

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MARCH 17, 1887.

[No. 11.]

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Morning—Genesis xlii. Mark xiv. 53
Evening—Genesis xlii. or xiv. 1 Corinthians xi. 17

THURSDAY, MARCH 17, 1887.

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

DESERTERS RETURNING TO THE CAMP.—Now that the elections for Ontario and the Dominion are over, we find several of our Protestant neighbours who played deserter or hermit in the struggles preceding those events, quietly returning to the camp or creeping out of their hiding places and talking as though they had never strayed or hidden! The fight in Ontario turned wholly and solely upon the question, shall this Province be or be not governed by the Roman Catholics? The Papal authorities had notoriously and avowedly allied their Church and people with a certain political party from whom they had received large, unjust, and iniquitous concessions injurious to their Protestant fellow citizens. Yet while the Protestant voice of protest was being raised in order to curb the aggressions of Roman ambition, the *Evangelical Churchman* was as dumb as an oyster! When this great, practical, vital question was being put as a living issue before it and its friends, the *Evangelical* quietly shut itself up in a cupboard in cowardly silence, because it was itself in alliance with the very same political party as was Dr. Lynch and the Jesuit plotters at his back. Now, when the elections are over, the *Evangelical* comes out of hiding and in the most innocent manner begins to utter a feeble cry against Romish aggressions! Can anything be more unworthy a so-called Church newspaper? Can Protestantism be strengthened or served in any way by those who when a battle is raging on behalf of our civil and religious liberties, quietly sneak behind a fence and practically help the cause of Popery by shirking Protestant duties at a critical time?

This journal, elections or no elections, goes right on in the path of principle and consistency, having no party to serve or to protect, it looks only to conscience and the Church, where they point the road to duty, we go.

Take again, the *Christian Guardian*, during the elections it sided with the open allies and supporters of the Jesuit party. It saw no harm in Archbishop Lynch cutting out the Bible from our schools,

it saw no danger to law and order and national unity in making Riel a hero and martyr. But as soon as the elections are over, its Protestant weapons which were laid aside when the Protestant battle was going on, are furnished up and again flourished with much animation, just as though the bearer had not been recreant to duty, a deserter, when his weapons might have been of use! So also a dissenting preacher in Toronto, who is a strong party politician. When the Protestant cause needed his help, he gave forth a most dubious utterance, calculated to help the Lynch allies, the Rielites, the Jesuits, and now the elections are over, having been pressed to declare himself, he comes forth with an eloquent protest against allowing the Romanists to interfere with our school system. Prior to the elections the articles now appearing in the *Evangelical Churchman* and the *Christian Guardian*, and such addresses as that by the Rev. John Burton would have helped the Protestant cause, but they would have damaged the politicians who are under the control of Archbishop Lynch. Hence the extraordinary desertion of these Protestant soldiers from the Protestant camp just when their courage would have done good service. We welcome them back to camp, but must really beg our friends to screw up their courage when the fight is again raging, and not again to desert their principles as Protestants to save their political associates from trouble!

THE TITHE QUESTION IN A NUTSHELL.—We have, says the *Church Review*, on various occasions endeavoured to put before our readers as clear a view as possible of the tithe question, in connection with the agitation in various parts of the country for an abatement. We have not seen, however, any statement so clear as the following, which was recently sent by the Bishop of Bath and Wells to a gentleman interested in the subject:—
"Some ten or twelve centuries ago certain landowners, acting upon their legal rights, left to the Church in their several parishes, for ever, the tenth part of the produce of the soil. The other nine parts passed by inheritance or purchase to the present owners; the tenth part continues to be the property of the Church. When a farmer hires the land of the landlord he really only hires the nine parts which is all the landowner has to let, and pays rent on that. It has, however, been settled by recent legislation, for the convenience, as it was thought of all parties, that the farmer should not only pay the rent of the nine parts to the landowner, but should pay the value of the tenth part to the clergyman or other tithe owner.

The farmer or tenant has nothing whatever to do with the tithe except instrumentally as the channel through which the property of the tithe-owner is conveyed to him. But for a farmer who has made his bargain with the landlord to pay him so much rent on condition of his paying to the tithe-owner his legal due, to seek to improve his bargain with the landlord by withholding that legal due from the tithe-owner, does not reconcile itself to my notions of fairness or honesty."

So many attacks are made on the Church by Canadian papers because of tithes that Churchmen should acquaint themselves with the facts.

EARLY CHURCH MUSIC.—In a lecture at Edgerton, Mr. Birkbeck, M.A., said the age had long passed when choral services were looked upon with dislike or suspicion as dangerous innovations. He was not going into the vexed Anglican and Gregorian controversy; his purpose was rather to describe the growth of Church song from the earliest times, and to examine the principles which underlay the structure of the ecclesiastical music, and which regulated its growth and development. They found music either in acts of worship and praise of a more or less liturgical character, as at the Last Supper, and by St. Paul and Silas in prison, and afterwards in Pliny's well known description of Christian wor-

ship. Ordinary language being considered too common and undignified for solemn use, and apt to leave too much to the mannerisms of individuals in reading, the whole liturgy was musically recited from probably the very earliest times. Such a thing as a plain or read celebration of the Holy Eucharist was from the earliest times up to the end of the seventh century a thing absolutely unknown, as is the case to this day amongst Oriental Christians. Whatever was beautiful and pure in the heathen world the early Christians did not hesitate to press into their service; but the music was recast, and some forms too closely associated with the heathen rites were rigorously excluded. This exclusion explains why instrumental music was so discouraged, and is still absolutely forbidden by the Eastern Christians, while in the archdiocese of Milan to this day no reed stops are allowed in any of the organs, because in the time of St. Ambrose reed instruments were considered to savour too strongly of the moribund but still popular rites of heathendom.

THE BISHOP OF EXETER ON TEMPERANCE.—That eminently evangelical Bishop, Dr. Bickersteth, presiding at a recent C. E. T. S. meeting at Devonport, said he had always felt that the strongest point in the total abstinence branch was the fact that many were found able to say that though they were in no danger themselves they did not wish that all who took the pledge of total abstinence should be stamped as having been at one time or other intemperate. For the sake of the people in his parish he became a total abstainer for three years, but he found he was losing his voice, and, as an old friend of his father said to him, a horse was of no use without its legs, nor a clergyman without his voice. He accordingly went back to taking a little wine, recovered his voice in a fortnight, and had never lost it since. In the spirit of the text, "In lowliness of mind let each esteem the other better than himself," he desired to look upon his total abstaining brother who had taken the pledge for the sake of others, and was engaged in a noble work for God, as better than himself. Bishop Bickersteth said he could never for a moment accept the theory that the wine spoken of either in the Old or the New Bible was not intoxicating, because the same word was used for the wine with which Noah was intoxicated, and for that wine which the Psalmist said made glad the heart of man, as for the wine which was made by our Lord out of water. He rejoiced, therefore, that on the double basis of the society total abstainers and temperate drinkers were united as one in fighting the great and tremendous enemy of intemperance, which was desolating thousands of homes and bringing misery into tens of thousands of hearts. Perhaps some one would ask whether it would be better to have a whole world of total abstainers or of moderate drinkers. Probably those who adhered to the two different bases of that society would return two different answers. He should unhesitatingly say better there should be a world of temperate drinkers. He had no hesitation in saying so because he believed that wine, as much as bread, was one of the good gifts of God.

Sorrow often reveals and develops the noblest qualities. What prosperity had concealed, adversity brings to light. Nobleness that we never suspected, with powers that would have remained uncultured and unfruitful, have been manifested. They are like some grand mansion surrounded and hidden, in summer time, by large, full-foliaged trees; the passer-by cannot discern the fine proportions and ornamental sculpture that make it "a thing of beauty"; but when winter tears away, with ruthless hand, every leaf, until the trees stand clear and bare, then behold the magnificent handiwork appears, in all its glory and perfection. The best natures show best when most tried, and they are lovelier in poverty than in wealth.

CHURCH THOUGHTS BY A
LAYMAN.

THE BISHOP OF HURON'S INHIBITION.

THE Bishop of Huron has issued a pastoral, threatening to inhibit such churches and congregations as adopt certain modern modes of raising the wind to keep the sails of the Church mill in motion. What is meant by the phrase "We formally inhibit all churches and congregations within our diocese," we know not. We, however, doubt the wisdom of threatening a penalty that, even if legal, could not be enforced. If no legal penalty can be imposed, we regret the use of language implying an authority that does not exist. The time has gone by when Churchmen were willing to submit to pains and penalties imposed arbitrarily by any dignitary in Church or State. The entertainment offences against which Dr. Baldwin launches his thunder bolts are not, nor have they ever been, recognised amongst ecclesiastic disorders by the Church of Christ. Before then any culprit in Huron could be tried, the Statute defining the offence and stating the penalty, will have to be created. A great statesman said of the quarrel between England and her American colonies, "I cannot draw an indictment against a whole people." Dr. Baldwin will find it beyond his power to indict even a congregation. The offences inhibited are, "Raffling, throwing of dice, games of chance or gambling of any kind, all theatrical, dramatic, or impersonating exhibitions, public or private." Manifestly there is a lack of discrimination in this list. Any practice touched with the poisonous slime of gambling is self-condemned. The effort to help the Church by such foul methods is to harness Satan in the chariot of Heaven. To make a theatrical performance under the ordinary conditions of the stage, so long as certain objections to the theatre exist, an auxiliary to the Church, is a wanton impropriety. That these objections are insuperable and unanswerable we need only point to theatrical posters, which prove that indecency and crime are the great magnets of the modern stage. It is contemptible for those who have any doubts on this matter, to use a theatre to raise money for the Church in the hope of neutralising or atoning for evil by giving to God the receipts of an occasional theatrical performance. Such a sop to the barking dog of conscience is akin to the piety of brigands who give a share of their plunder to the wicked Church of Rome, that accepts money even when stained by crime, that same Church which in Ontario bribed our legislators by votes to secure from them the Ross Bible in order to insult and suppress the Protestant Scriptures.

The clear line of principle ends here. We now enter upon the debatable ground of individual opinion and private feeling in regard to amusements. Upon this wide field certain sects without, and a certain class within the Church, have set up all manner of fences. Within one line we know that eating mince pie at Christmas was made a deadly sin. Standing within these artificial bounds the

builders look over their own barriers with severe, censoring eyes, upon all who are enjoying the larger freedom of God's open meadow. They condemn our lack of spirituality, our retort is, we would they were less troubled with dyspepsia. The history of religion, sacred and pagan, shows that in man there is a tendency to puritanical isolation. To ban recreative pleasures is no mark of Christianity, it is rather one of the special features of the most debased phases of heathenism. "Superstition," says Ruskin, "is the fear of a spirit who is hostile to human pleasure—this is the essence of superstition." The Christian puritan cannot hold a candle to the heathen puritans of India. Prohibition, for instance, had Mahommed for its prophet, while our Prophet and Saviour began his miracles amid the festivities of a wedding, the hilarity of which he heightened by turning water into wine.

The "unspeakable Turk," the filthy, murderous Hindoo, are puritans as regards those pleasures that the narrow code of some Christians condemn. The degradation of these races shows that asceticism is no preservative against immorality or crime. Indeed the argument from history is a demonstration that the high morality of voluntary self-restraint, such restraint as the Lenten season calls for, has no deadlier enemy than the slavery of enforced abstinence from pleasures that are only evils when abused. There is no place so free from amusement, so dead to laughter, or any social joy, as a prison cell, yet no place on earth is so debasing to the moral nature of its inmates. Every jail proves that puritanic strictness may be the ante-chamber of hell.

