a start with our Western Homes this summer. They will probably be located at Medicine Hat, just on the border between Assiniboia and Alberta; Government approves the location and intimates that help may be expected, and we have about \$820 so far in hand towards building. The Institution will be in Bishop Anson's Diocese, and we hope to gather into it, Blackfeet, Blood, Sarcee, Cree, and Sioux Indian children. Bishop Anson has consented to be President of the Western Homes, even as the Bishop of Algoma is President of the Algoma Homes. Yours Faithfully, E. F. WILSON.

BOY CHOIRS.

SIR,—To those interested in furthering the training and greater efficiency of boy choirs, I would like to strongly recommend a book entitled "Practical hints on boy choirs, training," by G. Edward Stubbs, published by Young & Co., New York, price 75 cents. CLARIOUS.

L. I. Smith, 351 Huron Street.

SKETCH OF LESSON.

QUINQUAGESIMA SUNDAY. MARCH, 3RD 1889.

The Rejection at Nazareth.

Passage to be read.—St. Luke iv. 16-30.

In last Sunday's lesson we read of a man to whom our Blessed Lord could and did "commit Himself"; one who, though a timid disciple, afterwards gained strength and courage enough to confess Christ crucified (St. John xiv. 29.) To day we read of his rejection by those amongst whom most of his earthly life had been passed. For thirty years Jesus had lived at the small town of Nazareth. Everyone must have known Him. Probably in His youth He had helped Joseph at his trade (St. Mark vi. 3). Now after an absence of some time he returns.

1. The Carpenter's Son in His own Town.—"Where had he been brought up" How much do these few words reveal! We can picture to ourselves that humble life with His gentle thoughtful mother, the sinless childhood, boyhood, youth, and manhood. The news of his arrival soon spreads. The Sabbath day comes round. Numbers flock to the synagogue. He, (who never missed attendance on its services) sure to be there. Why so eager to see Him now? They had heard reports of "mighty works" down in Galilee. The synagogue service begins. Presently the "Lesson" to be read, He rises, the parchment roll of Isaiah's prophecies is put into His hands. He unrolls it until he comes to the passage contained in chapter lxi. He reads an extract from it, then re-rolling it He hands it to the person who has charge of the rolls, and "sat down," as was the custom of the Jewish

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tack wherever there is a weak point. We may
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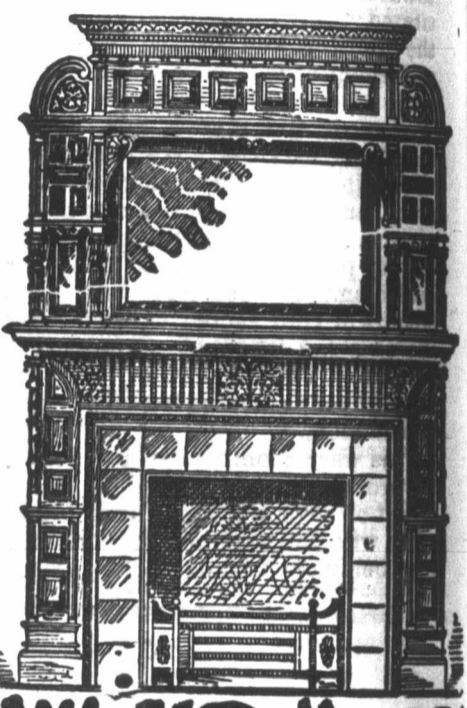


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teachers when ex-
fixed on Him.
II. The Carpenters
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If any person
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The Remedy is
It is mild, sooth-
and healing.

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A catholic sp-
A reverential
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teachers when expounding the Scriptures. All eyes fixed on Him.

II. *The Carpenter's Son's Claim.*—The message of mercy and love read as His text. The opening words of His sermon are alone given. No doubt he explained the passage, and shewed how wonderfully it was fulfilled in Himself. Who were His congregation? Just the common people of a small town, many of whom had known Him from His youth. To them He tells the good news—that the time of release from the worst slavery is at hand, that those who are "tied and bound with the chains of sin" may be loosed, those in darkness may have light, those who are "weary and heavy laden" may have rest. Who is to bring all these blessings? One "annointed" by God's Spirit, the Christ! the Messiah! And when? (verse 21.) Now "this day." Then He must mean that He is the Messiah!

