

Canadian Churchman

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Vol. 19.]

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"GYMNASTICS OF THE SPIRITUAL LIFE," forms the title of a very useful synopsis by way of a "Lenten Sketch" in the "Pulpit pages" of the *Religious Review of Reviews*. The phrase seems startling, but it is scriptural (1 Tim. iv. 7), and is needed to direct attention to the practical wisdom of the Church's training in fasting and abstinence, as well as all kindred kinds of self-denial. The neglect of self-discipline accounts for many a fall, is the root-reason of many a ruin of souls.

"THE TESTIMONY OF AN EVIL MIND," says Jeremy Taylor, "is given by him who despises the custom of Fasting Communion." This may seem rather hard on the modern advocates of evening celebrations, but the English tradition seems to have been steadily in favour of early services of all kinds. *Nine o'clock* was about the usual hour for Communion in early days—and that after

Matins, Prime and Tierce had been already said, corresponding to our "Morning Prayers."

"HOW TO GET THERE"—to the World's Fair at Chicago—is the title of a very interesting, well written, handsomely illustrated article in the *Religious Review of Reviews* for March. It includes a C.P.R. map of the whole route, and gives Canada from Halifax to Detroit "a good show." It might be supplemented by a similar map, article and illustrations, showing the route over Canada from the West, Pacific Ocean, &c.

DISADVANTAGE OF DISENDOWMENT.—The Earl of Meath, writing in the *Nineteenth Century*, says (apropos of religion in America and Australia): "In small communities, coarse and low men and women, possessed of some means, can tyrannise over a clergyman, knowing that they have it in their power to starve him out and drive him from the place, if he be not obsequious to their whims and fancies. To obtain the payment of even the pittance which he has been promised on accepting the ministry, he has sometimes to submit to the humiliation of frequent appeals and visits to his patrons, whilst his family do not know where they are to turn for money to pay their weekly bills."

"CHURCHES IN LARGE CITIES," says the Earl of Meath, "in new countries will, as a rule, be met with only in the suburbs, where the rich live, whilst the masses are either comparatively neglected, or their spiritual needs are only supplied by mission chapels provided by the charity of the congregations in the richer districts. . . . The working men know this, and naturally resent the position of the poor and dependent relation."

TRINITY UNIVERSITY.—Nothing is more remarkable than the steady and solid progress, of late years, of this Toronto monument of Bishop Strachan's zeal and sagacity. Already its spreading "wings," its noble Convocation Hall and beautiful chapel, give it dignity as well as grace; but the additions now proposed to the east wing will make the proportions colossal. It only remains that St. Hilda's College should be added to the "pile," and give finish to the grouping.

"S—AUL AMONG THE PROPHETS."—It was rather startling to read in a recent Toronto daily a statement that a certain learned and clever lawyer hitherto chiefly remarkable as an opponent of ecclesiastical order and decency, had inveighed (before his Bible class) on the hideous desecration of Good Friday by concerts and other amusements. There seems to be hope even of him—as he gets older and wiser.

"THE WYCLIFFE VAN" is the name of a new device of the English Church Association. The *Church Times* says that "the announcement that a 'Wycliffe Van' is started to bring about a second Reformation, is the one bit of humour in the otherwise gloomy proceedings of the Sheffield Conference recently." This peripatetic system is a modern revival of the preachments of those ignorant "wandering friars" against whom—as interfering with the parochial clergy—Wycliffe fought so energetically. Such is the argument.

ESTABLISHING THE CHURCH.—A correspondent of an English Church paper directs attention to the point that the framers of the Welsh Church Sus-

pensory Bill, in their haste to facilitate the disestablishment of that Church—which had grown up with the nation and preceded the establishment of the State—embodied words in that bill connecting Church and State—for the first time expressly—"shall hold office subject to the pleasure of Parliament."

"SINGING LIKE A CROW" did not strike a young lady of Breslau as a desirable accomplishment, so she tried to bleed herself to death, and not being allowed that privilege, she brings suit against the great voice trainer, Padillay Ramos, for driving her to despair by using such harsh language about her vocal organ. If it were possible by chemical analysis to separate and weigh "common sense" as a constituent of a brain, we fear that this young girl would be found with a very trifling modicum. But how many people are equally foolish in their rebellion against nature and fate!

CANDLESTICKS!—Talking about "common sense" as a useful commodity among the ingredients of the human brain, what is to be thought of those Christian people in Winnipeg who figuratively and almost literally "raised the roof" of their church because a particular pair of light bearers were introduced on a recent occasion. Their Rector tried to instil a little of the absent ingredient by his remarks on the "Aymen" and "Awmen" parties. Minorities cannot expect to rule.

"HAVING THE LAST WORD" is a privilege for which ordinary human beings are disposed to quarrel for hours, and it is the instigator of innumerable marital disputes. How much more practical is the Scriptural admonition that a "soft answer turneth away wrath." What a calm would pervade this world for 40 days, if that became a general Lenten exercise!

"LOATHE TO LEAVE" was never better expressed, as the *Mail* has lately said, than by the sweet melody, word-suggestive and plaintive, of "The girl I left behind me." It speaks of home and home-ambitions of the tenderest kind so aptly that its use is now world wide. Yet its author and composer are unknown. He probably never dreamed of the fame his song would win.

THE INTER-DIOCESAN SUNDAY-SCHOOL COMMITTEE of the Church of England in Canada, appointed under resolution of Provincial Synod, met on Tuesday, the 11th instant, at Hamilton. The Bishop of Niagara occupied the chair. Representatives were present from the dioceses of Ontario, Huron, Niagara and Toronto. Committees were appointed to select the lessons for 1893-4 upon the plan of the Church of England Sunday-school Institute. Instead of having at each session a separate lesson on the Bible and Prayer Book, there will in future be but one lesson for each session of the Sunday-school. Committees were also appointed to draw up rules and regulations respecting prizes, medals, certificates, etc., and to make arrangements for holding Inter-diocesan Sunday-school examinations for teachers and scholars some time during next Advent. The committee adjourned, to meet again at Toronto in September.

MONEY-PUMPS.—Vast amounts of money have been quietly accumulated from time to time by the Church for religious purposes. There is, however, a temptation and a tendency to fall into the

1896.

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methods in vogue outside her pale—of deliberately forcing subscriptions by advertising the names of large donors. When these donors are business men, such items in the newspapers have a well-recognized pecuniary value. It is a shame to see this degradation of an act which should be religious.

THE GEIR AND LATIMER MURDER CASES.

On the same day (6th April) there appeared in the *Mail*, of Toronto, particulars of two remarkable cases of murder and punishment therefor, which appear to us to have an important and opportune bearing on the subject of "circumstantial evidence" and "capital punishment"—two subjects which are found to have a connection so frequent now-a-days, that one cannot be fully considered without some reference to the other. The Geir case most fully illustrates the danger and practical injustice of convicting—at least of inflicting upon the convict the dreadful ultimatum of capital punishment: while the other case illustrates the folly of treating a convict with carelessness who does not receive the punishment of death.

IN THE GEIR CASE,

Franz Geir was atrociously murdered in 1879, and his son was convicted—on circumstantial evidence—of having done the deed. He was condemned to death by decapitation. On the 4th of April, 1893, at Berlin, in Prussia, a man named Schreiber, on his death bed, confesses that he it was who committed the murder for which young Geir was convicted and punished. Had it not been for the imperial clemency of wise old Emperor William, the mistake of justice would have been more irremediable. Happily the Emperor had a rooted dislike to capital punishment, and commuted Geir's sentence to imprisonment for life. For fourteen years the poor fellow has been doing hard prison labour at Sonneburg, near Frankfort. Now he hears of his release. What a gross injustice those fourteen years have been to him, and how impossible even for imperial powers to restore any fraction of them to him whose they were!

IN THE LATIMER CASE

the evidence seems to have been of the same character. The crime—or supposed crime—in this case was matricide; as the Geir murder was supposed to be parricide. The man was convicted and received, according to the law of Michigan, a life sentence. While serving his sentence, he lately succeeded in poisoning one of his keepers in order to escape. He has been recaptured. Now the question arises, would it not have been wiser to put him out of the way at once—out of the world, in fact. No doubt it would have been better for the poisoned keeper, [and safer for the public in general, including another keeper who escaped the same fate by a very narrow shave. That is, under the circumstances of such very inefficient prison discipline as prevailed in that particular prison.

WHERE DID THE FAULT LIE?

certainly not in the sentence, but in the faulty way it was carried out! People may say, "Ah, I told you so, you see he has murdered some one else: so he really did murder his poor old mother after all." This is a *non-sequitur*. It is quite possible that, smarting under the injustice of his imprisonment for a crime of which he was not really guilty, Latimer was driven to desperation, and in fancied self-defence fought for his life and liberty at the expense of his keepers. We do not say that it is so; but so far as the evidence went, it may well have been so. One of these days, somebody may

CONFESS ON HIS DEATH-BED

—just as Schreiber has done in the Geir case—that *he* (not Latimer) murdered Latimer's mother. It is not more improbable in this case than it seemed in the other for fourteen years. Only in the Latimer case, there will be, besides the unjust imprisonment of the man and the ruin of his life, the additional horror of having caused the death of the prison keeper in his efforts to recover his liberty. Such denouements occur too often to be set aside as improbable. Of course, it may be pleaded that, even if you confine capital punishment and life imprisonment to cases where the sentence has been based on the evidence of witnesses—rather than circumstantial evidence—still the witnesses may lie, may perjure themselves, may swear the prisoner's life away. No doubt such things happen occasionally, very rarely; but then the responsibility, blame and future punishment rest on the false witnesses and perjurers—with whom God will deal. In the other case, where only circumstantial evidence is relied on as a basis for life sentence or capital punishment, the responsibility and blame rest on the laws of the country where such a cruel error of action is tolerated. Far better follow old Emperor William—and give every prisoner the benefit of doubt and a chance for life, even if he has to wait for it for years in a prison—though even that is hard measure for an innocent man or woman.

CONFIRMATION.

We are moved to write the following by the comparative silence with which Canon Mason's Book, *The Relation of Confirmation to Baptism*, has been received. This book, while showing a great deal of care and pains in its composition, and some wide (if not original) research, is so marked by error that we had expected it to have been received with a cry of horror. Those of our readers who were then old enough will remember the roar of indignation which broke forth upon the publication of *Ecce Homo*, and yet this work of Canon Mason's contains doctrines which we have no hesitation in denominating heretical and which are to a large extent the same as those of *Ecce Homo*, only in some instances drawn out (more covertly, perhaps) to greater extravagance.

There is no better test often of the truth of a proposition than a consideration of the logical outcomes of it. Now of Canon Mason's doctrine of Confirmation the result is that Confirmation and Baptism should ordinarily be administered at the same time or as nearly so as possible (p. 480, note), and that to make this possible it would be better to postpone the christening of infants for some years! A more complete *reductio ad absurdum* it would be hard to find. The reader will perceive the extraordinary nature of the logic employed. Because in the early Church infants are confirmed and given the Holy Communion immediately after their baptisms, therefore the Church of England should defer Holy Baptism until children come to years of discretion, when they can receive the Holy Communion and Confirmation! With laws of logic thus constructed, any conclusion whatever can easily be reached. Now what are the two chief heresies of Canon Mason's work? They are:

I. That a soul can "be regenerated and grafted into the Body of Christ" without receiving the Holy Ghost.

II. That after our Lord's Baptism, the Holy Ghost dwelt in him in a different way from that he had before.

Of each of these errors (and they are fundamental, striking at the very root of the Christian religion) we shall speak somewhat fully.

I. THESIS.

That the Holy Ghost is not given to a person until he has been confirmed. This is the theory which Canon Mason tries to prove, and to the insisting upon which nearly his whole work is devoted. It may be well to state this in Canon Mason's own words. "In so special and unique a

sense does this gift belong to Confirmation, that notwithstanding all previous operations of the Holy Ghost upon the soul, the baptized but unconfirmed believer may, unless the divine action departs from its ordinary course, be truly said not to have received the Holy Ghost." (p. 414.)

We have no idea of following him through the dreary waste, and point out to the reader how many of the quotations are utterly inadequate to prove the point for which they are adduced, nor to expand them so as to show that with their full contents they often do not seem to properly bear the meaning put upon them; nor do we propose to argue with Canon Mason upon the interpretation of texts of Holy Scripture, which if we did, our private judgment upon the matters in hand would be quite as worthless to our readers and in itself as Canon Mason's. What we shall do is this:—First, point out that the thesis is contrary to the Book of Common Prayer and therefore cannot be taught conscientiously by any clergyman of the Anglican Church; secondly, we shall show that the thesis is contrary to sound theology; and lastly, we shall set forth the accepted doctrine of all Catholic theologians upon the point.

1. The baptismal service distinctly prays for the "infants" presented for Holy Baptism (which the rubric orders "the People" not to "defer longer than the first or second Sunday next after their birth or other holy day falling between."); "Wash them and sanctify them with the Holy Ghost;" "give thy Holy Spirit to these Infants." The minister reminds the godfathers and godmothers that they have "prayed that our Lord would vouchsafe and sanctify them with the Holy Ghost. Also that our Lord hath promised in His Gospel to perform these things that ye have prayed for," etc. In the form of baptism of those of riper years the matter is still more clearly set forth—"Doubt ye not, therefore, but earnestly believe that He will favourably receive these present persons . . . that He will . . . bestow upon them the Holy Ghost," etc. Such then is the teaching of the Anglican Church upon the subject, and therefore must be the teaching of every honest clergyman of that Church.

2. We now show how the thesis of Canon Mason is heretical. In Holy Baptism we are regenerated; now in the order of thought this involves the following steps: First, the life of Christ is communicated, imparted to us (all our past sins, original and actual, being forgiven of free grace), thus we are justified. But by the infusion of the life of Christ we are made partakers of the divine nature and therefore *ex necessitate* the Holy Ghost dwells in us. This cannot be denied without falling into heresy with regard to the Holy Trinity. The Holy Ghost must dwell in every soul that is "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," and as this wondrous union is wrought by the Holy Ghost, so it is continued only by His indwelling, and were the Holy Ghost to leave a soul for a single instant, that soul would cease to be "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." It is for this reason that both Holy Scripture and the Prayer Book are so careful to keep the new birth: "of water and of the Spirit" always together, lest men might forget (as Canon Mason seems to have done) that "if any man have not the Spirit of Christ he is none of His." This then may serve to show what is Canon Mason's heresy. We now proceed to set forth the truth as clearly as we can.

3. The crucial passage of Holy Scripture, which is quoted by the Council of Trent as proving that Confirmation is a true and proper Sacrament of the new law, and which (no doubt for the same reason) has just been placed as a Lesson in the American Confirmation Office, is Acts viii. 17, where we read of the Apostles, "then laid they their hands on them, and they received the Holy Ghost." Now these Samaritan converts had been baptized by St. Philip the Deacon, and therefore had in Holy Baptism received the Holy Ghost. What does it mean then when we read in verse 16 that "as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus?" The meaning is perfectly clear when we give a just weight to the word "fallen" in the verse we have just quoted and to the word "saw" in verse 18, "when Simon saw that through laying

on of the Apostles' hands the Holy Ghost was given, etc." He "saw" it by some visible descent. The Samaritans had received the Holy Ghost as all others do, in their baptism; He was dwelling in them. But the visible descent, which in those early days accompanied the gift of Confirmation, had not yet taken place; the Holy Ghost "was not yet fallen upon them." St. Thomas explains how the gift of Confirmation may precede the Sacrament of Confirmation, and speaking with regard to those on whom the Holy Ghost fell upon the preaching of Peter before their baptism (Acts x. 44) he says, "they received miraculously the effect of Confirmation but not the Sacrament of Confirmation, for the effect of Confirmation may be conferred upon a man before Baptism, but not the Sacrament of Confirmation. For as the effect of Confirmation, which is spiritual strength, presupposes the effect of Baptism, which is justification, so the Sacrament of Confirmation presupposes the Sacrament of Baptism." (*Summa Pars III. Q. LXXII., Art. VI., Ad 3m.*) This bestowal of the Holy Ghost upon the unbaptized is to be considered as wholly exceptional, as exceptional as the visible manner in which it took place and the miraculous gifts with which it was accompanied, and from this we can draw no conclusions with regard to the regular and normal method of administering the sacrament of Confirmation in after ages, when the visible descent had entirely ceased and when the miraculous gifts had become rare. With regard to what the gift of Confirmation is there never has been, and it would seem that there never should be, the least doubt. It is clearly expressed in accurate theological language in our Confirmation office. In Baptism the persons were "regenerated by Water and the Holy Ghost" and had "given unto them forgiveness of all their sins." In Confirmation they get the "strengthening with the Holy Ghost and the daily increase in them of God's manifold gifts of grace," especially of the seven gifts of the Holy Ghost. In the very words used at the imposition of hands the matter is clearly set forth. The object of the Sacrament is to "Defend with heavenly grace" one who is already a "Child" of God, "that he may continue" what he is, and may "daily increase in thy Holy Spirit." It is not, then, the bestowal of the Holy Ghost upon a person who has not yet received Him, but the "renewing" of the Holy Ghost already given in regeneration with new and more abundant gifts. St. Thomas expresses this as follows: "It is manifest that in natural life there is a kind of perfection when one comes to man's estate and can do all the acts proper to manhood. It is therefore true that besides his birth by which one receives the life of the body, there is also increase by which he is brought to perfect age. Just so a man receives spiritual life in Baptism, which is the spiritual new-birth; but in Confirmation a man receives the perfect age of spiritual life, as it were." (*Summa Pars III. Q. LXXII. Art. 1.*) In exact accordance with this teaching of our Prayer Book and of St. Thomas, are the remarks in the commentary of the famous A Lapide on Acts viii. 17. As this is an admirable summing up of what the Fathers and Doctors and other commentators have said, we shall but quote his words: "The fulness of the grace received in baptism is given in the sacrament of confirmation. For this reason St. Cyprian calls it in his 73rd Epistle, to Jubaianus, 'the seal of the Lord with which Christians are perfected,' so that those who were already of the faithful become now soldiers, athletes and warriors for Christ. And St. Melchisedes [or whoever he may be] in his letter to the Spanish Bishops says, 'In baptism we are regenerated to life, in confirmation we are armed to the fight.'" "In the sacrament of confirmation the Holy Ghost is given: First, because there is given an increase of the grace received in baptism and consequently an increase of all virtues. Secondly, because there is given therein the fulness of the seven gifts of the Holy Ghost, and especially great strength for striving with the devil. Thirdly, the spirit and strength of confessing intrepidly the faith is given. Fourthly, often through this sacrament God performed great miracles, which are the works of the Holy Spirit and of his free-given grace." This then shall suffice for our treatment of the First Thesis, and we pass to the second, which is even more erroneous.

II. THESIS.

That after our Lord's Baptism the Holy Ghost dwelt in Him in a different way from that He had before.

We have stated this thesis thus mildly, allowing the awful statements of Canon Mason to speak for themselves. Before penning the frightful words of blasphemy (for while no doubt unintentionally so, we can deem them nothing less) he seems to have had a struggle with his good angel; and only added these sentences "with many misgivings and with the heartfelt confession that the subject is far beyond human powers." We shall content ourselves with quoting a few of the most striking statements; the italics are our own. "Then was to come an outpouring of the Holy Ghost upon his human nature for which it was not fully ready till he was 'about thirty years of age' (St. Luke iii. 23.)" (p. 457); "then there burst upon him from heaven that which profoundly modified his whole human life thenceforth, and imparted to him, as man, powers which he had condescended to forego and which he now condescended to receive" (p. 458). "The Babe, from the first moment of his conception, was none other than the Eternal Son; but we are not led to suppose that he was the Christ, except by anticipation, until that historical moment when from the rending heavens, and accompanied by the Father's attesting voice, the Holy Spirit descended like a dove and abode upon him" (p. 458). We tremble as we write these awful words, and may God forgive us if by thus copying them we give them a publicity which they might not otherwise have. The worst is yet to come.

"The central and chief thing observed," says Canon Mason, "was that a new relationship was then established between the human nature of our Lord and the personal Spirit of God" (p. 459). "The Holy Spirit . . . now laid hold of it after a new fashion, to work upon it and through it new results for the world at large. The second point was that . . . the heaven from which he had come was opened to our Lord's eyes, never to be closed up again, so that all Divine knowledge which was required for the salvation and enlightenment of mankind was unfolded to his human gaze." The reader will notice the limitations of this late-given wisdom. "The third was a deepened and heightened assurance of that which he had himself expressed before—the assurance of what he was and . . . of what he was to God, that . . . he was perfectly well-pleasing to the Father" (p. 459). "New powers were his; and the Spirit which had conferred them 'drove' him—'cast him forth' with the constraining might which he had now acquired over*—." Surely this is enough. What possible belief can the person who can thus write have of the incarnation of the Son of God, and of the wisdom which a human soul gains by the enjoyment of the Beatific Vision?

Of course the descent of the Holy Ghost in the form of a dove at our Lord's baptism bestowed upon Him no gift whatever, no power of any kind, nor did it create any new relations between the sacred humanity and the Divine Spirit. Like our Lord's baptism, it was not for Himself but for others that the dove rested upon Him; He was baptized that He might "sanctify the element of water to the mystical washing away of sins;† the Spirit descended and abode upon Him that John might be assured that He was the Christ. On this point St. Thomas says: "They who receive confirmation, which is the sacrament of the fulness of grace, are made like unto Christ, inasmuch as he from the first instant of the conception was 'full of grace and truth,' as we read in the first chapter of St. John's Gospel, which fulness of grace was declared at his baptism when the Holy Ghost descended in a bodily shape upon him. Wherefore also St. Luke says (iv. 1) that 'Jesus, being full of the Holy Ghost, returned from Jordan.' For it was not fitting that Christ, the author of the sacraments, should receive the fulness of grace from a sacrament" (*Summa Pars III. Q. LXXII. Art. I. Ad 4m.*) St. Thomas in another place well quotes St. Augustine: "Nothing could be more absurd than to say that Christ re-

* Ibid, p. 460.

† Baptism of Adults.

ceived the Holy Ghost when he was thirty years of age; but as he came to baptism devoid of sin, so also he came possessed of the Holy Spirit" (*De Trin.: xv. cap. 26*). St. Thomas had just explained that "all they who receive Christian baptism receive the Holy Ghost, unless they come unworthily, according as it is written in Matt. iii. 2: 'He shall baptize you with the Holy Ghost.'" (*Summa Pars III. Q. XXXIX. Art. vi.*)

How far Canon Mason has departed from orthodoxy, on both of these points, there can be no doubt. Where they would land him, were they carried out to their logical results, is not hard to see. These are no small matters; they are at the very root of all Christian doctrine, and the mere fact that such words can be written and read without rebuke from those who are vowed to banish and drive away all erroneous and strange doctrines, shows how seriously the Nicene faith is in danger. These are no matters for debate "in the schools," no adaphora, no curious logomachies, no harmless latitudes allowed to differing "schools of thought" among the faithful, but they are a direct attack upon the Incarnation of the Son of God as the Catholic Church receives the same, as it has been revealed by God Himself, as it is contained in Holy Scripture, and as we are bound under pain of damnation to believe it. "Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ."—*Catholic Champion*.

THE STORY OF THE CHURCH OF ENGLAND.

THE DRUIDS.

Before those days the islanders followed the faith of the Druids. Julius Cæsar (who invaded the island B.C. 55), has left on record a history of the rites followed by these open air worshippers, whose priests or philosophers exercised great power over their followers, and were reputed the wisest men of the age. "No one," says an old adage, "knows, but God and the holy Druid." They were supreme judges of the land, and had charge of the education of the young. The worship of the Druids was always conducted in the open air, groves or valleys surrounded by trees, especially oak trees, being generally selected.

An earlier mode of worship still is traced by some, in the stones set up in the mystic circles, such as we find at Stonehenge, at Avebury in Wiltshire, at Carnac in Brittany, and other places.

THE LANGUAGE OF THE BRITONS.

The language of the Britons was Keltic, which agrees with the dialects known as Erse in Ireland, Gaelic in Scotland, and Cymry in Wales. The Gauls spoke the same language, and to this day the Prince of Wales is called, in French, *Prince de Galles*.

THE LANGUAGE OF THE INVADERS.

The Roman invaders spoke Latin. After them came the German or Anglo-Saxon invaders, then followed the Danes, whose Kings, Sweyn and Canute, spoke the Norse, and it is from the five languages, Keltic, Latin, Anglo-Saxon, Norse, and French, we get our English.*

THE CHURCH IN BRITAIN.

The foundation of the Church in this country can be traced to three sources:—

- (1.) The Ancient British Church;
- (2.) To the Mission of Augustine, who evangelized the Pagans south of the Thames (principally in Kent);
- (3.) To the efforts of Irish and Scotch missionaries, who converted the Northern and Midland Counties.

"When was the Christian Faith first preached in Britain? is a question," writes Professor Bright,† "which it is impossible to answer." "We see," says the historian Fuller, "the light of the word shined here, but see not who kindled it." Some language of Theodoret, which associates St. Paul with the other Apostles, speaks of them as having evangelized the Britons; and though it is possible that St. Paul himself, as already stated, visited our shores, there is really no proof of his coming. In

* See on this and other matters a pamphlet by Canon Trevor, *Our Parish* (1899). A capital history of a most interesting parish.† Bright's *Early Church History*, p. 1.

the ancient Welsh Triads,* Bran, the Blessed, the father of Caractacus, is said to have brought the faith to Britain. Old chroniclers point out Avalon or Glastonbury, as the spot where the first Christian rites were performed by Joseph of Arimathea and his twelve companions, who there planted Joseph's staff in the ground, which grew into the Holy Thorn.†

GLASTONBURY.

Not only do we not know the exact date of the introduction of Christianity into Britain, but the spot on which the first Christian Church was built has yet to be discovered. Old records show that a church was erected at Glastonbury in very early days, it is believed before the year A.D. 800, but whether this site fixes the first Christian settlement in Britain cannot with certainty be alleged.

A charter granted by Henry II., in A.D. 1185, for rebuilding the Abbey of St. Joseph, Glastonbury, after it had been destroyed by fire, speaks of the Church as that which was anciently styled "the Mother of the Saints."‡

REVIEWS.

DAILY DEVOTIONS FOR PRIVATE USE. By Rev. Canon Bull. Toronto: Rowsell & Hutchison. Price 10 cents.

The Rev. Canon Bull, Rector of Drummondville, has modernized and published Bishop Andrew's "Manual of Private Prayers." The author, himself a man of devout and earnest life, is deeply impressed with the conviction that the devotional life of our people is lamentably low—but very little time is daily devoted to communion with God, while the subjects of prayer, praise and intercession are very limited. This is largely due to the want of that guidance which a vast majority of people need, and can only find in Manuals of Devotion like this. Canon Bull hopes to meet this need by the republication of the private offices of one of the most saintly, able and learned Bishops the English Church has ever produced. Bishop Andrews had to breast the rising storm of Puritan revolution and irreverence. He found his own solace and strength in the devotional utterances of the saints and martyrs of the first days of the Church's trials. The prayers, as might therefore be expected, are instinct with the faith of Nicea. They breathe the very atmosphere of the Prayer Book, and are marked by a spirit of penitential humility, which sounds almost like a strange language amid the confident presuming self-righteousness that is prevalent all round us to-day.

THE PHILOSOPHY OF THE REAL PRESENCE. By Robert A. Holland, S.T.D. Price 25c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The author shows a thorough acquaintance with idealistic philosophy, and the result is of a most satisfactory character. The treatment is not moral or theological, but strictly philosophical; the language is chaste and beautiful, and the reader feels himself to be in the hands of one who knows his subject, and without effort makes captive the will and all the thinking powers. The closing paragraph will show the position taken up by Dr. Holland: "And what love were without embodiment or keepsake, what the nation were without ensign, that the Church would be without the sacramental presence of her Lord, which though recognized and cherished by faith, is yet by reason proved to be in perfect harmony alike with the essence of religion, the Being of God, and the constitution of man." (p. 88).

THE NEWLY RECOVERED GOSPEL OF SAINT PETER, with a full account by J. Rendal Harris. Price 50c. New York: James Pott & Co.; Toronto: Rowsell & Hutchison.

*The Triads are historical poems of very ancient date, in which the facts are grouped by threes.

†The legend, like many others of early days, is one of great interest, but, according to the historian Soames, was unknown until Norman times.

‡An old historian tells us that Aristobulus was the first Bishop of Glastonbury, that he died A.D. 99, and that his death was commemorated on March 15, for many years afterwards.

This pamphlet is issued in sumptuous form, and introduces to the notice of the public one of the most curious finds made in recent years. It is strange that at this late date we are coming into the possession of literary treasures that had disappeared from the very early times, and are coming to the light in most unexpected places. It is only a very few years since the *Teachings of the Apostles* was discovered, and caused no small stir of expectation and fear. We have now brought to light in a very curious way the Gospel of Peter, an apocryphal writing put under the name of the Apostle. But we do not as yet know sufficiently regarding the source and text to reach conclusions as to age or origin. Mr. Harris attributes to it a decidedly Docetic character; but the clause on which he bases his decision is extremely ambiguous. He connects it largely with the Diatessaron of Tatian, but others look rather to St. Cyril of Jerusalem for suggestive ideas. But whatever conclusions may be come to by scholars with regard to age, origin and other questions, it is a curious combination of Scripture language and ideas, and Mr. Harris gives an early instalment of what will prove a heavy literature. He gives a translation of the Greek text, and seven chapters of history and illustrative material.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

HALIFAX.—The third meeting of the Clericus Club recently held here, was a most interesting one. A learned paper upon "Eschatology" was read by the dean, which induced considerable discussion. Nearly a hundred candidates were confirmed at St. Paul's on Low Sunday. A handsome brass lectern and a beautiful memorial east window were recently presented to this church.

ANNAPOLIS.—Bright, hearty and well attended services on Easter day in this old historic parish were noticeable. A large and costly brass alms basin, white silk desk hangings, beautifully embroidered, and several articles of altar linen, were presented to the church. The rector was also informed of the presentation by Mrs. Owen of a brass eagle lectern, and two churchwardens' staves, which unfortunately did not reach Annapolis in time. They are now on their way from England.

MIDDLETON.—The Church people, though few in number here, have nevertheless been aroused to the necessity for building a new church in a more central position by the Rev. Mr. Warner, who has recently taken charge of the parish. A considerable sum has been already subscribed. Mr. Warner did noble work at Shubenacadie. He bids fair to be equally successful here.

WINDSOR.—A Chapter of the St. Andrew's Brotherhood has been formed here, which already is doing noble work. Lenten and Holy Week services in this parish were very well attended this year. The weather on Good Friday was about as bad as it could be; a good collection for parochial missions among the Jews was nevertheless made, amounting to \$38. The children's Lenten boxes for Indian homes averaged nearly 50c. a box. The money was duly presented at the children's service on Easter Sunday afternoon. The amount was \$24.45. At the congregational meeting, by resolution, the Mason and Hamlin reed organ, heretofore used in the S.S., was given to Rev. I. Spencer for his outstation church at Stanley. The three hours service was held here on Good Friday. On Easter Sunday the largest number of communions was made on record in the parish, 101 at 8 a.m. and 76 at noon.

PICTOU.—On Easter Sunday the Rev. H. A. Harley preached to this congregation for the last time as rector. His four years' rectorate have endeared him to the people, who bid farewell with unfeigned sorrow. At the Easter meeting they presented him with an address couched in most affectionate terms, expressive of their appreciation of his labour for their spiritual welfare. Mr. Harley has left for Digby, of which parish he has been unanimously elected rector. Digby is a place of considerable importance, being a favourite and fashionable watering place on the Annapolis Basin.

WOLFFVILLE.—The Bishop has deferred final consideration of the separation of this town from the rest of the parish of Horton, until July, by which time he hopes the people will be able to give him satisfactory

evidence that they are able, without outside assistance, to support a rector. Wolffville and Kentville, two very flourishing towns, at present form the one parish of Horton. There ought to be no real financial difficulty in their separating and supporting each their own parish priest.

CORNWALLIS.—The Rural Dean of Avon recently issued a circular to the clergy of his deanery requesting their united prayers at the Church's most sacred act of worship, the Holy Eucharist, on behalf of the Mother Church at home in the danger threatened her by the Welsh Suspensory Bill, appointing a day. It would be well if the whole colonial Church would follow this example. The Church of England, strong as she is, could not but feel the moral support which the knowledge of such wide spread sympathy and prayer for her would afford.

NEW ROSS.—Considering the state of the roads and the distance the parishioners have to walk, very encouraging numbers attended the Holy Week services. Father Woollard spoke each evening upon some Old Testament type of the Holy Eucharist. On Maundy Thursday over 80 communicated, and on Easter morning 105. This is not only a country parish, but it is a parish situated among the rocks and in the forest of the very centre of the Nova Scotia peninsula, from 20 to 25 miles from the nearest place larger than a hamlet. Considering this fact, and the fact that most of the people have to walk from two to nine miles to church, the Easter service, which was fully choral, including the celebration, with its full and beautiful ritual (all points being used except incense), commenced by the procession of surpliced choir and priest, headed by cross bearer, up the centre aisle of a church filled to the doors with devout worshippers, all of the labouring class, in a locality—we can hardly call it a hamlet even—so far remote from the busy centres of population, might well be called unique. The rector, who is a skilful carer of bodies as well as souls, and is as indefatigable in his attention to his people's bodily ailments as he is to their spiritual, finds, we hope, much consolation in the undoubted love and esteem which is universally given him, even though he is worked well nigh to death. Why are we so short handed, and so lean pursued?

SUMMERSIDE, P.E.I.—The Rev. C. F. Lowe has left this parish to take the curacy of the Cathedral, Kingston, Ont. He has done a noble work here, and his leaving is very much regretted.

GEORGETOWN.—The Rev. F. E. I. Lloyd is reported to have received a similar appointment in a cathedral in one of the Western States, and therefore will soon resign this parish.

MONTREAL.

MONTREAL.—Trinity Church.—On first Sunday after Easter the Bishop of Montreal administered the rite of confirmation to a large number of young people at Trinity Church at the 7 o'clock service. This interesting ceremony takes place usually about this time of the year, and is looked upon as an index, in a way, of the spiritual work in the parish. This year the vigorous work of the rector and his assistant has certainly told in the number now coming forward. The Easter music was repeated at the morning service, and owing to the special ceremony appointed by the Bishop, the Easter evening music also was repeated.

St. James the Apostle.—On Wednesday an entertainment comprising a musical programme and five o'clock tea, was given in the school room by the members and associates of the Ministering Children's League. Between 8 and 9 p.m. a band of ten performers played several choice selections. This orchestra was under the direction of Mr. F. W. Holland. Mr. Jackson's songs were much appreciated. The last selection by the orchestra, the "War March," or "Priest's March" (Athalia), was very effectively rendered. The membership of the League comprises 180 girls and boys and 18 associates. Miss Wray is the president and Miss Lulu Smith the secretary. Since last October the League has contributed \$145 towards paying off the debt on the rectory. It has sent five parcels to missionary stations and has relieved the necessities of six families in poor circumstances. The total proceeds of Wednesday's entertainment amounted to \$82, including sales of work, refreshments and admission fees.

The guild of the Holy Childhood of St. John the Evangelist gave an entertainment and held a sale of useful and ornamental articles in the parish room from ten in the morning till ten in the evening on Wednesday. The membership of this guild numbers sixty. Among the articles offered for sale was an antique quilt, flowers and figures embroidered on a white ground. It is over a century old.

St. Simon's.—The Easter services were observed on Sunday, in connection with the opening of their new

pews, which church was beautiful. The ing and ev large. The were well

SAULT A meeting of last Monday sent by ing a balanc date. A ladies of the fund for the ing of the \$53, and amount r Wilson S The incun warden, a ple's war Henderso

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pews, which are very neat and comfortable. The church was tastefully decorated with various kinds of beautiful flowers, and presented a very pretty appearance. The Rev. Mr. Massey preached at the morning and evening services. The congregations were large. The choir had selected suitable hymns, which were well and heartily sung.

SAULT AU RECOLLET.—The annual Easter vestry meeting of this congregation was held in the church last Monday evening. The financial statement presented by the wardens was highly satisfactory, showing a balance on hand after paying all expenses up to date. A hearty vote of thanks was passed to the ladies of the congregation for their efforts to raise a fund for the varnishing of the pews and the carpeting of the church. They have on hand the sum of \$53, and hope at an early date to secure the full amount required. Messrs. Samuel C. Fatt and R. Wilson Smith were re-elected delegates to synod. The incumbent named Mr. George Bromby as his warden, and Mr. James Hewton was re-elected people's warden. Messrs. J. H. Prescott and W. V. Henderson were elected sidesmen.

MASONVILLE.—The annual meeting of St. Paul's Church took place after evensong on Monday, the rev. incumbent in the chair. The retiring churchwardens presented a favourable financial return, at least so far as the amount required for the clergyman was required. A vote of thanks was returned to them. The officers for the ensuing year are:—Wardens, Messrs. W. W. Lynch and J. P. Heath, P.M.; sidesmen, R. W. Heath, Asa Anger; lay delegates, W. W. Lynch, L. A. Perkins.

PORTLAND.—The Easter vestry meeting was held in Christ Church on Easter Monday. The Incumbent, the Rev. Walter T. King, was in the chair; a representative gathering of the congregation was present. Mr. F. P. Twidale presented the churchwardens' report, showing the finances of the church to be in a very healthy condition. The Incumbent re-nominated Mr. Augustus Heinrichs as his warden for the year 1898-4, and on motion Mr. F. P. Twidale was re-elected to represent the people. Mr. John Snell and Mr. F. P. Twidale were elected delegates to the synod. Mr. John Scanwell was re-elected vestry clerk. The Incumbent gave a report of the parsonage fund, and made allusion to the increasing work and progress of the parish; he also spoke in feeling terms of the kind manner in which they had acknowledged his labours during his three years ministry among them. Votes of thanks were passed to all the officials for their services during the year. On motion a balance of \$80 of the offertory during the past year was handed to the Incumbent. The meeting was closed by prayer. This brought to a close one of the most successful annual vestry meetings ever held in the parish.

ONTARIO.

OSNABRUCK AND MOULINETTE.—The special Lenten services in the three churches of this parish were well attended. A course of lectures on the "Holy Catholic Church" was delivered by the rector. At St. David's the "Story of the Cross" was sung at the conclusion of each service. The rector was prevented by sickness from holding daily services during Holy Week, as he had purposed; he had fully recovered by Good Friday, when services were held in all the churches. The Easter services were particularly bright and the congregations very large. The sanctuaries were beautifully decked with plants and flowers. The feast began with a celebration of the Holy Communion at St. Peter's, Osnabruck Centre, at 7:30 a.m., when there were 41 communicants. This was followed by Matins, Baptism and Holy Communion (with sermon) at St. David's, Wales, at 11:30 a.m., with 77 communicants; evensong and sermon at Christ Church, Moulinette, at 3 p.m., and evensong and sermon at St. Peter's at 7:30 p.m. The music at all the services was very good. The Easter vestry meetings were more largely attended than has hitherto been the custom, particularly at Wales, where no less than 86 signed the declaration. Good progress was reported all round, the wardens' statements showing the parish to be in a good financial condition. The Wales congregation are to be congratulated, among other things, on the extinction of a debt of some \$1,200 during the past year. Moulinette has been greatly accumulating funds for the thorough renovation of the church, which will be carried out this summer. The parish has also made a commendable advance in the matter of clergyman's stipend. At the meetings the rector spoke in warm terms of the excellent manner in which the wardens had discharged the duties of their office. The following are the wardens for the ensuing year:—Wales (St. David's), Messrs. C. S. Baker (re-appointed), and Dr. Weagant; Moulinette (Christ Church), Messrs. H. Waldorf and N. Foome (both re-appointed); Osnabruck Centre (St. Peter's) Messrs. I. Weagant and W. L. Poaks. Mr. W. T. Ranson retired from office at St. David's, after

valuable service; and Messrs. T. Cydeman and C. Poaks at St. Peter's. It was decided by all the meetings to proceed at once with the enlargement of the rectory. A communicants' guild has been formed for the parish. A service was held in St. David's Church on March 6th, when 63 candidates were publicly admitted by the Rev. R. W. Samwell, a special form being used, which was very impressive. It is intended to hold similar services in the other churches. A meeting was held in St. David's basement on Wednesday, April 19th, at 2:30 p.m., for the purpose of organizing a branch of the Woman's Auxiliary. An address was given by Mrs. Tilton (the president of the W.A.) A pleasant surprise was prepared for Mrs. Samwell on Easter Monday evening, when she was made the recipient of the following:—

Wales, April 3, 1893.

To Mrs. R. W. Samwell:

DEAR FRIEND,—We, the members of the Women's Sewing Guild of St. David's Church, embrace this opportunity of acknowledging our indebtedness to you for the worthy manner in which you filled the office of president of the guild. You gave your valuable time cheerfully, and we were always pleased and profited by your regular attendance; and we are fully convinced that our success was in a great measure due to your untiring efforts. We respectfully request you to accept this purse as a token of our appreciation of your valuable services, accompanied by our best wishes for your future welfare. Signed on behalf of the guild,

MISS SARAH EAMAN, Secretary.
MRS. W. T. RANSON, Treasurer.

BARRIEFIELD.—St. Mark's.—The Metropolitan administered the rite of confirmation in this church, on Sunday last, to 26 candidates, several of whom were heads of families. All partook of their first communion and many others joined with them. The candidates were presented by the rector, the Rev. Prof. Worrell, M.A., of the R.M.C. The preface to the service was read by the Rev. Canon Spencer, who carried the crozier and acted as chaplain to the Bishop. The Bishop's address was a practical and vigorous presentation of Church doctrine and history, showing most clearly what were the duties and privileges of those confirmed. He urged upon them the necessity of making themselves familiar with the Bible and Prayer Book, and all the events of Church history, so that they might be ready at all times to give a reason for the faith that is in them.

PEMBROKE.—Holy Trinity.—The Churchwardens' report showed an income of over \$2,000. A. C. Picott and Chas. Harding were elected as wardens; C. T. Bethel and Dr. Geo. E. Josephs were elected delegates to Synod. A committee was appointed for the purpose of procuring plans and specifications, and to solicit subscriptions for a new church hall. The rector announced that \$1,300 had already been promised by a few members of the congregation.

BELL'S CORNERS.—The members of Christ church held their annual vestry meeting on the evening of 3rd instant. Messrs. E. Dawson and W. Bell were appointed wardens to succeed Messrs. T. Graham and J. Armstrong, the retiring officers. The members recently purchased and delivered a large pile of wood to their pastor, Rev. A. H. Whalley. The Fallofield and Hazeldean congregations have followed suit, the former presenting a load of oats, the latter some house furnishings. Since Mr. Whalley has taken charge of the parish, which is little more than a year, the different churches have had a healthy growth. The pastor is energetic and painstaking in all his work, and we are pleased to see his efforts are appreciated.

NEW BOYNE AND LOMBARDY.—During the Lenten season, the Incumbent of this mission delivered a series of lectures on five of the "Seven Cardinal Virtues," to the congregations of St. Peter's and Trinity Churches. We earnestly hope that some spiritual good may be done thereby. The Queen of Festivals was kept as usual. There was an early celebration in Trinity Church at 8 a.m. at which 17 persons communicated. At 11 a.m., matins were said at St. Peter's, New Boyne, and there was another celebration, 77 partaking of Holy Communion. Evensong was said at Trinity at 7 p.m., when a special sermon on the subject, "Death and Christ's triumph over it," was preached. At the Annual Vestries, the following were elected to office: Trinity,—Wardens, Messrs. John Duffield and John Moorhouse; Sidesmen, Messrs. Wm. Moorhouse and Frank Covill. St. Peter's,—Wardens, Messrs. Joseph Preston and Alex. Rogers.—Delegate to Synod, Mr. John Preston. On the 5th and 6th of April, the Rev. George Bonsfield, of Newboro, visited us and delivered an excellent lecture, beautifully illustrated; subject,—"The Church of our Forefathers." We had hoped to be able to say before this that land for a Glebe had been purchased, and that a brick parsonage was in course of erection, but the committee appointed

have not as yet reported. We trust that before next Easter something definite may be done in this important matter.