Dr. Baldwin needs to enlarge his sphere of observation, to cultivate a wider sympathy with human needs, and a tenderer spirit towards human weakness. This is a world of toil, and grief, and anxiety, the well of life, alas! how bitter at times! Our God is a God of fatherly tenderness. He will not chide His children who seek respite from care by the indulgence of those social instincts he has lovingly planted in our breasts to guide us into the pastures of innocent recreation. Hear the glorious voice of the most spiritual of all God's Saints: "It is well seen, O God, how Thou goest in the sanctuary, the singers go before, the minstrels follow after, in the midst are the damsels playing with the timbrels." After breathing the choking air of puritan closeness, it is like the joy of a mountain breeze to hear God's Word, and share the sweetness of its heavenly breadth and gentleness. The God who so heralded His people in His sanctuary, amid song and dance, the unchangeable God, will smile a blessing upon all efforts put forth in His name to sweeten the well of life by the medicinal bough of hilarity. Domestic amusements cannot be evil when based upon that marvellous instinct of imagination, the most potent refiner and educator of mind and spirit, seen budding in children who in infancy display a love of impersonation, and whose chiefest delight is in mimetic amusements, the girl with her doll, the boy with his mimic

sword and drum. Are the little beauties of Huron to be inhibited impersonating "Mamma?" If then, in the midst of social pleasures, public or private, friends and neighbours remember the Father who gives and shares their joy, and gratitude moves them to give to His Church, surely such gatherings and such gifts are sacred. As even the holiest of offices may lead men into sin, it is the duty of the clergy and parents to see that amusements are guarded. Late hours is a growing evil, but even Bible classes are open to this complaint. Temptations are inseparable from human life. Dr. Baldwin attends dinners and evening parties, he is, therefore familiar with the scandalously indecent and ostentatious dressing seen at such feasts, which constitute a far more direct offence against Christian propriety than any ordinary bazar or domestic entertainment held for Churchly objects. When we consider how restricted, how shut in, is the life of our people during the winters of Canada, how incessantly they grind at the wheel of business or household duties, we cannot but regard the innocent recreations organised in connection with our Churches, as worthy of every encouragement, help and sympathy. These gatherings are green spots in the desert of life's monotonous march. To suppress these recreative delights would soon bring on a flood of vice and lunacy.

As to the principle Dr. Baldwin lays down, that sacrifice is the soul of acceptable giving—no one doubts it—it is a mere truism. But money is not alone an offering, not even its worthiest form. Gifts of voice, of musical skill, of eloquent taste, of artistic construction, feminine accomplishments, these with our time and other powers should be reverently laid upon God's altar. Those who devote their gifts to the solacing of humanity are in an eminent sense ministering to the honor and glory of God. The Church is a family, austerity, asceticism, puritanism, morbid fears of offending our Father by enjoyment of His gifts, are foes to family unity and family strength and family influence.

The Catholic Church of England has no law against recreative amusements. But pleasures that lead into grave temptation, that destroy sleep, that waste substance in vain show, that draw the mind from duty, are not recreative amusements. To inhibit those enjoyments that offend no healthy conscience is likely to make the home of the Church not happy, but hateful and repellent. He who gave the Ten, said, "Another Commandment I give." The man who declares, "Thou shalt not" do this, or the other assumes a divine prerogative which is a very fashionable, but highly profane amusement in the present day. Men who presume to make new churches in spite of Christ having founded One for all time, men who use a Ross Bible to supplant God's Word, naturally see no harm in furnishing the world with their additions to God's Commandments. But from Churchmen we expect more reverence. From the Church we look for nobler teaching than puritanism—we expect help to learn the lesson

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that all our life, with all its weaknesses, its limitations, its sorrows, its rejoicing, its solitudes, its social delights, its tears, its laughter, its hopes, its disappointments, its failures and its achievements, all, all, should be reverently laid before God as a sacrifice to His honor and His glory, in Whom we live and move and have our being. In this materialistic, money grubbing age, any repression of the imaginative faculty or attempt to keep down the development of a taste for art will do the cause of religion incalculable injury.

THE NEW CREATION.

AS the great work of the Incarnation seems to flow out of Creation, and to be the crowning and fulfilment of it, so does the work of justification proceed from the Incarnation, or hang from it as its divine and glorious fruit. The justification of a sinner is surely one of the most beautiful works of God, and deserves our loving contemplation. Looking at it simply as the transit from a state of sin to a state of sanctifying grace, without any consideration of the disposition remotely or proximately comprehended in it, it is full of wonder, and of the peculiar character of the Divine operations. The first moment of the life of grace is the last moment of the life of sin; nay, rather, it is itself the death of sin. Nothing comes between. Neither does God use the instrumentality of saint or angel, but He Himself immediately communicates that grace to His creature's soul; and the creature is justified not merely by an act of the Divine will, but by an unspeakable communication of the Divine nature. It is a greater work than the Creation, for many reasons:—first of all, it implies the Incarnation as well. Then Creation is simply something out of nothing, whereas Justification is accomplished on a previously reluctant matter—the corrupt will of man. "He," says St. Austin, "Who made you without you, will not justify you without you. Creation, again, is ordained for a natural good; Justification, for a supernatural one. To quote St. Austin again, "it is a greater thing to justify the impious than to create heaven and earth." "The good of a single grace," says St. Austin, "is greater than the natural good of the whole universe," and the Church in her collect teaches us that God manifests His omnipotence chiefly in sparing and showing mercy. Let us take a case to make it clear. A man goes forth from his house into the streets of a great city, in a state of sin. The weight of God's wrath, and the curse of the blood of Christ, are heavy upon his soul. To the angels he is a sight of unutterable loathing and disgust, if his state is known to them. He would not dare to have his sins whispered in the crowd, for the contempt even of his fellow sinners would crush him to the earth. He is the slave of the dark demon, in a bondage more foul, more degrading, more tyrannical, more abject, than the horrors of African slavery can show. In his breast, though he rarely knows it, he has the beginning of hell, and the germs of everlasting

ing hatred of Almighty God. Cain, savage and gloomy and restless, wandering cursed over the unpeopled earth, was not worse off than he; perhaps better. In the streets he meets a funeral. Thoughts crowd into his mind. Faith is awake, and on the watch. Grace disposes of him for grace. The veil falls from sin, and he turns from the hideous vision with shame, with detestation, with humility. The eye of his soul glances to his crucified Redeemer. Fear has led the way to hope, and hope has led the heart to resolve, and faith tells that his resolution will be accepted, and he loves—how can he help loving Him who will accept so poor a resolution? There is a pressure on his soul. It was the pressure of the Creator, omnipotent, immense, all-holy, and incomprehensible, on his living soul. The unseen hand was laid on him only for a moment. He has not passed half a dozen shop fronts, and the work is done—he is contrite. Hell is vanquished. The angels of heaven are in a stir of joy. His soul is beautiful. God is yearning over it with love and with ineffable desire. It needs only one cold touch of Death, and an eternity of glory lies before him. And yet this work so wonderful, so beautiful, as altogether worthy of Divine perfections, is not done once only, or now and then, or periodically, or to make an epoch in the world's history: it is being accomplished in churches, in hospitals, in prisons, on shipboard, on the scaffold, in the streets and fields of daily labor, close to the mower or the reaper, or the gardener, or the vine-dresser, who dreams not that God is in his neighborhood, so busy, and at so stupendous a work. For, to turn a child of Satan into a son of God is so tremendous a work, that St. Peter Chrysologus says of it, that "the angels are astonished, heaven marvels, earth trembles, flesh cannot bear it, ears cannot take it in, the mind cannot reach it, the whole creation is too weak to endure its magnitude, and is short of intellect to esteem it rightly, and is afraid of believing it because it is so much."—*The Rev Dr. Cross.*

THE CHURCH OF THE LIVING GOD.

THE days solemnly call upon Christians to be more worthy of the 'name they bear.' The loose state of morality demands it; the shaken condition of the Constitution requires it; the very existence of the Empire depends upon it, because the experience of history teaches that a revolution is the result of the disintegration of Society, and nothing so much disintegrates Society as loose, unprincipled conditions of life. It never was asserted that England was as pure as she ought to be; but few would have anticipated, five years ago, that the higher grades of Society were capable of such a forgetfulness of purity of life, absence of honor and truthfulness, and a casting aside of all modesty and shamefacedness, as it has since been revealed, has too frequently been found possible. The subject is a very serious

one, and involves the political future of Great Britain and Ireland. Let it be hoped that the Jubilee year of the Queen of a Court of perfect purity will not be tarnished by any such scandals as the Law Courts have during the last few years made known.

But what is the remedy? The Church of God must arise and look to her lamps! This appeal is to the Church as a whole; not to the clergy only, but to all ranks and orders of laymen and laywomen. The Church, which is really the greatest and truest Democratic body in the world, must at once adopt measures equal to this and to every emergency. Pious and well-meaning people may make many spasmodic, well-intentioned efforts; not a word shall be uttered against them, or against any number of persons (few or many) banding together to improve the state of morals in any part or in every part of the Empire. But the thing really wanted is that Churchmen and Churchwomen should just become thoroughly such in their daily life: there is no need whatever for any Society, federation, or compact in this matter. Let Church people simply live up to their privileges and profession, and then it will soon become plain that the whole tone of Society will be thoroughly purified and improved.

The impossible religion of the Puritan is not needed, and would be sure to lead to hypocrisy if the attempt were made to renew it. The error has been in the common effort so thoroughly to unite the World and the Church as to make men fancy all was right while pursuing a course of life which was almost as worldly as the most worldly would desire. This condition of things cannot be allowed to continue, and laymen and laywomen of the Church must be the people who (clergy, of course, co-operating) must improve the tone and temper of the times. The laity can do wonders if only they will try. Let every member of the Church resolve that, by the help of God, he will serve God in his day and generation. This appeal is equally intended for persons of whatever social rank they may be. The Church in which they were baptized knows of no distinction between rich or poor, high or low. As God says, 'All souls are mine,' so every member of the Church ought to share in its care for its members.

Now let it be supposed that Churchfolk would act on this truth. Every person would be anxious to help his neighbour, friend or companion. He would not go about preaching—probably there is too much of this, at least in many places—but each would try to promote the practice of a simple, honest Christianity amongst his fellows. Whatever is wrong in principle would not be allowed in conversation or practice; low jokes and innuendoes would not find laughing 'Christians' to encourage the production or reproduction of them; novels and newspapers with stories of doubtful morality would not be bought and read, but would cease to be printed because ceasing to be bought. A religious tone and principle would be firmly established by Churchmen simply living up to their Church Catechism. It does

not require a dozen Societies for this purpose, but it requires the Church to arouse herself, in the time of this terrible revelation of uncleanness and of lack of principle, and by her own people's lives and conduct, to effect a reformation. Bishops, Priests, and Deacons must, of course, teach and preach the truth in all its bearings and in its practical importance; but the laity of the Church must consider how important it is for them to live a consistent life. If only the laity who attend Church would forthwith begin to amend matters, the state of things would soon become bright and happy. Let them do all they can when at Church to give life, heartiness, and reverence to the worship. Many of the laity do nothing of this kind, and though it be admitted that the clergy might often improve the services, the laity must see that as long as they take no part in public worship, and find fault with the clergy and lay the blame on them, the services cannot be what they ought to be and might at once become. And the Lord's Day, surely, is hardly valued as it ought to be.

Do the laity value the Holy Communion? Does their example in this particular tend to lead others on aright? Then, what cannot the laity do with their equals, friends, and neighbours, wherever they may dwell? Thousands upon thousands would be brought to Church, thousands upon thousands would be won into good ways, thousands upon thousands would soon raise the tone of morals about them, if the laity who now attend Church would call on any whom they can influence, talk kindly to them, and persuasively try to lead them; but in this Christian land the laity must show by their life and conduct that they know the value of Christianity and of the Church of God, the Word, and the Sacraments. Will laymen and women think over these suggestions? There may be twenty Societies for the 'reformation of manners,' but they may every one become vapid and dead. The Church is the one divine institution for all the moral and religious influences and privileges which man can enjoy. We need hearty services, but we need heartfelt services also. We need the quiet, homely, practical, honest religion in the hall and in the homestead, in the manorial building and in the cottage, worthy of men of conscience and of good understanding. And the Church laity must bestir themselves, and must resolve that they will do their utmost to thoroughly banish the immoralities which are a shame and will be a curse, if continued, to this country; and they must promote by example, and by every sensible and proper method, the practice of true godliness in the land.—H. G. O., in *Church Bells*.