III. *The Carpenter's Son Rejected.*—What do His hearers think of it all? They like the "words of grace" spoken in such a winning way, they admire His power and eloquence. They are fascinated at first. But alas! their hearts remained unchanged, and ere long you can notice the altered looks—murmurs. What! He—the carpenter—He set Himself up to be God's Messiah! Jesus voiced their thoughts for them: He knew that jealous feelings were aroused, because He had not done His miracles there first. Notice the two instances He gives in which prophets, not being honored in their own country, conferred their blessings on strangers. This maddens them. Does this carpenter compare Himself to Elijah? See what their rage leads them to do; forgetting time, place, everything, the whole congregation springing up, seize the gentle Jesus, drag Him out, along the streets to the edge of the cliff, that they may hurl Him down to be dashed to pieces. Suddenly—He is gone! Where? None can tell! So they have seen a miracle, but—it has separated them from their Saviour.

How are we like these Nazarenes?

(a) The same Saviour comes to us with the same Gospel. Have we not the same wants? see Prov. viii. 17, 18; S. John xiv. 18, 27; Acts xxvi. 18; Phil. iv. 19.

(b) Perhaps a likeness in another way for some. They rejected Jesus, we may do so without going so far as they did, by simply neglecting Him. S. John i. 11.

(c) What made them reject Him? May not this rage of the Nazarenes warn us to what we may come if we have been familiar with Him—in His word, and church, and sacraments—and yet have never learnt truly to love Him and believe in Him.

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THE SPIRIT OF THE LORD'S PRAYER.

- A filial spirit: "Father."
A catholic spirit: "Our Father."
A reverential spirit: "Hallowed be thy name."
A missionary spirit: "Thy kingdom come."
An obedient spirit: "Thy will be done in earth as it is in Heaven."
A forgiving spirit: "And forgive us our debts as we forgive our debtors."
A faithful and adoring spirit: "For thine is the kingdom, and the power, and the glory forever. Amen."

THE CONSECRATION OF SELF.

"For their sakes I sanctify myself." These words mark one's highest—no, one's only—hope of not failing utterly in the trust God has given us. "For their sakes I consecrate myself." For the sake of those whom God has set me to teach and guide; for the sake of those whom, whether I wish it or no, whether I am conscious of it or unconscious, my life must tell; for the sake of my pupils; for the sake of my home—I consecrate myself. I may be able to do nothing else at all for them, but I can do this: I can seek, with frank and sharp self-scrutiny, with true contrition, to purify my soul by God's forgiveness; I

can, thorough Christ my Lord, falteringly it may be, yet not quite insincerely, dedicate myself day after day to him; I can try to submit my life to the grace and guidance of the Holy Spirit. I can do this, not because of any virtue, any strength that is in me—but because his power and his love are infinite, and his compassion fails not; because he himself has promised to dwell with him that is of a contrite and humble spirit.—The Hallowing of Work.

THE OMNISCIENT GUARDIAN.

A painter named Leach died recently in England. When a boy he attended a large boarding school. It was not customary for the parents to visit their children at school; but the loving mother felt such a strong desire to see her son that she arranged this plan: All around the playground of the school were high blocks of buildings. Mrs. Leach hired an upper room in one of these. Into this room she went every time she came to the city, and there, from the window, looked down upon the happy little fellows below. One among them all her fond eye would seek out. He did not know that any one was looking down upon him. He did not think that his best friend on earth was so near; that if he had spoken her name, she would have answered him at once: but on he went with his play, while that tear-dimmed eye followed him wherever he moved. She was an emblem of our ever-watchful God.—Biblical Museum.

HOW TO SAVE BOYS.

Open your blinds by day and light bright fires at night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make their home their delight, fill them with higher purposes than mere pleasure. Whether they should pass boyhood and enter upon manhood with refined tastes and noble ambitions—depends upon you. With exertion and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—Appleton's Journal.

VALUE OF READING.

Reading is an educator; whether it is a good or bad educator depends on what you read. Read good literature. The best books are within reach of the most meagre purse. Your trouble is perhaps not want of money, but want of time. No! We all have time to learn if we have wisdom enough to use the fragments of our time. Henry Ward Beecher used to read between the courses at the dinner-table, and, when he got interested in his book, would take it for dessert. Hugh Miller lay prone before the fire studying while his companions were whiling away the time in idle jests and stories. Schliemann, as a boy, standing in queue at the post office and waiting his turn for letters, utilized his time by studying Greek from a little pocket grammar in his hand. The man who uses his fragments of time has nearly one month more in the year than his neighbor, who is wasteful of the precious commodity.—Irish Advocate.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

TORONTO MAMMOTH SEED ESTABLISHMENT.—We have just received the most handsome Canadian Seed Catalogue we have yet seen; it is issued by The Steele Bros. Co. (Ltd.), Toronto, and contains description and prices of everything in seeds, roses, climbing vines, flowering bulbs and grapes; a book of 112 pages, profusely illustrated, has also a chromo-lithograph plate, showing four varieties of their "New Art Collection of Flower Seeds." New and rare novelties in flower, vegetable and field seeds occupy a large portion of the work. This firm occupy the Mammoth Seed House, corner Front and Jarvis streets, next City Hall, where they do an immense Wholesale and Retail Seed trade, doing business from the Atlantic to the Pacific. We bespeak for this house the patronage of all who are desirous of buying first-class seeds and encouraging Canadian enterprise. Send your address for a catalogue, they are mailed free.

FOR SWOLLEN FEET.—Bakers and others whose work keeps them standing a great deal, are often troubled with chafed, sore, and blistered feet, especially in extremely hot weather, no matter how comfortably their shoes may fit. The Scientific American calls attention to a powder used in the German army for sifting into the shoes and stockings of the foot soldiers, called "Fusstreupulver." It consists of 8 parts salicylic acid, 10 parts starch, and 87 parts pulverized soapstone. It keeps the feet dry, prevents chafing, and rapidly heals sore spots. Finely pulverized soapstone alone is very good.

Is there anything more unsatisfactory than a perfect house, perfect grounds, art and nature brought into the most absolute harmony of taste and culture? What more can a man do with it? What satisfaction has a man in it if he really gets to the end of his power to improve it? There have been such nearly ideal places, and how strong nature, always working against man and in the interest of untamed wilderness, likes to riot in them and reduce them to picturesque destruction! And what sweet sadness, pathos, romantic suggestion, the human mind find in such ruin! And a society that has attained its end in all possible culture, entire refinement in manners, in tastes, in the art of elegant intellectual and luxurious living—is there nothing pathetic in that? Where is the primeval, heroic force that made the joy of living in the rough old uncivilized days? Even throw in goodness, a certain amount of ultrism, gentleness, warm interest in unfortunate humanity—is the situation much improved? London is probably the most civilized centre the world has ever seen; there are gathered more of the elements of that which we reckon the best.—Where in history unless someone puts in a claim for the Frenchman, shall we find a man so nearly approaching the standard we have set up for civilization as the Englishman, refined by inheritance and tradition, educated almost beyond the disturbance of enthusiasm, and cultivated beyond the chance of surprise? We are speaking of the highest type in manner, information, training, in the acquisition of what the world has to give. It is possible that our highest civilization has lost something of the rough and admirable element that we admire in the heroes of Homer and Elizabeth? What is this London, the most civilized city ever known? Why, a considerable part of its population is more barbarous, more hopelessly barbarous, than any wild race we know, because they are the barbarians of civilization, the refuse and slang of it, if we dare say that of any humanity.—More hopeless, because the virility of savagery has measurably gone out of it. We can do something with a degraded race of savages, if it has any stamina in it. What can be done with those who are described as "East Londoners?"—Charles Dudley Warner, in Harper's Magazine.

A BOY should never be ashamed to own he has been in the wrong, which in other words means that he is wiser to-day than he was yesterday.