TORONTO.

All Saints.—The Woman's Bible Class of this church gave a concert last Thursday evening in the schoolroom of the church, in aid of the Home for Incurables. Rev. A. H. Baldwin, the rector, occupied the chair. The concert was in every way a great success, and the ladies are to be congratulated on the great success of a concert held for so laudable a purpose.

St. Matthew's.—The rite of confirmation was administered at this church last Thursday evening by the Bishop of Toronto to 23 candidates. There was a very large congregation. In this church there have been more than 300 baptisms during the past year.

St. Luke.—At the usual Lenten services of the Guild of St. John, which were very well attended, an unusually interesting series of addresses on Church History was delivered by Mr. George Ward.

St. Simon's.—Last Sunday the special Easter services were repeated at this popular church. The church was beautifully decorated with flowers. At evensong a large and fashionable congregation was present. The service was fully choral and was sung by the fine surpliced choir of the church under the direction of the organist and choirmaster, Mr. J. W. F. Harrison. Stainer's Magnificat and Nunc Dimittis were well rendered. Rev. T. C. Street-Macklem preached an eloquent sermon in plain and forcible language, at the conclusion of which the choir sweetly sang the anthem, "God Hath appointed a Day in the which He will Judge the Earth," the solo part being taken by Mr. Crookenden, Mr. Fairweather, (tenor), Masters Ward and Ottilie White. The latter possesses a rich soprano angel's voice; and sang a beautiful solo in imposing manner, his high notes being clear and full in tone, and he is said to be the equal of some of the celebrated American choir boys who have visited this city.

St. Stephen's.—The three beautiful memorial windows placed in the chancel of this church and uncovered for the first time on Easter Day, were executed by Mr. N. T. Lyon, Church street, of this city.

NEWCASTLE.—The Easter vestry meeting of St. George's Church, Newcastle, was held on Monday, April 3rd, in the church. The rector, Rev. Canon Brent, was in the chair, and Mr. David Gibson acted as secretary. There was a very good attendance, the only drawback being the absence of the late warden Frederick Farncomb, Esq., then lying ill, on account of which the financial statement was laid over to an adjourned meeting on the 17th inst. Dr. McIntosh was chosen people's warden, and Chas. Wright, Esq., was nominated by the rector. After the routine business had been transacted, it was resolved that the organist's salary should be substantially increased. It was further decided to grant to the ladies of the congregation permission to build a Sunday school house upon the church property. It is to be hoped the Sunday school building will be erected this year. The ladies have shown much enthusiasm, and have already in hand all the needful funds. They do not propose to involve the congregation in the least. At a subsequent meeting Dr. McIntosh, Thos. Gibson and Frederick Pope were elected lay representatives.

CARTWRIGHT.—The annual vestry meeting of St. John's Church was held on Easter Tuesday, the Rev. John Creighton, rector, in the chair. The wardens elected were Messrs. Albert H. Spinks and James Parr. Messrs. I. Herbert Mason, John H. Devitt and John Smith were appointed delegates to the diocesan synod. The Rector informed the meeting that Mr. Mason, who for many years has served the parish as one of its representatives in the synod, had presented the parish with between fifty and sixty volumes of choice books, whereupon the following resolution was unanimously adopted: "That this vestry, having heard with pleasure that I. Herbert Mason, Esq., of Toronto, has kindly sent a very valuable library of suitable books to St. John's Sunday School; Be it resolved that the thanks of the congregation be tendered to Mr. Mason for this generous and thoughtful gift."

TULLAMORE AND CASTLEMORE.—The vestry meetings in this parish were held on Easter Monday and Tuesday; St. Mary's on the former and St. John's on the latter, with the following result:—

St. Mary's.—Churchwardens—Thomas Little and Peter Archdekin; sidesmen—Moses Shaw, George Strong, A. J. Morrison, John O. Little, Henderson Craig, John Morrison, Irwin Little, jr., Mr. Kerr, Wilson Fleming. Lay representatives to synod—James Ludlow and W. D. Gwynne. Cash balance carried over after paying all demands for past year, \$93.70.

St. John's.—Churchwardens—Newman Wiley and James Craven, jr. Sidesmen—John Ewing, William Hunter. Lay representative to synod, Richard Clarke. Cash balance carried over after paying all demands for past year, \$205.37. It is needless to say that everybody went home from their respective meetings well pleased at the steady advance the Church is making in the parish.

NIAGARA.

DUNDAS.—*Lent and Easter.*—The church in the Valley City, as it is now called, has unusual difficulties to contend against. The church population has sunk from 1,000 in 1886 to about 650 now, owing to the exodus of several important industries. The Sunday school which used to number 350, can now scarcely count upon 150 regular attendants; on the other hand, whereas 130 communicants were returned as belonging to the parish in 1886, 155 actually communicated this Easter, and the whole number returned will be 190. The apportionment for missions has been usually met in full, although it is considered very high indeed, in proportion to the way in which other and richer parishes are apportioned. No individual contributions amount to more than \$10. Since 1887 a large brick parsonage has been purchased and entirely paid for, a legacy from the late Edward Stanley materially aiding the payment. There are daily services at 9 a.m. and 5 p.m. Weekly celebration at 8 a.m., and on two Sundays in the month at 11 a.m. During Lent the average attendance at daily service was 15 to 20; 80 souls attended the service of the "three hours," the majority remaining throughout. This service has been rendered each year since 1888. Confirmation occurs here annually. The number of candidates at the recent service was 21, including 11 males and 10 females. A mission named St. Andrew's-in-the-Vale, is carried on in connection with this parish. The building used for worship was purchased with contents about two years ago from the Methodists, and a roomy shed has since been erected on the premises. At Easter a very beautiful brass cross was presented to St. John's Church by the family of the late Samuel Leonard, of the firm of S. Leonard & Sons. It bears this inscription around the base: "To the glory of God and in loving memory of Samuel Leonard, who entered into rest 24th November, 1892." The services at St. James' are of a very moderate type, inclining rather to "low" than to "high," if such terms must be used. There are no lights or vestments, and the male choir, lately formed, is unsurpassed. The eastward position obtains, and the ecclesiastical colours (sarium), are varied with the seasons. The parish at present is out of debt, united and happy, in the possession of a numerous band of devoted workers.

ANCASTER.—The annual vestry meeting was held in the school room of St. John's church. Edward Kenrick and James Gurnett were re-elected wardens. Thomas Webb was appointed sexton in place of Robt. Lucas, resigned. Rev. Mr. Fessenden is in active pursuit of his official duties as incumbent. The reverend gentleman is evidently a great pedestrian, as his parishioners are being looked after through the extent of a large parish without the aid of a horse. Undoubtedly this defect cannot long exist.

HAMILTON.—At the meeting of the Church of England Woman's Auxiliary last week the following officers were elected: Mrs. H. McLaren, president; Miss Ambrose, recording secretary; Mrs. J. M. Stewart, corresponding secretary; Mrs. Webster, treasurer; Mrs. Sutherland, Dorcas secretary; Mrs. Fessenden, Ancaster, editor of Leaflet; Mrs. Simpson, Cayuga, secretary of junior branches. The vice-presidents are the presidents of the local branches.

GRAND VALLEY.—The services on Easter Day in St. Alban's Church were bright and joyous. There were 60 communicants, 33 of whom were in church at 6 a.m. to participate in the sunrise celebration. At the annual vestry meeting the churchwardens carried forward a balance on hand. The officers of the congregation were all re-elected. R. R. Hopkins, M.D., and Nelson Reaburn as churchwardens; Edward Boswell and Herbert Stuckey as sidesmen, and R. F. Taylor and Wm. McClelland as lay delegates. Two important advances have been made by this mission during the past year. After an energetic canvass, our Grand Valley and Colbeck churchwardens could sign a guarantee increasing the former amount paid to the clergyman \$250. This was submitted to the Bishop and Mission Board with a request that Grand Valley and Colbeck be set apart as a separate mission under the present clergyman, and if possible to place a clergyman over Bowling Green, Bowes and Farmington. The venture backed up by zealous churchwardens in Grand Valley has been very successful. The other part now worked by a lay reader only awaits the advent of an energetic clergyman. The other important advance is the establishment of a weekly communion in Grand Valley. This too has been en-

couraging. The attendance at the mid-day celebration has been maintained and there has always been the requisite number at 8 a.m.

HURON.

AMHERSTBURG.—The annual Easter Vestry meeting of Christ Church, Amherstburg, was held on Monday, the 3rd inst., in the Sunday School. The rector in the chair. The minutes of the last annual and adjourned meetings were read and confirmed. The rector appointed Mr. Bredin W. Hall his churchwarden, and, on motion of Messrs. Gott and Brush, Mr. James Atkinson was appointed parish churchwarden. The churchwardens presented the financial statement for the year. On motion of Messrs. Gott and Jarmin, it was received and adopted. On motion of Messrs. Gott and Jarmin, John Lovegrove was appointed sec. treasurer. On motion of Messrs. Gott and Brush, it was the unanimous wish of the vestry that the church be conducted on the principle of pew rents and free seats, the price fixed for pews, \$10, for half pews \$5 annually, to be paid quarterly. On motion of Messrs. Gott and Brush, the churchwardens and sec. treas. were appointed a committee to call on the parishioners for sub-scriptions for the general purposes of the church. Messrs. Geo. Gott, J. H. Lockhart, E. P. Smith, Edwin Hall, Thos. Kolfage, John Pettypiece, A. W. Bailey and R. R. Brett were appointed sidesmen, and Messrs. Gott, Lawler and Brush were appointed to look after the church property, with power to act. Mr. Edwin Hall presented the following from the Young People's Guild: That the Y. P. Guild of Christ Church promise to raise annually the sum of fifty dollars towards assisting the general expenses of the parish, on the following conditions: 1. That the taxes on the rectory be paid out of this sum. 2. That the vestry get up a subscription list of at least three hundred dollars per annum. On motion the vestry accepted the offer of the Y. P. G., with thanks for the liberal and generous offer. Mr. John Lovegrove was appointed lay delegate to the synod. It was moved and seconded that a cordial vote of thanks be tendered the ladies of the congregation for their untiring assiduity, sympathetic and self denying exertions in the many departments of church work that they have brought to a substantial and successful completion.

NORWICH.—Few churches, if any, in the Dominion of Canada have made, considering the circumstances and surroundings, such marvellous progress as Trinity Church. Two years ago, the time of the arrival of the present rector, Rev. Rural Dean Wright, both church and congregation had sunk to so low an ebb that the general impression was that the Anglican Church here had gone—gone probably for ever. The building, neglected and dilapidated, both outside and inside, presented an appearance unlikely indeed to cause any feeling of reverence, if even respect, for the church. As one would suppose from this, the services, when held, were, to say the least, cold and unattractive. As soon, however, as Rev. Mr. Wright entered upon duty here, he organized the guild, which, through its various chapters, commenced working in a hard and systematic manner. Its membership rapidly increased, entertainments of various kinds were got up, and in little more than a year \$750 was raised for church improvements. These improvements consisted in complete restoration of chancel, enlargement of altar, providing of new frontals, and entire re-papering, re-painting and re-varnishing the nave and vestry, painting the floor, re-pewing with entirely modern oak pews with comfortable kneeling boards (supplied by the well known Bennett Furniture Co., of London), renewing of font, and the addition of an admirable furnace. Stimulated by these efforts, valuable gifts, such as carpet for chancel, prayer desks, lectern, altar desk, new Bible and prayer books, have been received, some of these from friends at a distance, who years ago had been connected with the church. A new brick school-house, or parish room, is shortly to be erected to complete one of the neatest, prettiest churches in the diocese. The musical part of the service has kept pace with the other improvements, and from there being no choir at all upon the arrival of the rector at Norwich, there is now on festivals a service fully choral. On Easter Sunday the intoning, responses, chanting and anthem would do credit to many city choirs; at all times the music is good, and is a subject of general surprise to those who visit here. This naturally has not all been accomplished without much hard work, and the expenditure of some borrowed money in addition to that raised, but with perseverance there is little doubt but that Trinity Church, Norwich, will continue to prosper.

PAISLEY.—Large congregations of worshippers assembled on Easter Day at the Church of the Ascension at both services, and a marked spirit of earnest devotion was noticeable throughout. A striking and beautiful feature in association with this day of glad memories, was the observance of the two sacraments

of the church; three candidates, two infant and one adult, having been received into the "congregation of Christ's flock" at the morning service, while the Holy Communion was celebrated at the close of both the morning and evening hours of prayer. The sermons were peculiarly appropriate, especially the evening discourse on the "power of an endless life." The morning sermon was based on 1 Cor. xv. 20, "But now is Christ risen from the dead," &c. On Easter Monday the customary vestry meeting was held, at which the reading of the annual report showed that very real progress in all departments of parish work marked the course of the past financial year. In the general financial department a surplus of over \$130 was declared. While in the assessment list, after deducting all losses through death and removals, a substantial net gain is shown, through the addition of several new members, some four being from the denominations. Claims to the extent of over \$800 on the parsonage, church renovation and organ accounts, were declared completely liquidated; so that a new financial year opens absolutely free from debt. A new and happy change has been initiated, relative to the raising of church funds, viz., the abolition of the anti-scriptural and unsatisfactory socials, &c., and the substitution thereof of the freewill offering system. The Sunday school is in a healthy condition, the roll showing an increase of almost double that of last year, with a good average attendance. An "Apostolic Church League and Communicants' Union" has been organized, the incumbent, Rev. A. Corbett, being director. The object, in brief, of this society is to promote loyalty to the Church, and to encourage Church work upon Church lines—in other words, to make Prayer-book Churchmen and Churchwomen, and to have work for all and all at work. In its line of work, it is at once the Christian Endeavour of St. Andrew's Brotherhood, King's Daughters, and kindred societies, doing the work of all, yet obviating the multiplication of organizations more or less extraneous to the Church. Its membership includes all baptized persons from twelve years of age, and is divided into communicant and non-communicant sections.

ST. MARY'S.—Easter Sunday's services in St. James' Church were largely attended and were most profitable. The front part of the church was prettily adorned with flowers surmounted with the motto "Christ is Risen." The singing was excellent, in fact it is doubtful if it was ever as good, the choir being supplemented by the cornet playing of Mr. F. Allen, and accompanied by Miss Howard as organist. The solos and parts, as well as the singing in unison, were all well given. There was a very large number of communicants, the largest in the history of the parish. The sermons were upon the Resurrection, that in the evening being upon the Rising of our Bodies. The children's festival in the afternoon was well attended; the rector gave an address upon Easter, illustrated upon the blackboard. The self-denial offerings of the Sunday school amounted to nearly \$27. The holy day was a bright and joyous one, and speaks of a good work going on in the church here. At the vestry meeting on Monday evening there was a good attendance. The financial statement presented by Mr. W. C. Montizambert, the people's warden, was a good one, showing that the entire sum raised for the year was \$2,097, leaving a small balance on hand after settling every indebtedness. Messrs. T. D. Stanley and S. Dismore were elected churchwardens for the coming year: Messrs. F. W. Wilson and T. D. Stanley, delegates to the synod; Messrs. F. Robinson and A. Johnston, sidesmen; Messrs. W. Hutton and F. W. Wilson, auditors, and Mr. C. S. Rumsey, treasurer. All work in this parish is prospering under the earnest labours of the Rev. W. J. Taylor, who has a most zealous helper in the person of his wife.

The Bishop of Huron has made the following new appointments of Rural Deans:—

County of Huron—Rev. Mark Turnbull, of Goderich, instead of Rev. W. Craig, removed to Petrolia.
County of Kent—Rev. S. L. Smith, of Morpeth, instead of Rev. N. H. Martin, removed from the Diocese.
County of Lambton—Rev. T. R. Davies, of Sarnia, instead of Rev. Dr. Armstrong resigned.
County of Norfolk—Rev. R. Hicks, of Simcoe, instead of Rev. R. W. Johnstone, resigned.
County of Oxford—Rev. J. T. Wright, of Norwich, instead of Rev. W. H. Wade, removed to Hamilton.
County of Perth—Rev. D. Deacon, of Stratford, instead of the late Rev. Canon Patterson.
County of Waterloo—Rev. J. Ridley, of Galt, instead of the Rev. John Downie, removing to Watford.
The other Rural Deans of the Diocese are: County of Brant, Rev. G. B. McKenzie, of Brantford; county of Bruce, Rev. R. S. Cooper, of Invermay; county of Elgin, Rev. Canon Hill, of St. Thomas; county of Essex, Rev. C. R. Matthews, of Kingsville; county of Grey, Rev. G. Keys, of Clarksburg; county of Middlesex, Rev. Canon Smith, of London.

LISTOWEL.—*Christ Church.*—The annual Easter vestry meeting was held on Monday evening. The

attendance... fort was m... property... and interest... discharged... enabled to... church free... W. Feather... The sidesm... Taberner... committee... Taberner... A. J. Collin... vestry also... members of... ing subseq... Collins we... The vestry... auditors' re...

THAMES... John's Ch... Rev. Wm... were duly... eight mont... which sho... ed vestry... auditors' r... paid, all o... current to... balance to... day scho... by the ve... president... afforded h... been acc... of the ch... enterprise... than for... too preva... ishes will... of norma...

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attendance was larger than usual. A successful effort was made to wipe off the mortgage on the church property. The full amount of the mortgage, \$600, and interest, has been raised, and the mortgage was discharged on Saturday last, the congregation being enabled to meet for worship on Easter Sunday in a church free from debt. The old wardens, Messrs. A. W. Featherstone and O. S. Clarke, were re-elected. The sidesmen elected are Messrs. John Campbell, C. Taberner, John Forbes and C. E. Coghlin, with a committee of the St. Andrew's Brotherhood. Mr. C. Taberner was appointed vestry clerk, and Messrs. A. J. Collins and R. Field auditors. A vote of thanks was tendered—Rev. Mr. Parke, to whose efforts the wiping off of the mortgage debt is largely due. The vestry also expressed its thanks to the wardens and members of the choir. At the congregational meeting subsequently held Messrs. R. Martin and A. J. Collins were re-appointed lay delegates to synod. The vestry adjourned till May 2nd, to receive the auditors' report.

THAMESFORD.—The Easter vestry meeting of St. John's Church was held on Tuesday, 4th inst.; the Rev. Wm. Stout presided. Wardens and lay delegates were duly elected. The previous audit was made eight months ago, when the present rector took charge, which showed a debt of nearly \$200. At an adjourned vestry meeting held on Monday, 10th inst., the auditors' report declared the greater part of the debt paid, all obligations for stipend and church expenses current to date fully discharged, and a substantial balance to the credit of Church Ladies' Aid and Sunday school. A hearty vote of thanks was tendered by the vestry to the Ladies' Aid Society, through its president, Mrs. Stout, for the substantial assistance afforded by them in removal of the debt, which had been accruing for years. Altogether the condition of the church here in every department of work and enterprise is held to be eminently more prosperous than for many years past. It seems to be unhappily too prevalent that even old congregations and parishes will permit debt to accumulate to the hindrance of normal progress.

BRIEF MENTION.

The Romans had no hinges; all their doors turned on pivots.

The present address of Rev. W. Johnson, late of Forest, is the rectory, Wardsville.

At the siege of Jerusalem the Romans had 400 large, and nearly 200 small catapults.

Leeds, England, finds employment for 500 women and girls as rag sorters. They earn eight shillings a week.

About at the age of 36 the lean men generally become fatter and the fat men lean.

At the Easter services in St. Thomas' Church, St. Catharines, Rev. W. J. Armitage, rector, the collection amounted to \$1,000.

An ounce of pure gold is worth \$20.64; therefore, a ton of pure gold, which contains 24,000 ounces, is worth \$495,360.

Nearly all the Hebrew names had some meaning, and were given to children on account of some circumstance connected with their birth.

The Rev. L. G. Wood, of Blenheim, has received a unanimous invitation from the congregation of St. Paul's Church, Wingham.

A postal conference of all the Australian colonies is in progress at Brisbane. They are debating a cable between Australia and New Zealand.

Teething is an important crisis in the life of lion cubs and a large number of the young die during that period.

The value of infantry was not fully recognized by medieval commanders until the fifteenth century.

Rev. R. W. Hudgell, rector of St. Jude's Church, Carleton, N.B., has received a call from a church in New York State. He has not yet stated whether he will accept.

The rock of Gibraltar is in exact representation of a lion lying in a resting position.

The largest needle manufactory in the world is in Redditch, Worcestershire, Eng. Over 70,000,000 are made weekly.

The Rev. Wilson McCann, incumbent of Omeme and Emily, was recently presented by his parishioners with a horse, buggy and harness.

Seventy per cent. of the people of Ceylon live by agriculture. The percentage in Britain is 15.44.

Only officials of Russian nationality are now to be employed on the south-western railways in Russia.

Extensive surveys have lately been made for a cable between North America and Australia.

A fifteen-year-old boy, Michael Morwgiowski, is pronounced by his professors the best mathematical scholar in the Moscow Academy.

Yellow quartz or topaz resembles the real topaz in colour only. It is softer, lighter, different in crystallization and cleavage, and in electrical properties. Much of the yellow quartz is manufactured by heating amethysts.

British and Foreign.

The S. P. C. K. has voted £100 towards the erection of an English Church at Odessa, in South Russia.

A boy soprano in New York city has just had his salary raised from \$300 to \$1,000 a year.

Owing to the indefatigable energy of Mrs. Moorhouse, the president, the G. F. S. members now muster 8,000 in the Manchester diocese.

The reports circulated in several papers to the effect that Mr. Gore contemplates leaving Oxford, are, we believe, premature.

Dunblane Cathedral, after being roofless for more than three hundred years, has been restored and reopened.

The action of the American Board of Missions in refusing Government aid for the Indian Missions has been endorsed by the House of Bishops.

The Maoris of King country, which has recently been opened to Europeans, are asking the Bishop of Auckland to send them missionaries.

The Archbishop of York has received, on behalf of the fund for increasing the incomes of poorer benefices, an anonymous donation of £1,000 from a resident in the diocese, with a promise of a similar amount to follow hereafter.

The Duke of Argyll has been making a special study of the "seven centuries of English misrule" in Ireland, and has just completed a work called the *Irish Nationalism: An appeal to History*, in which are to be brought to light many new and unnoticed facts bearing on this subject. Mr. Murray will publish the work immediately.

The Universities Mission of Central Africa reports that its income for the year 1892 was £21,483, the largest amount ever received by the Mission in one year. The sum of £11,200 was also received for the endowment of Nyassa Bishopric. The expenditure for the year amounted to £19,835.

It is announced that the Bishop of Chichester granted a dispensation from fasting in Lent on all days but Wednesdays and Fridays to the clergy and congregation of St. Mary Magdalene, Brighton, owing to recent sickness.

The Dean of Chichester (Dr. Randall) has been nominated a Vice-President of the English Church Union, in place of the late Rev. R. Temple West, and the Dean of Bangor (the Very Rev. Evan Lewis) in place of Archdeacon Denison, resigned.

The oldest clergyman of the diocese of Sydney, the Rev. Edward Smith, B.A. (Oxon.), has just passed away in his 88th year, after a ministry in New South Wales of more than half a century.

An alleged American named Moriarty has induced the Pope to speak into a phonograph an address to the Roman Catholics of the United States, to be ground out at the opening of the Chicago Exhibition. This will be the first time, it is pointed out, that the voice of any of the Popes has been heard in America.

Lately we referred to a Roman Catholic petition against Home Rule in course of signature. At Limerick a "Catholic Unionist Association" has been formed, under the presidency of Mr. Gaston Mensell, and it has been stated, so far without contradiction, that among the opponents of the Bill is the Roman Catholic Bishop of Limerick. The rest of the Bishops are alarmed, and on Saturday Cardinal Logue devoted a long speech to the condemnation of the Roman Catholics taking part in it.

On Easter Day, in St. George's church, N.Y., at the 7 o'clock celebration of the Holy Communion, 1,210 persons received the sacrament. At the second morning service, 500 additional communed. At this service about 2,500 persons were present in the congregation. The bishop of the diocese administered confirmation in St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, to 208 persons on the evening of Palm Sunday. The confirmed included 88 persons brought up in the Church, 52 Lutherans, 28 Presbyterians, 19 Roman Catholics, 7 Methodists, 8 Congregationalists, 1 Baptist, 3 Unitarians, 1 Reform-

ed, 1 French Calvinistic, 1 French Protestant, 1 Hebrew, and 2 unclassified.

In the United States, as the census of 1890 shows, there are 143 different organizations claiming to be Christians. The American social system does not seem to have been at all conducive to unity, for we find when we examine the list that many of the bodies are varieties of one sect. Many of the sects are split into a bewildering number of varieties. There are, for instance, seventeen sorts of Methodists, sixteen of Lutherans, thirteen of Baptists, twelve of Presbyterians, six of Adventists, and so on. Many a variety owes its existence to some trifling difference, and each tends to become more exclusive. Seventy-five boast of fewer than 10,000 members apiece, and of these thirty-two have less than 1,000 each.

SERMONS FOR THE COLUMBIAN YEAR, ST. PAUL'S CATHEDRAL CHURCH, BUFFALO, N. Y.—The Bishop of Western New York, recognizing the signs of the times, and as a watchman on the walls, announces this course of Cathedral Sermons. General subject and title, "The Holy Catholic Church" and her American Daughter. April 5th.—America the Study of Nations; Her Religious Destiny. Columbian Sermon The Bishop of Iowa. April 26th.—Denominationalism, Past, Present and Future. The Bishop of Mississippi. May 10th.—The Church Catholic from the Beginning of the World. The Bishop of Western New York. May 24th.—Public Worship, Traditional, Hebrew, Christian, in America, Past, Present and Future. The Bishop of Springfield. June 7th.—The Church Catholic and Learning, Letters, Art, Science, Constitutional Government. Professor W. Clark, D. C. L., Trinity University, Toronto. June 22nd.—The Church and Society, the Family, the Nation, the World. Incarnation the Common Bond of Humanity. The Bishop of Northern Texas.

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.

Thanks.

SIR,—I was instructed by the vestry of St. Mary's Church, Aspdin, to forward to you the following resolution for insertion in your paper:—"That a hearty vote of thanks be tendered to our Canadian helpers, especially the Woman's Auxiliary of the Dioceses of Toronto and Niagara, for their very valuable help to the mission." This was unanimously passed at our meeting on April 4, and I am sure the best wishes and prayers of our congregation go with it, for those who helped us so well during my incumbency here, and who, this last year especially, have done so much to lighten our burden. I shall be glad to forward a copy of our little parish sheet to anyone who wishes to know what we are doing for ourselves. I might say that we have raised in the mission \$225 during the year, and \$250 the year before, so we really do all we can.

H. P. LOWE, Priest-in-charge.

Charity Begins at Home.

SIR,—It seems sad, after nearly nineteen hundred years of Christianity, we should still hear that "charity begins at home." I fear the plea is mostly used by those who are apt to let charity end at home, too, and is somewhat on a par with that common excuse for not attending public worship, that "I can read my Bible and pray just as well at home." There is a different ring about our Lord's own words, "Go ye into all the world," etc., and "The field is the world"; not much like "charity beginning at home," there. Is it not well known to all collectors for philanthropic purposes of any kind, that those who give liberally abroad are the same whose purse strings are opened for home calls? It is the need, not the distance which moves them. By all means let the mission fund debt be paid off, as it certainly ought to be, and will be, just as soon as the clergy and churchwardens, whose duty it is, rise to a sense of their responsibility in this respect, but do not endeavour to curtail any one's liberality in order to pay it off. The whole world will be christianized in time, and why should our Canadian branch of the Catholic Church be not privileged to take part in that most glorious work, because some members of that Church neglect their own plain duty in supporting the mission fund? Each one must surely set for himself, and having done his own just share towards missionary work at home, must natur-

ally take some share in the same work abroad, not try to narrow his sympathies and his help to make up for the omissions of others, lest in the end he may hear these words, "this ought ye to have done, and not have left the other undone."

C. L. G.

More Light.

SIR,—I have read with interest the letter published in the last number of the CHURCHMAN, headed "More Light." The writer appears to be sincere in his inquiry, and I, therefore, extract the following passage from his letter for comment:—"It is claimed that Presbyterial and not Episcopal, was the original form of church government; but it is a fact that in the early part of the second century, the Episcopal form alone prevailed. Now it is inconceivable that so great a change could take place unobserved; where and when did that change occur? Until an answer to this question is given, it will be difficult to say that the position of the Anglican party is untenable."

This claim is largely made by Smyth in his learned work, entitled "Presbytery and not Prelacy, the Scriptural and Primitive Polity, &c." And Jerome, after the change from Presbytery to Episcopacy had been in full and universal operation, undertook to show how the change took place. Suppose Jerome's statement were admitted, if only for the sake of argument, the case would not be cleared of difficulties. For instance, how did Jerome know how it came about, seeing there is no record in all antiquity of any such change? Jerome's statement is, that the government of the Church established by our Lord and His Apostles, was by a common council of presbyters (*Communi Presbyterorum consilio*), and that this government was overthrown "by the instinct of the devil" (*instinctu diaboli*), by which schisms were created. This statement was made in the face of our Lord's prophetic declaration, that He would so build His Church that "the gates of hell should not prevail against it." If this change was made, the gates of hell had prevailed against His Church, and that at a very early period, too.

When the government of the Church established by our Lord and His Apostles had become a failure, for failure it must have been, before a change would have been necessary, we are told by Jerome that it "was decreed in the whole world, that one elected from the presbyters should be placed over the others, to whom the whole care of the Church should be entrusted, that the seeds of schism might be taken away" (*in toto abe decretum est, ut annis de presbyteris electus superponeretur ceteris, ad quem omnis ecclesia cura pertinet, et schismatum semina tollerentur*). Does it not appear from this statement of Jerome, supposing it to be correct, that the Presbyters who broke up the common council, the governing body of the Church, and elected one of themselves, by universal consent, to govern the rest, were the authors of Episcopacy? Jerome's statement is defective since it does not tell us, when, where and by whom the change was brought about.

With regard to the silence that prevails throughout antiquity about such a change from Presbyterial to Episcopal Church government, Smyth thus writes: "But how, it is asked, was it possible, or at all credible, that the primitive Church should so early depart from the practice of the apostles, or that this departure should have become universal? This argument, which is proclaimed by Chillingworth, Lestie, and others, to be an absolute demonstration of Prelacy, has in our estimation no force at all . . . nor is it any valid objection to our conclusion that we cannot point out any specific time when the alleged change took place. No such burden rests upon us. We challenge the apostolicity of the prelatial theory, and have shown that it cannot be built upon the foundation of the apostles and prophets. It is enough for us to point out in the prevailing system of after ages, dissimilarity of the primitive model; we have nothing whatever to do with the time or the manner of the change, or the persons through whose instrumentality such a discordance arose." If any such change had ever taken place, from Presbyterial to Episcopal Church government, and could be shown, it would have been shown long ago, as nothing would go so far to discredit Episcopacy.

WM. LOGAN.

Church Union.

SIR,—During the past ten years many of our most intelligent men and women have given thought to the subject, Church Union. It is well that this has been the case. There can be no doubt whatever that "the divisions of Christendom" have done and are still doing much harm. Letters and pamphlets, almost without number, have been issued from England, Ireland, Scotland, France, Germany, Canada and U.S.A., bewailing our present peculiar position as Christians. Jews have divisions, and Mohammedans have divisions, but there are no disagreements outside of Christianity so decidedly marked as ours. We

are not sure, however, that the majority of those who have tried to find a remedy for the strife of Post-Reformation and Post-Papal times are right as to the way whereby these differences of the faithful can be allayed. There are only two men of note to-day, we believe, who are grasping this subject in a manner worthy of the cause and likely to lead to a universal agreement; we of course refer to Bishop Cleveland Cox, and to Pere Hyacinthe, of France. There is a want, however, in their aims. This is seen when we leave the lesser subject of Home Reunion for the wider one, Church Union. They can hope to unite the Church of France or that of the U.S.A., or both, but we know of no plan of theirs for a unification of the Universal Church. We must therefore seek a plan ourselves.

We all know there are two leading ideas afloat about amalgamation, but as we shall show, both of these are wrong. 1. Many believe that in some mysterious way God is about to divide Christianity between the Anglican, Roman, and Greek (Orthodox) Churches, and, that if we are to have Church Union, the Anglican Church, as a whole, must be sandwiched in between the Roman Church, as a whole, and the Greek (Orthodox) Church, as a whole, and then all will be well. What a strange position for any theologian to take—too strange to warrant one moment's serious consideration. It is true there is a kind of tripartite division in the Godhead, and a tripartite division in manhood, but as the Church of itself is neither God nor man, but an organism, living and visible (with a visible constituency of men, and an Invisible Head, Jesus Christ), any organic union we may possess must not be a three-fold one. 2. Some seem to think that unity lies in placing the Anglican Church between Rome and dissent, in the West, and then this three-branched candlestick will go to enlighten the orthodox East, and the form will produce unity, but no one has as yet ventured to tell us what kind of unity it will be. This is a greater mistake than the other, as it admits a greater number of non-adhering elements. There could be no true bond between a politically enslaved homogeneous Eastern Church and a religious "triple alliance" out of the West, an alliance based on a false compromise, and on the extinction of national liberty. No. There is only one way to "union"—an aggregation of Eastern and Western independent national churches, acknowledging Jerusalem and Antioch as the Mother Churches of the world, in this order respectively—Jerusalem as the mother of all Jewish and Gentile Christianity, Antioch as the mother of the West. Not until Wales (the Mother Church of Anglicanism), England, Ireland, Scotland, France, Italy, Canada, U.S.A. and Mexico, &c., see that the cause of Christ can best be served by independent national churches, may we be permitted to look for unity. As oil, water, and fire cannot readily mingle, and, in combination, bring forth a pure light, even with the addition of a little eastern magic, there is no practical use in our trying to unite Anglicanism, Romanism and Eastern Orthodoxy, or Anglicanism with Romanism and Dissent. We must have anywhere and everywhere, the Church, the whole Church, and nothing but the Church, in a broad comprehensiveness—National Independent Orthodox Churches. This or nothing. There is no valid reason for our wishing that every national Church should be everywhere the same, parochially or otherwise. Our aim must be unity, not uniformity. Of course there will be a certain amount of uniformity within national boundaries. The connecting link between all is, orders. We do not wish to express anything but disgust at the political attack on the Church in Wales. Mr. Gladstone is trying to cripple the Welsh Church. He will prove it to be our old spiritual mother.

C. A. FRENCH.

P.S.—Whether we have the old Church of Wales revived or not, the Bishop of St. David's must, we think, some day become Primate of Great Britain, with the Primate of all England and the Primate of England as his suffragans. There is no doubt of this.

When you feel all tired and broken up generally, you need a good tonic. Hood's Sarsaparilla is the medicine you need.

Sunday School Lesson.

3rd Sunday after Easter. April 23rd, 1898.

THE CATECHISM—CHRISTIAN FAITH.

I. FAITH.

We all have faith of some kind. The business of this world could never go on without it. We believe the things taught us about geography, history, etc. Children begin by believing everything they are told; then as they grow older, they examine things for themselves, still believing a great deal on the testimony of others. It is im-

possible for any man to study everything for himself. It is the same way with religious faith; a child accepts the Christian doctrines simply, without question; as he grows older he learns some things about them for himself; e. g., the misery caused by sin, the joy of forgiveness, etc., but some things he must still believe on the testimony of others; e. g., the facts of Christ's death and resurrection. By faith we can grasp the things we hope for, and see things invisible (Heb. xi. 1). The popular saying, "seeing is believing," is incorrect, for when we see there will be no need to believe. "Faith will be swallowed up in sight."

II. TRUE FAITH.

It is possible to believe in God and yet have no true faith. St. James says "the devils also believe and tremble." (St. James ii. 19.) Faith which does not spring up in works of holiness is worse than useless. The servant who knows and does not obey "shall be beaten with many stripes." (St. Luke xii. 47.) True faith is always shown by actions. The people of Nineveh believed Jonah when he said "Nineveh shall be overthrown," and showed that their faith was true by fasting, crying "mightily unto God," and turning from their evil ways (Jonah iii. 5, 8). That was the right kind of faith and it saved them (v. 10). There is no real contradiction between St. Paul's assertion that we are "justified by faith" (Rom. v. 1), "saved through faith" . . . "not of works, lest any man should boast" (Eph. ii. 8, 9) and the statement of St. James "that by works a man is justified, and not by faith only." (St. James ii. 24.) We are saved by faith, but a belief that does not show itself by works has no right to the name of faith at all. Christ will not own as His servant the man who calls Him "Lord, Lord," but refuses to obey Him. (St. Luke vi. 46.)

III. THE CHRISTIAN FAITH.

People have no right to invent a faith for themselves, or reject any revealed truth because it may not happen to suit their ideas. The Faith was committed to the keeping of the Church more than 1800 years ago, and she has obeyed the Apostles' command and earnestly contended for it ever since (St. Jude 3). A "form of words" was given to her, and she has held it fast and will hold it on to the end (2nd Tim. i. 18). Many people now venture to say that a man's opinions (i. e., faith) do not matter much, so long as his actions are right and good. St. Paul certainly does not teach anything of the kind, but rather the contrary. Those who cause divisions, contrary to the doctrine which was taught at the beginning, must be avoided (Rom. xvi. 17). From those who "teach otherwise," and consent not to the doctrine, "withdraw thyself" (1 Tim. vi. 8, 5). "Charge some that they teach no other doctrine" (1 Tim. i. 3). St. John's words are to the same effect—he that "abideth not in the doctrine of Christ, hath not God . . . receive him not into your house, neither bid him Godspeed" (2 S. John 9, 10).

Although in these "latter times" some have "departed from the faith" as it was prophesied (1 Tim. iv. 1), still the Church continues to teach "sound doctrine," pure and undefiled. "Let us hold fast the profession of our faith without wavering" (Heb. x. 23), building up our characters on this solid foundation (St. Jude 20).

IV. THE PROFESSION OF FAITH.

From the earliest times a profession of faith was required before Baptism, although at first it was very simple. "I believe that Jesus Christ is the Son of God" (Acts viii. 37). A little later assent to the Apostles' Creed was required; this may be the "form of sound words" given by St. Paul to St. Timothy. It is so old that no one knows who wrote it; there is a tradition that it was composed by the Apostles at their last meeting.

A public confession of the Lord Jesus is demanded of all Christians (Rom. x. 9, 10), and our Lord has promised to confess those who confess Him (St. Matt. x. 32).

V. CONTENDING FOR THE FAITH.

Although men do not now draw their swords as they repeat the Creed; in token that they will fight for the Faith until death, still the battle is not yet over. Many enemies are found who think themselves too clever to believe in the God who made them, and scoff at the simple faith of their fore-

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fathers. Many too are the soldiers of Christ who withstand them with the "sword of the Spirit, which is the word of God." The pen is a mighty weapon which may be used for God—or for Satan—and it is used constantly on both sides. Let us never forget that words, spoken or written, are mighty for good or for evil. It is very easy to point a joke with a scripture text; we should never in this way play into the enemy's hands.

Family Reading.

Love's Mastery: or, the Gower Family.

NUMBER 1. CONTINUED.

"But Tracy!" Stella again pleaded, as the thought of the sweet child's frustrated enjoyment fell like lead upon her heart, bringing tears to her eyes. "I must go and tell him that I cannot come: he is expecting me."

"There is no time for that now," said Lora, unrelentingly; "and it would make matters worse, you going to him for a minute."

"He never cries," murmured Stella, feeling as though her heart would break; "but he will be dreadfully disappointed."

"I will explain your absence myself," said the elder, "when I say 'Good-night' to him: he is far more dutiful than you, Stella; and, if he is dreadfully disappointed at losing your society for an hour or two, he will not be impertinent and rebellious towards his elders."

Yes, Lora was right. Stella knew very well that he would not. Tracy was far more sweet and obedient and submissive than she could be; but she pictured to herself, and very bitterly, how the little lip would quiver, and the smile fade out of the sweet mouth and eyes, when, after eager anxious waiting, no Stella would appear, and the little meal so pleasantly anticipated would be eaten in solitary sadness. And, as Lora moved away in her grace and beauty down the wide staircase, the words "unkind" and "cruel" rose again to the young sister's lips. She leaned her arms over the carved bannister, and her head upon her arms, and cried quietly, but very bitterly.

The hall below was very brilliantly illuminated; and by-and-by the guests in their gay evening dresses and with cheerful talk and laughter were heard and partially seen crossing that hall into the dining-room; and then Stella knew that she ought no longer to be on the landing. But her heart felt very heavy and angry; and gladly, had she dared, would she have disobeyed her sister's command.

"Mademoiselle Stella, what for are you standing there?" said a voice close behind her. "I have searched you everywhere; and now it grows late, very late indeed!"

"I have been looking at the people going in to dinner," said Stella, evasively, and not at all willing that her sister's French maid should observe or comment upon her troubled countenance. "I suppose I can go to my room now; and you must make haste, Clarice; for there is not much time, if my hair is going to be dressed out in that frightful way."

Stella's tone was vexed and moody.

"Miss Gower wished it," replied the French maid, "and also that you should wear your 'robe bleu' like her own, this evening."

Very reluctantly Stella seated herself on a low chair by the fire, in order to submit her head to Clarice's manipulations.

"I must have my book, Clarice—yes, that German one, or I shan't know my lessons, for there will be no more time for study to-night. And you really must not let my hair come all about my eyes like that; for I must see, any way." And she jerked her head and fidgeted, murmuring the lines of German poetry to herself all the while, till Clarice was nearly out of patience.

At length the toilet was complete; and Clarice, turning her young mistress towards a cheval-glass, informed her that she "looked charming."

"I am sorry for it," the child replied hastily, and turning away as she spoke: "I wish I was very plain and ugly, so that no one would care to have me or look at me; and then perhaps I should not be dragged into places where I hate going."

"Mademoiselle does not wish to go down to the company?" Clarice asked with some surprise.

"No; I hate it. And when I grow up, and can do what I choose, I will never have a bit of company, not a bit, but will stay with Tracy all day long—that I will!"

Unintentionally in her indignation Stella let slip the cause of her ill-temper; for she was not generally an ungracious child, especially towards her inferiors, and the young French-woman's heart saw through her vexation, and forgave her fidgetiness. "Ah! Miss Stella loves her little brother very dearly," she said.

"But where's the use of loving, Clarice, if you can never show it?" Stella asked, in a somewhat softened tone.

"You love the same all the while, whether you be with him or not. Master Tracy knows that very well, mademoiselle; and it is very wicked to wish to be ugly."

"I suppose he does. And Tracy would love me just the same if I was ugly, while other people would not care to look at me. That is what I meant about wishing to be plain, Clarice. However ugly a person is, if you love them it doesn't make a bit of difference, you know."

"But there are others to love, mademoiselle, besides Master Tracy," continued Clarice. "There is my lady Trevannion, and Mr. and Miss Gower."

"Love me!" exclaimed the child. "I don't believe they care ten straws about me, except that I should be clever and well dressed, and do exactly what they bid me! O, I wish, I wish"—But Stella did not then say what she wished, but, hastily changing the subject, and in the same vexed weary tone as before, added: "Will you, please, Clarice, go down and enquire whether the dessert is on the table? I don't want to go a minute before the time."

The servant went, and Stella stood, busily employing the last few moments with her German lesson. But it all seemed in vain now to cover the page with her hand, or murmur the lines, however emphatically. The image of her little brother, and the consciousness of his disappointment and loneliness, alone occupied her mind. Clarice returned to say that the dinner had been some time removed; and throwing her book upon the table with an angry and impatient gesture, Stella left the room. She certainly looked, as the French maid said, "very charming"—a childish counterpart of Lora, in her rich blue dress, and a string of pearls, a present from her aunt, Lady Trevannion, clasped around her neck. But, though so much younger, there was a subdued melancholy expression almost amounting to sadness in Stella's face, which that of the elder did not wear, and which, to say the least, was unusual in one of her years and station. And, to-night, in addition to the sadness, there was a shade of vexation and moodiness on the young face, which was not its usual characteristic.

As the footman opened the door, a great glitter of gas and buzz of laughter and conversation fell on Stella's eye and ear, and, contrasting unpleasantly with the child's vexed state of feeling, caused the latter shadow to deepen on her brow.

She felt that she had been treated unfairly and Tracy unkindly, and she was prepared to manifest her displeasure on both accounts.

At the head of the long dining-table sat Lady Trevannion—a widowed aunt, supposedly the head of the feminine household; though to all practical intents and purposes Lora reigned supreme. Though now becoming a little advanced in life, Lady Trevannion was a handsome and prepossessing-looking woman: dispassionate and indolent by nature, the position she occupied exactly suited her, as without much exertion, either mental or physical, she found herself the most conspicuous and apparently the most necessary personage in a household where no expense of wealth and outlay was spared.

It troubled her little that, though she ruled and directed, yet Lora engaged or dismissed the numerous staff of servants appertaining to the family; and as little that, while she, Lady Trevannion, in conjunction with Mrs. Cootes, the housekeeper, suggested and purveyed the handsome dinners, Lora (aided and guided indeed by her brother) settled who should eat those dinners. And it must be confessed that very well and gracefully Lora played her part, manifesting every show of deference and consideration to the so-called

reigning-power, while in reality reigning and governing herself. Such a friend and chaperone as her aunt was extremely useful and pleasant to her; and she found it no difficult matter to keep on terms of the utmost friendship and cordiality.

Lady Trevannion, therefore, smiling and affable, occupied the head of the table; and very near her sat Lora herself, dignified yet gracious, playing with a few grapes which lay upon her plate, yet more really occupied in conversation with a gentleman sitting at her right. They were speaking of pictures and painters, a subject in which Lora greatly delighted.

"There, now, is a lovely head for an artist, if I may be permitted to say so," remarked Mr. Reyner; and, looking in the like direction, Miss Gower perceived that Stella had entered the room. She also perceived, which Mr. Reyner did not, that her young sister was in what she termed "one of her moods;" but of this, of course, she took no notice, and only answered: "Yes, Stella is very good-looking. Her features are so regular and finely moulded. We intend her to sit for her picture shortly."

"It would be a lovely study in marble," continued Mr. Reyner. "I would advise you going to Marochetti: the pensive cast in your sister's face would be so admirably rendered."

Not caring to reflect too minutely on the cause producing the pensive cast on Stella's face that evening, Lora made no direct answer, but turned the conversation on the sculptor's recent works which had been mentioned in the last "Art-Journal."

Meanwhile Stella herself scarcely knew what course to take. She wished to avoid both brother and sister, and thereby intimate her displeasure at their behaviour towards her; but she was naturally reserved and rather shy of strangers, and scarcely heeded the vacant seats which one or two gentlemen proffered her. She was directing her way to her aunt's side, which that night seemed to her the safest position, when she heard her brother's voice, quiet but decided: "Stella, here is a seat."

However reluctantly she might accept, she dared not refuse the proffered attention, or rather direction; for Somerset's word was always law to Stella. But it was curious to observe the unwilling approach, and furtive attempt to withdraw her chair as far as possible from her brother's side, although it involved a somewhat nearer proximity to the gentleman on his right, Captain Flamank, a young officer and intimate friend of the family. He held out his hand good-humouredly, and addressed Stella in an easy friendly fashion, inviting her to partake of some crystallized peaches which he himself was enjoying. But Stella answered him gravely and declined the peaches.

Be Patient.

Do not be discouraged if the results which you confidently expect from some particular action are not immediately manifest. What is worth working for is worth waiting for also. Time is long, and yet eternity, its positive result, is longer. The history of the world has taken ages to record and its results are not yet all made manifest. The sea would be an arid plain but for the little brooks which flow on, flow ever from the distant mountains.

Keep doing and keep waiting. If your work in life is not finished when you are called home, God will give it to someone else to round out and top off. If your own life is inspiring, active, hopeful, it will create in others a desire to keep on with the same good work you are doing when you lay it down. Be patient. God moves in a mysterious way, and what He does "thou knowest not now, but thou shalt know hereafter."

To Get at the Facts

Regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and that Hood's cures.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

The Little Messenger Boy.

Tick! Tick! Tick! went the wire. Ben was sorry to hear it, for he knew it meant a telegram which he must deliver, as all the other messenger boys were out.

A bitter wind was blowing, with a sleety rain, and the message was to be taken a mile away, to No. 3016 Park avenue.

By the time the servant opened the door at that number Ben was very cold. A little girl darted into the hall.

"I will take it to mamma," she said. But mamma heard and came herself to get it. While she read the message, Ben stood over the register with the warm air rushing in all round him.

The lady took a little coin from her purse and handed it to him without looking at it.

"This is five cents, that you may ride in the car," she said kindly. Ben did not look at it either, but thanked her, clasping it in his mittened hand.

On the car he handed it to the conductor, who returned ninety-five cents, remarking, "This is the change for your gold dollar."

Ben at once knew the lady had given it to him in mistake for five cents.

He thought of all the nice marbles, apples, and candy this would buy.

Then he remembered his mother at home, who worked so hard and loved him so dearly—his dear mother, who gave him a nice meal each morning when he went to his work, and always said, "Will the good Lord help my little boy to be honest and truthful to-day."

So Ben stopped the car and ran so swiftly back that he was all rosy and red by the time No. 3016 was reached.

The man-servant did not understand his explanation. But the lady who heard him from the sitting-room did, for she had already discovered her mistake.

She seemed so pleased with Ben and asked him all about his mother, and promised to give her some sewing which would pay well. She said, with such a nice laugh, "Here is another nickel which is due you, for you lost the first in bringing my gold dollar back."

When Ben that night ate the little cake his mother had baked for him, he was happier than he would have been with all the marbles, candy, and apples a gold dollar would buy when that dollar was not rightfully his to spend.

Listen, Boys!

Treat your mother as politely as if she were a strange lady.

Be as kind and helpful to your sisters as to other boys' sisters.

Don't grumble or refuse to do some errand which must be done, and which otherwise takes the time of some one who has more to do.

Have your mothers and sisters for your best friends.

Find some amusement for the evening that all the family can join in, large and small.

Be a gentleman at home.

Cultivate a cheerful temper.

If you do anything wrong, take your mother into your confidence.

Never lie about anything you have done.

LETTUCE SALAD.—Arrange tender, little heads of lettuce on a dish, place sliced, hard-boiled eggs over the top. Over this pour a plain salad dressing.

To the Canadian People.

The Colorado Desert in Southern California is about to be watered.

A man of experience says: "Take no man's word on a matter of irrigation; there is too much money involved."

On the other hand, men of the East do not know and cannot believe what wealth irrigation creates, and how quick it creates it, where all outdoors is a hotbed.

Between the two doubts, it takes some courage to speak of the profits about to be made. And yet you can see, from the yield of one acre, what a million acres is worth.

A thousand-million dollars is going to be created by the Colorado Desert Canal within ten years, if all goes well—most of it for settlers; a hundred-million for our stockholders.

You can take part with us in the general work immediately; or, later, buy ten acres of land and grow oranges lemons figs etc. The largest and quickest returns will come from fruit-growing. Settlers will get their money out of the ground before they pay us much for land and water.

We have a pamphlet to send you; free. Our immediate object is to sell shares. We shall sell shares slowly till ready for settlers, then turn to water and land. The price, to begin with, is \$50; but at this price our whole stock would bring only \$7,500,000. We shall sell no faster than money is needed to pay for the work, and no more than enough to take the canal to where we begin to irrigate; keeping sales back by raising the price. We suppose a \$50 share will be worth \$1,000, when half the desert is irrigated; \$100 this year.

Within three months from receiving water, the settlers will be sending to New York and Chicago car-loads of vegetables at \$50 to \$150 an acre a year. In two or three years the fruit-trees bear. In fifteen years they yield \$500 to \$2,500 an acre a year, and are worth \$2,000 to \$10,000 an acre.

You think these figures too big. They are not; you shall see they are not. If it takes you a year to see it, you lose by your slowness. We shall do our part.

There is a million acres of Mediterranean fruit and nut land under our levels; barren now, because dry; but, with water, quick; and the lay of the land is such that the water will run all over it naturally.

The combination of climate, soil, transportation to market, water, and other favoring circumstances, exists in no other place in the world. Our settlers will have a monopoly of it. Name one other place—it does not exist. We own 1,500,000 acres outside of this—no railroad, no market.

The best measure of what will be done in the Colorado Desert is what is done in the adjoining valley 150 miles beyond; but our climate is warmer and dryer, our season four to six weeks earlier, soil as good, situation better, all the circumstances so favorable that we shall excel and surpass what is done in any other part of Southern California.

Everything else but water is there already. Water we take, without dam, from the Colorado River. The water is muddy, and soil improves under cultivation with it, without any other fertilizer; no other will ever be used apparently.

If water turns desert to garden, producing \$50 to \$150 an acre immediately, and ten times more when trees are half-grown, is it strange that the business of bringing water is profitable?

But the business is new to you in the East. We look to you for money to make the canal; we must make you acquainted with what is going on in a dozen valleys in Southern California. Farming is, almost everywhere, hard and slow; but fruit-growing there is easy, and vegetables provide the trees. We shall have no land or water to sell for a year. Meantime, get ready by reading about irrigation.

To save money, we shall make our advertisements short. In a month you will see what we mean; in a year we hope to be acquainted with you.

Write for the pamphlet.
THE COLORADO RIVER IRRIGATION CO.,
66 Broad Street, New York, and
CANADA LIFE BUILDING,
Toronto.

Hints to Housekeepers.

PARSNIP FRITTERS.—To half a dozen boiled, mashed parsnips, add two tablespoonfuls of flour, two eggs, and a little pepper and salt. Form into small cakes and brown them in a little suet or butter in a frying-pan.

SNOW BALL CUSTARD.—Beat the whites of three eggs stiff, make a little sweet and drop in tablespoonfuls into a pint of boiling milk. As these rise, turn them, and when scalded put into a glass dish; then pour the beaten yolks into the milk; sweeten to taste; stir until it thickens, remove from the fire, flavor and pour around the white balls.

HAVE YOU HEADACHE?—Headache, which is usually a symptom of stomach trouble, constipation or liver complaint, can be entirely cured by B.B.B. (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood.

RELIEF AND CURE.—Sirs,—I have used Hagar's Pectoral Balsam for coughs and colds, and it gives relief in a few hours, and always results in a cure. I would not be without it. Mrs. Alfred Vice, Berlin, Ont.

EGG SALAD.—Chop together equal quantities of hard-boiled eggs and cold, boiled potatoes; season with salt, pepper and celery salt; moisten with melted butter and vinegar.

HIGHLY SPOKEN OF.—Dear Sirs,—I have used your Hagar's Yellow Oil for sprains, bruises, scalds, burns, rheumatism and croup, and find it an unequalled remedy. My neighbours also speak highly of it. Mrs. Hight, Montreal, Que.

HORSE RADISH SAUCE FOR ROAST BEEF.—Mix a half cupful each of grated horse radish and grated cracker, one cupful of cream, and a little salt and pepper. Simmer together for ten minutes.

CREAM PIE.—Beat thoroughly the white of one egg with half a teacupful of sugar and a tablespoonful of flour; add one cup of creamy milk, bake with a bottom crust, and grate nutmeg on top.

MACARONI OMELET.—Boil one pound of macaroni, salted to taste, for fifteen minutes; drain off the water and put the macaroni in a deep dish; add three eggs, a little salt, pepper, and parsley cut fine; mix thoroughly together. Put two tablespoonfuls of lard in a frying-pan over a light fire; put in the macaroni; when the bottom is brown, turn, and when browned on both sides, place on a plate and serve.

TO CLEAN A BRUSSELS CARPET.—First, have the carpet well shaken, then tack it down in a room where it is to remain, and sweep it as thoroughly as possible. Take a pail of hot water, put in two tablespoonfuls of powdered borax; wash the carpet all over the surface, using a flannel cloth. For grease spots or very dirty places, use a scrubbing brush freely, and a very little soap, taking care to rinse the soap off well after scrubbing. Change the water quite often. Rub the carpet well after washing with a dry cloth, and open the doors and windows so as to dry it as quickly as possible.

TO CLEAN PAINT.—The best soap for cleaning paint is made by taking one ounce of powdered borax, one pound of the best brown soap (cut into small pieces), and three quarts of water. Put all in a kettle; set all on the back of the stove or range until the soap is all dissolved, stirring frequently. It must not come to a boil. Use with a piece of old, soft, white flannel; it cleans paint without injuring it; it is also beneficial for the hands, and much better for washing clothes than any other soap.

Children's Department.

Fairy Spectacles.

A poor peasant-woman sat one day at the door of her cottage, nursing her youngest child. This was a little girl, a baby of but a few months old. She was a delicate little creature, rather an anxiety to her mother, whose elder children were big sturdy boys.

"Oh, baby," she said, when the child's plaintive voice kept up a wearisome cry, "oh, baby, dear, I wish you would not wail so. What is the matter, you poor little thing? I do everything I can think of for you. What is it you want?"

But even while she was speaking thus the baby's whimper suddenly ceased, a bright smile overspread its little face, as if it were gazing at something very pleasant, and glancing up, the mother saw, coming towards them, along the tiny garden path, a curious looking old woman, carrying a basket, carefully covered, so that its contents were hidden from view. The old woman wore a large scarlet cloak, which wrapped her all round, and its hood was drawn over her head, so that her wrinkled face, with the large white frills of her cap, was the only bit of her that was not brilliant red.

"Who can she be?" thought the cottager's wife. "I've never seen her in these parts before. But I'll bid her welcome, for 'tis plain baby likes her bright-colored cloak."

So, "Good day, dame," she said kindly. "Is there anything I can do for you?"

"I'd be glad to rest my old bones a bit, thank ye," replied the old woman. "I've some way to go still before night-fall, and it's very hot to-day."

"It's nice and shady here on the porch; stay, I'll fetch you out a chair," said the woman. And while she was doing so the baby all the time crowded and laughed as if quite delighted.



Mrs. Amanda Patsley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

Hood's Sarsaparilla

Has effected a cure and she can now hear and see as well as ever. For full particulars of her case send to C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are hand made, and are perfect in condition, proportion and appearance.

The Warsaw Salt Baths

WARSAW, New York.

MOST convenient of access from Ontario of any Health Resort in New York. Hot water heat, electric bells, hydraulic elevator. All forms of Modern Baths are used, with special attention to the manipulation of

Natural Salt Water Baths

very effective for Rheumatic and Nervous troubles, and as a General Tonic. Among our Toronto patrons are: Sir Oliver Mowat, Rev. Dr. Dewar, Rev. Dr. MacLaren, Rev. John Alexander, Rev. Dr. Potts, Hon. G. R. W. Biggar, Rev. Dr. Caven, Prof. Thos. Kirkland, Rev. Dr. Reid.

For information address JOHN C. FISHER, M.D., W. E. MILLER, Medical Superintendent, Business Manager.

"What a nice baby," said the stranger, "I must see if I haven't something to please her in my basket, and she began to undo the cover.

"Don't you trouble," said the mother. "Not but that I'd like to see your wares, it's not many pedlars as comes this way: We're but poor folk hereabouts, and I'm one of the poorest. I can't buy nought but of the plainest for my children."

But the old dame took no notice, and by this time the basket was unfastened. The young mother could not resist the temptation of looking in, and she gave a little cry of surprise. The contents were not what she expected. Instead of caps, ribbons and laces, temptingly arranged, there was the queerest collection possible of what looked like old toys, or odds-and-ends out of a curiosity shop. It would take too long to tell half the things. There were strange-shaped boxes and caskets; there were one or two toy watches; a few ancient shabby-looking books; purses, dingy in themselves, but containing brightly gleaming coins; little bottles tightly corked, filled with liquids of different colours; a few pairs of half worn-out shoes; some very finely made, but evidently very aged spectacles, and a great many more things than I can possibly describe.

The old woman drew the basket close under the baby's eyes—so near that the little hands could reach its contents.

"Mind," said the mother, "she's more noticing than you might think.

She'll be making havoc of your things."

The baby's eyes were fixed upon the medley. She seized one thing after another, examined each gravely, while now and then a little smile flickered over her face, but each in turn she flung down again into the basket. And all the time the old woman watched her closely.

"Aren't you afraid of her breaking any of your things?" said the mother anxiously, "for you see I'm too poor to pay you for them if she does."

"Never fear," the pedlar replied. "I'm used to babies. There's now and then more wisdom with them than with older folk. I want no pay. Your child shall have what she chooses for herself as a free gift. And I think she is going to choose wisely."

"Yes, well done, little maiden," she went on, as the baby flung down one of the silken purses, which had attracted her for a moment by the glitter of the coin it held, "well done. There are better things than riches—aye and than beauty," as baby having poked her little nose into a casket of some sweet-smelling pomade, threw it also away with a comical look of dislike.

"Go on, my deary. Wouldst thou like the pictures in this book? You'd never forget a word of it once you learnt to read it, and the learning would come easy. No? Nor this silver bird-call—which would teach thee to sing as seldom maiden has sung before—nor these tiny shoes, which I'll warrant would fit thee, not now only, but for many a long day, and with which thou shouldst be the fleetest of foot and the most graceful dancer that ever was seen. Nor this ivory comb, which would give thee locks to rival those of the fair one in the ancient story. Nor even this flask of perfume to secure thee from all illness and disease? None of them? Why, baby thou art hard to please."

But all the same her voice grew softer and sweeter, as one after the other, the child pushed away the objects she offered her, and her eyes smiled with pleasure as baby made a sudden dart at an old pair of spectacles, and with a rippling laugh of delight settled them on her own tiny nose, where strange to say they fitted perfectly.

"Baby," exclaimed the mother, in astonishment. "Spectacles are not for such as you, my little girl. Though, is it not wonderful that she should have known what to do with them?" she said, turning to the dame. "I'll give you them back again."

But lo and behold the spectacles were gone! The young woman gasped with surprise. The dame only smiled.

"'Tis all right," she said. "Baby has chosen well—the spectacles are hers forever, they have melted into her eyes. Look close and you will see the sheen of them, and round the rims of the eye-balls a golden circle. 'Twill never leave her; old or young your child will have that lovely sparkle in her eyes."

The mother stooped to gaze closely into the pretty eyes. When she lifted her head, basket, old woman, scarlet cloak, and all had disappeared, but the baby smiled sweetly, and seemed to crow with fun at her mother's surprise.

Had it all been a dream? The cottager's wife rubbed her eyes and began to think she must have fallen to sleep without knowing it. And though baby looked as if she could have explained the mystery, it was no use—for, of course, she was too young to speak.

Time went on, and the matter faded

Advertisement for COTTOLENE, featuring the text 'OUT OF THE FRYING PAN' and 'PROGRESSIVE COOKING'. It describes the product as a pure and perfect cooking material for frying and shortening purposes, and lists the manufacturer as N. K. FAIRBANK & CO., Wellington and Ann Sts., MONTREAL.

Advertisement for ARTISTS' WINSOR & NEWTON, featuring a logo of a lion and the text 'Be sure you choose your Oil and Water Colors with this trade mark. It stands for the celebrated makers.' It also mentions 'A. RAMSAY & SON, MONTREAL, Sole Wholesale Agents for Canada and Manufacturers of White Leads, Colors, Varnishes, &c. &c.'

Advertisement for The Simplex Printer, featuring an illustration of the printer and the text 'A new invention for duplicating copies of writings and drawings.' It lists 'LAWTON & CO., 22 Vesey St., New York.'

Advertisement for a sewing machine, featuring the text 'MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. \$12 Buys a \$45.00 Improved Oxford Range Sewing Machine, perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealer and agents profit. Send for FREE CATALOGUE. OXFORD MFG. COMPANY, DEPT. 3, CHICAGO, ILL.'

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

beat the e a little fuls into ese rise, put into ten yolks ste; stir the fire, ite balls. eadache, stomach mplaint, B. (Bur- is medi- ates the ood. -I have lsam for relief in alts in- a it. Mrs. er equal and cold, salt, pep- en with Sirs, -I llow Oil, burns, ind it an ighbours s. Hight, AST BEEF. of grated ker, one salt and for ten ghly the teacupful of flour; bake with utmeg on ne pound for fifteen and put add three d parsley ther. Put a frying- he maca- wn, turn, des, place tr.--First, then tack o remain, s possible. ut in two ax; wash ce, using spots or ing brush p, taking well after ater quite fter wash- open the dry it as st soap for aking one e pound of nto small of water. the back he soap is ntly. It se with a lannel; it g it; it is and much than any

from the mother's mind—or rather when she thought of it at all, she remembered it only as a dream. Baby grew up into a little girl, and gradually into a big one.

She was rather a delicate child, and she had often pains and aches to bear. Then her parents were poor, and there were many children. Little Rosy had not what one would call an easy life. But it seemed as if all came right to her. She was not, except for the lovely light in her eyes, a very pretty girl, but go where she would she was sure of a welcome. Quarrels and ill-humour melted away before her; the sunshine seemed always to rest on her head, and sorrows and troubles never brought a cross or impatient word to her gentle lips.

"Where does Rosy get her sweet ways from?" many a one used to ask. And where Rosy herself had to reply she would only say that she did not know, she thought it must be that everybody was so kind and good to her.

She lived to be a very old woman; children and grandchildren were round her when she died. But though the sweet face was worn and thin, the eyes had still their golden light.

"I have found life a happy thing—and I am glad to have lived so long," she whispered with a loving smile.

Children, can you guess the real name of the fairy spectacles?

Don't be Cowards.

"I won't tell a lie! I won't be such a coward!" said a fine little fellow, when he had broken a little statuette of his father's in showing it to his playmates, and they were telling him how he could deceive his father and escape a scolding. He was right. So was Charlie Mann right, and he was rewarded for it, as the following story will show:

"A young offender, whose name was Charlie Mann, smashed a large pane of glass in a chemist's shop, and ran away at first; but he quickly thought, 'Why am I running? It was an accident; why not tell the truth?'"

"No sooner thought than done. Charlie was a brave boy. He told the whole truth; how the ball with which he was playing slipped out of his hand; how frightened he was; how sorry, too, at the mischief done, and how willing to pay if he had money.

"Charlie did not have the money, but he could work, and to work he went at once, in the very shop where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered; but when he was done he had endeared himself so much to the shopkeeper by his fidelity and truthfulness that he could not hear of his going away, and Charlie became his partner.

"Ah, what a lucky day that was when I broke that window," he used to say.

"'Charlie,' his mother would respond; 'what a lucky day it was when you were not afraid to tell the truth.'" "Lying lips are an abomination to the Lord, but they that deal truly are his delight."

The Story of a Cup.

A rather peculiar story connected with a silver cup is told by Major E. L. Bond. Some time ago he purchased a communion cup which had been found amongst the ruins of a dealer in old wares in St. John's, Nfld., shortly after the fire which destroyed a large part

Ayer's Pills

Are compounded with the view to general usefulness and adaptability. They are composed of the purest vegetable aperients. Their delicate sugar-coating, which readily dissolves in the stomach, preserves their full medicinal value and makes them easy to take, either by old or young. For constipation, dyspepsia, biliousness, sick headache, and the common derangements of the *Stomach, Liver, and Bowels*; also to check colds and fevers, Ayer's Pills

Are the Best

Unlike other cathartics, the effect of Ayer's Pills is to *strengthen* the excretory organs and restore to them their regular and natural action. Doctors everywhere prescribe them. In spite of immense competition, they have always maintained their popularity as a *family medicine*, being in greater demand now than ever before. They are put up both in vials and boxes, and whether for home use or travel, Ayer's Pills are preferable to any other. Have you ever tried them?

Ayer's Pills

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Every Dose Effective

Consumption

is oftentimes absolutely cured in its earliest stages by the use of that wonderful

Food Medicine, Scott's Emulsion

which is now in high repute the world over.

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and \$1.00.

of that city. It bore an inscription to the effect that it was presented to the parish of Rahamplish for Holy Communion by James Soden. There was a date showing that the inscription had been made some time in the last century. An account of this appeared in the *Star* at the time of the purchase. The latter regarded the quaint vessel as an interesting relic and treasured it accordingly. The Rev. J. H. McCormick is incumbent of Rahamplish, County Sligo, Ireland. A friend of his read in the *Star* an account of Major Bond's purchase and called Mr. McCormick's attention to it, and the latter at once wrote to Major Bond enquiring if the latter would be willing to part with the cup. His letter proceeds in this wise: "As there are still representatives of the Soden family in this parish, it would be more valued here as a relic than it could be elsewhere. In any case will you kindly let me have a drawing of the cup and the inscription it bears in full? It was

probably lost to the parish in this way. One of my predecessors, Rev. John Green, lived a hermit's life and died in a lodging house in the town of Sligo. The cup was in his custody at the time. As he had no relatives to claim his effects, they (with the cup included) were probably sold by the owner of the lodging house to defray funeral expenses. This occurred about the year 1881. I shall be much obliged for any information you will be good enough to give me in reference to this matter."

Major Bond is going to send the wandering cup back to its old home, where it will possibly again be used in the performance of its sacred office.

Effort in the Christian Life.

Remember that the building of a noble and God-like, God-pleasing character can be erected on the foundation of faith only by constant effort. You do not rear the fabric of a noble character all at a moment. No man reaches the extremity, either of goodness or baseness, by a leap; you must be content with bit-by-bit work. The Christian character is like a mosaic formed of tiny squares in all but infinite numbers, each one of them separately set and bedded in its place. You have to build by a plan. You have to see to it that each day has its task, each day its growth. You have to build with one brick at a time. It is a life-long task till the whole be finished. And not until we pass from earth to Heaven does our building work cease.

Let us take upon ourselves God's affairs, and transact them so well that the reign of His Divine Majesty will be glorified in us, and He will cause us to reign in Him. "Think of me," he said to St. Catherine of Siena, "and I will think of thee." Again, He said to another of His servants, "charge thyself with My interests, and I will charge Myself with thine."

Hidden Sorrows.

Concerning nothing do we come to more false conclusions and make more false steps than concerning woman's cheerfulness. Ah! how many of these affectionate creatures are there who pine unknown, despond smiling, and wither jesting; who with bright joyous eyes, flee into a corner, as if behind a fan, that there they may right gladly break into the tears which oppress them; who pay for the day of smiles by a night of tears—just as an unusually transparent, clear and mistless day surely foretells rain!

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Peas.....
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Hay, clove
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|------------------------------|------------------|--|
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| Oats | 0 35 to 0 37 | |
| Peas | 0 60 to 0 62 | |
| Hay, timothy | 9 00 to 10 00 | |
| Hay, clover | 9 00 to 10 00 | |
| Straw | 7 00 to 8 00 | |
| Straw, loose | 5 00 to 6 00 | |
| Rye | 0 00 to 0 50 | |
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| Dressed hogs | \$7 00 to \$7 50 | |
| Beef, fore | 5 00 to 5 50 | |
| Beef, hind | 7 50 to 8 00 | |
| Mutton | 7 00 to 8 00 | |
| Lamb | 9 00 to 11 00 | |
| Veal | 8 50 to 11 00 | |
| Beef, sirloin | 0 14 to 0 17 | |
| Beef, round | 0 10 to 0 12 | |
| Mutton, legs | 0 14 to 0 16 | |
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| Farmer's Prices | | |
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| Butter, tubs, store-pack'd | 0 16 to 0 17 | |
| Butter, farmers' dairy | 0 19 to 0 20 | |
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| Chickens, spring | 0 75 to 1 00 | |
| Turkeys, per lb. | 0 14 to 0 16 | |
| Ducks, per pair | 1 00 to 1 20 | |
| Geese, each | 0 70 to 1 00 | |
| Vegetables, Retail. | | |
| Potatoes, per bag | 0 75 to 0 80 | |
| Carrots, per bag | 0 35 to 0 40 | |
| Onions, per bag | 0 80 to 1 00 | |
| Turnips, Swede, per bag | 0 80 to 0 85 | |
| Cabbage, per doz | 0 60 to 0 75 | |
| Celery, per doz | 0 40 to 0 75 | |
| Lettuce, per doz | 0 35 to 0 40 | |
| Radishes, per doz | 0 35 to 0 40 | |
| Apples, per barrel | 1 50 to 3 00 | |

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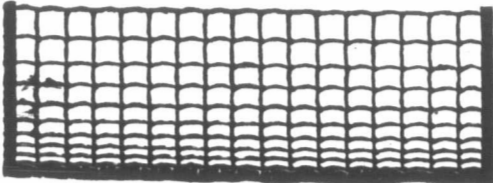
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