THE JUBILEE OFFERING TO ALGOMA.

WE are most thankful to find the appeal it was our privilege and pleasure to make on behalf of the movement to establish the Widows' and Orphans' fund in Algoma, on a sound financial basis, has met with warm sympathy. We trust that the various branches

of the Women's Auxiliary Mission Society will at once take up the detail work necessary for success. We shall be pleased to acknowledge any list of contributions sent or paid to the Treasurers, so that the progress made may be seen and stimulate this work of faith and labor of love, "as we all know the blessed infection of a good example."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

SOME NOTES ON THE CHURCH IN CANADA.

The following interesting letter appears in a recent number of the *Literary Churchman*.

SIR.—In your issue of Nov. 19th, 1886, under the above heading, "A Correspondent" gives a very full and doubtless accurate account of the Church in the city of Toronto: but his information respecting the Church in other parts of Canada is both defective and erroneous. He does not even allude to the existence of the three great dioceses, of Fredericton, Nova Scotia, and Ontario, which, in respect of Church teaching and ritual, are by far the most advanced in the Province of Canada. Our beloved and honoured Metropolitan, Dr. Medley, has had for more than a generation, a beautiful Cathedral at Fredericton, with a service more advanced than could be found in any Cathedral in England. The Cathedral of Halifax is thoroughly Anglican in its worship; and so is the Cathedral of London, in the Low Church diocese of Huron. The same may now be said of the Cathedral of Hamilton, in the diocese of Niagara. But your "Correspondent" ignores all these, as also the Cathedrals of the North West; and judging evidently from the Cathedrals of Toronto and Quebec, with which alone he appears to be acquainted, he passes the following sweeping condemnation on all the Cathedrals of Canada: "Indeed, of all the Cathedrals throughout the Dominion, the less said, the better—dull and infrequent services are the rule." He then proceeds to apply this unfair description to the present condition of Montreal, the largest city in the Dominion: "At Montreal, we meet with a similar state of things." But here, again, his information is entirely at fault. He is not aware that there is daily Celebration of the Holy Communion in St. John's, Montreal, although he informs his readers that "early Celebrations are frequent during the week." He appears to confound St. James', where Canon Ellegood has long had a perfect Anglican service, with St. George's, where a surpliced choir and the singing of the Psalms would be regarded as abominations. Of the Cathedral of Montreal, and the work done during the last 2 years by its new rector, the Rev. J. G. Norton, he has nothing to say. Yet, in the short time that Mr. Norton has been amongst us, many things worthy of note have been accomplished, which would have been regarded as impossibilities three or four years ago, when Christ Church Cathedral, Montreal, was the centre of Plymouth Low-Churchism in Canada. The Church Catechism has been introduced into the Cathedral Sunday School. Guilds have been formed, putting the entire administration of the Parish on a proper Church of England foundation. Evening Communion has been abolished, daily Service has been established, with early Celebration of the Holy Communion every Sunday, and Celebrations on Saints' Days. A full Cathedral Service has been introduced on Sundays, when the large and beautiful building is crowded to the doors. Choral Celebrations are frequent. The great Festivals are duly observed. And during the whole season of Lent, the rector preaches daily at the afternoon Services in his Cathedral to congregations numbering hundreds. The music in Montreal Cathedral is now generally regarded as the finest in any Anglican Church in Canada; and the Cathedral is exercising an enormous influence in raising the Church life of the city.

A MONTREALER.

—Divine providences are dark, but the divine promises are light. And the very billows that swell and foam and surge around you shall but uplift and cast your soul more entirely upon the Rock that is higher than you.

ONTARIO.

BATH.—The Rev. W. Roberts, Mus. Bac., and the Rev. A. L. Geen, P.D., officiate in St. John's Church on alternate Sundays, thus keeping up the services until the arrival of the new rector. The Rev. Mr. Baker is expected to begin his duties in the parish now in a few weeks.

RUSSELL.—Opening and dedication of new Church, Duncanville, Feb. 25th. Service commenced at 2 p.m. The attendance was small, on account of the bad state of the roads. Five or six clergymen were expected, but they all failed us on account of bad roads.

This made the labours of the day fall heavy and trying on our pastor, the Rev. Mr. Pick, who did his part nobly.

In the evening we had a Social in the Town Hall, at which we had speeches, hymns, and songs, suitable for the entertainment, and the friends and neighbors rejoiced with us that a house was built unto the Lord.

This little Church is a solid brick building costing \$3,500, has been built by a very small congregation, and is without any debt.

OTTAWA.—The last meeting of the White Cross Guild, or Purity Society, was held in St. Alban's Church. The secretary reported that he had received a letter from Toronto asking for assistance in the way of literature. It was resolved to forward one copy of all the papers, tracts, etc., in the possession of the Society. The treasurer reported that almost all the expenses connected with the public lecture on "Sexual Impurity," had been satisfied. The counselor of the Guild (Dr. Wicksteed) reported that in answer to his letters to five leading Canadian universities, suggesting that they should offer to their students, and young men in general, annual lectures on the three vices of infidelity, impurity, and intemperance; he had received very courteous replies from officers connected with three of these educational centres.

Sir Wm. Dawson, of McGill University, Montreal, cordially sympathized with their philanthropic efforts on behalf of public morality, but thought that the subject was one better suited for the operations of a voluntary society, than for an educational institution.

Dr. R. P. Howard, the dean of the medical faculty of the same university, wished every success to the good work, and mentioned the names of two of the physicians of his faculty who could do the work of lecturing well if requested so to do, and would not require much urging to consent.

The Rev. Provost Body, of Trinity College, Toronto, had no doubt but that great good could be done in the way suggested; but regretted that he had made it a rule not to open the College Hall for any lecture but one of a distinctly academic and university character.

The Registrar of the University of Toronto was happy to be able to say that the White Cross movement had been emphatically taken up in University College, and meetings had been held, at which the great body of the students, Professors, etc., had attended.

Dr. Wicksteed moved, and it was resolved, to repeat the lecture on "Sexual Impurity," with one of McGill's professors as lecturer; but previous to this to secure, if possible, the services of Mr. S. E. H. Bradley, who had been lecturing on the subject at Toronto with wonderful success.

Mr. Wilson, vice president of the Guild, then addressed the meeting. He said that this branch of the White Cross Army had been started a year ago in St. Bartholomew's Church, New Edinburgh, by the Rev. Mr. Sutherland, of Hamilton, and numbers more than fifty members. The parent society originated in the North of England, under the presidency of the Bishop of Durham. The movement aims at becoming an educational force by spreading the principles of purity, rather than a repressive power for dealing with this vice through the machinery of the law. Public opinion, in the matter of purity, is now greatly perverted, there is now one law for the man and another for the woman. This is unjust, it is mean and dastardly. They were banded together to redress this wrong. They were pledged to denounce this iniquity. They must put an end to this cowardly, ungenerous, unequal dealing. They would endeavor to restore the Christian ideal of justice which makes no difference in guilt between the sexes.

LANSDOWNE REAR.—Acknowledgment.—The Incumbent of Lansdowne Rear and Farmersville desires to return thanks to his parishioners for two loads of oats containing about 85 bushels, of which 55 bushels was collected by Mr. Watson Greene and Mr. Albert Johnston, from Lansdowne Rear, and the balance by Mr. Wm. Osborne, from Farmersville and vicinity. He wishes also to thank his people for a valuable buffalo robe, obtained per kindness of Mr. Anthony Preston and Mr. Valentine Moles.

SOUTH SIMCOE.—Circular from meeting of the Adjals, Mul Gwillimsbury Thos. Ball, at March 3rd. election of a formed and Simcoe. After called to order explained. Thos. Ball was of South Sim

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TORONTO.

SOUTH SIMCOE RURAL DEANERY.—In obedience to a circular from his Lordship the Bishop of Toronto, a meeting of the clergy of the townships of Mono, Adjala, Mulmur, Tosorontio, Essa, Tecumseth, Gwillimsbury, and Innisfil, was convened by the Rev. Thos. Ball, at the Rectory, Bondhead, on Thursday, March 3rd. The object of the meeting was the election of a Rural Dean for a new deanery to be formed and called the Rural Deanery of South Simcoe. After devotional exercises, the meeting was called to order by the Convener, and the business explained. The vote being then taken, the Rev. Thos. Ball was unanimously elected first Rural Dean of South Simcoe.

On motion of Rev. Thos. Ball, the Revs. B. Bryan and A. C. Watt were appointed a committee to draw up an address of condolence to the widow of the late Rural Dean Forster.

The address was as follows;—*To the Widow and Family of the late Rural Dean Forster.*

We, the members of the newly formed Rural Deanery of South Simcoe, assembled at the residence of Rev. Thos. Ball, this 3rd day of March, 1887, take this our first opportunity of conveying to you our sincere, heartfelt, and Christian sympathy in the loss you have sustained by the very sudden death of your beloved husband and father, and of recording at this time, our united appreciation of his ability, faithfulness, and devoted attachment to our Church in his office of Rural Dean.

You mourn the loss of a loving husband and affectionate father; we, and the Church at large, a devoted minister and a kind Christian friend.

We unite our prayers with those of the Church at large, that the Lord will sustain and comfort you in the severe affliction. Signed on behalf of the members of the Deanery, A. C. Watt, Bernard Bryan.

NIAGARA.

MOOREFIELD.—The fourth anniversary services were held in St. John's Church, on Sunday, Feb. 6th. At morning service the Rev. C. E. S. Radcliffe B.C.L., of Arthur, was preacher and celebrant, the Rev. A. Bonny, Incumbent, assisting. The full morning musical service was given very carefully, led by Miss S. J. Cross, the organist.

At afternoon service the Rev. G. B. Cooke, of Palmerston, preached, the Revs. C. E. S. Radcliffe and Bonny assisting.

In the evening the Rev. C. E. S. Radcliffe again was the preacher. The Church was well filled at each service.

On Monday evening the anniversary social was held in Cartier's Hall, and was considered a success, notwithstanding the weather. After the good things had been done ample justice to, the people met in the Church, where a bright service was held by the Rev. A. Bonny.

ORANGEVILLE.—The church here has been greatly improved in its interior last summer, and efforts are now being made to make the services more congregational still than they have been heretofore. A choir of 50 voices are under training by Mr. J. H. Ross, lay reader, to lead the congregation; and it is expected that in a short time the rendering of the services here will be as congregational and as hearty as any in the diocese.

HURON.

GRAND RIVER MISSION.—The Xmas. Tree Festival in connection with St. John's Church, was very successful. The Rev. Mr. Anthony was ably assisted by Mrs. Elliott, of Tuscarora Parsonage, and by Miss Kerby, of Hamilton, in the necessary preparations. The evening was a cold one, but the Church was well filled, and all appeared to enjoy the treat of listening to the singing and the addresses. The Rev. G. M. Cox, of Onondaga, and the Rev. John Ridley, of Galt were the chief speakers, and all spoke well of their kind words of encouragement and sympathy. Many useful presents were given to the children of the Sunday School.

LONDON.—*Lenten Season.*—The great blizzard that has been playing sad havoc has been very severe in this city. Down from the mountains of Dakota, it visited us on Sunday. Our congregations were consequently small. Not only those who are familiarly known as fair weather church goers were absent from church; they who delight in uniting in public worship were compelled to deprive themselves of that pleasure on the Holy day. The Lenten season as set apart for special services, is well observed in Huron diocese, not only in the Forest city, but also throughout the rural parish. In our most remote and isolated mis-

sions, as well as in our country towns there is week day service, and the clergy generally exchange pulpits, and in many of them it is observed as a mission season. The Lord Bishop lectures in St. Paul's on Fridays throughout the forty days.

LONDON TOWNSHIP.—Of the six churches in London Township, the two most recently built, Emmanuel and St. Matthew, are the incumbency of Rev. W. M. Seaborn. St. Matthew's, it has already been found necessary to enlarge—Emmanuel church was built by the farmers in an Irish Protestant settlement without assistance, and free from debt.

CARADOC RESERVE.—The Indians on the Caradoc had a meeting in the Union Hall on Wednesday, Jan. 25th. Mr. Abel Wancosh presided. Chief John Henry in an address to the meeting, congratulated the members of L. O. L. for their success in the organization of an Indian Orange lodge, and he urged them to live up to the principles of Orangeism, to honour all men, love the brotherhood, fear God, and honour the Queen.

LONDON.—A most liberal offertory of \$18.70, from the pupils of Hellmuth Ladies College, was taken up at St. Anne's Chapel on Sunday, 13th Feb, and sent by them, with a warm expression of interest in their work, to the promoters of the "Dean Boomer Divinity Scholarship Fund."

PARISH OF WILMOT, COUNTY WATERLOO.—*St. James' Huron Road; Christ Church, Haysville; St. George's New Hamburg.*—The Bishop has as yet made no appointment to the vacancy caused by the resignation of the Rev. Freeman Harding, who, owing to ill health, had for some time been unequal to active work, and is now spending the winter in Bermuda.

GODERICH.—*In Memoriam.*—Venerable Archdeacon Edward Lindsay Elwood, Archdeacon of Huron, died at the Rectory of St. George's Church, on Tuesday evening, March 3rd, in the 77th year of his age. He had for some time been in feeble health, but the immediate cause of his death was an attack of paralysis. The Archdeacon was one of a band of missionaries, scholars of Trinity College, Dublin, who were the first ministers of the Glad Tidings to the pioneers in the district of Huron. Many of the settlers were from Ireland, and many of them members of the United Church of England and Ireland (a union long since broken by sacreligious tracts). It was, indeed, a day not to be forgotten by the settlers in the bush, when they greeted the heralds of their old and beloved Church, who, having left friends and the pleasures of civilised life, came to minister to the toilers in the forests of the Western world. Of this band were the Revs. Benjamin Cronyn, afterward the first Bishop of Huron, Charles Brough, afterwards Archdeacon Richd. Hood, Rector of Delaware, John Gunn, Rector of Florence; very Rev. the Dean of Huron, and Ven. Archdeacon Elwood, Rector of St. George's Church, Goderich, for 38 years. The Archdeacon was a graduate of Trinity College, Dublin. He was ordained in 1833, and was sometime rector of a parish in the Archdiocese of Armagh, before he came to Canada. He was appointed Rector of Goderich in 1849, and as rector until the hour of his decease.

The Archdeacon was almost the sole survivor of the early Huron Missionaries. That district is now the diocese of Huron, embracing 18 counties, with 4 cities and fifty six villages.

PARIS.—*Deanery of Brant.*—Rev. E. Patterson, rector of St. James' Church, Stratford, has been appointed Canon of the proposed Cathedral, by the Lord Bishop of Huron, in the vacancy caused by the death of Rev. Canon Townley, for many years rector of St. James' Church, Paris.

In the district of Huron there are now more than 120 parishes with regularly appointed incumbents.

LONDON.The series of Lent lectures by his Lordship the Bishop of Huron, on Friday afternoons, was interrupted on last Friday, the Bishop, Rev. Canon Innes, rector of St. Paul's, and Rev. R. Hicks, assistant minister having gone to Goderich, to be present at the burial of the Ven. Archdeacon of St. George's. Rev. R. G. Howall, of Huron College, however, officiated and took the course of lectures.

Christ Church.—Mission services are held each day this week at 4 p. m. and 8 p. m., Rev. J. N. Moorehouse of the deanery of Huron being Mission preacher. The services are well attended.

POINT EDWARD.—*Lambton Deanery.*—Rev. H. Douglas Steele, of Goderich, has been appointed incumbent of St. Paul's Church, Point Edward. The Rev. gentleman preached there the second Sunday of Lent.

THE CANADIAN CHURCH UNION.—An association has been formed at London under the name and style of "The Canadian Church Union." The aims and objects of this Union are:

1st.—To unite the various dioceses of the Church of England in Canada, so as to form a purely Canadian Branch of the "one Catholic and Apostolic Church," owing allegiance to a Metropolitan and a Provincial Synod as the true head and governing body of the Canadian Church.

2nd.—To sustain and strengthen the Church by all means in its power, by a hearty and liberal support in all Church work; to aid the Bishops and Clergy in maintaining and enforcing her doctrine and discipline.

3rd.—To maintain the Prayer-book of the Church of England in its integrity.

4th.—To disseminate information as to the Scriptural origin and general history of the Church, as a means of holding her members to a faithful and intelligent allegiance to her principles and teaching.

5th.—To promote meetings of Church people for the informal discussion of those matters about which men's minds are not as yet sufficiently informed for serious Synodical consideration.

6th.—To encourage the laity to take a more active part in the work of the Church, both general and parochial, and especially Sunday School work.

7th.—To form a bond of union for all lay workers, affording them a medium of communication and for consultation on the various phases of their work.

8th.—To aid and foster by all means in its power a desire for Christian unity.

Any person in full Communion with the Church may become a member upon being proposed and seconded, and reported on by the Executive Committee, and elected by at least a two-thirds vote of the members present at any regular meetings of the Union. All persons so elected shall sign the roll of membership, pledging their support to this Constitution.

Branches may be formed of this Union, and we trust will be in most of our parishes, as it is capable of being made of great service.

FOREIGN.

Mrs. Heywood, wife of Mr. Alderman Abel Heywood, of Manchester, England, has left £10,000 to Owens College, to form an endowment in her name for providing proper instruction in the college for women and girls.

At the last performance of sacred music in Gloucester Cathedral, Dean Butler was present for the last time. His successor, Dean Spence, is quite in sympathy with the arrangements, and hence the performances will continue. Four thousand persons attended at the last meeting.

Two great educational gifts have been announced—the one of a million dollars, from Mr. J. G. Clark, for a university at Worcester, Mass., and the other of ex-President White's magnificent historical library to Cornell University.

A lady in France has bequeathed 300,000 francs to the Caisse de Retraite, a retiring fund for superannuated Protestant pastors. This will prove an immense boon, and will enable a welcome increase to be made in their small annuities.

The See of Truro was created in 1877. In the three years, 1874-76, the number of confirmees in the undivided diocese of Exeter was 16,087. In the three years, 1883-85, the number in the new diocese of Exeter alone was 18,428. The confirmees in Truro during the same three years was 4,988. These figures bear out a statement made on the authority of the Archbishop of Canterbury, that the confirmees in the new diocese were pure gain.

Chevet Paswa has issued an order containing the following provisions: 1. It is forbidden for the Jesuits to open any new schools in the Ottoman Empire. 2. The Jesuits are not authorized to teach in any schools but those placed under the superintendence of the Turkish authorities. 3. All schools actually directed by the Jesuits are placed under the control of the State. 4. Stringent dispositions will be taken regarding the inspection of these schools.

Christianity is making rapid headway in Japan. A recent number of the *Japan Mail* reports a remarkable series of preaching services in Tokio, in the largest theatre of the city. The audiences were estimated from 4,500 to 6,000, and the preaching was mostly by native Japanese pastors. The people listened for hours each day while the Gospel was preached to them, and the *Mail*, which is a secular

paper, says: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, gives evidence of a marked advance in favor of Christianity within the space of one short year."

GERMANY.—A manifesto has been published in Berlin, signed by more than 200 evangelical dignitaries, university professors, and others from all parts of Germany, in which an appeal is made for the foundation of a league for the protection of German evangelical interests in the contest with "the increasing power of Rome." The manifesto is a prolix paper, written in very ardent terms. It commences by declaring that the German Evangelical Church and the Fatherland are threatened with serious dangers, owing to the increase of the power of Romanism, due to the concessions it has extorted from the German Governments in the settlement of the Kulturkampf. Its apparent moderation and peacefulness just now are simply assumed for the purpose of gaining more advantages. Protestantism has always suffered the heaviest losses when the hierarchy has succeeded in coming to an understanding with the State. The manifesto urges the settlement of all party quarrels within the Protestant Church, owing to which Protestant Christendom is, it says, in a state of sorrowful disorder in face of the powerful unity of Rome. It also urges the formation of a league, with a central committee and branch associations throughout the whole of Germany, for joint operations against the common enemy.

The Madras clergy have presented Bishop Gell with an address and a sum of money to found a memorial scholarship, in commemoration of the completion of the twenty-fifth year of his episcopate. They say: "When in 1863 your lordship delivered your primary charge, there were in the diocese 38 native clergy and 48,252 native Christians, but now we can speak of 109,875 native Christians, with 124 native clergy, and two bishops specially set apart for missions at their head. To this large native increase, in what is now the Madras Diocese, we ought, for a fair comparison of the present with the past, to add the Bishop of Travancore and Cochin, with his 16 native clergy and 18,206 native Christians, making a total of three bishops, 140 native clergy, and 128,080 native Christians. Bishop Gell was consecrated at Lambeth in 1861. Of the seventeen bishops, excluding the present occupants, who have held Indian sees, only one has ever been spared to see the twenty-fifth anniversary of his consecration—Bishop Wilson, who nearly completed his twenty-six years, only visited England twice.

WALES.—It seems that the recent census taken by a Liberal Nonconformist paper shows an extraordinary measure of strength for the Church. The full results will not be known for some weeks, but three of the towns—viz., St. Asaph, Ruthin, and Denbigh—already indicate the way the wind blows. In St. Asaph the Church has actually a majority of 88 over all the Dissenting congregations. At Ruthin the Nonconformists claim 2,637 and the Church 1,774, or a majority of 863 for the former. At Denbigh, where the newspaper which took the census is published, the Nonconformists claim 5,357 and the Church 2,781, but it is added by our contemporary that in December the total number of Churchmen supposed to be in Denbigh was 1,135. These figures are being assailed by the Welsh Liberationists, who are actually condemning the census of their own agents. Candid people are inquiring why the Nonconformists did not protest before the census was taken, and not after it had been ascertained that the results were so favorable to the Church. Welsh Churchmen do not for one moment affect to deny that in the aggregate Nonconformity is stronger in Wales than the Establishment, but they claim that this census will show that the Church is stronger than the most popular Nonconformist sect in Wales, and that it will reveal a remarkable increase in her strength and popularity with the people.

SKETCH OF LESSON.

4TH SUNDAY IN LENT.

MARCH 20TH, 1887.

Strength for the Battle.

Passage to be read.—Exodus xvii. 8-16.

Israel journeys on, a vast multitude, some two millions: many unable to get up: the weak and weary fall behind a little in the march: such an easy prey to enemies. These found in Amalek.

I. *A Cruel Foe.*—This powerful tribe, fierce and cruel, and probably jealous and afraid of Israel—attacks these stragglers (Deut. 17, 18). Moses determines to fight: but not in his own strength: would go and "stand on the hill with the rod of God in his hand" (verse 9).

II. *How the Foe was Met.*—Joshua was to choose his best men and go down to fight: Moses, Aaron, and Hur go up to pray, and to hold up the rod of God as a banner (verse 15), *Jehovah nissi*—"the Lord my banner." (See marginal reading). While Moses holds this up Israel conquers (verse 11), but Moses cannot do this alone all day, so Aaron and Hur help him (verse 12).

III. *The Issue of the Battle.*—God is with His people when they trust in Him, which Israel now does, and so Amalek is beaten (verse 13). Israel has learned to overcome God's enemies, even by trusting in God and fighting in His strength. No longer is Israel a weak and helpless people, "for the Lord his God is with him" (Num. xxiii. 21-24; Ps. lxxxix. 18). Moses is commanded to commemorate this victory (verse 14). His prophecy (verse 16) and that of Balaam (Num. xxiv. 8-9); fulfilled (1 Sam. xv. 2-8).

We, too, have a cruel foe.

He is called our Adversary (1 St. Peter v. 8). He sometimes attacks us in a cunning, cowardly (2 Cor. ii. 11). We know how he harmed Adam, Eve, David, St. Peter, and others: he began by tempting them: so he tempts us (2 Cor. xi. 3).

We are soldiers of Christ (see Baptismal Service). The Lord Jesus, our Joshua, has chosen us to fight against "Amalek," Satan, the Lord's enemy. But we must put on the whole armour of God (Eph. vi. 13-18) and must "fight manfully under His banner against sin, the world, and the devil unto our life's end,"—"the going down of the sun" (verse 12). Then victory is sure to be ours, (Rom. xvi. 20; 1 St. John iv. 4; 2 Cor. vii. 9; Phil. iv. 13). But without Christ we can do nothing (St. John xv. 5).

[For "Lesson Topics," "Hints to Teachers," and "Explanation of Words and Phrases," see the "TEACHERS' ASSISTANT."]

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.

LIFE IN THE CHURCH.

SIR,—I think we stand nowhere in greater danger of deadness and formality than in the performance of the Baptismal, Confirmation and Communion offices. The language of the prayer book in these services is so lofty, earnest, and in accord with the Scriptural ideal, that nothing but the reality which comes of faith, can prevent them from being meaningless, and even vain. With earnest believers participating in them, the expressions of the Prayer-book are intelligible and real; but when they are performed by careless ministers, and before indifferent spectators, and participated in by worldly and unconverted people, they are verily a mockery and travesty on true religion. Words the most solemn and profound become hollow and unreal because the spirit is taken out of them by the unbelief of the worshippers. I shall illustrate what I mean by a reference to the Baptismal and Confirmation services. The more I read these services the more I am convinced of the thorough-going faith of the men who compiled them. They were men with lofty ideals. Religious compromise was a thing which they ignored. This 19th century mixture of worldliness and religion was a thing unknown to them; and if they had known it they would have had no sympathy with it whatever. Reality is stamped on everything they did, and everything they wrote. When they said the world, they meant the world. When they talked of renouncing it, they meant it. When they wrote regenerate, they knew what they were saying; and when they said, "Thou hast given unto them forgiveness of all their sins," they believed and expected those confirmed to believe it too. 1 John 2:12. Accordingly the whole of these services is vivid with reality wholly and solely on the supposition of reality in those who participate in them. If the prayers of the people, and holiness and faith of the parents and sponsors is a reality, then the assertion of the priest that the child is regenerate is a reality too; but if the former part of the service is unreal, then the latter part is unreal also. If the answer of the candidate at the confirmation service, "I do!" is the appeal of a good conscience toward God, then the Bishop's to the God who has forgiven them all their sins, is intelligible and real. But if it is the answer of a worldly heart, which has no intention of renouncing the world, then for all the charitable assumption of the prayer, no one will surely deny that the blessing of forgiveness is surely forfeited. What right has anyone to pluck asunder what they have joined together, and to sever lofty consequences from equally lofty conditions. Let us take especially the baptismal service with its strong and long con-

tested assertion. Many believe that the words are misleading, the ideas pernicious, the whole service unscriptural. They would erase the prayer of thanksgiving for the regeneration of the child, and substitute other expressions for the words regenerate, child of God, etc. Now, I believe that from the beginning to the end of the baptismal service the idea is true, and the ideal scriptural, apostolic and perfect. Our Reformers knew what they were about when they compiled that service. They were faithful men; holy men; men led by the spirit of God; men with a spiritual grasp and insight unparalleled from the time of the Apostles, and rarely equalled since; Cranmer, Ridley, Latimer, Hooper; men evangelical to the core; converted men; spirit in dwelt and spirit-taught men. Think not that such men would have countenanced anything in the Church of God which was not grounded on most certain warranty of Scripture, and in perfect accord with the purpose and will of God. They were true believers; they believed God. They believed in the power and efficacy of prayer; they believed that in answer to the prayer of faith, the same promise of forgiveness, and the Spirit which the parent claimed for himself might be claimed for his children. They believed that it was the will of God that the children of Christian parents should be heirs of the promise, within the covenant, and therefore as heirs of the promise, entitled to the sign and seal of the covenant; and so true and mighty was their faith that they believed that when the ordinance of baptism is received rightly, as the 27th Article puts it, and only rightly—for upon this supposition all the expressions are intelligible; but when it is not rightly received, that is, not in faith, these expressions are mystery and misleading. The promises of the forgiveness of sins, and our adoption to the sons of God by the Holy Ghost are visibly signed and sealed, and the fulness of the blessing belongs to the child. We must ever remember that the expressions of the Prayer-book are incomprehensible unless we realize that they were drawn up by the men of faith, in an age when faith when it was found was true faith. I can fancy one approaching the venerable Hooper, or the godly Latimer, and saying, "Do you really believe that this child just baptized, is regenerate, and God's own child?" Believe! would have been the astonished answer; believe? Do you think I am mocking God? Have we not prayed again and again even eight times, that God would give His Holy Spirit and His blessing to this child, and shall we doubt that God who blessed the children of Abraham and their seed, and the children of all His believing people of old, who filled John the Baptist with the Holy Ghost from his mother's womb, and made Timothy faithful from a babe—has not also favorably received this child and given Him His Holy Spirit? No, no; I believe in God; I believe in prayer; I believe in taking God at His word; I believe that when we ask in faith He does answer, and therefore we say, "We yield thee most hearty thanks, that it has pleased Thee to regenerate this infant."

The whole service, we repeat, was drawn up upon one supposition, and that is the supposition of faith. Where faith is, the service is scriptural and intelligible. Where faith is wanting, the service is worthless, empty, unreal, nay, a mockery and travesty on true religion. Faith primarily in the parents who bring their children to baptism as holy because the child of believers, or at least of one believing parent—1 Cor. 7, 14. Faith next in the parents, sponsors, clergyman and congregation. For just as the household of Lydia, the jailer at Philippi, Stephanus, Crispus, were baptized on account of the faith and covenant standing of the parents, so is it with our children. Therefore the solemnities and the safeguards of the service. Therefore the care taken that prayer shall always precede (see even the private baptism rubric!) Therefore the questions to parents and sponsors! Therefore the reiterated supplications! In fact everything in the service goes to show that every safeguard and precaution that human wisdom could suggest is here provided to preserve the service from abuse and misuse on the part of ignorant and careless. How solemn and heart-searching those questions to the sponsors. How impossible would it be—were the service clothed with reality—for any unconverted or worldly man or woman to act as sponsor to a child. Nothing can exceed in solemnity these questions. It seems as if the church calls for a pause. Stop! Consider! Lest there be any mistake, I will ask, Dost thou in the name of this child renounce the world? Dost thou believe? Dost thou? thou? It is all of faith—all of faith. And we believe that where true faith is found there the fulness of the blessing is found. This we believe to be the intention and meaning of the teaching of the Church. But where faith is not, there is no blessing. There may have been the baptism of the water, but there has not been the baptism of the Spirit. Where true faith is there the sign and seal of the promise of the Spirit are assuredly real. Then the baptism of the water is a true sign that the baptism of the Spirit is given also. Ah! for faith to believe that God surely gives to the infant the very same blessing that He gives to the believing parent,

and that God give the baptism of the Spirit is faithfulness (1 there newness

No, no! L Prayer Book. requirements generation? modate it to! Shall we desc or abandon w we say, these them really believing, let ough-going fa God forbid. Shall we n the standard pressions of t fill men with men in Chris utterance of most mercifu generate this but the than ing God can life.

SIR,—Miss treasurer's d ing of the bo 1886. So-an missions, &c mentioning,

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SIR,—T of smoke" can tell w years. In it is the di

and that God, ever gracious and merciful, waits to give the baptism of the Spirit when the baptism of water is faithfully administered, and where man's faithfulness (his part in the covenant) meets God's, there newness of life is given, even regeneration.

No, no! Let us not alter the expressions of the Prayer Book. Shall we alter the truth to meet the requirements of a worldly, faithless and half-believing generation? Shall we lower the standard to accommodate it to the degenerate religiousness of the age? Shall we desert God's way because it has been abused? or abandon what is good because it is misused? Shall we say, these men look as if the men who penned them really believed that God was faithful and man believing, let these standards which imply such thorough-going faith, be modified and lowered? No, no. God forbid.

Shall we not rather seek to bring the age back to the standard? Shall we not rather—leaving the expressions of the baptismal service there—so seek to fill men with the life of God, that when men and women in Christ bring their children to baptism the utterance of these words, "We yield Thee thanks, most merciful Father, that it hath pleased Thee to regenerate this infant," shall not be mockery and form, but the thanksgiving of praise for the grandest blessing God can give to me or my children, even eternal life.

DYSON HAGUE.

LABRADOR \$1.

SIR.—Mission board, domestic and foreign missions, treasurer's department, report of receipts for the closing of the books on July 31st, 1886, to November 30th, 1886. So-and-so for Algoma, so-and so for North-west missions, &c., the amounts trifling and not worth mentioning, and—Labrador \$1.

As I read this last item I think of the hard working missionary, isolated from all his friends, poor food, humble dwelling, hard work, little fruit perhaps to his labors, many trials, many discomforts, ice, snow. And I am reminded also of another missionary friend who pathetically wrote, lately, to these same Church papers, not complaining, not begging, but simply stating that during the cold winter the heat of the stove made the snow melt on the miserable roof of his miserable hut, and come dripping in drip, drip, drip, over his bed and furniture, and that the bread for the sacrament froze, during service, on the communion table.

And I think, too, of the Lord of the harvest sitting up above and I wonder what He thinks of all this.

And I remember how St. Paul and his co-workers labored, and how peoples' breasts were fired with holy zeal in those days, and how people out of their poverty gave liberally to help him in his work.

And I declare that this so-called missionary work, with all its circuitous windings and channels through which the little dribbles of offerings are required to pass, is a farce—a miserable farce. What is this board of domestic and foreign missions but a farce? To what object is all this machinery and organization while peoples' hearts remain unstirred, while people calling themselves Christians are wholly given over to nineteenth century idolatry.

It seems to me that the Lord of the harvest is sitting on high, above those feathery clouds, and that He is looking down sadly, aye, it seems to me angrily, aye, in hot displeasure, upon this miserable caricature of christian charity.

Why do you christian men who have your thousands stored away, let your wives give their \$5 nest eggs, and your daughters go round with their collecting books getting a quarter here and a half-dollar there, to "carry on" this great missionary work, instead of yourselves stepping forward and proving the truth of your christian profession by laying your hundreds and your thousands at the feet of the Saviour.

I tell you the work of the church cannot prosper, the cause of Christianity must languish and die so long as this terrible spirit of selfishness and worldliness holds sway in our midst, so long as the missionaries are on the forefront of the battle, and you aid them not. Yes, your sin, it seems to me, is that of David who sent his brave captain Uriah to the front to fight and die, and never shed a tear over his death.

I cry shame and disgrace on the church that can act in this manner. Send your secretaries and your treasurers and paper missions to the winds, and let us see some manly and Christ-like work. Let there be no more of reporting publicly as the whole result of four months' systematic collecting for christian missions—N. W. missions a mere handful of silver, Saskatchewan \$4 20, Labrador \$1.

E. F. A. W.

A "JERUSALEM SOCIETY."

SIR.—To-day throughout Europe there is a "small of smoke"—the precursor of a deadly conflict. Who can tell what may happen within the next twenty years. In face of the approaching storm I do think it is the duty of every true churchman to lay aside his

extreme points, whatever they may be, and to go with Hannibal across the Alps once more. We are in the conflict from a spiritual side, and we must never rest satisfied till we see Jerusalem the centre of Christendom. I do believe that within a very short time from to-day we shall have in existence de facto as well as de jure and de jure as well as de facto the churches of England, Ireland, Scotland, France, Germany, and Sweden, with the churches of America, Canada, New Zealand, Japan, &c. These churches must make an agreement with the Greek Church, and try to reform it, and having done so there must be a grand front shown to the Vatican, and the Apostate Rome, (the so long enslaver of the souls and bodies of the people), must be set aside and a true Bishop placed there. The army of God is advancing and it only remains for young Canada and young America to-day, to say whether or not they will take part in the great conflict. We must put aside our incense on the one hand, and our slovenly half-heartedness on the other, and go forward as true patriots and priests of God (clerical and lay people), to once more rescue the Holy Sepulchre. We have our Church of England Temperance Society, it is doing a grand and a noble work. I would propose that we have a "Jerusalem Society," pledging itself to work and to pray on behalf of that city which is so dear to God. The King of the North and the Queen of the South, are going to make the Holy Land red with the blood of the slain. Let us anticipate this day and may the prayers of the faithful throughout the world cause that blood to become the seed of the Church. If some one in Toronto, (for Canada), will take the matter up I should be glad to assist him. The membership fee should be only ten cents. This money should be spent in trying to assist the Church's missions in the Holy Land, and in the cause of the Re-union of Christendom. I propose sending a copy of this letter to the Archbishop of Canterbury. No year seems so suitable for a "Jerusalem Society" as the year of the Jubilee of Victoria, Queen of Great Britain and Ireland and Empress of India. Let the word "Victory" be the motto in our banners. I am Sir, C. A. FRENCH.

Formerly Chaplain of St. John the Evangelist and St. Mary, Ripon, and now missionary in Algoma, Canada.

EXTRA PAROCHIAL OBJECTS.

SIR.—A circular has been issued by the Executive Committee of the Diocese of Niagara to the Clergy of the different parishes, asking each of them to name the amount, which in his opinion and that of his wardens or vestry, his parish should contribute to extra parochial objects under the scheme of appointments which has been adopted by the Synods in this Diocese.

In this connection and with the view of inciting the parties to whom this circular is addressed, and others interested in this matter, to extend their efforts in the direction of raising funds for extra parochial objects, I am anxious to direct their attention to a point which the experience of those congregations which are already contributing most liberally to such objects will easily corroborate, viz. that liberality in extra parochial objects, has a tendency to increase the general liberality of a parish.

It has been frequently remarked that it is good for a parish to be in debt, which is but an, instructive application, on the parts of those making the remark, of the principle that when the life springs of liberality are dried up by the absence of any strain upon its resources, a congregation is liable to become figuratively stagnant and dead, from the very fact of there being nothing to stir it into life and activity. My object in writing is two-fold, to endeavour to arouse the sympathies of those who have hitherto been somewhat indolent in the matter of contributing to extra parochial objects, on the ground that 'charity begins at home,' and further as a means of evoking some discussion in your columns, from those from whom (as the circular states) constant complaints are received from the Executive Committee, and who have little idea of the difficulties with which the Committee has to contend in making the appointments among the different parishes of the diocese. Yours, &c,

Ancaster

EDWARD KERRICK

ST. ALBAN'S CATHEDRAL.

SIR.—As this is the jubilee year in honour of our gracious Queen, and as she is the nominal head of the Church of England, no greater opportunity presents itself than now, for the members of the staunch old Protestant Church throughout the Diocese of Toronto to assist the Bishop in carrying forward the erection and completion of St. Alban's Cathedral. All petty strife and jealousy should be laid on one side; party differences, if any, should be thrown to the four winds, and both clergy and laymen should stand shoulder to shoulder, and push on the good work which our Bishop has so nobly entered upon. Opinions may have varied on the question of the site,

but it is now generally conceded that the one selected is good, and will ere long, be a centre of one of the most eligible quarters of Toronto. The design as exhibited in a store window on King St. met with the approbation of the public, and many people after seeing the plans, went and viewed the work as far as it had been carried on, and expressed most favourable opinions of the site. Several thousand dollars must have already been expended in building the massive foundations of the Church and aisle, and the members of the Church of England will be derelict to their duty if they do not make St. Alban's Cathedral an accomplished fact within the next two or three years. Other denominations can find unlimited means for the erection of their places of worship, and can even afford to tear down tolerably decent edifices and put up ones more in accordance with the spirit of the age. It is a matter of much doubt that the poverty stricken appearance of our Churches, has not in a great degree barred the extension and growth of the Church. Let the Church of England men therefore, in the Diocese, and especially in Toronto, see that a Cathedral, worthy of such a Church as it is their privilege to belong to, is speedily raising its spire and lofty tower towards Heaven. The Methodist, the Baptist, the Presbyterian, and some other denominations, do not, in order to carry out their peculiar views, or to speak more accurately, their objects, require a grand central edifice, in which all the clergy and laity can assemble. A Cathedral is a right and proper development of the faith and principles of the Church of England, and for this and other reasons, all good, sound, orthodox and well wishers to the Church should contribute to the building. I am, Sir,

"LAYMAN."

Family Reading.

ADVICE FOR LENT.

The following advice was given by the present Bishop of Maryland to the members of his Parish when he was rector of the Church of the Epiphany, Washington.

HOW TO KEEP LENT.

General Rule. Withdraw from the world; draw nearer to God.

Special Rules. Give greatly increased time and earnestness to daily private prayer.

Try yourself in earnest meditation by God's laws, and our dear Lord's example.

Single out some special sin or failing for special amendment.

Attend, unless absolutely hindered, every daily service. Let business and pleasure give place to God's worship.

Receive the Holy Communion as often as it is administered.

Give very freely for the poor, and visit them personally.

Lay aside, by self-denial, something every day to be given on the Altar at Easter.

Do your utmost to forgive, to be gentle, and to seek reconciliation if any are at variance with you.

Make devotion your first great duty in Lent, and for every day of it. And as a help to this—

- FAST 1. Spiritually; by real sorrow for sin.
- 2. Mentally; by abandoning all light reading, and taking God's Word, and books that may help to devotion.
- 3. Socially; by entirely withdrawing from ordinary amusements and gaieties.
- 4. Bodily; by real self-denial in meat and drink.

Results to be hoped for: a true sense of your own position as a sinner; a warmer love for the Blessed Jesus who died to save you; a life in some respect nearer to God, and more alive with holy affections.

"FORTY DAYS TEMPTED OF SATAN."

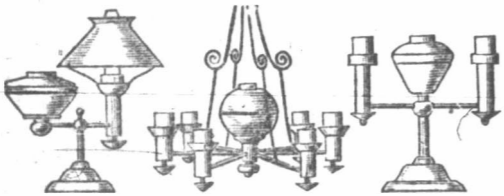
"And the Philistine drew near morning and evening, and presented himself forty days.—1 Sam. xvii. 16.

The Temptation of Christ has its type or parallel in the conflict of David with Goliath of Gath. To study the accounts of each together, cannot fail to be helpful and interesting, and throw much light upon the former.

By way of suggestion, we will mention one thought that has occurred to us in connection with David's choice of "five smooth stones out of the brook," in preference to Saul's armour in meet

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ing his foe. the three p Life, with vanquished weapons w spiritual f David the b use the sin lowers thro points like self to our the Spirit, lustrate, to Before it fell, and th was thence Satanic leg advance. Let us te meet our a same irresi of Jesus, c

When I was shown engaged in erous busi piece of ro with a kni and made bucket age it, and—w other hold the signal, explosion t One day th than ascen a sharp st Both leape but the wi a time; or leaped out heaven in bucket wa The exp pecting to miner; bu rock, and with the e scorching, he urged reason the any being sceptic; I to-day for superstitio "Why die ing?" I knowed m hands of H the girdle o Him He'd awful wick chance." produce s J. B. Gou

Dr. J. Times," g trates the A youn same roo Before ret his wont, stranger, Christian ness: with all i that little praying y and will r heaven a but a sim tations, a good, sav

ing his foe. What an apt and beautiful type of the three passages from God's Word, the River of Life, with which Christ, the true David, met and vanquished His deadly antagonist! Carnal weapons would have been of no avail against a spiritual foe, and so He rejected them as did David the heavy armour of Saul; choosing only to use the single weapon at the disposal of His followers throughout the ages. "Tempted in all points like as we are," He chose to confine Himself to our one weapon of defence, the "Sword of the Spirit, which is the Word of God," and to illustrate, to all time, its power and effectiveness.

Before it, the Prince of Darkness trembled and fell, and the simple command of the Divine Conqueror was thenceforth enough to disperse and subdue the Satanic legions that withstood every step of His advance.

Let us take the lesson to heart, and go forth to meet our already-conquered foe, armed with the same irresistible weapon, which used, in the name of Jesus, can never fail.

TRUE HEROISM.

When I was in Cornwall, many years ago, I was shown a mine in which two men were once engaged in sinking a shaft. It was a rather dangerous business they had to do—it was to blast a piece of rock. Their custom was to cut the fuse with a knife. One man then got into the bucket and made a signal to be hauled up. When the bucket again descended, the other man got into it, and—with one hand on the signal rope and the other holding the fire—he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place. It was a dangerous business. One day they left their knife up above, and rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire." Both leaped into the bucket, and made the signal; but the windlass would haul up but one man at a time; only one could escape. One man instantly leaped out, and said, "Up with ye; I'll be in heaven in a minute." With lightning speed the bucket was drawn up and the one man was saved.

The explosion took place. Men descended, expecting to find the mangled body of the other miner; but the charge had loosened a mass of rock, and it lay diagonally across him; so that, with the exception of a few bruises and a little scorching, the man was unhurt. When asked why he urged the other man to escape, he gave a reason that sceptics would laugh at. If there is any being on the face of the earth I pity, it is a sceptic; I would not be what we call "a sceptic" to-day for all this universe. They may call it superstitious and fanatical; but what did he say? "Why did you insist on this other man's ascending?" In his broad dialect he said, "Because I knowed my soul was safe, for I've gie in in the hands of Him of whom it is said that 'faithfulness is the girdle of His loins'; and I knowed that what I gied Him He'd never gie up. But t'other chap was an awful wicked lad, and I want-d to gie him another chance." All the infidelity in the world cannot produce such a single act of heroism as, that.—*J. B. Gough.*

THE POWER OF EXAMPLE.

Dr. J. R. Miller, of Philadelphia, in his "Silent Times," gives the following incident, which illustrates the power of unconscious influence:

A young man, away from home, slept in the same room with another young man, a stranger. Before retiring for the night, he knelt down, as was his wont, and secretly prayed. In old age the stranger, who by this act had been aroused to a Christian life, testified, after a life of rare usefulness: "Nearly half a century has rolled away, with all its multitudinous events, since then; but that little chamber, that humble couch, that silent praying youth, are still present to my imagination, and will never be forgotten among the splendors of heaven and through the ages of eternity." It was but a simple act of common faithfulness, unostentatious, and without thought or purpose of doing good, save as the prayer would bless his own soul;

yet there went out from it an unconscious influence which gave to the world a ministry of rare power and value.

We do not realize the importance of this unconscious part of our life-ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches farther, and leaves a deeper impression, than the things themselves that we are doing at the time. After all, it is life itself, sanctified life, that is God's holiest and most effective ministry in this world—pure, sweet, patient, earnest, unselfish, loving life. It is not so much what we do in this world, as what we are, that tells in spiritual results and impressions. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume, and thus performs a holy ministry.

HINTS TO HOUSEKEEPERS.

When there is a crack in the stove it can be mended by mixing ashes and salt with water.

Strong brine may be used to advantage in washing bedsteads. Hot alum water is also good for this purpose.

FURNITURE POLISH.—Equal parts sweet oil and vinegar and a pint of gum arabic, well powdered; shake the bottle and apply with a rag. It will make the furniture look as good as new.

Never set the lamp upon a red table cover; if you cannot find time to make a green lamp-mat, put a piece of green cardboard under the lamp, and you will find the reflection upon your work much more agreeable to the eyes than that from the red cover.

GELATINE APPLES.—Peel and core the apples, leaving them whole; put in a kettle and boil, adding a slice or two of lemon, a little green ginger and sugar. Cook the apples till tender. Take them up carefully, boil down the syrup, and add two tablespoonfuls of gelatine which has been dissolved in four spoonfuls of water to a cup of this syrup. Pour this over the apples, and set where the whole will cool.

DEATH IN CANNED LOBSTER.—The other day a gentleman ate a lobster salad. He shortly afterward died in great agony. There was, indeed, no trace of any poisonous metal, or of any poison, but the lobster was crowded with bacteria—in other words, it was rapidly decomposing. Potted fish, it seems, unless it is preserved in oil, is liable to speedy putrefaction in warm weather, and should not be eaten after the day the tin is opened.

SWEET PEA LAMP LIGHTERS.—Cut a strip of white paper half an inch wide and eight inches long; roll or twist in the usual way—between the thumb and finger. Cut two pieces of tissue paper, one red and one white, in shape of a heart, but left half an inch wide at the point. Crimp down the centre with a pin, paste or gum on the lighter, first the white, and then the red one. Bend in shape. When in a vase, they look like a bouquet of sweet peas, and are very pretty.

WHAT'S A BISHOP?

The *Indian Churchman* tells the following story:—

"Father Carrol, S. J., now minister at St. Francis Xavier's, in West Fifteenth Street, New York City, was once stationed at the mission among the coloured Catholics attended by the Jesuits on the Maryland peninsula, and tells some amusing stories of these interesting people. One concerning Cardinal Gibbons, then Archbishop of Baltimore, will bear repetition.

"I was once," said Father Carrol, "preparing a class of coloured children for a visit from the then Archbishop Gibbons, who was to administer the Sacrament of Confirmation to them, and I was specially anxious to have them well prepared. We

were out in a field adjoining the church, and I was explaining to them that it was a Bishop alone that could administer the Sacrament. I was at a loss, for a moment, to show them by a familiar figure the relative difference between a priest and a Bishop, when I heard the 'honk, honk,' of a flock of wild geese flying over our heads, and called the children's attention to the leader who headed the flight. 'This,' I said, 'my dear children, will give you an idea of what a Bishop is—the leader of his flock.' We got along after that first-rate, and in a day or two, when the Archbishop arrived, I related with pride how much progress my little charges had made, and begged his Grace to question them himself in the catechism. He promised to do so, and soon the hour of ceremony was at hand. The children were all assembled, looking their best, and the Archbishop, after giving them some kindly words of encouragement and advice, before going into the church, began to put a few questions to them, receiving satisfactory answers, as to their understanding of the nature of the Sacrament they were about to receive. At last he said, 'What is a Bishop?' and there was a pause for an instant, and then an ebony midget shot up his hand and said: "I know, I know."

"That's well, my child," said Archbishop Gibbons. "Now tell us what is a Bishop?"

"He's," answered the ardent youth, with a zest that betokened the confidence of superior wisdom, the old gander what shows the rest of the geese how to fly!"

The face of the Archbishop, in his effort to retain his episcopal dignity, was a sight; and I was so overcome by mortification of this unexpected denouement that I had to abandon my charge for a while to regain my composure. You may be sure it was a long time before I heard the end of my bragged-of Confirmation class."

WHAT'S THE GOOD OF IT?

What is the good of learning texts, father?" said little Mary Barnes, one Sunday. "I've been trying hard to learn this, and I can't. I wish I needn't go to Sunday-school. What's the good?"

Mary's usually bright face was very cloudy, and there was a pout in her lips as she spoke.

"Come here, little one," said her father, who was reading by the fire. "When I was a boy I never went to church or Sunday-school, I never read my Bible, and I hardly ever said my prayers. I did just as I liked from morning to night."

"That must have been nice father; how happy you must have been."

"Not a bit of it, Mary. I just got out of one scrape into another, until at last I got into sad disgrace. The gentleman whom I had injured tried to save me from going from bad to worse. He took me to his house, and talked to me about Jesus, until I cried as I had never cried since mother died."

"But did you have to go to Sunday-school?" interrupted Mary, who, to tell the truth, had a new picture book, and wanted to stop at home to read it.

"I didn't have to; but I went once, and was put into the old gentleman's class. He taught us so nicely, and made us understand so well that we were all God's children, and that Jesus loved us dearly, that I never missed once. At first I found it hard to learn the texts, but when I remembered that every one was a sort of message to guide us on our way to heaven, I set to work to learn them."

"Are you glad now, father, that you know such a lot?"

"Yes, dear, because I can say them over to myself when I am at work. If I were to be ill, think how nice it would be for you to be able to say some texts and hymns to me."

"I'd read them instead," said Mary, with a knowing little nod of the head.

"That isn't the same as saying them, little one. You may not always be able to see to read in a darkened room, or you may not have time to fetch a book. Then it is grand to have a store of good things in your mind."

"I see," said Mary, slipping off her father's

knee; "I'll go upstairs and learn these verses alone."

In about ten minutes Joe Barnes was interrupted again. Mary stood at his side once more. All the clouds had disappeared, and her little face was beaming with pleasure.

"I know it now, father," she said, softly; and then she repeated solemnly those beautiful words: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and ran off cheerfully to the school.

On the following afternoon, Mary was watching as usual for her father's return. But he was late. By-and-by her father came in with one of his mates, carrying between them a poor lad, who seemed almost fainting.

"Mary, where's your mother?" called Joe up the stairs; and the little girl came out to say that her mother had been sent for to work, and would not be home till nine o'clock.

"But tea's all ready, father," added the little maiden.

"There's a poor boy below who fell off a ladder; stay with him while I go for the doctor."

The boy was moaning with pain, and Mary stood a little way off staring helplessly.

"Do you like hymns?" she said suddenly, laying her small hand on his rough one, and patting it gently.

"Yes, indeed I do; but oh this pain! I can't think of the words somehow just now."

Then Mary repeated all the hymns she knew, and when Joe came back with the doctor he was astonished to find the poor boy so much quieter.

Little Mary slipped away into her own room, and what do you think she did first? She actually kissed her hymn-book and Bible.

"I'll never ask what's the good again," she thought, "but try and get what father calls a good store of hymns and texts in my head."

THE CHURCH ARMY.

The Church Army is a sort of preaching order or brotherhood, acting always (1) with the sanction of the bishop of the diocese and (2) under the direction of the parochial pastor. It endeavors to incorporate the good points of the ancient orders and to avoid the bad, by trying to gather around the officer as soldiers those persons who will submit to a simple rule of life, and act loyally under the direction of the rector of the parish. The Church Army is a workingman's church mission to workingmen—a people's movement. It is not a church but society or guild within the church, and it is always most anxious to be the church's active handmaiden, having its basis as wide as the Church of England.

CHURCH ARMY HEADQUARTERS.—The Church Army has now settled down in its new headquarters and training home. It occupies a fine open position, over 128 and 130 Edgware-road, London, and is very nicely fitted up. One of the rooms is set apart as a chapel, and has been appropriately furnished at the expense of a lady who does not wish her name to be mentioned. There is an oak reredos with the commandments and the Creed, the Lord's Prayer over the Communion table. There are two stained glass windows with very pretty floral designs, and two illuminated texts upon the walls, the one being, "God is with us for our Captain," and the other "The Lord of Hosts is with us." The chapel was solemnly dedicated by the Bishop of London a few weeks ago, and it is used for the daily domestic office of the inmates. There are cubicles in the dormitory for twenty-four men, the number actually in residence when we visited the Home being seventeen. On Thursday evening the first enrolment of Church Army recruits took place at St. George's church, Rev. J.D. Cayley, Rev. R. J. Moore and Rev. F. M. Webster officiating. The Church Army commenced work in St. George's parish in October last under Capt. Robertson, and already the efforts put forth are telling for good. Fifty persons took the Army pledge, which includes abstinence from drinking intoxicating liquor, and the majority have become candidates for confirmation. The form of service

used was that authorized for the use of the Army. The work of the Army in Toronto is very successful, and has been taken up in St. Stephen's parish under Capt. Eccleston, who came out from England with Capt. Robertson.

THE WORTH OF A LITURGY.

A NONCONFORMIST'S TESTIMONY.

A recent paper in a leading Dissenting organ, deals with the question,—"Is a Liturgy desirable for Dissenters?" Some of the remarks made are so much to the point, that we give them to our readers, as well worthy of preservation.

The writer starts by expressing his belief that "The popularity of the Church of England with the masses, is, without doubt, largely attributable to the use of its beautiful liturgy." He then notes the strong wish apparent in many quarters, especially among the Wesleyans, for a liturgy in chapel services; and draws the conclusion: "If Congregational ministers will read the signs of the times, they will do their best to bring into use some form of liturgy."

Our quotation gives his answer to the question which next arises, "What form shall be used?"

"For my part, I know of no service so simple, so exquisitely beautiful, so harmonious, and so comprehensive, as the liturgy of the Church of England. The use of the communion service along with the order of morning prayer, and of the litany along with that of evening prayer, would form a series of devotional exercises such as would embody the feelings and express the wants of the worshippers on each occasion far more adequately than they are now expressed in the loose, vague, extempore prayers in use amongst ourselves. The responsive features of the liturgy are as admirable as anything connected with it. The response turns the listener into a worshipper; it gives a reality to the whole thing: and it keeps the mind intent on what is being said.

"Many evils not yet mentioned would be remedied if the liturgy were used. The minister would be kept somewhat within the bounds of moderation as regards time. He would not forget many things he meant to say and ought to have said. He would avoid vain repetitions." If he happened to be mournful his prayer would not be a dirge; or, if he were rejoicing, it would not simply be one continuous psalm, *i. e.*, the interpretation of the feelings of the people would not be made altogether dependent upon the minister's frame of mind, as it now is. Nor would he ever be 'restrained' in prayer—his whole nervous system racked by a painful sense of a want of fluency. Saved from this wearing process, he would preach with twice the amount of freedom and power. I am constantly meeting with ministers who undisguisedly express their preference for a liturgy. Here and there it is being tried; and when tried *as used in the Established Church*, is almost always successful."

This testimony deserves to be weighed by those who are apt to forget that forms of worship may not be "formal."

We are reminded of a remark made by the Rev. Charles Simeon, to the effect, that "Until all ministers can pray at all times as some ministers can sometimes, the advantages of a Scriptural liturgy would lead him infinitely to prefer it to what is termed (wrongly so unless absence of previous thought and preparation is implied) *extempore* prayer."

Only let us see to it that our Church prayers are "heart prayers," and we shall duly understand and feel the value of a liturgy. C. B.

"KEPT FOR THE MASTER'S USE."

BY ALICE M. GUERNSEY.

Annis Brown was puzzled! She had thought herself given wholly to the Lord, and that her offerings for his cause were all that could be expected from one having so small an income. "A tithe?" Yes, certainly! The Christian dispensation required no less of giving, at least, than devolved upon the Jews!

But really after the necessary expenses of living were met, the tithe of what was left was not very

much of an addition to the Master's treasury. Now and then conscience gave a little twinge as the question, "What are 'necessary expenses?'" forced itself to mind. And it was this uneasiness which sent her one day to the story of the first tithes brought "into the storehouse."

There was Jacob's vow at Bethel: "Of all Thou shalt give me, I will surely give the tenth unto Thee;" there were the directions unto the Israelites to bring the first-fruits—"the tithes of the ground"—for the maintenance of the Levites; there was the blessing of the people when, in Hezekiah's time, they brought "in abundance" the "tithe of oxen and sheep and the tithe of holy things which were consecrated unto the Lord their God." Everywhere a tithe of *all*—no mention of a reserve from which they themselves should live, and then a tithe of the remainder given to God. It is always, "Honor the Lord with thy substance, and with the first fruits of *all* thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

This was decidedly a novel view of the case, a troublesome as well as a puzzling view. After a firm belief that one's purse is soundly converted, a comfortable feeling of having always been generous, and a real contempt for stingy people—after all this, you will acknowledge that it is mortifying to find only that one has never given, but that one has actually withheld what was due—has stolen from the Lord. Add to this the surprising revelation that one is not quite willing to lay aside one dollar of every ten received, for the Lord's service, and you will not wonder that Annis Brown was both puzzled and troubled.

But there it stood! A duty so plainly shown that she could not pass round it without entering a "by and forbidden path." "Thy people shall be willing in the day of Thy power." There was nothing to do but to pray for the spirit of the "cheerful giver."

The victory once gained how delightful it was! Somehow, money never seemed to go so far before! From each payment for services a tithe went promptly into the box on the bottom of which was written, "Kept for the Master's use."

Missionary Sunday came, and the pastor made a stirring appeal. A year ago she had heard just such another, and the twenty-five cents which she meant to give was doubled, as a result of the eloquence, when the box was passed; but by the time she reached home her enthusiasm had somewhat cooled, and she decided that a quarter was really all she ought to have given. But this time she knew just where she stood. She had noted the contents of her box that very morning, and the question was simply, "How much of this money does the Lord wish put into the missionary treasury?" And the two-dollar bill that dropped into the collection, knew—if money has consciousness—that the three dollars left behind were waiting till the claims of the "Woman's Foreign" were presented. Forgive her, dear brethren, that, being a woman, woman's work came a little nearer to her heart than the general work!

"What will you do for these pressing needs?" asked a gifted speaker as she closed the glad story of her suffering and ignorance and wrong. Oh, the thrill of joy that came to the heart of Annis Brown at the thought! "There is money to help supply this need, already waiting, 'Kept for the Master's use.'" From National headquarters came the call for "thanksgiving offerings" for F. & D. M. The envelope which carried that of Annis Brown bore the text which she had just found—a fresh nugget from the inexhaustible mine, "In quietness and in confidence shall be your strength."

And if, now and then, the account in this consecrated bank was overdrawn, can you imagine the pleasure of really giving to the Lord? I have no story to tell of wonderful inflows of money that followed the new plan. But, somehow, there was a wondrous blessing "in basket and in store," a spending power like that of the cruise of oil in Zarephath. And with this came such a sweet rest and peace and communion with the Lord, in giving, that nothing would tempt Annis Brown to go back to the hap-hazard way of giving "as the spirit moved," and supposing that she thus fulfilled her whole duty.

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Childrens' Department.

LENT.

It is the season which the Church devotes to serious thought on the great truths of personal religion. In it she calls all her children to put to themselves the questions, "Am I a child of God? am I in reality what I am in name, an inheritor of the Kingdom of Heaven." The great fact of human sinfulness is recalled to our attention, and the recognition of it in our own hearts and lives must draw from us sincere and humble confessions of our spiritual poverty and necessity. And as we confess our sins, we are led instinctively to pray for God's gracious forgiveness through Christ, and for His assistance to such a true repentance as will end in a living faith in the Lamb of God, and filial obedience to the law of love and righteousness. Such is the line along which the Church leads us in Lent. And she sends us directly to Christ the Saviour. The Crucified One is the objective point of all her admonitions and exhortations. To Him and to Him alone she sends us for the salvation which we need from the sins which we have to confess and repent. Let us remember that this solemn season will do us no good of itself. Accepting it as a Church institution, attending its frequent services diligently, keeping it with all the strictness which any one can ask, will do nothing for us unless we are looking earnestly for the living Saviour. Lent cannot save us, the Church cannot save us, the Sacraments cannot save us. It is Christ only who can save us, and all these sacred means of grace are useful only as they open away for the Saviour into heart and life. Let us keep this Lenten season then with this thought uppermost, that in it we may find Him growing nearer and more real to us. Let us confess our sins as the great enemies of Christ, let us repent of them as the great hindrance to His salvation in us. Let us believe in Him as the gracious Friend and Redeemer who can fill us with the life of God. Let us attend the Lenten services as often as we can that we may have more time to think quietly of Him and to give ourselves up to His Spirit. Let us deny ourselves the pleasure of the world a little that we may gain the greater pleasure, which comes from a sense of friendship with Christ, and obedience of His holy will.

—Here is a pretty little incident in the life of a great and good man, Rev. Charles Kingsley. He loved animals of all kinds. One Sunday morning in passing from the altar to the pulpit, he disappeared; and we discovered that he was searching for something on the ground, which, when found, was taken to the vestry. Subsequently, it came out that he was assisting a lame butterfly, which was in great danger of being trodden on. There was nothing incongruous, nothing of the nature of an effort to him, in turning from the gravest thoughts and duties to the simplest acts of kindness, and observation of everything around him.

"He prayeth best who loveth best All things, both great and small." —Life Charles Kingsley

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To THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, Branch office, 37 Yonge St., Toronto.

A GOOD MOTIVE.—Henry Ricardo, of Toronto, agent for Fine Art Publications, states that he was so troubled with deafness for eight years that he could scarcely attend to business, until he tried Yellow Oil. He desires to make this cure known, for the benefit of others afflicted.

A LUCKY ESCAPE.—"For six years I suffered with my throat and enlarged tonsils. I was very weak; I doctored four years, and had advice from three doctors; they said I would have to undergo an operation. I tried B. B. B. instead. One bottle cured me." M. A. Squelch, Raglan, Ont.

SATISFIED CONFIDENCE.—J. B. H. Girard, of St. Edwidge, Clifton, P. Q., says, "I am well satisfied with the use of Burdock Blood Bitters; it has cured me of dyspepsia that I had for three years. I used five bottles, and shall tell every person I know that may be attacked with similar sickness, and should not be afraid to guarantee every bottle used."

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While walking up Yonge St., our new principle commercial highway, and passing the many dry goods stores, that are so well decorated outside with merchandise, hung from the second floor to the sidewalks, one cannot help noticing conspicuous among them a double store front, that is always clean and neat, and also the attractive displays of goods in their windows, which are well laid out and designed and you cannot go far wrong by an examination of the contents to determine the landmarks of advanced fashion. The store, now so well-known, is Armson & Stone's, No. 212, and they are well pleased with the past season's trade, and have made considerable improvements in the store in preparation for a large Spring trade. Mr. Armson has just returned from England having made large and choice selections of goods, and from the piles of dress fabrics and trimmings, which are sold largely in connection with their dress making department, the very elegant millinery and stylish jackets, which are extraordinary low in price, we are shown one at \$2.75 which seems a wonderfully low price, a pretty walking jacket. With all these novelties they expect to have a grand opening on the 22nd, and expect to have a rush of customers in according with these many attractions.

IMPORTANT TO ALL who are willing to work for the reward of success. Hallett & Co., Portland, Maine, will mail you, free, full particulars about work that either sex, young or old, can do, at a profit of from \$5 to \$25 per day, and upwards, and live at home, wherever they are located. All can do the work. Capital not required; Hallett & Co. will start you. Grand success absolutely sure. Write at once and see.

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A PESTILENCE THAT WALKS IN DARKNESS
—A DESTRUCTION THAT WASTES AT NOON-DAY.

We have published in our columns from time to time different advertisements in regard to Bright's Disease and its cures.

What is this terrible disease?

We have taken the trouble to make an investigation from the best sources, and we give the results to our readers.

What astonishes us is the general indifference given to kidney disorders. The kidneys do not sound the alarm of their diseased condition, owing to the fact that they have very few nerves, hence few suspect that there is any disease in them. Irritation, inflammation, ulceration sets in, and then the little tubes, of which the kidneys are full, are destroyed and thrown off, and from this fact are called tube casts.

As soon as this begins to take place it is only a question of how fast decomposition goes on before the disease results fatally. If the proper remedies are taken before final decomposition or waste of these tubes commences or becomes too far advanced, that is the only and last chance for relief. It is at this point or before that Warner's safe cure proves so beneficial, and may cure or stop the wasting away of the kidneys if it has not advanced too far.

The most remarkable thing of all our investigation is the fact that the patient with Bright's disease has no exclusive symptoms, but has the symptoms of every common disease.

First he may possibly feel a dull pain in his back, generally up on one side, which does not debar him from his usual business routine. After a time he may begin to feel neuralgic pains, or have a slight attack of what he may call rheumatism, or headache, with high or dark colored urine, with an unpleasant sensation in its passage, and after standing showing an unnatural condition. Later on, come tired feelings, loss of ambition or vigor, or loss of or failing eyesight, which is very common, with a distressed condition of the stomach. Any one of these symptoms is liable to occur.

This no doubt accounts for the proprietors of Warner's safe cure curing so many diseases. By regulating and building up the kidneys, symptoms of general ill-health disappear. They justly accuse the medical profession of treating the effects and not the cause. Finally if this disorder is neglected the patient either dies of apoplexy, pneumonia, heart disease, blood poison, consumption, or any other disease that the system is most subject to.

It appears that Gen. Logan realized his condition, "was well aware that his disease was of the kidneys, and expressed himself in indignant terms at the folly of the doctors in treating him for rheumatism when it was the kidneys that caused his attacks."

We have no doubt that very many people in this country have the same trouble as the General, but little importance is attached to this malady by the medical profession because of their inability to cope with it, either in its first appearance or advanced condition.

There appears to be some one cause for nearly every other ailment of the human system, but up to the present time no one has been able to fully account for this terrible malady. We understand that the people of Germany have become aware of its fearful fatality, and have offered 400,000 marks (\$100,000) to any one that can satisfactorily explain the cause.

—Girls read too much and think too little. I will answer for it that there are few girls of eighteen who have not read more books than I have, and as to religious books, I could count upon my fingers in two minutes all I ever read, but they are mine. I never knew but one or two fast readers of many books, whose knowledge was worth anything. Miss Martineau says of herself, that she is the slowest of readers, sometimes a page in an hour, but then what she reads she makes her own. Comte, one of the most profound thinkers in Europe, said that he had read an incredibly small number of books, and scarcely ever a review; but what Comte reads lies there fructifying, and comes out a living tree, with leaves and fruit.—That multifarious reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie dormant, whilst thought is poured in and runs through, a clear stream, over unproductive gravel on which not even mosses grow. It is the idlest of all idleness, and leaves more impotency than any other. Read hard or not at all—never skimming—never turning aside to merely inviting books, and the deep thoughts of great minds will pass like the iron atoms of the blood into your mental constitution.—*Extract from a Letter of Frederick Robertson on Reading.*

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Scrofulous

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alternative, and honestly believe it to be the best blood medicine compounded.—W. F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Cured

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results.—Geo. W. Fullerton, 32 W. Third st., Lowell, Mass.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength.—Taylor James, Versailles, Ind.

The many remarkable cures which have been effected by the use of

Ayer's Sarsaparilla

sarsaparilla, furnish convincing evidence of its wonderful medicinal powers.

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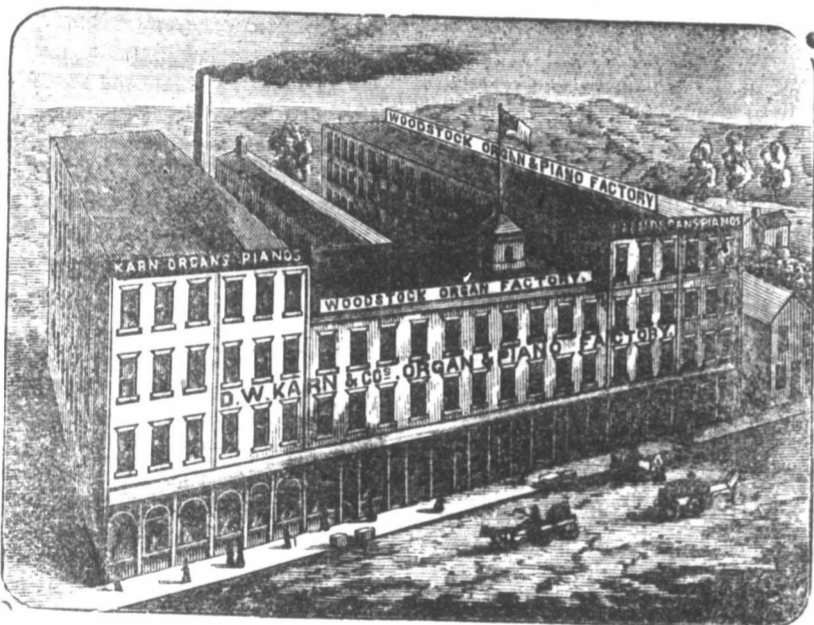
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