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AN OLD-TIME PARISH.

The following is a description of an old-time English parish, taken from Dr. Jessop's interesting and valuable book, "The Coming of the Friars."

"Six hundred years ago no parish in Norfolk had more than a part of its land under tillage. As a rule, the town or village, with its houses, great and small, consisted of a long street, the church and parsonage being situated about the middle of the parish. Not far off stood the manor house, with its hall where the manor courts were held, and its farm buildings, dovecot, and usually its mill for grinding the corn of the tenants. No tenant of the manor might take his corn to be ground anywhere except at the lord's mill; and it is easy to see what a grievance this would be felt to be at times, and how the lord of the manor, if he were needy, unscrupulous, or extortionate, might grind the faces of the poor while he ground their corn. Behind most of the houses in the village might be seen a croft or paddock, an orchard or a small garden. But the contents of the gardens were very different from the vegetables we see now; there were, perhaps, a few cabbages, onions, parsnips, or carrots, and apparently some kind of beet or turnip. The potato had never been heard of.

"As for the houses themselves, they were squalid enough for the most part. The manor house was often built of stone, when stone was to be had, or where, as in Norfolk, no stone was to be had, then of flint, as in so many of our church towers. Usually, however, the manner house was built in great part of timber. The poorer houses were dirty hovels run up 'anyhow,' sometimes covered with turf, sometimes with thatch. None of them had chimneys. Six hundred years ago houses with chimneys were at least as rare as houses heated by hot-water pipes are now. Moreover, there were no brick houses. It is a curious fact that the art of making bricks seems to have been lost in England for some hundreds of years. The labourer's dwelling had no windows; the hole in the roof which let out the smoke, rendered windows unnecessary, and, even in the houses of the well-to-do, glass windows were rare. In many cases oiled linen cloth served to admit a feeble semblance of light, and to keep out the rain. The labourer's fire was in the middle of his house; he and his wife and children huddled round it, sometimes grovelling in the ashes; and going to bed meant flinging themselves down upon the straw which served them as mattress and feather bed, exactly as it does to the present day in the gipsy's tent in your by-ways. The labourer's only light by night was the smouldering fire. Why should he burn a rushlight when there was nothing to look at? and reading was an accomplishment which few labouring men were masters of.

"As to the food of the majority, it was of the coarsest. The fathers of many a man and woman in every village in Norfolk can remember the time when the labourer looked upon wheat-bread as a rare delicacy; and these legacies were left by kindly people a century or two ago, providing for the weekly distribution of so many white loaves to the poor, tell us of a time when the poor man's loaf was as dark as mud, and as tough as shoe-leather. In the winter-time things went very hard indeed with all classes. There was no lack of fuel, for the brakes and waste afforded turf which all might cut, and kindling which all had a right to carry away; but the poor horses and sheep and cattle were half starved for at least four months in the year, and one and all were much smaller than they are now. I doubt whether people ever fattened their hogs as we do. When the corn was reaped, the swine were turned into the stubble and roamed about the underwood; and when they had increased their weight by the feast of roots and masts and acorns, they were slaughtered and salted for the winter fare, only so many being kept alive as might not prove burdensome to the scanty resources of the people. Salting down the animals for winter consumption was a very serious expense. All the salt used was produced by evaporation in pans near the seaside, and a couple of bushels of salt often cost as much as a sheep. This must have compelled the people to spare the salt as much as possible, and

it must have been only too common to find the bacon more than rancid, and the ham alive again with maggots. If the salt was dear and scarce, sugar was unknown except to the very rich."

GRACE IN LITTLE THINGS.

There is an old story of a certain minister who, in arranging his toilet for his parochial calls, found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears, and escaped to her room. The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful; upon young brother Hall wasting away with consumption, and found him anxious to go and be with Christ; upon good old Grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy-chair, his good wife near him busy with her needles, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said, "Yes, it is wonderful, indeed; but there is one thing the grace of God does not seem to have the power to do." "Ah, what can that be?" said the husband. "Why, it does not seem to have power to control a minister's temper when a shirt-button is gone." This was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion; but who is too weak to keep his temper at home. The value of art is in the fitness of the work; the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's Prayer upon a five-cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.

EFFICACY OF EARNEST PRAYER.

Heine, the well-known physician of Berlin, lost once very heavily by the bankruptcy of a mercantile house. Hafeland met him a few days after, and expressed his sympathy. "I had rather that you had not reminded me of it," he replied. "Thank God, I have got over it." "How have you managed that?" "Well, I was unable to forget it; thought upon it night and day. All my money, won so painfully, and lost in a moment! Even my poor innocent patients suffered, for my thoughts were wandering. My domestic pleasures vanished; my good wife, otherwise so cheerful, hung her head; we sat opposite each other at the table, dumb and sad; our children, that had been so full of joy, looked on with timid fear. I felt that this could not and must not continue. The money was gone, and with it we had lost our peace. I, poor worm of the earth, unable to come out of this distress, took refuge with the Almighty. I hurried to my bed-room, closed the door behind, and fell on my knees to pray with my whole heart that strength and courage and joy and rest might be restored to me. Then I felt as if God had appeared to me and said: 'Thou art a poor minister's son, and I have blessed thee in thy calling, so that now thou art a famous man. For years I have suffered thee to sport with the money thou hast lost. Have I not the keys of all treasures? and can I not far more than replace thy loss? Be again of good courage, and promise that thou wilt go joyfully back to thy calling.' And I promised, and wife and children were again cheerful, and I

forgot the heaviness. I have got over it, and am once more happy with my God. And prayer has done all this.

—I wish that, instead of dismissing questions that touch the very foundations, with a light laugh, saying only, "Well, it may be so, and all that we have hoped and believed may be only a bright dream or an empty superstition—who can tell?" we were so wretched in our uncertainty that we could not rest until we had ended it. There is nothing to be dreaded from such a state of mind as that, if only it is honestly dealt with. But what I think we ought to dread in this generation is that other condition of the mind, in which it is too indolent to doubt and too indifferent to believe. What we have most to lament, whether in ourselves or in others, is that torpor of the will and of the great moral affections which is content to drift upon the surface of things and to take the chances whether God is real and his law a fact, or both God and duty and the world to come the inventions of human tradition and of what is now called "the religious imagination." And will anybody dignify such a condition of mind as that by calling it by so grave and serious a name as doubt? —Bishop H. C. Potter.

SILK DRESSES AND NEW BONNETS.

"I haven't had a silk dress since I was married, nor a new bonnet for three seasons," complains Mrs. C. V. R. She declares she is bound to have a new bonnet if she has to work for it herself. This is true grit, but many ladies who would gladly work hard to attain a desired object, are unable to do so because they are almost constantly afflicted with diseases peculiar to their sex. Dragging-down pains, displacements, leucorrhoea, and other uterine disorders, are the bane of many women's lives; but Dr. Pierce's Favorite Prescription will cure where all other compounds fail. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

The following information in regard to the possibility of working glass with a pair of scissors is from the Pottery Gazette, of London. It will be very new to most people, but it has the advantage that it may be easily and inexpensively tried: "Glass may be cut under water with great ease, almost any shape, with a pair of shears or strong scissors. Two things are necessary to success. First, the glass must be kept quite level in the water while the scissors are applied; and secondly, to avoid risk, it is better to perform the cutting by taking off small pieces at the corners and along the edges, and to reduce the shape gradually to that required. The softer glasses cut the best, and the scissors need not be very sharp."

Then he clasped her with emotion,
Drew the maiden to his breast.
Whispered vows of true devotion,
The old, old tale,—you know the rest.
From his circled arms upspringing,
With a tear she turned away,
And her voice with sorrow ringing,
"I shall not see my bridal day."

This dramatic speech broke him up badly; but when she explained that her apprehensions were founded on the fact of an inherited predisposition to consumption in her family, he calmed her fears, bought a bottle of Dr. Pierce's Golden Medical Discovery for her, and she is now the incarnation of health. For all bronchial, throat, and lung affections, it is a potent remedy.

CARBOLIC ACID FOR CARBUNCLES.—Dr. F. D. Reese, of Cortland, N. Y., writes to *The Medical Record*, describing the use of carbolic oil applied to the carbuncle and then covered with oakum, which had previously been saturated with the oil. Of a few cases of carbuncle treated in this way, not one has run over two weeks. The disease has yielded to the carbolic oil and oakum treatment as by magic. He uses a twenty per cent solution.

Young people as great an effort at the table pruned, they begin rings; they ab instantly on the That is the o before the call i annoying to c disrespectful to children are not meal-time. Be right time, and clean hands, ha clothes properly with a pleasant words.

One of the distinctions b civilized people manners. Sav civilized people pleasant interco be fed.

THE FIELD o this historic gre writes that he v constipation, t swelling of his b Blood Bitters, a relief. I can n heartily without

A LITTLE

Once upon a kind Sunday loved her scho was always do them happy. gave them a O given on S. S you know, or one is busy at One of the lit wrote a pretty She said—"I mas, and had neeest time of Party" our dea played games eat; and a box Then this little Teacher, beca God and the that is much said—"I like gives us such you all think name is Tilli one knows he



NOTHING IS all compar in their marvellou tying and beauti torturing, disfigur diseases of the sk hair.

CURICURA, the g SOAP, an exquisit it, external, an new Blood Purif of skin and bl scrofula.

Sold everywher SOLVENT, \$1.50; FORTER DRUG AN Send for "How

for Pimples, Blac skin prev

Dull Ach santly reli PLASTER t

AT THE TABLE.

Young people do not always make as great an effort as they should be at the table promptly. If a bell is rung, they begin to get ready when it rings; they should be ready to go instantly on the ringing of the bell. That is the only way—to be ready before the call is made. It is not only annoying to others, but it is most disrespectful to parents, when the children are not in their places at the meal-time. Be in your place at the right time, and be in your place with clean hands, hair neatly brushed and clothes properly arranged—above all, with a pleasant temper and kindly words.

One of the most strongly-marked distinctions between savages and civilized people is found in their table-manners. Savages eat like animals; civilized people meet at the table for pleasant intercourse, and not merely to be fed.

THE FIELD OF CHATEAUGUAY.—From this historic ground Mr. Frank Curotte writes that he was greatly afflicted with constipation, together with pain and swelling of his body. "I tried Burdock Blood Bitters, and it gave me immediate relief. I can now sleep well, and can eat heartily without any ill effects."

A LITTLE GIRL'S STORY.

Once upon a time, there was a very kind Sunday School Teacher, who loved her scholars very much. She was always doing something to make them happy. One Christmas time she gave them a Christmas party. It was given on St. Stephen's Day; because, you know, on Christmas Day every one is busy at home and at Church. One of the little girls at this party wrote a pretty little letter about it. She said—"I spent a Merry Christmas, and had nice presents. But the nicest time of all, was the "Christmas Party" our dear Teacher gave us. We played games and had nice things to eat; and a box of candy, and presents." Then this little girl says—"I like my Teacher, because she teaches me about God and the Church." Now, I think that is much better than if she had said—"I like my Teacher because she gives us such nice parties!" Don't you all think so? This little girl's name is Tillie Ash. I wonder if any one knows her?



BEAUTY OF Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties for cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the FOSTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

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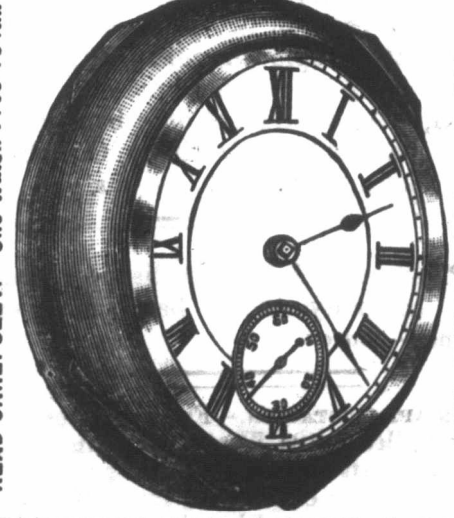
This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only pure. ROYAL BAKING POWDER CO. 106 Wall St N. Y.

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GENUINE 4-OZ SILVERUS CASE. HEAD CAREFULLY.—One watch free to all.

This is a watch that ordinarily sells for \$15.00. For 60 days we will sell them at \$4.98 and give every one an opportunity to get one sample for nothing. Cut this out and send to us with 10c. in postage stamps, as a guarantee that watch is ordered in good faith, which will cover us from any loss from express charges, and we will send the watch to you C. O. D., subject to examination. If found perfectly satisfactory and exactly as presented, you can pay the balance of \$4.48 and take the watch, otherwise you do not pay one cent. If you sell or cause sale of six (6) of these watches within the next 60 days we will send you one free. This is an imported, jeweled, extra on balance, quick train movement, complete with a 4-ounce silverus open face case, and guaranteed in every respect. We make no money on this watch, it simply helps us sell gold and gold-filled watches from our mammoth catalogue which is sent free. Send your order immediately. This watch never appears again. THE R. W. SEARS WATCH CO., 57 & 59 Adelaide St. East, TORONTO, CANADA. We recommend his watch to every reader of this advertisement. Mention his paper when ordering.

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MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

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Apply to ticket agents of the Grand Trunk, Michigan Central, Canadian Pacific or Niagara Navigation Co., for tickets, and see that they read by the New York Central and Hudson River Railroad.

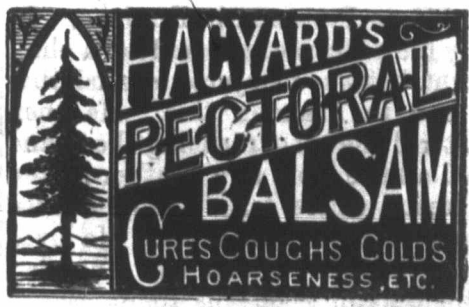
In New York, apply to Agents at 413, 785 or 942 Broadway, or at Grand Central Station. For information address Edson J. Weeks, General Agent, 1 Exchange St, Buffalo, or Henry Monett, Grand Central Station, New York, General Passenger Agent.

Campbell's Cathartic Compound (Liquid.)

Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation,

Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c. Price 25 Cents per Bottle. PREPARED ONLY BY DAVIS & LAWRENCE CO. (Limited), MONTREAL.



DR. LOW'S WORM SYRUP DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

Magic Needles, THREAD WITHOUT THREADING! Astonish all who see them. Sample package, assorted, by Mail to any address for 10c. Whiton Novelty Co., Toronto Ont

RIDGE'S FOOD

is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 30 years experience throughout Great Britain and the United States. It is also a sustaining, strengthening diet for Invalids. Nutritious, easily digested, and acceptable to the most irritable or delicate stomach. Four sizes, 8c., up. Send stamp for "Healthful Hints," a valuable pamphlet, to WOOLBICH & CO., Palmer, Mass.

FOR MAMMA.

Mixing cake for mamma!
Sister Bess and I!
Auntie said—"They cannot!"
We said—"Let us try!"

Mamma was so busy;
And the baby sick;
"Let us help"—said Bessy;
"Yes!" I answered quick.

So, we put the parlor
All in order neat;
Dusted books and knick-knacks,
Moving with soft feet.

Peeping in the kitchen,
We saw standing there
Mamma's bowl, all ready
Her cake to prepare.

"Come" said sister—"see here!"
Let's make mamma's cake!"
So we stirred and stirred it;
All for mamma's sake!

Bessie stemmed the raisins,
While I mixed them well.
"Now"—said mamma, smiling,
"We shall have to tell

Papa how his children
Worked so hard to-day;
How they helped their mamma,
Thinking not of play."

SCHOOL IN A COBBLER'S SHOP.

Did you ever hear of John Pounds? Probably not, and yet he was one of the world's benefactors. He was born in 1776, in Portsmouth, England. In early life he learned the trade of a shipwright, but was so injured by a fall that he had to abandon this. He then mastered the art of mending shoes, and hired a little room in a weather-beaten tenement, where, for a while, he lived alone, except for his birds. He loved birds dearly, and always had a number of them flying about his room, perching on his shoulder, or feeding from his hand. In the course of time a little cripple boy, his nephew, came to live with Uncle John and the linnets and sparrow. The poor child had not the use of his feet, which overlapped each other, and turned inward. The kind uncle did not rest until he had gradually untwisted the feet, strengthening them by an apparatus of old shoes, and finally taught them to walk. Then he thought how much more pleasantly the time would pass for the boy if he knew how to read and write, and so he began to instruct him. Presently it occurred to him that he could teach a class as easily as he could manage one pupil. So he invited some of the neighbouring children in, and as years went on, this singular picture might be seen: In the centre of the little shop, six feet and about eighteen feet long, the lame cobbler, with his jolly face and twinkling eyes, would be seated, his last or lap-stone on his knee, and his hands busily plying the needle and thread. All around him would be faces. Dark eyes, blue eyes, brown eyes, would shine from every corner; and the hum of young voices and the tapping of slate pencils were mingled with the singing of the birds, which enjoyed the buzz of the steps of narrow stairway which led up to the loft, which was John's bedroom. Others were on boxes or blocks of wood, and some sat contentedly on the floor. They learned to read, write and cipher as far as the rule of three, and besides, they learned good morals, for much homely wisdom fell from the cobbler's lips. Hundreds of boys who had no other

chance—for he gathered his scholars from the poorest of the poor—learned all they knew of books from this humble teacher.

His happiest days were when some sunburned sailor or soldier would stop in his doorway, perhaps, with a parrot or monkey in his arms, saying; "Why master, dear, you surely have not forgotten me, I hope?" John Pounds taught his little school for more than forty years, never asking or accepting a cent of payment from any one. At the age of seventy-two, on January 1, 1889, he suddenly died, while looking with delight at a sketch of his school which had just been made by an artist. For many days the children of the place were inconsolable; and by twos and threes they came and stood by the closed doors which in John Pounds' time had always been open to the needy. A life like this, so lowly yet so useful, contains lessons for us all.

SUCCESS; OR, THE SCHOOL-MASTER'S ADDRESS.

"I tell you, boys," said the school-master, "it doesn't depend half so much on special talent as on energy and ambition, for success in life. You've got to work, work, work, and dig, dig, dig, right at a thing if you are going to succeed. If you have a special talent, all the better; but the finest talent in the world will not amount to much without invincible energy and industry along the line in which your talent leads. There are few who have special talent; but, boys, there are none who have even ordinary abilities but can so direct and cultivate them as to make of them a success.

"There were two boys at school together. One could draw and caricature anything; the other could not. But one day one twitted the other.

"You couldn't draw a cow so it could be told from the side of a house."

"I can!" said Morgan Gray.

"Let's see!" cried Elliot Mandall. "Oh! such a cow! Is it a cow? or a horse? or a dog? or a cat? or the side of a house? See, boys! See this cow! Ha! ha! Morgan Gray's cow! O, boys, this is too killing. Ho! ho! ha! ha! My kingdom for a cow!"

"He didn't mean to be cruel, but he could take a pencil and switch off a cow, or any other creature he had seen, in a minute.

"I can! and I will—some day," said Morgan Gray; and from that moment, though with no special genius (except for labor), he worked in that direction, until to-day he is one of our leading artists. He just went right into the work. Why, he would go down to the slums of cities to study the staggering gait or drunken leer of a drunkard, or into our penitentiaries for lines of various passions depicted on convict faces. He studied anatomy to get the right direction of veins and muscles—all for his work. He would sit for hours before a glass distorting his face in various ways and then trying to get the lines on paper as he struggled for some particular facial expression. It was solid, hard work for him—but he succeeded.

"One other thing, boys; don't divide your energies. Decide on what you want to do and then do that one thing. Don't dabble in half a dozen different lines, trying this and trying that. Where is Elliot Mandall to-day? Dilly-dallying between literature, art,

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