

# Canadian Churchman

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

Vol. 20.]

TORONTO, CANADA, THURSDAY, APRIL 19, 1894.

[No. 18.

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# Canadian Churchman.

TORONTO, THURSDAY, APRIL 19, 1894.

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## Lessons for Sundays and Holy Days.

April 22—4 SUNDAY AFTER EASTER.  
Morning.—Deut. 4, to v. 23. Luke 17, to v. 20.  
Evening.—Deut. 4, v. 23 to 41, or 5. Eph. 5, v. 22, to 6, v. 10.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"HOME RULE" AND "ROME RULE" are still regarded as synonymous terms by the *Rock* and other watchful Protestant sheets. The wonder is that our English contemporary has not yet "got on to" the track of our Canadian *Blakes*, who pose as ultra Protestants still, though active leaders in the Home Rule movement. Their close fraternization with R. C. priests might have suggested that they are "Jesuits in disguise"—with more probability than the instance of William Gladstone presents. They are very effective agents of Romanism—conscious or otherwise.

THE CHURCH CONGRESS AT EXETER has suggested to Rev. W. S. Lach-Szyrma the idea of a grand demonstration on behalf of the British Church foundation, whose roots are so many hundreds of years old in that part of the fatherland. Ancient *Iscia* (Exeter) could tell many interesting stories of Christianity before the 6th and 5th centuries—tales of the Bretons and Celts, persecuted by Saxons and Anglians as well as Romans. This would be a good set-off to the "Italian Mission's" efforts!

ROMANISM IN N. Y. CITY has rather a "soft thing" of it, so far as representation in office is concerned—mayor, sheriff, controller, counsel, tax assessors (all), commissioner, superintendent, majority of aldermen, tax commissioners (all), many justices of Supreme and other courts, besides a large majority of all the minor offices. There is nothing in sight which they do not, practically, control. It has also gained control of Congress,

State Senate, and Assembly, and is reaching out for more! It literally "wants the earth"—but it is a question of young Britain against old Rome.

ARMENIANS.—A "word of warning" has been issued by persons cognizant of the persecution troubles in Armenia. It seems that not nearly all those imprisoned are Christians—only, in fact, a comparatively small number. It will not do, therefore, to run away or be carried away with the idea that this is a persecution of the Christian faith. It seems much more of a political character, than religious or anti-religious.

"ACCLIMATIZING MISSIONARIES" sounds odd, and yet the process is seriously proposed by those persevering people who are bent on the evangelization of Western Africa. The Bishop of Sierra Leone strongly recommends a sojourn in the African hill country, and scouts the idea that such "half-way houses" as Madeira and the Canaries would be any use. The hills would afford a safe resort, sanatorium, convalescent home, etc., besides good opportunities (as the Bishop hints) of unlearning English and learning African habits, before the indigenous fever gets a fatal hold on the system. So life may be economized—even in Africa.

"IF CHRIST CAME TO CHICAGO?" is a queer title for a book, but W. T. Stead does not think so. The intrepid transformer (one can hardly give him "reformer" or "deformer" as a title) seems also to have passed personal sentence of condemnation on the A. P. A., and purposes to get the other Pope (at Rome) to join forces with him in counter-acting the proceedings of that very resolute organization. He will probably "meet his match" in more senses than one and in more ways than one, if he undertakes to teach either old Leo or Young Chicago!

LOAN-OFFICE FOR THE POOR.—The system lately introduced in New York for lending monies to the poor on the security of their pawned valuables and at reasonable interest has attracted the attention of philanthropists across the ocean. It was a happy thought to transfer the needy from the hands of "the Jew" (figuratively or otherwise) to those of Christians. Such creditors as Vanderbilt, Low, and Astor, can easily be trusted not to ask exorbitant interest, or take unkind advantage of distress and destitution. Above all, it secures the self-respect of the debtors—and their gratitude.

THE CHRISTIAN SOCIAL LECTURES in London are the subject of comment from the English correspondent of the *Living Church*. He says, "It is a factor to be observed in this Christian Social movement, that it is directed almost entirely by men of 'Catholic' feeling and principle. 'Evangelicals' have nothing to say to it, and I am not sure that they are not right. The tendency of to-day, as it seems to me, is to abandon men's souls for the sake of their bodies, or, at least, to forget the one in the desire to save the other." The Canadian leader among the C. S. people—Rev. John Carter—might make a note of this.

"THE POPULARITY OF THE ANGLICAN CANTICLES" is confessed by a Canadian Methodist newspaper after a candid study of figures in a certain locality where the statistics show that Dissenters are rapidly adopting our system of responsive service, antiphonal singing, recited creed, concerted can-

ticles, and sung psalter. The "rising generation" have made up their minds to go where they can get these things: but after all these are only the "outward signs" of our Catholic spirit—which they cannot find in such measure elsewhere.

WHAT IT MAY COME TO—a warning.—"If I, as a married man and father, should say to my wife, 'I am not able to subscribe for a religious paper that costs only two or three cents a week, why I wouldn't be surprised if when I woke up next morning, she had gone and left me—for I don't see how a self-respecting woman could live with a man who couldn't make up two cents a week.'" So says Dr. Duncan, as quoted by *Living Church*. A secular daily also remarks, "Every family, whether any of its members belong to a church or not, ought to take at least one religious newspaper. Its influence for good cannot be measured."

THE SANCTITY OF RECREATION was well expressed by the great St. Charles of Milan, when, as he played a game of chess with his chaplain, he was asked "how he should like to die?" and replied "I would die playing this game of chess." "Then, as their start of amaze he marked, 'Why should I not?' he quietly asked. What is this game but an hour's relief, To a mind a little too heavily tasked? So to His glory the pastime's played, Unto whose glory my work is done; And how could I better by death be found, Than in an act of God's praise begun?" Rest after labour is the most natural time of transition.

## DEATH OF BISHOP YOUNG'S SON.

We have only to mention the sad bereavement suffered by the Bishop of Athabasca to ensure from our readers the deepest sympathy. Jacob's lament, "If I am bereaved of my children, I am bereaved," finds an echo in every parent's heart: but there are some cases where peculiar circumstances give a special colour to the affliction—a deeper tint of mourning, an aggravation of the keen sorrow. Bishop Young is one of those noble-hearted men—albeit singularly gentle and Christ-like—who venture to cut themselves from the associations of earlier life in order to do pioneer Church work in a wild and rough territory such as our Northwest. When a man so situated—especially a bishop—loses one of his elder children, in this case a son on the verge of manhood, the shock is sure to shatter and lay in ruins many a fondly cherished anticipation as to his future. Still, we may be sure that the Bishop, who has so endeared himself to those who have known him lately as their honoured guest in Eastern Canada, will know how to counter-balance the loss of these family or social schemes—possibly, also, hopes of a Churchly kind—by thoughts of the early realization of the grandest of all pastoral conditions—"the inheritance, undefiled and incorruptible, which fadeth not away."

## THE NEW DEAN OF HEREFORD.

A great deal of interest has been manifested in Church circles in England as to what kind of ecclesiastical appointments the new Premier, Lord Rosebery, would make. A vacancy occurred a very few days after Lord Rosebery had assumed office, owing to the death of the Very Rev. G. H. Herbert, D.D., the Dean of Hereford. Lord Rosebery's appointment has just been made public. He has chosen the Hon. and Rev. J. W. Leigh,

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Hon. Canon of Worcester Cathedral, and for the past eleven years Rector of St. Mary's, Bryanston Square, W. Mr. Leigh is a moderate High Churchman, and, like the members of the Wilberforce family, is a strong advocate of total abstinence. He is in his 54th year, and took a degree at Cambridge in 1862. He was ordained in the same year to the diaconate by the then Bishop of Worcester, and after serving various curacies, became Vicar of Leamington in 1877. After holding that living for six years, he was appointed by the Canon to the Rectory of S. Mary's, Bryanston Square, which he now vacates to return to the West of England and to the diocese adjoining that in which he served his first curacy.

#### THE ROGATION DAYS—A GREAT OPPORTUNITY.

BY H. D.

We are all complaining and fretting because of the "hard times." Money is scarce, we are so poor, the stipends of the clergy are reduced, mission funds all overdrawn, the depression is general. We need to do more than fret; self-examination is required. The truth that "all good things cometh from God," that "it is the blessing of the Lord that maketh rich," should be republished. The Church calls us to prayer and fasting on April 29th, 30th, May 1st, 2nd—the Rogation Days. The book of Homilies contains "an Homily for the Days of Rogation Week." There is also an exhortation which begins, "we be now assembled together, good Christian people, most principally to laud and thank Almighty God for His great benefits, by beholding the fields replenished with all manner of fruit, to the maintenance of our corporal necessities, and for our food and sustenance; and partly also to make our humble suits in prayer to His fatherly providence to conserve the same fruits in sending us seasonable weather, whereby we may gather the same fruits," etc. The Rogation Days give the clergy a great opportunity of publishing the truth, "all things come of thee, O Lord," and add to the importance of our harvest festivals. It has been suggested that the Monday should be devoted to intercession for *temporal blessings*, especially for a good harvest, the original subject of the "Rogations"; the Tuesday has of late been usually kept as a day of intercession for *foreign missions*, and the Wednesday, less generally for *home missions*. Certainly these days should not pass without at least one special service. The Gospel for the 6th Sunday after Easter contains our Lord's promise that whatsoever we shall ask in His name, His father will give us. This Sunday is called Rogation Sunday. The Rogation service ought to be as popular and as general as the harvest thanksgiving service. The collect for Rogation Days, drawn up in 1689, is:—"Almighty God, who hath blessed the earth that it should be fruitful, and bring forth everything that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth and ever rejoice in Thy goodness, to the praise of Thy Holy Name, through Jesus Christ, our Lord. Amen."

#### AUSTRALASIA.

No two parts of the world have so much reason to cultivate amicable relations and manifest a practical interest in one another as Canada and Australasia. Geographically they are the very antipodes of one another, but otherwise they are the closest and ought to be the dearest of

kin. No two sisters could be more alike in nature and more identical in blood—"own sisters" of the same parents, young nations compounded of the same elements, the same origin, substantially the same history: "own brothers," separated by the world's whole girth, seeking their fortunes in opposite directions, but keeping up a loving correspondence and deep interest in one another. The completion of the British naval girdle of the earth in the links of the Pacific steamship line is like the meeting of long severed friends, the joining of hands long separated from the loving clasp.

"THE CIRCUIT IS COMPLETE,"

the electric current of loving fraternal sympathy runs swiftly to and fro: the messages are frequent, the opportunities of intercourse multiply rapidly, the occasions of friendly interchange of interests increase. In every way the bonds of long-severed friendship—nay, *relationship*—are being solidly knitted and woven together in a material, secular, and even social way. Literally, even, thousands of men and women here have brothers or sisters there: myriads of Canadians have equal myriads at least of Australian cousins. The very differences of climates and products and conditions make their lives more mutually interesting and useful—more complementary of each other's needs.

WE CAN "EXCHANGE VISITS"

now with ease and comfort, free from enormous expenditure of money, and time—the very prospect of that becoming a common personal experience is a relief and a joy. Our public men have been "feeling the pulse" of this renewed family relation, have been assaying the qualities of the existing circumstances lying between, have been "testing" and experimenting on social points. They have been suggesting and showing the way to the "publics" of these two continents, acting as pioneers or heralds of the great family reunion. The confederation of the Canadas—the confederation of the Australias—these are but the beginnings of the movement: rather the preparatory steps for the initiating of the great union of these young giant-children of the British mother,

SCIONS OF BRITANNIA!

Nor are Canada and Australia the only colonies or rather groups of colonies interested, touched, affected by this movement for imperial federation and reunion. There are large settlements in Asia, others in Africa, others elsewhere than on these continents. None of these can be otherwise than moved by the opening amenities between their "big brothers," Canada and Australasia. They are bound sooner or later to join the social circle. Whatever form the ultimate "family gathering" may assume, the thing is almost a *fait accompli*—so nearly so that eyes brighten and nerves tingle already on all sides at the thought of what is to be. How the dear old mother-land must rejoice at this prospective reunion of the *disjecta membra*, over whose wide severances, of necessity, she has mourned so many years—generations, indeed, now!

SHALL THE CHURCH BE APATHETIC?

Can she be? One of the strongest strands in the essential feeling of unity which runs through all branches of the English-speaking race—especially those who have kept close beside the mother-wing of Britain—is the solid religious element represented most thoroughly by the national Apostolic Church of Britain herself, by whatever name the association may choose to call itself abroad, "Protestant Episcopalian," or what not. This religious strain cannot possibly be ignored.

it is bound to find expression in some shape or form—wrong and perverted, in some measure, rather than not at all. There are Church sympathies underlying—sheathed within—all these secular and ordinary connections and relations.

WE SHOULD GIVE THEM EXPRESSION.

No one can read the accounts received of the sayings and doings at Hobart Church Congress without feeling the thrill of the thought—"they are our brothers," though they live as it were "on the east side of Jordan." No river or ocean—Jordan or Pacific—can abolish the feeling of religious familiarity and association, fidelity to the same Faith, descent from the same stock, which animates these separated sections of the great Anglo-Catholic or British Catholic Church Communion. The Congress gave expression to this feeling in more ways than one, and we should do well to reciprocate when we can. If the example of the "consolidation of the Canadian Church" so affects them as a good example, there are perhaps lessons that we might learn for our benefit, if we were to cultivate a closer study and association with our Australian brothers. We have our *Church share* in this great family reunion!

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### FREDERICTON.

Quite a "breeze" has been created in some of the deaneries of the diocese by the "Proposed rearrangement of work," copies of which are now in circulation in the localities chiefly interested. The committee appointed by the synod have the matter in hand, and it is anticipated that the committee's proposed scheme will provoke some very interesting discussions at the next meeting of the synod. The object in view is to re-arrange and enlarge the work of several of the incumbents of parishes as to supply the more remote sections of the diocese. Should the scheme now proposed receive the sanction of the synod, the number of vacant missions in the diocese would be reduced to five.

The Easter services in the majority of the parishes are reported as being unusually hearty—the congregations large, and the offerings, in some cases, exceptionally generous.

His Lordship, the Bishop of the diocese, sailed on the "Oregon" from Halifax on the 7th inst., for a two months' visit to England. Church people everywhere will unite in the prayer that our beloved Diocesan may return greatly benefited in health by this much needed rest.

The Rev. E. B. Hooper, rector of St. George's Church, Moncton, has been compelled to forego his work for a time owing to a sore throat. The Rev. Wm. Eatough, curate of Trinity Church, St. John, took duty at St. George's Church, Moncton, on the 8th inst.

Rev. D. B. W. McKiel, some while rector of St. Martin's, has been elected rector of the Church of the Good Shepherd, Fairville.

Rev. C. W. McCully, vicar of the Cathedral, Fredericton, preached at Trinity Church, St. John, on the 1st inst., at the 11 a.m. service, and also at the evening service on the 8th inst.

#### QUEBEC.

MARBLETON.—A chapter of the Brotherhood of St. Andrew has been organized in St. Paul's Parish, Marbleton. Twenty members have been enrolled. Business meetings are held weekly on Tuesday evenings. The officers are: director, Rev. E. W. Weary, rector; vice-director, Rev. T. S. Chapman; secretary, J. Andrews, Esq.; treasurer, S. Bennett, Esq. There is a reading room well supplied with papers, magazines, books and games, which is open to the men of the place on Mondays, Wednesdays and Saturdays from 6 to 9.30 p.m. It is to be hoped much good will result from the undertaking.

Church Society.—The anniversary celebration of the Diocesan Church Society began on Wednesday evening, the 4th inst., with a grand festival service in the Cathedral of Holy Trinity, Quebec, at which there was a very large congregation present. Besides the Lord Bishop of the diocese and the city clergy, there were present the Bishop of Vermont, the Archdeacon of Quebec, Canon Foster and the Rev. H. A. Brooke. The surpliced choir occupied the new choir stalls, and the musical service was exceedingly

grand. The Very Rev. the first less the remainder able and eloq A. C. A. Ha text, Matthe brethren tha they see Me of the mos was listened throughout following morn Holy Commu the Lord Bi Gospeller, a versary mee on Thursday by a large an occupied the form by the city clergy Hon. Geo. In Forsyth, Me other promin Hall. After by the Very called on Jo on the obje which he sh 50 years, th dollars inve pends to m than ever h clergy, and clergymen. \$740 given children. F outfits, and been assiste the means o er Books, e for the Bis In fact eve dition, but be taken in Sherbrooke specially th St. Francis ciety, and of the wor to the sim in the neig to the ma Society, he than \$500,0 vestments existence. of Quebec i equipped i not altoget and noble because th speaker of Vermont, v He expres reception g friends, an course bet in Vermon Quebec dic was glad th felt that h Church, h an Americ American having pre and laity was it fro Quebec to much of Church So men, that all about all disadv to the fut There wer four great of all, the as it was in small so conspic character work. T Quebec, p long enou said, let t with them when th Churchm place, we midst of many Ro Puritans.

grand. The first portion of evensong was sung by the Very Rev. the Dean, while Canon Foster read the first lesson, and Archdeacon Roe the second. After the third collect, the Rev. F. B. Norrie sang the remainder of the service. The sermon, a most able and eloquent one, was preached by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, from the text, Matthew xxviii. 10.—Jesus said, "Go tell my brethren that they go into Galilee; and there shall they see Me." Without doubt the sermon was one of the most eloquent ever delivered in Quebec, and was listened to with the most earnest attention throughout by the vast congregation. On the following morning there was a joint celebration of the Holy Communion in the cathedral at 8 a.m., at which the Lord Bishop was the celebrant, Dean Norman, Gospeller, and Bishop Hall, epistoller. The anniversary meeting of the society took place at 8 p.m., on Thursday, the 6th, in Tara Hall, which was filled by a large and attentive audience. The Lord Bishop occupied the chair and was supported on the platform by the members of the Capitular Body, the city clergy and several clergy from a distance, the Hon. Geo. Irvine, Hon. H. G. Joly de Lotbiniere, Col. Forsyth, Messrs. W. G. Wurtele, John Hamilton and other prominent laymen, and last but not least, Bishop Hall. After the opening hymn, prayers were offered by the Very Rev. the Dean, when the Lord Bishop called on John Hamilton, Esq., who gave an address on the objects and work of the Church Society, in which he showed that after being established some 50 years, they had now upwards of half a million dollars invested. During 1893 they had paid stipends to missionaries amounting to \$25,592, more than ever before. \$2,500 had been paid to infirm clergy, and \$3,087 to widows and orphans of the clergymen. Sixteen schools had been aided and \$740 given towards the education of clergymen's children. Four young clergymen had been granted outfits, and three churches and two parsonages had been assisted. Besides all this, the society had been the means of circulating many hundred Bibles, Prayer Books, etc., and the sum of over \$40,000 raised for the Bishop Williams Memorial Mission Fund. In fact everything was in a most prosperous condition, but there was still room for more interest to be taken in the society. Rev. