

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, APRIL 14, 1892.

[No. 15.]

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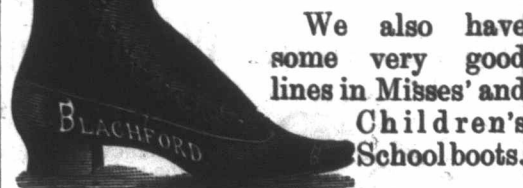
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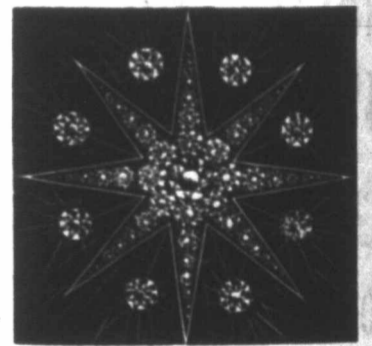
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1864

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# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

April 17th.—EASTER SUNDAY

Morning.—Exod. 12 to v. 29. Rev. 1. 10 to 19.  
Evening.—Exod. 12. 29; or 14. John 20 11 to 19; or Rev. 5.

"IRRESPONSIBLE TRAMP" was the rather rough term applied to the so-called "Father Ignatius" by Dean Morgan, of New York. This English monk—erratic and clever, as well as zealous—has been writing caustic diatribes against the American Church in the *English Church Review*.

"THE WEDNESDAY AND FRIDAY GUILD" is said to have been founded by some persons who placed special value on the recitation of the *Litany* on those days, in strict accordance with the rubric. Another Guild of special character is the "Bona Mors," whose members have monthly meetings to prepare for a "Happy Death."

"SUNDAY SCHOOL EXEGESIS," to which Mr. Huxley referred in his recent controversy, gets a wholesome check from the *Christian Guardian*, which has impaled some wild publication "for the use of Sunday School Teachers" wherein some of the very wildest and flimsiest German fancies are embodied to the detriment of Biblical faith.

"ROME IS NOWHERE," according to historical tradition in the scale of precedence among the Episcopal Sees of Christendom: being out-distanced in regard to Apostolic standing by Jerusalem and several other patriarchates, as well as in secular importance by such places as London, Paris, Vienna, and even some American cities.

"FASHIONABLE" LENT forms the theme of an article in the *Christian Advocate* (Methodist) of New York, wherein the writer sympathises with those "Episcopal clergy" who have been deploring "the growing invasion of Lent by worldly entertainments"—"quiet" (?) luncheons, dinners, At Homes, five o'clock teas, musicales, etc.

AN EPISCOPAL "RIP VAN WINKLE."—The Bishop of Worcester has expressed his view that dispensations from fasting in Lent are—to put it Americanly—"not worth a cent." In fact, he is "not aware that our Church has prescribed a fast dur-

ing Lent"! It is time for that bishop to read the preface to his Prayer Book—if he has one—which seems doubtful.

THE "HYMNOPHANE" is the name of an English clerical invention of a hymn indicator with the numbers on rollers instead of bits of cardboard. The English inventor is, however, a long way behind somebody on this side of the salt, for we remember seeing a capital machine of this character years ago in the Clerical Club Room at Philadelphia.

THE GALLICAN LAITY are reported, by H. Courtil, Treasurer of the Gallican Church, to be showing signs of return to their old loved Church and its ideas—overlaid of late years by Romish accretions. Even an eminent Cardinal and a prominent Bishop of France have sent expressions of sympathetic approval and blessing to the indomitable Pere Hyacinthe.

"MI-CAREME," the mid-Lent carnival of the Roman Communion on the Continent, seems to have grown out of a desire to "relieve" those upon whom the Lenten fast proved to be a serious and severe strain on account of enfeebled health. It has come to be generally observed. It is said that the local custom at Milan is to observe the first two days of Lent as part of the preceding Carnival.

"ENTERED HEAVEN AT 11.15"—the terse but very inexact and unorthodox telegram reporting Spurgeon's death—is severely handled by Earl Nelson in *Church Bells* paper of "Home Reunion Notes." He looks upon such fulsome and incorrect flatteries—which were so frequent about the time of Spurgeon's death—as wanting in reverential humility and calculated to retard the Reunion Movement.

THE SOIL OF EGYPT is being ransacked with immense zeal by various explorers, and its long hidden treasures unearthed from the "unchanging sands" of Meke and Ramleh. The *Guardian*, reviewing the last book of Amelia Edwards, sees "an almost boundless vision of possibilities." The Alexandrian Library cannot have entirely perished; many of its greatest treasures may yet be recovered.

"NULL AND VOID," AB INITIO, describes a class of marriages whose "declaration" of nullity is often in the public mind confounded with divorce. Certain disabilities in either party have always been recognised as sufficient grounds for nullification, quite distinct from the now common practice of "divorcing" partners who have simply repented or tired of their marriage contract and experience of one another.

"NOTHING ELEVATING IN IT," says the Roman Bishop Ludden, of dancing, in a recent Lent pastoral. *Church Eclectic* intimates that the same statement might be made with equal truth of a "hammock on the lawn." The editor—while regretting his own incapacity for the exercise—says he would "never tire of witnessing such poetry of motion as the minuets and quadrilles of our grandmothers."

"STILL THEY COME."—The New York *Independent* remarks:—"President Robinson spoke of the large number of clergymen of other denomina-

tions who "go into the Episcopal Church." Last Sunday three such were ordained as deacons or priests in this city, of whom two had been well-known men: Dr. Bridgman, of this city, who thought the Baptist body too narrow for him, and ex-President H. O. Ladd."

FASTING COMMUNION is a subject which continues to occupy much attention in English Church papers. Father Puller lately contributed a learned and exhaustive essay, tracing the custom to Apostolic times, but showing the co-ordinate tradition of liberal and humane dispensations or relaxations of the rule in the case of those who could not keep it without injury to their health. This was Dr. Pusey's view.

COLOUR OR COLOR?—An English contemporary has a vigorous note on the tendency to expel the "u" from good old English forms of speech, and so produce a crop of "American vandalisms—pedantic affectation of correctness, as if the word came straight from a Latin Grammar—malignant infection from sham Latin, etc." The writer laments this tendency to erase the waymarks of word history in our language.

MONDAY CLERICAL MEETING, every week at 11 a.m., has been the "regular thing" for many years in Boston. The *Churchman* (N.Y.) publishes a valuable paper read at one of these meetings lately by Rev. Reginald H. Starr (formerly of Toronto) on the subject of the "Christian Ministry," with special reference to the question of subscription to forms of obligation. He appears quite in touch with Boston ideas.

"CHRISTIAN SCIENCE" MURDERS in Cincinnati and elsewhere receive very severe handling in the columns of the *Living Church*, whose remedy for this fanaticism is contained in the sentence: "Quacks of this sort ought to be made to prove the efficacy of their 'faith' by walking on water not less than ten feet deep." The fact, of course, is that such cranks accept the temptation which our Lord refused and—"tempt God."

"THIS MAGNIFICENT MONUMENT OF BENEFICENCE," says a late article in the *Nonconformist Commonwealth*, of the immense donations of late years made by English Churchmen voluntarily to religious and charitable purposes, "is the real glory of the Church of England. It proves how little it needs the servile dependence on the secular arm, which is the inglorious and incongruous correlative of such a splendid spirit of generosity and self-sacrifice."

SUNDAY MEALS AND SERVICES.—The difficult question of arranging these spiritual and bodily needs receives light from correspondence which goes to show that "breakfast" was practically unknown to people 800 years ago; the morning services preceding the first meal of the day, about 11 a.m. So "Evensong" was said two or three hours earlier than at present, before the evening meal. Artificial light has made the difference.

AN "ODDFELLOW" BISHOP.—*Church Bells* comments at large, editorially, on the fact that the Bishop of Lincoln has just joined the famous friendly society, and congratulates the latter on "the acquisition of so much dignity, wisdom, and goodness in their latest recruit." Some of its remarks, however, about friendly societies in

reach of all.  
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rated Dome Let-  
plates, House and  
Toronto.

general are the reverse of complimentary. The Bishop of Toronto lately joined the Sons of England.

EGYPTOLOGY has received a valuable addition, in the way of record and study, from the pen of Heinrich Brugsch-Bey, a very experienced and competent authority. He calls his book "Egypt under the Pharaohs," and sets out many interesting details. In particular he refers to the corroborative evidence—furnished by stone and papyrus inscriptions—of the Bible stories of "Seven Years' Famine" and "Joseph in Potiphar's house."

"IF WE ARE A CHURCH ASSOCIATION, let us be a Church Association," was the exclamation of a conscience-stricken auditor, at the recent Spring Conference of the English Church Association at Yarmouth. The remark was called forth by some specially "low" expressions, of anti-Church sentiments, by one of the essayists. Is this the first ray of light in that camp of dense darkness? It was a long time coming; but better late than never.

THE "PERISHABLE COFFIN" FAD, taken up thoughtlessly by various Burial and Funeral "Reform" Associations, has very little basis of support in nature, tradition or science. What has the speed of dissolution to do with health or any other consideration? What harm do Egyptian mummies do—especially if left where they were put—after 3,000 years? *Cremation* is the only logical conclusion to the argument for perishable coffins.

THE RUSSIAN CHURCH, as we learn from *Die Russische Kirche*, a publication at Leipzig, has sixty bishops at present; one in Alaska, one in the Aleutian Isles, four in trans-Caucasus, six in Siberia. Three of these are "Metropolitans"—Kief, Moscow and St. Petersburg—only a titular rank without superiority: several Archbishops. The "patriarchal" seat is at Constantinople, *primus inter pares*, with patriarchs of Jerusalem, Alexandria and Antioch.

"PAYING TOO MUCH FOR THE REREDOS" is the plaint of a letter to an American Church paper by Rural Dean Forneret, of Hamilton, Ontario. He seems to have watched, askance, the progressive advances of Retable, Floral Cross, Brass Cross, Altar Lights, Seven-branched Candelabra, Epistle and Gospel Lights—"besides many others. Then came the reredos!" He appears to deprecate the elaborate and costly structures now in vogue under the name of 'Reredos.'

SANITARY FOOD REFORM.—It would pay some of our zealous reformers, hints the *Asiatic Quarterly Review*, if they would take a leaf out of Moses' book of wisdom in regard to such matters, and keep people from feeding on that nest of disease germs—blood—as well as eating the scavengers of earth and water, such as pigs, eels, &c. No wonder that people who feed on such "unclean feeders"—wallowing in filth and greedily devouring carrion, without even "chewing the cud" over it—have scrofula, consumption, &c., &c.

COMMUNION BREAD.—At the Eastry branch meeting of E.C.U., the Rector of Charlton stated the question thus clearly:—"We are anxious that it should be the *very best*. Whether it should be leavened or unleavened is not decided. The Eastern Church uses leavened, the Western unleavened bread. 'Leaven' is not yeast, but sour bread in a state of fermentation. . . . Yeast-made

bread (all baker's bread) is an *impure* compound. Its use arose in unbelieving times, when anything was 'good enough' for God's service."

"GREEN" CATHOLICS. "The people who want to wear pea-green in church," writes *John Bull*, "need to be assured that the notion is a mere modern fad. In neither Church nor State has green ever been a favourite symbolical colour in England. . . . This Anglican folly of adopting green vestments has thrown a most unnecessary stumbling-block in the way of restoring Catholic usages. It is one of those blunders from which people may be saved by a moderately keen sense of the ludicrous." It is the Italian national colour.

"CHRISTIAN FIRST, CHURCHMAN AFTERWARDS," seems to be the motto of Archdeacon Denison (just now), who writes to the *Rock* about the way in which the "New Criticism" is "killing souls" by murdering their faith in God's Word. He says: "My place has been among High Churchmen. . . . What I want is to be numbered among those who have learnt that there is nothing so precious as to contend unto the end in company with those who care, first of all things, for the Word of God, the honour and glory of Jesus Christ."

#### MOSAIC DEATH-PENALTY.

A remarkable feature of the shallow reasoning so rife in modern times, on the subject of crime, is the tendency to measure the enormity of the crime by the *quantity* of evil done, without any consideration of its quality. The tendency is often displayed by public newspaper criticism of magisterial decisions, especially on the subject of theft. To the popular mind, it seems to make all the difference whether it is the theft of an apple or of a bank bill, of which some one has been guilty. The smaller the value of the thing stolen, the less—so these wiseacres argue—should be the penalty. Two important considerations are irrationally overlooked, viz., (1) That the guilt of a crime consists in the corrupt morals which lead to the action; and (2) that the less the degree of temptation, the greater the enormity of the criminal act. So that really, while all thefts are morally equal in criminality, the smaller the value of an object stolen, the greater proportionately is the guilt of stealing it. Thus, though facetious remarks are made in print about the comparative immunity of fraudulent bankers, etc., there is something in it, if we do not regard their social elevation.

#### MONEY VALUE

is applied in a rough and ready way to almost everything—to consider anything else seems to be too great a refinement for the public mind, on the average, to take in. Yet that very facetiousness, to which we have just referred, may arise from a consciousness of the fact that, after all, people of high education and refinement ought to behave better than the ignorant and poor; and if they do not should be more severely punished. Even this somewhat wholesome view, however, is vitiated by the fact that mere secular education contains in it no morally elevating or refining principle. Religion alone can supply that, and the poor may be richer in that way than their millionaire neighbours. The question, moreover, especially as regards honesty, is complicated by the comparatively greater pressure of temptation upon the poor—the starving thief is pretty sure of sympathy from good natured people. Even in regard to impurity, at least from one point of view, the poor are pressed

by more numerous natural temptations. On the other hand, the demands of position high in the social scale introduce special temptations, which are absent from poverty; and high living prompts to indulgence in certain vices.

#### THE MOSAIC CRITERION

is far different from all this. For the most part, social position and wealth are regarded as about equally balanced—so far as pressure of temptation may be regarded as an excuse or palliation of crime—with the lower grades of social life; so that practically, one law may serve equally well for rich as well as poor. The questions considered relate to the *nature* of the crime. For a direct sin against God there is no excuse, and the punishment is, unquestionably, Death; for such criminals are surely not fit to live—they are better out of the way as soon as possible. Next in enormity seem to be placed all sins against purity and sanctity of family life—the penalty is the same. To the modern mind there comes a shock of surprise and revolt when he reads of the death penalty in the case of fornication, adultery, and kindred crimes. This only shows how far the spirit of the age has drifted away from the safe anchorage of Mosaic law, when it appraises alienation of affection at so many hundreds or thousands of dollars, according to the *means* of the culprits. There is something almost sacrilegious in such cold calculations about crimes of this class.

#### MORAL DOWN-GRADE

is the inevitable result of considering such important questions from this sordid point of view. Facility of divorce—against which the Holy Catholic Church has always strenuously contended—is one of the first developments of this evil spirit, making light, playing fast and loose, literally, with the sacred family tie. Then the "Forbidden Degrees" are also attacked, in logical connection with this inroad upon family life. The essential value of the Sacrament of Marriage is thus reduced to a minimum. That occasional sins against the sanctity of that bond of home life are condoned at so much per temptation, is a natural consequence. The fact at last stares humanity in the face that—at least in some countries—the whole subject of marital fidelity is treated with ridicule, and made food for society jokes and amusement. It was, therefore, not without reason that the Mosaic Law stemmed this corrupt tendency by the barrier of *death* at every step. It is the only effective, or rather the most efficient, deterrent—so strong is the tendency downward to corruption. It is no argument against it to say that even then you cannot "quite" get rid of the evil.

#### EASTER.

To find, at least to trace, the origin of this great central festival of the Christian year, we have to go a long way back—indeed to the very verge of Apostolic days, when "Jesus and the Resurrection" was the great moving theme of preaching. Indeed, the observance really began the "day before," as we would say—the "Great Sabbath," as it was called—on Easter Eve. Such early writers as Tertullian, Eusebius, Lactantius, Chrysostom, Jerome, speak of this observance, and Gregory Nazianzum tells of the churches being lighted up to an extraordinary pitch of illumination, so that it seemed like a burst of daylight at midnight. The festivities of religious joy were continued till the worshippers were "found in their churches ready to welcome the Resurrection dawn." Indeed, the interest of the occasion was intensified by

remembrance of the tradition that Christ's Second Advent would occur on the night before the dawn of the Easter Sunday. In different parts of ancient Christendom, the rapt joy of Easter tide found expression in various interesting local customs, such as the three-fold proclamation at Milan of "*Christus Dominus resurrexit*," with the response "*Deo gratias*."

THE PASCHAL CONTROVERSY

arose very early in the East, where the tendency was to follow the Jewish Paschal computation without any reference to the day of the week, whereas in the West (Europe) the inclination was all the other way—in favour of a Sunday celebration. The Councils of Arles and Nicea practically settled the question, and left the actual annual computation of the most proper Sunday to choose, to the patriarchal See of Alexandria.

The Church at large, however, was very slow in coming to uniformity on this point. As late as the 8th century, the old custom lingered in some parts of Britain and other European countries. The question was one of little moment in itself, for we still follow the original custom of keeping rather the day of the month, than the day of the week, in the case of Christmas. The change in regard to Easter has, perhaps, served still further to emphasize the observance of Sunday always as the weekly festival of the Resurrection, and to convert that day in fact into the "Christian Sabbath."

NEWNESS OF LIFE

—always an important subject for meditation and Christian effort—becomes now the especial thought appropriate to the sacred lesson. The Lenten discipline, culminating in the dark and solemn hours of *Good Friday*, is supposed to have effected a complete cleansing and renovation for the time being—with all the usually active machinery of life kept practically at rest—of all the lines of energy. The whole man stands ready for the walk and work of duty on a *higher plane* than ever before—the purified and exalted spirit holds the reins of conquest and dominion over all the lower impulses of human nature—and the renewed creature of each Christian soul is in a position to accomplish a higher record of experience. In this access of "newness of life," each of us may, therefore, walk in sympathy with Nature's annual "resurrection" from the ashes of winter, making thoroughly good use of such materials as Providence may set before us—accomplishing the works ordained that we should "walk in them."

EARTHEN VESSELS.

The fierce controversy which has been raging in the fields of theological and scientific authorship on the subject of the perfect inspiration of the books of the Bible, shows a tendency to sink from the "mountains high" of billowing and crest-foaming criticism to the lower level concerned with textual accuracy—usually called "lower criticism," as being a comparatively safe, simple and unspeculative effort of the intellect. This subsidence of the scientific storm against the Biblical rock, enables spectators to breathe a little, and estimate the net results of the recent attempts at wreckage of Holy Writ. If we narrow our scope of view to the recent controversy in the columns of the *London Times*—between the Duke of Argyll and Dr. Huxley—we note that the precise value of certain Hebrew words has not been fully ascertained: such words as those translated respectively "create" and "creeping thing." The fact is that, until now, there was never any occasion to scan *closely* the meaning of such words. It seemed

sufficient to have a general idea that the world was produced by the Almighty in some detailed and orderly manner.

THE CORRECT TEXT.

Besides this question of the exact *meaning* of the words we have, upon which these controversies often turn, there is the other one—whether we have the *original and right* words. It may seem a matter of little consequence to the believer in the truth of Revelation, whether reptiles were created before birds, or birds before reptiles—only he is sure that the right meaning, when discovered, will be found in perfect harmony with *ascertained* scientific facts: it is of more consequence to him to feel that the words of Scripture, whatever they may be discovered (by elaborate study) to mean exactly, are the *very words* authorized by the Deity to be put on record. The possibility of "jots and tittles" being altered in the course of copying and handling manuscripts for more than 1,000 years—before the invention of printing—leads men to be careful, even anxious sometimes, lest errors may have crept in unobserved. Yet, the feeling that extreme care would *generally* be used in all such copyings gives an abiding sense of security; the process and practice of comparing "Scripture with Scripture" furnishing a sufficient corrective for books written in such a variety of forms.

WHEN SCIENTIFIC CRITICISM FASTENS

upon some particular point, attention is naturally directed to the point assailed. It is felt to be important that we should (1) make as sure as possible of every original "jot and tittle" of that particular passage, and (2) that its original meaning should be made as clear as possible. Beyond this there is need of no anxiety—all being "made taut," the storm may beat upon the sails and cordage till their strength is *proved*—but their (the critics') points must also be "proved"! Mere guesswork and conjecture, intuition and induction will not suffice. The *onus probandi*, by every rule of reason and justice, lies with the assailants, the plaintiffs. When at last they *lower* their weapons and say, in effect, "Perhaps after all we have misunderstood the passage, or we have been misled," the whole ground is shifted, the nature of the assault is entirely changed. Such is the history of most of those little "whirlwinds" which at times disturb the equanimity of Christendom, and wherein *weak faith* is too often shipwrecked. There is something of the "fortune of war" in all this—all men cannot be expected to be always strong in faith, full of information and intelligence. Accidents happen!

REVIEWS.

THE BIBLE STORY OF MARY, THE MOTHER OF JESUS. By Elizabeth C. Vincent, pp. 29. Price 25c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

A charming treatment of a delightful subject. The writer does not go beyond the information of Scripture, and speaks with both reverence and affection. The pamphlet is in leatherette and exquisitely printed for the general reader.

ENGLISH POEMS OF GEORGE HERBERT, together with his collection of Proverbs entitled *Jacula Prudentium*. Price 40c. London: Longman, Green & Co.; Toronto: Rowsell & Hutchison.

A choice edition of these well-known poems are most acceptable at this season of the year, as the plous musings of George Herbert seem never to get old. His collection of Proverbs is not so familiar, but they contain a large amount of sound philosophy and religion. His "God sends cold according to clothes," is better and crisper than

"God tempers the wind to the shorn lamb." The Brotherhood of St. Andrew may show their appreciation of these: "Three helping one another bear the burden of six," and "One stroke falls not an oak."

INTRODUCTION TO THE DEVOUT LIFE, from the French of Saint Francis de Sales, Bishop and Prince of Geneva. Price 40c. London: Longman, Green & Co.; Toronto: Rowsell & Hutchison.

For Lent reading in particular, as also for general use, St. Francis de Sales has long been a favourite. His instructions on particular duties are of great practical value to all classes, and show both the intelligence and the good Christian feeling of the noble author. The publishers have issued this new edition in an enticing yet very useful form, as everything is good about the small volume.

LIGHT OF THE CONSCIENCE. By H. L. Sidney Lear, with an Introduction by the Rev. T. T. Carter, M.A., Honorary Canon of Christ Church Cathedral, Oxford. 16mo. Price 50c. London: Longman, Green & Co.; Toronto: Rowsell & Hutchison.

This is an exquisite gem by one who has long been occupied in dealing with topics connected with the spiritual life. There is great directness in the teaching, and experience is felt to govern the instructions. It is intended to be a simple handbook, and its province is well expressed in Canon Carter's Preface: "It is not intended to deal with cases of grave fault, or touch the springs of lives wholly disordered and abandoned. It assumes the existence of a real honest purpose, a true faith, and purity of intention. It seeks to raise those who are well disposed, and sincere in desiring to lead a higher life, and advance more and more unto perfection." It is small enough for a very small pocket, but large enough to provide a Rule of Life.

THE CHALCEDONIAN DECREE, or Historical Christianity, misrepresented by modern Theology, confirmed by modern Science, and untouched by modern Criticism. By John Fulton, D.D., LL.D. 8vo., pp. 218. Price \$1.50. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

This volume has, at the outset, two special recommendations. It is lucid in style, and direct in argument. These Charlotte Wood Slocum Lectures, if taken up by men with as clear intellect and expression as Dr. Fulton has, will be a powerful factor in the Church's life. The point he here elucidates is a very interesting one: how much of the current teaching and controversy belongs properly to Christianity, and how much is merely surrounding it. It comes to be more generally realized that all is not religion that is so called, and that unbelief has generally its home on the line where two ways meet. The Church has suffered in all her history from attempts at over-definition, and controversies have circled round numerous points that never touch the Nicene Creed and are barely within the limits of the Catholic Faith. Theories, systems, and schemes are nowhere dealt with in the Scriptures or Creeds: those things alone that contradict the simple statements of the Creed are condemned by the Church, but predestination, infant baptism, views of inspiration, modes of personal conversion and all such questions, however interesting to the disputants, are indifferent to Christians as such. Points like these the lecturer discusses with great lucidity. The fifth lecture is devoted to the consideration of three subjects: Whether there be a God; What is God; What may we know concerning God. The last lecture gives a general retrospect. The whole volume, to the paper and binding, is a very valuable one, and should be carefully studied by the clergy. The essentials of Christianity are few indeed, but being few they are to be the more carefully guarded.

MAGAZINE.—The *Pulpit* is a magazine of sermons (March). \$2 a year. Buffalo, N.Y.: Edwin Roe. The best this month are the second and third, on "Infallibility of the Bible" (Presbyterian), and "Church Endowment" (Episcopalian).

The sermon on the death of Spurgeon, entitled "The Blessed Dead," makes some good points at the beginning, but his knowledge of the deceased's having then "been seven days in heaven" and occupied in various ways there, gives us strange ideas of popular teaching. If this collection is a fair sample of pulpit work and of the models set before our younger clergy, we have a poor outlook for Christianity in the survival of the fittest. But the publisher ought to get better material for proclaiming the Gospel.

#### THE CHURCH OF OUR FATHERS.

I believe that the greatest part of those who attend chapel, thinking to get more good there, still in their heart of hearts regard the Church as their real home. They are not among those who cry, Down with her, down with her, even unto the ground. It is after all *The Church*. They were christened there, and married there, and when they die they wish to be buried beneath its old walls in the holy ground where their fathers lie; its bells are their mother's voice, and speak of *Home*.

It is the Church of our fathers. Many of our churches possess fonts in which for seven or eight hundred years generation after generation has received the "washing of regeneration," and been admitted into the ark of Christ's Church. And all those generations, and others before them, were *Church of England men and women*. It was always the "Church of England," not the *Roman Catholic*, but the *English Catholic Church*, interfered with by the Popes of Rome at one time, but always, whether unreformed or reformed, the old historic national Church of England.

Its tithes and glebes were given to it by pious nobles and landowners 1,100 years ago. Parliament had nothing to do with the gift, for there was no Parliament then. Also, many millions have been freely bestowed in the last fifty years for church building and endowment. The gifts made to the Church during the 400 years that the Popes had influence over it (the "middle ages"), many of which were for masses for the repose of men's souls after death, were confiscated at the Reformation by King Henry VIII. Most of this property belonged to the monasteries, but included a great quantity of parochial tithes given in the Saxon times. These are still in lay hands, though they were given for the support of the clergy. Wherever there is a vicar, you may know that the old tithes have been alienated.

An estate, granted by a bishop to the Crown, in King Alfred's time, on a 1,000 years' lease, lately reverted to the Church of England, the lease having fallen in. The law of England knows nothing of any new Church being set up at the Reformation 350 years ago, or of endowments taken from Roman Catholics and given to this new Church.

The Church of England, 350 years ago, reformed itself. It was not a new Church, or a new religion. The old line of bishops was continued. The clergy were the same after as before. And thus our Church is at once reformed and Catholic, i.e., it remained, as before, a true branch of the one Apostolic Church, whose organization fills the world. There was reform, but no break with the past.

This is the peculiar glory of the Church of England, to be at once Evangelical and Apostolic. In Scotland, Germany, Switzerland and France, Christians who desired reform were in the position of having to choose between breaking with the Apostolic Church, with its ministry, worship and sacraments, or remaining unreformed; because there the bishops and clergy were against reformation. Consequently these foreign Protestants who broke away from their bishops were carried into extreme changes, and remain to this day in a very false and unhappy position, separated from the Apostolic Church. But in England the bishops and clergy helped forward a moderate reformation on the old foundations.

Those English Christians, then, who reject the Church of England are giving up their peculiar heritage, the privilege offered them by Our Lord.—*Apostolic Order joined with Evangelical truth.*

#### WHAT YOU OUGHT TO BELIEVE.

BY THE REV. A. W. SNYDER.

Reader, you believe something. Everyone believes something, unless he is an idiot. All men have a belief of some sort, right or wrong, written or unwritten. What, however, a man believes may be one thing, and what he ought to believe may be quite another thing. How is he to know what he ought to believe? Is it enough for him to believe what, to him, seems true? No. On that ground, you might justify or excuse every misbelief that has prevailed since the world began. We must have some standard of that truth necessary to be believed. What shall it be? Is it enough for a man to say, "I be-

lieve the Bible?" No. He means by that, that he believes what he thinks the Bible teaches. But he cannot be at all certain that it really does teach what he thinks it teaches. To say that any meaning that he may hit upon will do for him, and is for him the truth of Scripture, is manifestly absurd.

But some will say—"It is not safe to trust your own efforts (prayerful though they be) to know the truth of Scripture? You must accept what the local Christian Society has, by a majority of votes, accepted; each separate association of Christians is a Church, with a perfect right to make its own Faith or Creed, and when once made and voted in, it must be accepted by the individual member." It is the town-meeting principle applied to religious belief. It is an utterly untenable position. The voice of the people is one day—"Hosanna to the Son of David," and the next day—"Crucify Him! Crucify Him!" But some men will say "There is the Pope; he is the only man in the world who knows just what you ought to believe. Hear him!" It is a very plain and simple rule, to be sure, but it has no "warrants of Scripture." It is a new notion, promulgated only a few years ago. It cannot be reconciled with known facts. It is a dogma that has no authority save that of the late Pius IX., and an intimidated and by no means unanimous Council of his suffragan and missionary bishops. It involves utter uncertainty as to what belief may be required. If a man accept the doctrine of the infallibility of the Pope, he can never be sure of knowing one day what he may be required to believe the next.

The question, then, is, How is a man to know what he ought to believe? Manifestly he ought to believe the Christian Faith. But how is he to know what it is? History witnesses to that; and that is the "Faith once delivered to the Saints." It is one. "There is one Lord, one Faith." It is stated in the Apostles' Creed, and yet more fully in the Nicene—not that there are two Faiths, but "one Faith." And this "one Faith once (and once for all) delivered to the Saints," is that very Creed which you ought to believe, and constantly confess. It has nothing to do with opinions, or theories, or fancies. It is a summary of certain facts which every Christian, as such, ought to believe. To deny these facts, or any one of them, would be heresy. From that we are taught to pray for deliverance, "From heresy and schism, good Lord, deliver us." Now, this "one Faith" meets men at the very door of the Church, and at every forward step in the Christian life. It is demanded at Baptism, and Confirmation, and the Holy Communion. It has been gladly held, kept intact, and sacredly handed down from the beginning. *Quod semper, quod ubique, quod ab omnibus.* It meets us in the Church, at every step and turn. It is constantly confessed. At every service we stand up and say: "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; suffered unto Pontius Pilate; was crucified, dead and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

This, reader, is the Christian faith. This, therefore, is what you ought to believe. God grant that you may, to your soul's health, here and hereafter.

#### THE ANGLICAN CHURCH MISSION TO JEWS IN CAIRO.

COMPILED BY THE REVEREND THEODORE E. DOWLING, DOMESTIC CHAPLAIN TO BISHOP BLYTH.

Advent, 1891.

(Continued from last week.)

1. *Jewish Mission at Helwau.*—One of the richest Arab Jews in Cairo (Sawaris) started a few years ago a railway to Helwau (the famous sulphur baths), eleven miles from the city. He persuaded several of his co-religionists to buy land and build houses there, which are now occupied by hundreds of better class Jews and other nationalities. As it has grown into a small town, there are many children for whom there are no educational advantages. Recently about ten heads of families asked Mr. Odeh to open schools, such as those already attached to the mission in the city, promising to pay fees of eight shillings per month for each child, and to procure him a free railway pass for the whole year, in order that he (Mr. O.) might visit and superintend the Helwau schools. As education is in great demand, it would be desirable that our mission should at once open schools for boys and girls. A boys' school might be commenced at first, and if the superintendent had money in hand for the rent of a school house, and the salaries of two good schoolmasters, in a comparatively short time the school would

become self-supporting. One hundred pounds is required for the first and fifty pounds for the second year. After this outlay, if the fees amounted to the above estimate, we might reasonably hope that the school would become independent of external help, and then the opening of a girls' school might safely follow. Under the circumstances of the city mission schools it is impossible at present to influence the Jewish population at Helwau.

2. *The S.P.C.K. Book Depository.*—It is necessary to provide in some way for the sale and distribution of the Holy Scriptures, books of common prayer, hymnals, and religious literature, amongst Jews, Moslems and Copts. The translation of suitable tracts and catechisms into Arabic is being seriously considered, and only awaits sufficient funds for their being published in Cairo. A suitable person has been found who would begin by selling Arabic Bibles (S.P.C.K.) at cost price, having fifty per cent. discount for himself as a salary. Strange to say, an offer has lately been made of fifty pounds' worth of Arabic Bibles, provided that they be suitably distributed. Here is an unexpected encouragement, and of course the offer has been most thankfully accepted. A suitable room in the Mission House is ready, and the first supply of the Arabic Bibles is expected. It remains to add to the stock copies of the Hebrew, English, French, and German Holy Scriptures, and some of the S.P.C.K. publications. Towards the payment of a first instalment of books a friend has promised ten pounds, and additional contributions are required for stock and shelves. The Archdeacon of Cairo (Dr. Butcher) heartily approves of the establishment of a religious book depository in Egypt, and wishes an importation of books of common prayer in French, Greek, and German.

3. *A Free Hospital.*—Although there are good hospitals for Moslems and Christians, there are none where patients can have Jewish food, which, to a Jew of any principle or religious feeling, is an absolute necessity. Several doctors have been consulted on the subject, especially Dr. Laffin, who, being inspector of all the Egyptian hospitals, is able to give practical advice as to the cost of opening and supporting one capable of receiving twelve patients. They do not think that it could be efficiently carried on without an outlay of £200 for furnishing, providing instruments, etc., and for the first year, at least £800, although probably it might be worked for a little less eventually. Everything in Cairo, from house-rent downwards, is most expensive. Some small portion of this outlay could be raised in the city, but the bulk must come from friends abroad.

It is notoriously difficult to make much headway with the Jews, but surely healing the body is the first step towards winning the soul. At least the Great Example for all missionaries was best known on earth as a successful healer [the miracles of healing narrated in the four gospels are twenty-one in number.] And when we think of how we owe our Bible (that inexhaustible fund of comfort to all Christians in their times of sickness) to Jews alone, should we not try to repay some portion of this debt to those who, though ignorant of the Great Physician, yet in the name of our common humanity hold out in Egypt appealing hands to us for succour?

If one friend would become responsible for a bed in the proposed hospital, and another pay the annual expenses of a child's cot, and so forth, the anxiety about raising funds need not press so heavily.

P. S.—Since this report was written news has at last arrived of Dr. Najib Jamal, from Nazareth (a native of Salt (*Ramoth Gilead*), who is now in quarantine at Alexandria. He has been appointed the medical missionary of this mission.

*Jewish Characteristics.*—Here then exist a race which are rarely guilty of crimes of violence; who are not often visitors of the police court; who are not found among the inmates of the penitentiary or lunatic asylum; among whom drunkenness is rare and suicide is only one-fourth as frequent as with Gentiles. Here are a people upon whom the greatest lessons of their history have never been lost. They have never lost a kindly interest in Egypt, where they sojourned so many years, and whence a later generation of exiles sent forth the Septuagint Scriptures—a precious boon for the Gentile world—the first example of the translation of a book from one language into another. They have never forgotten any land where they found shelter and mercy. They have never lost the great monotheistic lesson of the captivity. Nor will they be unintelligent appreciators of the unity of the Church of our Lord Jesus Christ, for we shall have no unity among ourselves until Christ's brethren in the flesh be gathered in. They will never forget that Anglican branch of the Church which has respected their religious and political rights, even though we are the foremost to seek their conversion. They will not have been citizens of the world for so many centuries—though nationally distinct and unabsorbed—without having qualifications to be, in their day of

\* I am indebted to Bishop Blyth and others for some of these characteristics.

visitation, the most experienced missionaries the world has yet known, rousing the Church and heathendom to "life from the dead."

*Salvation is of the Jews* (St. John iv. 22). Hatred of the Jews, amongst Christians, is the work of Satan, the author and sustainer of divisions.

*Traditionalism.* It is then with traditionalism, not the Jews, that our controversy lies. And here we cannot speak too plainly. The Oriental Jew is still the exponent of the petrified formation of Rabbinism and Talmudism. Still there is no reason why our holy religion should not be offered to the Jew towards the close of this nineteenth, as confidently as it was during the first century.

*The Third Collect for Good Friday.*—How we should strive to enter into the spirit of the third Good Friday Collect, and perseveringly intercede "for all Jews," that this God-preserved people may cease to cleave to the traditions of the Talmud, inherit no longer their fathers' hate against Jesus of Nazareth, Whom they Crucified "without the gate," and that the veil may be removed from their eyes, so that being "led by the SPIRIT, the enlightener of souls," they may boldly confess before the disciples of Mahommed: RABBI, thou art the Son of God, thou art the King of Israel!

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

*MONTREAL.—St. Stephen's Church.*—A beautiful and impressive sermon was recently delivered at St. Stephen's by the Rector, the text being "All these things are against me," Gen. xlii. 36. The preacher told the story of Jacob's troubles in a pathetic manner, reviewing the patriarch's early conduct toward his brother Esau, and then later on, when bent with years, so full of trouble in the loss of his son Joseph: then the renewed anguish of soul which comes to him in the loss of Simeon, he being left behind. Still further he is now called upon to part with Benjamin, and so he cries out, "All these things are against me." But when his cup of bitterness is filled, there comes a change; for the long lost son Joseph makes himself known to his brethren, and is now soon to meet his aged father to receive, as he said, his blessing "before I die." The preacher cited another instance, where a small band of devoted men mourned the loss of their Master who had just given up the ghost upon the cross; their poignant grief and bitter disappointment in losing Him knew no bounds, for in Him all their hopes were centred, but when the resurrection morn came how differently they talked and felt, and then again upon the day of Pentecost, how all their fears vanished. The Archdeacon related the anecdote of one who, wishing to make a voyage, hastened down to the quay, only to find the vessel that was to have borne him far out upon the horizon. The disappointed traveller commented severely upon the "injustice of Providence," but when the news came that the same vessel had become the victim of conflagration he was forced to see that what he thought an injustice, was a merciful interposition of that same Providence. The sermon was well calculated to impress upon the every day malcontent the fact that "All things work together for good."

*Trinity Church.*—Last Wednesday evening was made the occasion by Trinity Band of Hope to present Miss Fannie LeMessurier, their devoted and indefatigable superintendent, with a handsome gold watch and chain, as a small token of their regard and appreciation. Miss Louisa Levasseur, accompanied by Master Fred Organ, requested Canon Mills, on behalf of Trinity Band of Hope, to make the presentation. The Canon expressed his great pleasure in doing so, and testified to their high appreciation of Miss LeMessurier's untiring labors, concluding with all best wishes for continued happiness and success. Miss LeMessurier in a feeling manner thanked all present for such a proof of their kindness and consideration.

*Clerical Meeting, April 4th.*—A delightful paper was read on The Joy of Religion, by Rev. W. J. Dart, M.A., with a profitable discussion in which the Bishop, Dean, Rector of Montreal, and the host of the evening, Rev. E. I. Rexford, and others took part. Afterwards, the Lord Bishop referred to Mr. Clougher's New Year Book and Clergy List, who, with the Dean, and all the clergy present, expressed much appreciation of the work. The secretary was instructed by his Lordship to convey the same to Mr. Clougher, of Toronto. N.B.—To illustrate the convenience of the new Clergy List, your correspondent finds that the Rev. Mr. Roberts, of Hudson, P.Q., is neither Canon Roberts nor Commissioner Roberts. As a matter of fact however, he is entitled to the style and rank of the

Reverend Commander Roberts, R.N. *Vide item* "Palestine Exploration," 31st March.

### TORONTO.

*St. Margaret's.—History of the English Prayer Book.*—An instructive lecture was given by Rev. Canon Sweeny, D.D., rector of St. Philip's, in this church last Wednesday evening. The reverend lecturer introduced his subject by making a few remarks regarding the instructiveness, reasonableness, advantage and present prevalence of the English prayer book. He dwelt at length on its origin and history. He stated that written prayers were used at a very early date, but that these prayers were not written by the hand of God, the first of such being the Lord's Prayer. The lecturer spoke of the effects the Roman conquest and Norman conquest had upon the Church of England. The great revision period began about the fifteenth century. The prayer book was revised and written in English during the reigns of the Tudor monarchs, the greatest change taking place in Elizabeth's reign. He referred to the attempt made by Charles I. to introduce the book of common prayer into Scotland. The final revision took place at the time of the restoration of the Stuart monarchy in A.D. 1660. The reverend canon concluded by giving a quotation from Dean Stanley urging sincerity in worship.

*All Saints.*—The sixth annual meeting of the Literary Society took place last Thursday evening in the school house, Rev. Arthur H. Baldwin, honorary president, in the chair. The secretary-treasurer's report was of a most encouraging nature: from a membership of 64 at the close of the first session the numbers had risen to 236 members in good standing, and the balance to the credit of the society in the bank was \$101.94, the total receipts for the year being \$286.57. There had been fourteen meetings during the session, all of which were thoroughly successful. The following officers were then elected for the year: Hon. president, Rev. Arthur H. Baldwin, M.A.; president, Mr. Arthur M. Watts; first vice-president, Miss Fullerton; second vice-president, Miss Robinson; secretary-treasurer, Mr. Godfrey Shaw; assistant secretary, Mr. Morgan Smith; organist, Miss Robinson; committee, Misses Osler, Neale, Pearson, Gray, Johnson and Sparkes, Messrs. Creighton, Wrench, Rice, Neale, Cox and Pearsall.

## 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Primacy of the Archbishop of Canterbury.

SIR,—I have just read in your issue of the 3rd ult., Dr. Gammack's letter requesting information as to the primacy of the Archbishop of Canterbury in the Ecclesiastical Province of Rupert's Land. In speaking of the question of the consolidation of the Church in Canada, he says:—"A slight complication appears to come in with the idea that the Archbishop of Canterbury is already Primate of one of the provinces. For my own part I should very much like to know the exact amount of the primacy, when and why it was accorded, and what its position might be in any new ecclesiastical organization." If we suppose that the archbishop were to go into opposition, might his primacy bar all attempts at consolidation? In the discussion last summer upon the consolidation of the Church in British North America, I do not think this question was mooted: it may be a formal primacy, or it may become an irksome reality, and there can be no possible harm in one having an accurate knowledge of what it means. In the public press last autumn, it was stated that Dean Reeve was appointed to the diocese of Mackenzie River by His Grace of Canterbury; if the archbishop did so as primate of the province, it suggests some curious thoughts with regard to present and future autonomy. I will endeavor to supply, at least, part of the information desired.

1st. The Colony of Rupert's Land was erected into a See by Letters Patent, issued May 21st, 1849, by which the diocese was under the Metropolitan of Canterbury.

2nd. In 1873, action was taken by the Bishop of the Diocese of Rupert's Land, and the Diocesan Synod, for the division of the said diocese into four dioceses, viz: Rupert's Land, Saskatchewan, Moosinee, and Athabasca; and for the convening of a Provincial Synod to represent the whole Church in

Rupert's Land. The Archbishop of Canterbury gave his special sanction to the formation of a Provincial System by the four dioceses aforesaid, thereby relinquishing his right as Metropolitan.

3rd. On August 3rd, 1875, the said Provincial Synod met and adopted a constitution, in Clause I. of which we read that the "Ecclesiastical Province, called the Province of Rupert's Land," be under the presidency of a Metropolitan—His Grace the Archbishop of Canterbury being Primate. Whether this primacy was accorded as a matter of right, or in courtesy and filial affection to the Archdiocese of England, I know not, but the action of the Provincial Synod at its last meeting in August, 1890, clearly shows that such primacy now is only a provision of the Constitution, which may be amended or repealed by a constitutional vote of the Synod, and as indeed it was amended at that meeting, the amended clause reading:—"The primates to be appointed by the General Synod." This amendment was made with specific reference to the possible formation of a General Synod for the Church of Canada; it was adopted both by the House of Bishops and the House of Delegates, and passed with the required majority, but it will yet need to be confirmed at the next meeting in August, 1892.

4th. As to the measure of the primacy. By the Constitution the primate is appointed the final court of appeal in matters of dispute between the Provincial Synod and the Synod of any of the dioceses within the province. Again, in the matter of the appointment of Bishops, we read in Clause VI., section 1, of the Constitution:—

"In case of vacancy in the Episcopate in any Diocese of this Ecclesiastical Province, not specially provided for, the selection of a new bishop shall rest with the Archbishop of Canterbury after consulting with the Metropolitan and such Bishops of the province as can be conveniently communicated with, unless and until there shall be at least twelve clergymen in the Diocese in priests' orders who are supported either by endowment or by their congregations, in which case the bishop shall be elected by the Diocesan Synod subject to the election being confirmed by the Metropolitan and two other bishops of the province."

These are the only two points in which the Archbishop, *qua* Primate, has any jurisdiction in the Ecclesiastical Province of Rupert's Land, and these points are such as the Synod of the Province is competent to deal with, and repeal or amend, by a constitutional vote, under the provisions of Clause XII. of the Constitution. There is, therefore, no fear, especially considering the amendment passed in 1890, that either the Provincial Synod or the Archbishop himself will place any bar or hindrance in the way of the attempts at consolidation, which we earnestly hope to see crowned with success. The appointment of Bishop Reeve, of Mackenzie River Diocese, by the Archbishop, was made under the clause of the Constitution already quoted.

CHARLES R. LITTLE, B.D.

Selkirk, Man., April 2, 1892.

### Biblical Criticism.

SIR,—Might I add a few remarks to Dr. Roe's reply to Dr. Bedford-Jones. 1. I fail to see that the fact of Mr. Gore being with Canon Liddon when he died, proves Canon Liddon's complete confidence in Mr. Gore's position. When a man is dying, theological differences might easily be forgotten, and only the strong friendship remembered. As regards the editing of Dr. Liddon's works, etc., Mr. Gore is simply a co-executor with (I think) Dr. Paget and the Rev. J. O. Johnston. The selection of Mr. Gore by Dr. Liddon is simply a proof that he had confidence in Mr. Gore's willingness to carry out (as he would like it done) the completion of Dr. Pusey's life, and the editing of Dr. Liddon's letters and sermons. I do not see that Mr. Gore's peculiar opinions could affect his actions as co-editor of some manuscripts.

2. Dr. Bedford-Jones says that Christianity depends on three great miracles, Holy Scripture, the Incarnation, the indwelling of the Holy Spirit. If Mr. Gore can be shown to be a champion of these three truths, he cannot fairly be classed with the German school—so says Dr. Jones. But two out of these three great truths happen to be the very points on which Mr. Gore is supposed to be unsound, viz., Holy Scripture, and the nature or effects of Christ's Incarnation. What Dr. Jones' argument amounts to is this, "If Mr. Gore is sound on these three points, he cannot fairly be said to be unsound on two of them." Mr. Gore may preach sermon after sermon on the Incarnation, and yet be unsound. To preach a series of sermons on a certain truth, does not make a man a champion of that truth. He may be a champion of a certain aspect of that truth, and that is exactly what Mr. Gore is accused of being, viz., champion of a wrong aspect of the Incarnation and Holy Scripture.

3. I might also emphasize Dr. Roe's remarks about Mr. Gore's position at Oxford. There is nothing new about Mr. Gore's opinions. The novelty consists in

the fact that Mr. Gore is an advanced Churchman, and principal of a house bearing Dr. Pusey's name. People are not accustomed to hear such views advanced by such men—hence the excitement over *Lux Mundi*.

4. I do not know that all the authors of *Lux Mundi* (misleadingly called "Pusey House Divines") are champions of anything special. Scott Holland, Aubrey Moore, Chas. Gore, are well known names, but the rest can hardly be considered champions.

TORONTO.

#### Illiterate Voters.

SIR,—I notice in your issue of March 24th, that there is a statement to the effect that whilst in England there was, at the last general election, but one illiterate in 174, in Scotland one in 164, in the Emerald Isle there was one in 5. There must be some mistake. Taking the figures given in the *Irish Ecclesiastical Gazette* as correct, it would appear that in England, as in Ireland, there was one illiterate in 46, in Scotland one in 58. Will you not give the Irish their due, and by making this correction oblige one of them.

GEORGE HASLAM.

Lunenburg, N. B.

[The figures quoted were from English Church papers, forming the basis of their comments, and have not, so far as we have noticed, been contradicted, except by our correspondent, whose corrections of the English data we are glad to receive. His figures seem more probably correct than the others.—ED.]

#### Will Archdeacon Jones Give a Straightforward Answer?

SIR,—It is evidently hopeless to extract from Archdeacon Jones a straightforward answer upon the point at issue between us.

The Archdeacon gave a flat contradiction to a statement of fact made by me. He now knows that he was wrong and that my statement was strictly accurate, but he cannot bring himself to acknowledge his error. Instead of doing so, he pours out an ocean of words upon matters entirely foreign to the very simple question of fact at issue. He goes into the orthodoxy of Mr. Gore and the value of his writings; into the wickedness of classing him with the infidel writers of Germany; into theories of Inspiration; and he gives us large extracts from his own autobiography. All, no doubt, very interesting and valuable; but what has it all to do with the question of fact raised by himself? I never called in question the orthodoxy of Mr. Gore and his associates; I knew very well that they were sincere believers in the Christian Creed. I did not class Mr. Gore with infidel German critics; I made no reference at all to Wellhausen or the Tubingen School. It was criticism, not faith, that was under discussion. Besides, I was aware that Mr. Gore was following orthodox German critics, not infidels, in making the very serious concessions to the Higher Criticism which have so startled the Church of England. I never hinted at or thought of theories of inspiration; it is the genuineness and authenticity of the Bible that is now before us. All these matters are beside the question. The point at issue is very simple. Archdeacon Jones roundly asserts: "Mr. Gore does not concede to the Higher Criticism the six points which Archdeacon Roe declares he does concede." I must decline to be drawn into the discussion of other matters until this point is settled.

I am sorry for the Archdeacon. I wish I could help him out of the slough into which he impulsively leaped; but there he is, and there I fear he must remain. He retires from the field; your readers must judge whether he retires with honour.

Allow me to restate the case as concisely as possible and so leave it. For shortness, I will put it in this way:—

*Dr. Osborne*:—"Why should thoughtful men be so much disturbed at the questions raised by the Higher Criticism? The points at issue are of no importance, whichever way they are decided."

*Archdeacon Roe*:—"On the contrary, the questions raised are of the highest importance. The Higher Criticism claims to have proved the following:—1. Moses did not write the Pentateuch; if Moses wrote anything, none of his writings have come down to us. 2. The Mosaic Law is a compilation not earlier than the Babylonian captivity, 900 years after Moses. 3. The Tabernacle of Witness never had any existence, but was a fiction of the days of exile. 4. Deuteronomy is a religious novel, not earlier than 800 years after Moses. 5. The older Historical Books were remodelled according to the Mosaic form; and the Books of Chronicles were written to sustain the belief that the tribe of Levi had been set apart from the days of Moses, which was not true. 6. Our Lord Himself believed that Moses wrote the Pentateuch, &c., but we have no reason to believe that He knew more upon points like these than any educated Jew of His day. These surely are very grave matters. And

what shocks us, is to find that our natural leaders, the Pusey House Divines, have on these points gone over to the enemy."

*Archdeacon Jones*:—"Archdeacon Roe is very wrong in throwing Church-people into a panic. Mr. Gore and his associates have not gone over to the Higher Criticism, that is, if by that expression Archdeacon Roe means the six points with which he closes his letters?"

*Archdeacon Roe*:—"That Mr. Gore has conceded those six points, any one can see who reads his book. But here is Bishop Ellicott's list of Mr. Gore's concessions, and they are evidently identical with the six points I mentioned in my first letter."

*Archdeacon Jones*:—"It is astounding that Archdeacon Roe should class together the Pusey House divines and the infidel writers of Germany. Mr. Gore is so far from being an infidel that he has written several noble defences of the Christian Faith."

*Archdeacon Roe*:—"Mr. Gore an infidel? where did I say so? I never said one word upon the subject, and what has that to do with the matter under discussion? The point at issue is a very simple matter of fact,—does or does not Mr. Gore concede to the Higher Criticism the six points I stated? Will not the Archdeacon candidly answer this question?"

*Archdeacon Jones*:—"Archdeacon Roe is angry that I will not follow him into discussion of details. The Archdeacon has not produced a single passage or line written by Mr. Gore that identifies him with the Tubingen school or Wellhausen."

Was there ever anything equal to this! I never said one word about discussion of details, nor have I so much as mentioned Wellhausen or the Tubingen school. I said that Mr. Gore conceded six points to the Higher Criticism. Archdeacon Jones flatly contradicted me—"Mr. Gore did not concede those six points." I have proved—what every reader of Mr. Gore's book knew, what Archdeacon Jones knows now, and he well knew when he wrote his reply to my second letter—that Mr. Gore does make those concessions. And yet the Archdeacon is content to close this correspondence without withdrawing or making any reference to his vehement contradiction of my statement of fact.

Well, sir, I have indeed failed to elicit retraction from Archdeacon Jones; but I do not think the correspondence on the whole is a failure. I think that on the whole justice is satisfied and truth vindicated. And so I am content to leave the matter with your readers.

HENRY ROE.

Lennoxville, 9th April, 1892.

#### An Urgent Appeal from the W.A.M.A.

SIR,—The following resolution, which will explain itself, was carried unanimously at a special meeting of some members and officers of the Diocesan Board W.A. to-day:

Moved by Mrs. Cummings, seconded by Mrs. Boddy (St. Peter's, Toronto): "Resolved, that the members of this Diocesan Board W.A. here assembled, realizing the importance of the removal of the heavy debt at present crippling the Diocesan Mission Fund, do resolve, with God's blessing, to make a determined effort towards its liquidation, and, with this object in view, suggest to all parochial W.A. officers in this diocese that a thorough canvass be made of the Church people in their several parishes, and that every adult be asked to contribute at least \$1, and every child 10 cents towards this object."

My reason for writing is to ask through your pages the hearty co-operation and the prayers of all in the effort we are about to make. When we realize that this debt means no extension of the Church in the poorer portions of this diocese, closed churches in some places, and present stipends often hardly sufficient for the needs of the recipients, surely none will withhold the small sum asked for.

Contributions may be given to parochial W.A. officers, who will forward them to the Diocesan Treasurer W.A., or they will be received by Mrs. Williamson, Diocesan President, or by myself. As the books in the Synod office close for the year on April 30th, it is urgent that all subscriptions (with names of donors) be forwarded as promptly as possible.

EMILY CUMMINGS,  
Diocesan Secretary W.A.

44 Dewson street,  
Toronto, March 25, 1892.

[The above communication was accidentally omitted from last week's issue.—ED.]

#### Corrigenda.

SIR,—You must kindly allow me at once to make three corrections of the printer's mistakes in my letter of this date.

1. I thought I wrote very distinctly the words "*Proem of Genesis*," not "*Poem*." This was the title given by Mr. Gladstone to his learned article on

Gen. i. some years ago in the *Expositor*. Your correspondent probably was not familiar with Milton, who makes use of the word in the line—

"So glozed the tempter, and the poem tuned."

2. For "*a course of years*," read "*a couple of years*," and

3. In the postscript, I never dreamed of attributing to a "*school-miss*" the debated question about the number of angels who could stand on the needle's point, but to the medieval school-men. The good printer evidently thought that there was more connection between a needle and young ladies than theologians of the male sex.

4. A word in reply to my neighbor Judge MacDonald, on two points, with regard to the late Dr. Hatch. I am free to confess my regret at having brought his name at all into the subject under discussion, but it is very satisfactory to have the distinct repudiation of Hatch's theological opinions by the Judge. I remember distinctly the conversation he alludes to, but have no recollection of the part taken in it by the host himself. No doubt he is correct. I willingly retract the reference made to the worthy Judge in this connection.

Now, I am sure, my learned friend does not wish or mean to garble his quotations, or assign to me opinions I have not expressed. But with some degree of special pleading he makes me responsible for an expression, picked out of all its context, from a quotation of the great Bishop Harold Browne, and then tacks on to it my conviction as to the broad question of inspiration. It is the very essence of garbling, if I understand the word aright, to put forward one line out of a tolerably long sentence, and severing it from the context, to make it appear as if it stood alone. The Judge has evidently misunderstood what I meant to say—"were my own convictions" at the conclusion of that letter. These referred exclusively to the one point on which I ventured to offer any opinion, viz., the fact that in the Bible there is a human as well as a divine element. To the great Bishop Browne, as well as to my humble self, it is not fair to state as our opinions an expression used in reference to what the Bishop terms "the extremest case," and which even if proved true, we "need not throw away our faith, and God may yet have spoken by holy men of old, and afterwards more fully by His Son." It was, however, simply in reference to the broad question that I adopted as my own the quotations of both the eminent prelates, Bishop Browne and Bishop Ellicott. I am not ashamed of my company. At the same time, I must not be misrepresented.

T. BEDFORD-JONES.

Brockville, April 7th, 1892.

#### Church Hymnal.

SIR,—In looking through the Hymnal in use among the Episcopal churches in the United States, it struck me that a plan, similar to that stated therein, might be adopted with advantage and profit by the Church of England in Canada; and as the day may not be far distant when the various dioceses may be welded into one powerful organization, such a step might even be advisable. The Hymnal is used in nearly every church belonging to the Episcopal body in the United States, and from the preface we learn that the profits, or what would be equivalent to ten per cent. on the retail price of each copy, are devoted to the Fund for the Widows and Orphans of the clergy of that denomination. —A. BISSET THOM.  
Galt, March, 1892.

#### Notes and Queries.

SIR,—Will you favour me with any information upon the following points?

1. Who was John Penry, a bitter enemy of the Church in the 16th century?

2. How do we trace our connection with the ancient British Church?

3. Has there ever been in the history of the Church of England a consecration to the episcopate at which presbyters were allowed to take the place of bishops?

SUBSCRIBER.  
1. John Penry, or Ap Henry, was a Welshman, a scholar of Cambridge and Oxford, and a priest of the Church of England, who took the Puritan side, and is said to have been the chief writer in the Martin Mar-Prelate controversy, which convulsed the English Church and State in the reign of Queen Elizabeth. He was at last seized for libel and executed at St. Thomas a Watering on May 29th, 1598, four days after his condemnation. He was only 34 years of age, and the Puritans accounted him a martyr, but the authorities condemned him as a libelous and unscrupulous mischief-maker.

2. The founder of the present English Church was Theodore of Tarsus, whom Pope Vitalian consecrated in 668, and sent to Canterbury. By a series of coincidences the ancient line had become reduced



to three bishops, Wilfrid, Chad, and Wina. By Theodore's energy a new life took possession of the Church, and he must have associated with himself the national remnant to consecrate bishops for the new and resuscitated sees. But Christianity had come to England from the north and west rather than from Rome, and Theodore was a most efficient organizer.

8. No.

### British and Foreign.

There is a rumour afloat that judgment will be given on the Lincoln Appeal at the commencement of the May sittings of the Privy Council.

Lord Herschell's Bill to make gambling bets, whether made by an agent or a principal, wholly irrecoverable by law, has passed through committee in the House of Lords.

The Duke of Westminster, in sending £100 to the Church Army Social Scheme, states, in a sympathetic letter, that he will be glad to help forward the work.

The Pope is coquetting with the Shah of Persia, to whom he has sent a superb mosaic picture. The Shah declared that he would take the Roman Catholic missions under his especial protection.

The Vicarage of All Saints', Clifton, already declined by the Rev. Reginald Horton, Vicar of Dymock, has been refused by the Rev. the Hon. Maurice J. G. Ponsoby, Vicar of New Swindon. The living is nominally worth £170.

The continued influence of Dr. Pusey is shown by the fact that Messrs. A. D. Innes and Co.'s recently issued volume of *Notes and Questions on the Catholic Faith*, which is drawn entirely from his writings, is now in its fourth thousand.

The Irish Nonconformist ministers have issued an appeal to their brethren in England and Wales to join them at the coming General Election in defeating Mr. Gladstone's policy of Home Rule. The appeal states that nearly all the 990 Nonconformist ministers in Ireland are opposed to such legislation.

The poor prisoner of the Vatican (remarks a contemporary) has not done badly. The Roman correspondent of a Paris paper states that Leo XIII. has deposited in a bank for the use of his successor his savings of £200,000, acquired during his occupation of the Papacy. Hitherto the Popes have generally bequeathed their savings to their nephews.

The ex-Metropolitan Theodosius, chiefly notorious for the part he took in granting a decree of divorce between King Milan and Queen Natalie, died last week. The Metropolitan Michael, his predecessor, who had refused to be subservient to the King, and was forced to leave the country, and who has since returned to his See, has refused to consecrate the remains.

The Bishop of Corea sends £10 to the Missions to Seamen from that distant land, with an assurance that the interest of more than thirty years as a naval chaplain in the spiritual welfare of sailors will be continued to the end of his life. The Society has chaplains for British crews at Hong Kong and in Japan, and a reader at Shanghai, but none for ships trading in Corean waters.

The S.P.C.K. has voted grants towards the erection of a boarding-house for Christian boys at Ranchi, in the Diocese of Chota Nagpur; towards the building of a mission chapel at Freetown, Sierra Leone; and in aid of a permanent church at the Gwaba, East London, Grahamstown. The Society has also granted £200 to the Bishop of Zululand (Dr. Carter), to enable him to give small sums towards native chapels and school-houses.

Sister Frances, the Mother Superior of the Sisterhood of the Holy Rood at North Ormesby, near Middlesbrough, who won the hearts of the working classes by her marvellous work in the hospitals, passed away on Monday after a long illness. She never recovered from an attack of influenza last year. She was the fourth daughter of the late Rev. Mark James Pattison, Rector of Hauxwell, and was a sister of the Rev. Mark Pattison, Rector of Lincoln College, Oxford, and of Sister Dora. She succeeded the late Mrs. Newcomb as Mother Superior in 1887.

CHINA.—By invitation of the Standing Committee the Right Rev. Dr. George Evans Moule, Bishop of the Church of England in Mid-China, on the 11th of January, advanced the Rev. Mei-peng Kwei to the Priesthood. The preliminaries for this ordination had all been attended to before Bishop Boone's death. The service was in the Chinese tongue. Mr. Kwei will be stationed at Sha-sze as soon as arrangements can be made.

JAPAN.—Bishop Hare, who, on his second official visit to Japan, sailed from Vancouver by the steamer "Empress of India" January 13th, reached Yokohama on the 27th of that month. On the 16th of February he left Tokyo to visit Osaka, Kyoto, etc., expecting to sail from Kobe on the 25th for a visit to China—Shanghai and vicinity and Wuchang and Hankow—returning to Tokyo to preside at a general convocation of the mission on the 26th of March.

HAITI.—Intelligence has been received from the Bishop of Haiti that the Rev. St. Denis Bauduy, the senior Presbyter of the Haitian Church, and for many years a stipendiary of this Society, died at Port-au-Prince March 1st, in the eighty-ninth year of his age. Mr. Bauduy was ordained to both Diaconate and the Priesthood by the late Bishop Burgess of Maine during his visitation to Haiti in 1866. Mr. Bauduy was educated in England from 1823 to 1827 for the Wesleyan ministry. Under that commission he laboured in Haiti from 1828 to 1860. After his ordination he served the Church faithfully at several places until the infirmities of age compelled him to slacken his efforts. Nevertheless, he continued to hold mission services in the outskirts of Port-au-Prince almost to the end of his useful life.—*Spirit of Missions*.

Trinity Parish, Toledo, the Rev. Charles Scadding, rector.—The church, located in the heart of the city, is built of granite, and presents a simple and massive exterior. The interior is attractive and there stands in the chancel a beautiful and costly reredo which was erected last November "to the glory of God and in loving memory of Eunice H. Davis, born June 29, 1824; died February 18, 1891." This memorial reredo was executed by J. & R. Lamb, under the personal supervision of the designer, C. R. Lamb. Trinity church has always been recognised as the centre of a large mission field, and has had among its rectors the Rev. Dr. James Mulchahey and Bishops Coleman and Atwill. The Rev. Mr. Scadding entered upon his duties in June, 1891, and is successfully extending the work upon the foundations so well laid by his predecessors.

At a meeting of the Board of Managers in April, 1891, the Rev. Ambrose D. Gring, Presbyter, who had formerly been a missionary in Japan of the German Reformed body, received an appointment as a missionary of this Church, to take effect when his expenses for the first year should be covered by contributions or pledges. The form of this action was suggested by Mr. Gring himself, who assiduously entered upon the duty of collecting a sufficient sum, over and above usual offerings, to cover his outfit and salary for one year, as well as the travelling expenses of himself and family to the field. At the meeting of February 9th the announcement was made that this purpose had been accomplished and Mr. Gring's appointment took effect. The officers were instructed to make arrangements for his departure. He has been somewhat delayed by illness in his family. His present intention is to sail from San Francisco about the close of April.

AFRICA.—The following information is contained in letters recently received from the Missionary Bishop of Cape Palmas. He has authorized the temporary employment of Miss S. L. Grant as second assistant to Mrs. Brierley, in St. George's Hall, Cape Mount, under an arrangement with the Woman's Auxiliary. On the third Sunday in Advent (December 13th, 1891) the Bishop admitted Mr. Randolph Cassius Cooper to the Diaconate. Mr. Cooper is one of the teachers at Hoffman Institute and a candidate for the Priesthood. On the 27th of December Mr. James B. Dennis died. Mr. Dennis has from time to time served the mission in several capacities. On the 25th of January Mr. Charles Hue Morgan, catechist, died at Kobo. The Bishop has appointed Mr. Edward Wade McKrae, from the Hoffman Institute, teacher of St. Mark's Parish School, Harper, in the room of Mr. T. T. Brewer, resigned. Mr. H. Teba Hodge, teacher at Hoffman station, has been dismissed for cause.

The British Museum has become possessed of a bronze bust to which quite a curious little history attaches. About fifteen years ago, in the sale of an old house, a whitewashed cast over a door in the hall was sold by the auctioneer for 7s. 6d. Subsequent examination

however, showed it to be metal, when it was immediately sold for £3 or £4, and afterwards found its way to a shop in Brighton for double the sum. It then became the property of a Brightonian at an increased price, and was shown at the Exhibition of Works of Art at Lewes. The bust, which was hitherto thought to be a portrait of Sir Thomas More, was then sent up to the metropolis, and chanced to attract the attention of the Society of Antiquaries, and by those competent to judge was then said to be a likeness of Henry VII. On comparing the bust with that monarch's effigy in the chapel at Westminster, it was found that the surmise was correct, and it is thought the work may be by Torrigiano as a preliminary study for his monument of the monarch. Finally, the bust has been purchased for the British Museum at a cost, it is said, of something like 150 guineas.

In Mr. Vernon Heath's *Recollections* is told the story of an encounter between Bishop Wilberforce, of Oxford, and Thomas Carlyle. The Chelsea sage, Wilberforce, and Mr. Heath were all guests at Lady Ashburton's place in Hampshire. This was in 1862. At dinner time Carlyle and Wilberforce did most of the talking, and in one of their bouts they got into a discussion about Garibaldi. "The way the Bishop spoke of Garibaldi was," Mr. Heath goes on to say, "in accord with the opinion the country then generally held, but never was the proverbial red rag shaken out with more effect. Carlyle, sitting on one side of Lady Ashburton, laid down his knife and fork, and in a torrent of words abused and deprecated Garibaldi, and praised and exalted Mazzini. His indictment against Garibaldi was terrible; but in spite of all, when it came to the Bishop's turn to reply, he held his own, and afterwards in the quiet of my own room, when reviewing all I had listened to—all that had so greatly interested and impressed me—I confess that I came to the conclusion that the Bishop, in that memorable fight of words, had the best of it."

Messrs. Raphael Tuck and Sons write to say that Mr. Poynter has now completed his border to "The Queen's Letter to the Nation," and that the shilling facsimile will be ready about the 26th inst., and the etching in the course of next month. Mr. Poynter's design is composed of an architectural framework, with thirteen allegorical figures supporting a panel, on which the Queen's letter is displayed. A winged figure on each side at the top is drawing aside a curtain to exhibit the letter. The Royal arms are seen at the top in the centre, with a branch of the rose, symbolic of the Royal Family of England, twining beside it. The rose is used as a leading feature throughout the design. On the left is Britannia, draped in the flag, accompanied by Grief, represented by a veiled figure, who offers a wreath as a tribute of mourning, pointing towards a harp, lying recumbent at the base, with one of the strings snapped asunder, and adjacent to a broken branch of the rose, both symbolic of the untimely death of the Duke of Clarence and Avondale. The pedestal on which Britannia stands is supported by two typical genii, representing her Empire over the sea. In the centre of the base the shamrock and thistle are combined with the rose, indicative of the united people to whom the letter is addressed, flanked by two other good genii, the one on the left mourning by the side of the broken rose, and the one on the right raising aloft the growing stems of the Royal rose tree, the flourishing branches and flowers of which fill up the entire righthand side of the base. Seated on the left side is a figure representative of the Muse of History, who has recorded the letter, while a winged messenger by her side is handing a trumpet to Fame, who is soaring aloft in readiness to proclaim to the whole English-speaking world the Queen's gracious message. Supporting the base on which the Muse is seated, two little genii are seen "binding a girdle about the earth," suggestive of the extent of the Queen's dominions, India and Australia being clearly indicated on the globe.

### Sunday School Lesson.

Easter Day.

April 17, 1892.

THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.

The consideration of this Article of the Creed comes very appropriately on the day on which we commemorate the great event to which it refers.

All the articles of the Creed are important, but this is one of the most important of them all; for if it were not true, then, as St. Paul tells us, our "faith is vain;" we "are yet in our sins" (1 Cor. xv. 17).

What a contrast is the sorrow and mourning of Good Friday to the joy of Easter-Day: so it was on the first Good Friday, when our blessed Lord suffered a cruel and ignominious death upon the cross, perishing before the eyes of men as a common malefactor.

Even His apostles seemed to have been overwhelmed with despair as they saw Him expire in agony. True He had told them He would rise again (S. Luke xviii. 32, 33); but they do not seem to have grasped His meaning (*Ib.* 34; S. John xx. 9). They had witnessed His wonderful works, listened to His sublime teaching, and learned to love Him,—but up to the day of His death and even after His Resurrection they seemed to have expected Him to establish an earthly kingdom (*see* Acts i. 6); notwithstanding He had declared that His kingdom was "not of this world" (S. John xviii. 36). His death must have shattered all their expectations,—and the Apostles not unnaturally assumed, when they saw Him die, that His mission had failed.

How craven, downcast, and despairing does the conduct of the Apostles appear at the time of our Lord's death. The boldest of them (S. Peter) denied that he even knew his Master, and hardly any of them dared be seen near Him in His last agony; and yet we find these same men within a few days are suddenly transformed into men of almost super-human courage (*see* Acts iv. 13). One and all ever afterwards exhibit the utmost fortitude, and all but one of them face without flinching a violent death in testimony of the doctrines they taught, one of the first and foremost of which was the Resurrection of Jesus Christ (*see* Acts ii. 23, 24, 31, 32; iii. 15; iv. 10; v. 30; xxvi. 22, 23).

This strange change from weakness and timidity to strength and boldness was due in part, though not altogether (*see* Acts i. 8; ii. 4) to the fact of our Lord's Resurrection. His prediction of His Resurrection which they had disregarded and failed to understand when it was uttered, came back to them with tenfold force when they saw it actually fulfilled; and when on the first Easter-Day, and for forty days afterwards, He showed Himself alive by many infallible proofs, (Acts i. 3), and, as S. Paul tells us, was seen by as many as five hundred people at once (1 Cor. xv. 6), this assurance of His Resurrection inspired them with new hopes, and a lofty courage.

*What the Resurrection of Christ teaches.* The Resurrection of our Lord fulfilled His own prediction, and confirmed the truth of all that He had said about Himself, who he was (Rom. i. 4), and why He had come into the world. It is also a pledge to us of the future resurrection of our own bodies. It was a visible proof to mankind that death does not end all; and on the contrary, that it is but the entrance to another life. (1 Cor. xv. 12-20; Rom. vi. 5; 1 S. Peter i. 3.) While we learn that after death we too must rise again, we must never forget that one of the objects of that resurrection will be "to receive the things done in the body," *i. e.*, the appropriate reward or punishment of our deeds in this present life. (2 Cor. v. 10; Rev. xx. 12). Therefore, while we rejoice, as well we may, in the great truth of Christ's Resurrection, let us also bear in mind the solemn fact that, as He rose again, so we also who die shall also surely rise again; and that if that resurrection is to be a happy one for us, it must be preceded in this life by the death of our souls to sin, and their resurrection to righteousness. (*See* Rom. vi. 11-13.)

## Family Reading.

### Good Friday.

Angels of peace, look down from heaven and mourn,  
See your own God, lo, to the earth is bent!  
Wearing guilt's image, of His glory shorn,  
Of wicked man He bears the punishment.

It is Thy Cross alone, alone Thy Cross  
From everlasting pain our souls sets free;  
Chasten us here with fire, sword, earthly loss,  
Only, Lord, spare us through eternity!

### "Changed Lots; or, Nobody Cares."

#### CHAPTER XVIII.

##### THE OLD NURSE'S VISIT.

"Do you remember Daunt at all, Dorothy—Nurse you used to call her?" asked Mrs. Chisholm as she laid down a letter she had been reading, with some amusement.

"No, not in the least," replied Lil promptly. "I hav'n't the faintest recollection of her."

"That woman!" exclaimed Mr. Chisholm, looking up from a paper he was opening. "What of her?"

Breakfast was nearly over in the pretty room where the party was assembled, a favorite room of Lil's, and one which she had been pleased to find she faintly remembered, though she had forgotten all the others.

There was one picture in it she felt she knew quite well, though her father assured her that it

was impossible she could have seen it since she left home, as it was the portrait of her mother taken when a child.

Often as she came into this room and sat down to breakfast she recalled the sense of terror which had come over her as the milk splashed over the snowy tablecloth and the beautiful white frock which she distinctly remembered wearing; these recollections she told herself no doubt brought back some accident she had in her childhood, and now, while her father and mother went on talking of her old nurse and her good and bad qualities, she tried hard to remember something about her, but in vain.

"After all," said Mrs. Chisholm at last, "for eight years she devoted herself to Dorothy, and for some years she was really very delicate. I think we might forgive her now; if she made mistakes they were the mistakes of ignorance, and we were to blame in not looking after her more. I'm sure she meant to do her best. I have a letter from her this morning, in which she implores our forgiveness, and asks if she may come and see her dear little Missie, whom she has never ceased to love. Really it is quite pathetic in its expression of affection. You must not be unforgiving, George; I should like to see her again very much; I never blamed her quite as much as you did."

"Well, no, I did not tell you more than I could help," replied her husband; but where is she?"

"At Southsea, and she says she can come over for the day if we will let her. It seems she had that minute heard of our return to England; the man she married is at sea again; I see her name is Miller," added Mrs. Chisholm, again referring to her letter. "she has no children, and she says she is sure she could never have loved one more than she used to love her dear Miss Dorothy. What do you say, Miss Knox; don't you think Mr. Chisholm ought to forgive and forget after all these years?"

"Well, yes, I think he might, from what you say; there must be excuses for her," said Miss Knox, laughing, "but we all know Mr. Chisholm likes to think himself rather hard-hearted."

"Of course, so he does, and this poor Daunt had excuses. She went away to meet the man she was engaged to without our leave, but she knew it would have been given if we had been at home. It was too bad of her, but she left her sister in charge, and I am sure she did not mean any harm."

"Come, come," said Mr. Chisholm, laughing, "that's hardly a fair account. Dorothy was left all day to her own devices, and was taken ill that evening, I believe before the sisters arrival. Being ill, she was treated as if she were naughty. There was no one to blame in particular; Mrs. Daunt's orders were carried out, but the way she was treated that evening undoubtedly aggravated her illness; she would never have suffered in her head as she did afterwards if it had not been for the treatment she received. If I am to forgive Daunt it will not be because I think little of her breach of trust, but because I take into account all the devotion she showed for the child when she was an infant, and certainly very delicate."

"Yes, George, you must remember she was untiring in her devotion," said his wife earnestly, "and we felt we could trust her in every way."

"Just so; we did think we could trust her, but later I am sure she did the poor child a lot of harm. What a passionate, headstrong little monkey she became; she was another child when Daunt left her; if she had stayed a little longer she would have ruined her temper."

"Well, I always liked Daunt," persisted Mrs. Chisholm. "Now, Miss Knox, you have heard both sides, don't you think she may be forgiven and allowed to see Dorothy?"

"I think," replied Miss Knox, who had been smiling over the letter Mrs. Chisholm had handed her to read, "that she will be dreadfully disappointed if Dorothy does not remember her at all, if she does see her, and I think it would be rather cruel to refuse her request, as, you say, no doubt she had great excuse. I expect when Dorothy sees her she will remember her, however; her memory is very uncertain; I shall be quite curious to see if I am not right. . . . Dorothy remembers one part of the grounds quite well. Did I tell you she recognised the path down by the Park wall,

where there is a little gate opening on the common, and a beautiful beech tree with a seat which ought to be all round it, but is broken down?"

"Oh, I remember she was very fond of running down there as a child," replied Mrs. Chisholm; "she used to watch the rabbits on the common through that gate; I remember she used to tell me long stories about all she saw. I was so ill at that time that I saw very little of her, poor child."

Miss Knox and her pupil now left the room.

"Well, I suppose she must come, Louise," said Mr. Chisholm, who had been reading Daunt's letter. "It would be vindictive to refuse her; she had better come on Thursday, when I shall be in London. I don't want to see her; our last interview was too painful, and I remember I was very angry. You will be able to receive her much more graciously than I should, and if I am not here, she won't be hurt by my not seeing her."

"What is your business in London?" questioned his wife.

"Well, I'm going up for several reasons, but one of my letters this morning is from Mr. P—; he is in town and has some pictures with him. I have wished to see some more of his works, and told him so, and he asks me to come and see him at his temporary studio."

"Has he heard anything of that poor child?" she asked eagerly; "don't hide anything from me."

"Nothing whatever; but I wrote to him again on the subject to please you, and he says he thinks it likely the gipsies may in the course of time return to Cornwall to re-visit the boy's grave; he is going to be in Mount's Bay again this winter, and he will be on the look-out for any news of them."

"I wish I knew of any other way to make inquiries; couldn't it be done through the police? I must find that girl, George; I shall not be content till I do."

Mr. Chisholm had been much disturbed by this last fancy of his wife's, and by tacit consent the picture, or its original, had not been mentioned by either of them for some days. Mrs. Chisholm now again repeated the arguments she had used before with regard to the uncertainty of her twin baby's death, and her husband promised he would question Mr. P— in every possible way, and get any advice he might be able to give with reference to finding the gipsies.

Mrs. Miller duly arrived, looking a little stouter and a little older, but very much the same Daunt that Mrs. Chisholm had esteemed and trusted for eight years, and all the trouble which had caused her departure was forgotten in the pleasure of seeing her, for Mrs. Chisholm had been truly attached to her, and she was one of the few people to whom she could talk of the terrible sorrow she had gone through in the tragic death of her baby.

Daunt had been the last to see her darling alive; she had held her, resplendent in cambric and cashmere, while Hatton had put on her bonnet, and she was never tired of going over the details of that sad afternoon with her mistress. This tie between them had not been broken either by displeasure or separation, and it was one of the first things alluded to on their meeting.

Daunt was sitting with her late mistress when Lil came into the room; she did not know her old nurse had arrived, and only came in to ask her mother a question.

Daunt, or rather, as she must now be called, Mrs. Miller, who had been talking with exuberant expressions of affection of her nurseling, now sprang up, and holding out both hands, exclaimed: "Missie! missie! don't you know your poor old nurse? Why, what a beautiful young lady she has grown!" and many other affectionate and admiring exclamations followed.

Lil shook hands with her heartily; but she had not, of course, the smallest recollection of her, and was obliged to own it.

To be Continued.

### The Church in the Woods.

From the dim blue distance, through the budding trees and over the wide hilly tract of sweet orange-blossomed furze, the sound of the bells from the village church is floating. The little old church stands in the midst of a graveyard, in which every grave is bright with blazing tulips,

pale primroses, and ruby velvet gillyflowers. In the tall trees around the church the thrushes sing all through the Litany and sermon; in one corner of the brown wooden ceiling the climbing ivy has crept in, and its fresh pale green shoots are clinging to the heavy rafters. Each bursting blossom outside sends up its pure incense; chorus after chorus of birds warble forth harmonious anthems, through which the hum of unseen insects floats unceasingly, like distant organ music, and sermons without words are preached by all things, great and small.

Down among the oaks or beeches, too, the Sunday service has begun long ago; it commenced when the water of the little brook which winds along, babbling and chattering, was all dyed pink and gold at four this morning, when the cuckoo called and the wood-pigeons cooed just after they awoke. It is an "all-day" service, and prayer and praise and preaching never cease. Clusters of light-blue wild violets (sometimes one looks almost pink, it is so pale) are members of the silent part of the congregation; buttercups and daisies and curly tips of rough brown bracken, and close to the brook on their long straight stalks, golden-crowned dandelions; dainty black-thorn blossoms, and half hidden among the fluttering birch-leaves, is a stunted wild apple-tree. All the year round it looks old and crotchety; its leaves seem never to be fully developed, and lichens and gray mosses cling to its crooked stem and branches. In May, however, it is one mass of magnificent pink blossoms, and the bees and birds seek it and worship at this shrine of loveliness. The stroller in the wood pays homage from afar, for the apple tree stands in an enclosure where rabbits peep furtively out from under the bushes, and where violets look larger, and butter-cups more golden, because they are out of reach. In the wide temple of nature the text might be taken from Hans Andersen's immortal fairy-tales, which could have no better setting than this bright May day scene; and visions of old northern farm houses, with daisies growing on the roof and elder blossoms sending their overpowering scent in at the low small windows; of fir trees, storks, and swallows; of old wrinkled men and women, laughing children, and dreaming youths and maidens, are conjured up, and the moral which the poet drew from the story of his own life, that "Life is like a sea voyage towards a certain goal; I stand at the helm, I have chosen my course, but God rules over storm and sea, and may ordain it otherwise; and if it is so it will be the best for me," is also the moral of the impressive Sunday service of nature, till the every day world with its cares sinks back, and nothing remains except what Uhland expressed in his little poem "Sunday Morning":

This is the Lord's own day,  
I stand alone in the wide field.  
It is as if a multitude  
Knelt down and prayed with me.

**The Great Master.**

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsibility, is it?"

"A master must lay out the work he wants done, and see that it is done right. He should secure the best ends by the best means. He must keep on the look out against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well?"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now," said his friend, "I could undertake no such thing, I should fail, surely fail if I did. Saul wanted to be his own master and failed. So did Herod. So did Judas. No man is fit to be his own master. One is master, even Christ. Work under His direction. When He is master, all goes right."

**Nature's Easter.**

Sweet Spring, again, has come at last.  
With happy Eastertide:  
Although cold winter's keenest blast,  
And snow's white mantle o'er us cast,  
Have made it long abide.

And now, with Christ, the flow'rets rise  
From earth's dark depths again,  
To gladden human hearts and eyes,  
To cheer the soul when deep it sighs  
And thinks that life is vain.

Once more with glee each frost-bound stream  
Right merrily flows on,  
And mid't the wood's dark shade doth gleam,  
When silver'd by a glancing beam  
Shot from the radiant sun.

Now with the advent of the Spring  
The swallows homeward fly;  
And all the feathered warblers sing,  
And thanks to Heav'n raise, carolling  
Beneath the bright blue sky.

The early snowdrop pure and white,  
The sweet pale primrose fair,  
The violet meek, though hidden quite,  
Each proves that all things, in God's sight,  
Are worth His loving care.

And as the blossoms upward peep  
In these first days of spring,  
They teach us henceforth not to weep,  
For God doth all His children keep  
Beneath His sheltering wing.

And when at the great Easter Day  
We, too, from death shall rise:  
The angel's trump shall call away  
All faithful souls to reign for aye  
With Him beyond the skies.

Mary L. Andrews.

**Easter Day.**

O Day of joy and gladness past all telling,  
All radiant with the beams of fadeless light  
The rays of that fair glory, all excelling,  
That Jesus left, to toil in earthly night.

Now lifts the Church her strains of high thanksgiving,  
Her courts once more with Hallelujahs ring,  
To Him who died, to Him the Ever-living,  
The risen Jesus, Heaven's eternal King.

O Feast of Love! once more the Bride rejoices  
In one long transport of ecstatic song  
And thankful hearts ring out from gladsome voices,  
In antiphons of glory, loud and long.

Who can be mute? no grateful tribute sending  
To swell the praises of that matchless love,  
While earth's glad chorus rises, sweetly blending  
With songs of angels in the courts above.

Lord Jesus, make our lives one long thanksgiving,  
One loving service rendered unto Thee;  
Risen with Thee, for Thee and in Thee living,  
Keep us Thine own, dear Lord, eternally.

**Easter.**

Jesus, Who art the Lord of all,  
In this our Easter Festival,  
From every weapon death can wield,  
Thine own redeemed, Thy people shield.

Hell's pains are loosed and tears are fled,  
Captivity is captive led;  
The shining Angels, as they speed,  
Proclaim "The Lord is risen indeed!"

All praise, O risen Lord, we give  
To Thee Who dead again dost live;  
To God the Father equal praise,  
And God the Holy Ghost we raise!

**Easter Thoughts.**

The angels saw Jesus rise; and if you had been there, and God had let you see Him, too, you would indeed have seen a wonderful sight.

Jesus did not rise alone. He went to Paradise to set free the saints who were bound, and when He came back He brought them with Him. We are not told who they were that rose with Him; we are only told that "many bodies of the saints that slept arose, and came out of their graves, after His Resurrection."

"The Spirit of Him Who raised up Jesus from the dead will also quicken our mortal bodies to life

again." We must be thinking about this and looking forward to it, because it will help us in our life now. We want to live like Jesus our Lord, and we want to be able to die like Him, commending our spirit into our Father's hands. We must remember what is beyond all this. We are to rise again. How glad we shall be then! There will be no more pain, no more sorrow; we shall not suffer any more persecution or trouble for the sake of Jesus Christ, but we shall be perfectly like Him and share in His joy.

Jesus Christ is called the "First fruits from the dead." Where we get first fruits we know that others are to follow. You know when the cold winter is passing away we begin to look out for the birds coming back again, and when we see one swallow how glad we are! We know then that more will soon come; winter is gone, summer will soon be here. So, too, when the snow is beginning to melt, perhaps we see one little flower beginning to show itself. How we wish the snow to be all gone, that all the other beautiful flowers may come out and make the whole earth beautiful!

**Behold the Man.**

Pilate, having seen the pitiable condition to which the cruelty of the soldiers had reduced Jesus, hoped that if He thus showed Himself to the people, such a sight would touch their hearts with compassion. He commanded Him, therefore, to be brought, and he led Him out on the terrace of his palace, and showing Him to the assembled multitude, said, "Behold the Man!"

Behold the Man! How much is contained in that single word! Ye poor, ye infirm, ye unhappy ones of every kind, behold the Man! He suffered to teach you to suffer. He suffered to render your sufferings acceptable. Murmur no longer at a condition which makes you like unto Him. Strive, while imitating Him, to conform yourselves entirely; ground your resignation upon His resignation; unite your sorrows to His sorrows; He willed to precede you in the career of tribulation, that He might be your model in the same; by that path He reached His glory, and it is by the same path He leads you thither; ye will reach it at last, if ye have imitated Him in the journey to it.

Sinners, behold the Man! In the state to which ye see Him reduced, recognise your own work; for it was ye who, by the hands of the soldiers, scourged, wounded, crowned, disfigured Him, and shed His blood. Are you satisfied? Think you ye have made Him suffer torments enough, loaded Him with sufficient indignity? Does the sight of that Man of Sorrows touch your hearts, or harden them? At this grievous sight, wilt thou stay this passion, break off that connection, reform the evil habit, which so long caused torture to Him Who was God and Man? or wilt thou aggravate thy crimes, prepare Him a new torment, and cry out, with the brutal Jews, "Crucify Him!"

Ye penitents, behold the Man! Behold the ill-treatment He underwent for your sins! Surely, without doubt, it demands something on your part, and it is that which, after the example of the great Apostle, ye must fulfil yourselves. Without the penitence of the Divine Saviour, thine own would be unavailing; without thine own, likewise, His would be useless to thee. It is His which makes thine acceptable; it is thine which will make His of avail to thee. Let the sight of His Atonement sustain and encourage thy penitence, and teach thee the necessity and the manner of practising it.

Ye righteous, behold the Man! Behold the Head of the Mystical Body, whereof ye are the true and faithful members. Behold Him Whose Spirit has hitherto animated you, Whose precepts have guided you, Whose Example has been your rule. As you have well begun, so persevere. Let the great token of love which He gave us more and more excite yours; and let the sight of His constancy, in the midst of His dreadful sufferings, sustain your courage in whatever sufferings He may send you.

**The Angel of Little Sacrifices.**

Have you never seen her at work? Have you never at least felt her influence? In every Christian family God has placed the angel of little

sacrifices, trying to remove all the thorns, to lighten all the burdens, to share all the fatigues. We feel that she is with us, because we no longer experience that misunderstanding of heretofore, those deliberate coolnesses which spoil family life; because we no longer hear those sharp, rude words which wound so deeply, and life is sweeter.

The angel of little sacrifices has received from heaven the mission of the angels of whom the prophet speaks, who remove the stones from the road, lest they should bruise the feet of travellers. There is a place less commodious than another; she chooses it, saying with a sweet smile, "How comfortable I am here!" There is some work to be done, and she presents herself for it simply with the joyous manner of one who finds her happiness in so doing. How many oversights repaired by this one unknown hand! How many little joys procured for another, without his ever having mentioned to any one the happiness which they would give him!

Does a dispute arise? She knows how to settle it by a pleasant word that wounds no one and falls upon the slight disturbance like a ray of sunlight upon a cloud. Should she hear of two hearts estranged, she has always new means of reuniting them without their being able to show her any gratitude, so sweet, simple, and natural is what she does. But who will tell the thorns that have torn her hands, the pain her heart has endured? And yet she is always smiling. Have you never seen her at work, the angel of little sacrifices? On earth she is called a mother, a friend, a sister, a wife. In heaven she is called a saint.

#### Joyful Eastertide!

We are as yet hardly midway through Lent, but before the end of the month Easter, joyful Eastertide, will be with us; and then our hearts will rise in songs of praise and thanksgiving for "Christ, the first fruits from the dead." Death is ever busy among us; hour by hour, minute by minute, thousands pass away, and leave this beautiful world.

Where do they go? What has become of them?

These are questions that force themselves upon us perpetually, as we read the list of deaths in the newspapers, or meet the sad processions on their way to the Churchyard. And then follow, naturally, the questions that press still closer home to ourselves: "Where shall we go? What will become of us when we die?"

The change, the mighty mystic change, may come  
On any smiling summer morn of youth;  
We from our very cradle learn the truth  
That the next step may sink into the tomb.  
But when the pulses flag, the hair grows grey,  
The "may" is altered to the potent "must,"  
However lingeringly we hope and trust,  
Each hour drags closer to the final day.  
The fair old world may show as fine a face,  
The hand of love clasp warmly yet on ours,  
But well we know the canker in the flowers,  
The shadow creeping slowly to our place.  
And, as it presses close on heart and eye,  
The truth comes home—Youth may, but age must die.

How sad would be this thought were it not for the great truth brought home to us at Eastertide, and for the joyful hope that has cheered us since the first Easter morning dawned upon the world eighteen hundred years ago! For when "Christ rose from the dead, and became the first fruits of them that sleep," we were given the blessed assurance that we, too, shall rise again. And with this thought, how thankfully do all the wearied workers of the world, as they grow old, welcome the thought of death as a kind of sleep.

Children do not, of course, care much for rest. They love to frolic and frisk about, like young lambs in spring. They enjoy their lives to the utmost; and so they are apt to regard death as something too gloomy to think about. But it is not really a gloomy thought if we remember that the body is only the garment of the soul, and that the real self is not there. The dear little one that is called away from us is not dead: only his body is dead. The real baby that we kissed and petted is in Paradise. The grave holds nothing but the frail weak frame, with its weary cry, its pain, its nervous irritability. This indeed is laid to rest,

and blossoms into flowers on earth; while the loving soul and busy spirit are beyond. A little child once heard of the death of a dear friend, who had been always especially kind to the children, and said, "How glad I am to think that when we leave this world we shall have our dear P—waiting ready to meet us!" How much more glad shall we be when we meet that best and wisest and strongest of all friends,—the risen and ascended JESUS!

#### "Bear Ye One Another's Burdens."

Who does not feel the need of a friend to help bear burdens! Nothing seems more pitiful than a soul struggling under the load of life alone—except that sometimes that is the only way we can be brought to know the sympathy of our great Burden-Bearer; then our burden becomes the sweetest lesson of our life.

But Jesus said, "As My Father hath sent Me into the world, even so send I you." His work and mission He commits to His followers, and He teaches us by many blessed passages in the Word that we should bear to each other the same relation of helpful sympathy that He bears towards us all, and that the ground of that helpfulness should be in us as in Him, unwearied, unselfish love. Love! no wonder the apostle sung of it in the inspired strains of the thirteenth chapter of Corinthians. What can bear burdens for another as love can bear them? "Bear ye one another's burdens, and so fulfil the law of Christ." His law is love.

#### Quiet Lives.

They make no fuss about it—the stars, set like lamps in the skies, but they shine on steadily, quietly. We always know where to find them, and what to count on. They are illustrations of the quiet lives, set out here and there along the dark sea of life's voyage; making no noise or ado, asking no puff or recognition, they work on day by day, year in and year out, with a beautiful self-abnegation and thoughtful devotion to the world's leavening. Into the quiet havens where they dwell run the weary and heavy laden for soothing and healing. Every neighborhood has them, and its barren wastes and dusty ways; they are like the unpretentious blossoms, whose white faces and sweet fragrance make the world bright and beautiful.

It is good for us to have been so much and so constantly with the Master, as to have come to His place of gentle ministry and self-giving service, where the unheralded bit of service for the troubled and needy is sweeter to us than any applause or fame the world can give to its heroes.

#### Whose is the Glory?

The old church lamp hung over the lych gate, its panes frozen over, and covered with a thick mantle of snow.

"It is of no use," said the passers-by; "we shall never be able to see the light through all that frost and snow."

"Wait awhile, friends," said the old lamp; "it'll be a hard frost and heavy snow, indeed, that keeps my light from shining."

"Hark at him!" cried the passers-by; "he thinks no small things of himself!"

"Nay, friends," said the lantern, "don't mistake me—it is not I that shine, but the light in me. So the glory isn't mine, but his who kindles it."

In Holland preachers are never asked for "short sermons," and no newspaper correspondents ever condemn them for going beyond "the orthodox twenty minutes." The people would look upon it as a grievance if a discourse were to last much less than an hour. The late Queen of Holland said to a clergyman for whom she had a great regard, that if he would but shorten his sermons she would like oftener to come and hear him. He replied that he was very sorry, but that his congregation would not allow him to do so.

#### Hints to Housekeepers.

**LEMON TARTS.**—Boil until tender the very thin rind of four lemons, beat them to a paste with one-half of a pound of powdered white sugar; add one-fourth of a pound of sweet almonds blanched and cut finely, and the juice of four lemons with a little grated peel; simmer together for half an hour, and when cold put into small tart pans lined with puff-paste; bake, and sift sugar over them.

**NO MORE BOTHER.**—Gentlemen,—I have used Hagar's Yellow Oil for my chilblains and it cured them. I have never been bothered with them since. Regie Keown, Victoria, B. C.

**RUSSIAN SALAD.**—Take the breast and drumsticks of any cold fowl and cut fine, slice, and cut into slivers four slices of ham or six of tongue; slice six good-sized potatoes; mince finely one sour apple. Mix all these together. Make either a mayonnaise sauce or an oil and vinegar dressing. Decorate with beetroot and olives. An onion and two anchovies may be added if approved.

**LEMON CAKE.**—One cup of butter, three cups of sugar rubbed to a cream; stir into it the yolks of five well-beaten eggs, dissolve a teaspoonful of soda in a teacup of milk, then add the milk and the grated peel of one lemon, the whites of five eggs, sifting in as lightly as possible four teacupfuls of flour. This will make four long tins full.

**AN ENTERPRISING HOTEL MAN.**—It is stated that a hotel man in Toronto has posted up a notice stating that all diners at his place who use Burdock Blood Bitters to tone up their appetite and strength, will be charged 20 per cent. extra. We do not know how true this is, but B.B.B. undoubtedly does the work and does it quickly and well.

**TO SOFTEN THE SKIN.**—Mix half an ounce of glycerine with half an ounce of alcohol, and add four ounces of rose-water. Shake well together and it is ready for use. This is a splendid remedy for chapped hands.

**BAKED MACKEREL.**—Add a little vinegar to the water and wash thoroughly. Soak over night. In the morning wipe dry and put bits of butter and a sprinkle of cayenne inside. Dredge with flour. Pour a half-pint of water in the pan and bake in a quick oven. Serve with dark gravy.

**DARK GRAVY.**—To one tablespoonful of flour add a little water and beat to a cream. Pour this into the boiling liquor in which the fish was cooked. Stir two minutes and add a spoonful of Worcester-shire sauce.

**TURN THE RASCALS OUT.**—We refer to such rascals as dyspepsia, bad blood, biliousness, constipation, sick headache, etc., infesting the human system. Turn them out and keep them out by using Burdock Blood Bitters, the natural foe to disease, which invigorates, tones and strengthens the entire system.

**BREAKFAST CAKE.**—One cup of sugar, two cups of milk, two-thirds of a cup of melted butter, three eggs, one quart of flour, two teaspoonfuls of cream tartar, one teaspoonful of soda. Bake twenty minutes.

**CORN CAKE.**—Two cups of white Indian meal, one cup of flour, one pint of water, one egg, two-thirds cup of sugar, two teaspoonfuls cream tartar, one teaspoonful of soda, a small piece of butter and a little salt.

**FISH CROQUETTES.**—Take one pint of any fresh fish. Remove skin and bones. Flake fine and add butter half the size of a hen's egg. Season with salt, cayenne and onion. Moisten with cream and form into balls. Brush with salted beaten egg. Roll in cracker crumbs and fry.

**OYSTER STEW.**—Take one dozen large oysters. Put them in a kettle with a little pepper, salt, and half a pint of water. Boil three minutes and add half a pint of hot milk or cream. Let them boil one minute and add butter the size of a walnut.

### Children's Department.

#### Saved By a Bird.

I have always been a bird lover. My earliest recollection is of a large, empty greenhouse, what was my play-room, and on the window-sill I never failed to lay a bountiful supply of crumbs and seeds for my feathered friends.

They soon found out the table that was so regularly spread for them, and would flock to it, sometimes dashing against the pane in their eagerness to pick up a meal. In later years I had indeed good reason to be grateful to a bird, as the following true story will prove:—

It was very, very cold! Covered up with rugs, in a snug first-class carriage on a French railway, hot bottles at our feet, we ought to have been warm, but we were not. The very look of the frost-covered windows made one shiver, and very glad was I when our eight hours' journeying was over and we stepped on to the platform at Avignon, where I and my husband were to spend our Christmas Day.

Alas, the old-fashioned hotel we were in boasted no bedroom with a fireplace, and my night was almost as miserable as the railway journey, from cold—I hardly slept at all, and felt far too tired to rise the next morning.

"Never mind, Emmie," said my husband to me, "I will find out some way of getting the room warm for you. These Frenchies are of the same make as ourselves and need warmth too—depend upon it. They have some outlandish way of heating their rooms, trust me for discovering it," and he disappeared down the corridor.

It was not long before I heard his step again, and a cheery "It's all right, I've got it now;" and in he came followed by a servant carrying a brown earthenware-basket full of hot embers, which my husband placed close to my bed.

How delicious was the heat they gave out! I felt a different being.

## Exhaustion

### HORSFORD'S ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

### For Scrofula

"After suffering for about twenty-five years from scrofulous sores on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health." Bonifacia Lopez, 327 E. Commerce St., San Antonio, Texas.

### Catarrh

"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health." Mrs. Louise Rielle, Little Canada, Ware, Mass.

### Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time." E. T. Hansbrough, Elk Run, Va.

For all blood diseases, the best remedy is

## AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

Cures others, will cure you

"Now do go out, Edward, dear, and explore the town, and find out if there is any Church of England Service here. I am perfectly happy and shall get to sleep directly and awake quite strong and ready to accompany you to church; good-bye," I said, in an already-drowsy tone. After seeing that the windows were shut and everything arranged for my comfort, he did leave me.

I was asleep almost immediately, or nearly so, when suddenly the thought of my poor little bird came into my mind—why was he not singing as usual? Perhaps Edward had forgotten to fill its drinking trough—How difficult I found it to rouse myself to look; several times I thought I must leave it alone and go on enjoying my lovely sleep, but yet I could not let my bird suffer, so my better self conquered, and well for me it did!

Turning my head towards its cage, to my surprise I saw the little creature standing on one leg with its head drooping, its usual attitude for repose.

Eleven o'clock in the morning and my birdie asleep! Something must be amiss?

Ah! I found that for some reason I was as drowsy as the bird.

I could scarcely drag my leaden limbs out of bed, and I gasped terribly for breath!

GOLD MEDAL, PARIS, 1878.

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are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

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**D.M. FERRY & CO., Windsor, Ont.**

Suddenly the reason flashed upon me—we were suffocated, Birdie and I, with the charcoal fumes!

I had just strength to crawl to the door, open it, and fall a senseless mass across the threshold, where I was found by the servants.

Only just in time had Birdie's drooping head warned me: a few minutes more and I should have slept the sleep of death.

How glad I was I had thought of Birdie's comfort before my own—through that my life was spared.

The dear little thing took longer recovering from the poison than I did, but he is quite well now and still travels everywhere with us, which he deserves to do I think for having saved my life.

**A Mouse in the Pantry.**

God has placed us in our position in life, and it is our duty to be contented; discontent is a sin, and envy is a sin. Listen, my child, to what my grandfather told me when I was a little girl. When I used to be out of temper, or naughty in any way, if grandfather was near he would call to me, "Mary! Mary! take care; there is a mouse in your pantry!" I used to cease crying at this, and stand wondering to myself what he meant. I often ran to the pantry, too, to see if there really was a mouse in the trap, but I never found one.

One day I said: "Grandfather, I don't know what you mean. I haven't any pantry, and there are no mice in mother's, because I have looked often." He smiled, and said, "Come, little woman, sit down here in the porch by me, and I'll tell you what I mean. Your heart, Mary, is the pantry; the little sins are the mice that get in, and nibble away at all the good, and that makes you sometimes cross, and peevish, and fretful, unwilling to do as your mother wishes; and if you do not strive against it, the mice will keep on nibbling till the good is all eaten away. Now, I want to show you, my little girl; how to prevent this. To keep the mice out you must set a trap for them,—the trap of watchfulness, and have for bait good resolutions and firmness."

"But, grandfather," said I, now quite interested in the story, "wouldn't they nibble the good resolution away after awhile?"



We will send half a pound of Nestlé's Food to any mother sending us her address.  
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"No, Mary, not if the watch was kept strictly, and the bait was a good one." I did not exactly understand it when my grandfather first told me, for I was such a very little girl; but I knew it was told for me in some way, and after awhile I began to find out what he meant. He told me, too, that I might store my pantry with good things if I watched it well. Do you know what that means? To store it with good principles, good thoughts, and kind feelings.

**"How are you?"  
"Nicely, Thank You."  
"Thank Who?"  
"Why the inventor of  
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**Which cured me of CONSUMPTION.**  
Give thanks for its discovery. That it does not make you sick when you take it.  
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| Grain.                 |           |         |
|------------------------|-----------|---------|
| Wheat, white.....      | \$0 00 to | \$0 87½ |
| Wheat, spring .....    | 0 00 to   | 0 83    |
| Wheat, red winter..... | 0 00 to   | 0 87½   |
| Wheat, goose .....     | 0 00 to   | 0 75    |
| Barley .....           | 0 45 to   | 0 45½   |
| Oats.....              | 0 33 to   | 0 34    |
| Peas .....             | 0 00 to   | 0 66    |
| Rye .....              | 0 00 to   | 0 89    |
| Hay, timothy.....      | 14 00 to  | 15 00   |
| Hay, clover.....       | 11 00 to  | 12 00   |
| Straw .....            | 9 00 to   | 10 00   |
| Straw, loose .....     | 6 00 to   | 6 50    |

| Meats.                   |           |        |
|--------------------------|-----------|--------|
| Dressed hogs .....       | \$0 00 to | \$6 00 |
| Beef, fore .....         | 5 00 to   | 5 00   |
| Beef, hind .....         | 6 00 to   | 8 00   |
| Mutton.....              | 7 00 to   | 8 00   |
| Lamb .....               | 8 00 to   | 11 00  |
| Veal .....               | 7 00 to   | 10 00  |
| Beef, sirloin .....      | 0 12 to   | 0 12½  |
| Beef, round.....         | 0 00 to   | 0 10   |
| Mutton, legs .....       | 0 00 to   | 0 10   |
| Mutton chop .....        | 0 10 to   | 0 12   |
| Veal, best cuts .....    | 0 10 to   | 0 15   |
| Veal, inferior .....     | 0 05 to   | 0 08   |
| Lamb, hindquarters.....  | 0 00 to   | 0 15   |
| Lamb, forequarters ..... | 0 00 to   | 0 08   |

| Dairy Produce, Etc.<br>(Farmer's Prices.) |           |        |
|---|-----------|--------|
| Butter, pound rolls, per lb.....          | \$0 20 to | \$0 22 |
| Butter, tubs, store-pack'd .....          | 0 14 to   | 0 16   |
| Butter, farmers' dairy..                  | 0 16 to   | 0 18   |
| Eggs, fresh, per doz....                  | 0 11½ to  | 0 12½  |
| Chickens, spring .....                    | 0 65 to   | 0 75   |
| Chickens, old.....                        | 0 55 to   | 0 65   |
| Turkeys, per lb.....                      | 0 12 to   | 0 14   |
| Geese, per lb .....                       | 0 08 to   | 0 09   |

| Vegetables, Retail.            |           |        |
|--------------------------------|-----------|--------|
| Potatoes, per bag .....        | \$0 35 to | \$0 40 |
| Carrots, per p'k.....          | 0 00 to   | 0 15   |
| Onions, per peck .....         | 0 25 to   | 0 30   |
| Onions, per bag.....           | 1 40 to   | 1 60   |
| Parsley, per doz.....          | 0 00 to   | 0 20   |
| Beets, per peck .....          | 0 00 to   | 0 20   |
| Turnips, Swede, per bag .....  | 0 25 to   | 0 30   |
| Turnips, white, per peck ..... | 0 00 to   | 0 20   |
| Cabbage, per doz .....         | 0 25 to   | 0 40   |
| Celery, per doz .....          | 0 50 to   | 0 75   |
| Apples, per peck .....         | 0 15 to   | 0 25   |
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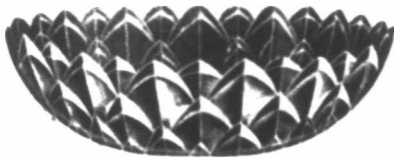
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**STATEMENT OF BUSINESS FOR 1891.**

|   |                 |
|---|-----------------|
| Insurance in force.....                           | \$94,067,750 00 |
| Increase for the year.....                        | 21,554,750 00   |
| Emergency or surplus fund.....                    | 903,311 43      |
| Increase for the year of surplus fund.....        | 197,085 28      |
| Total membership or number of policy holders..... | 28,081          |
| Members or policies written during the year.....  | 7,312           |
| Amount paid in losses.....                        | \$1,170,308 86  |
| Total paid since organization.....                | 5,427,145 50    |

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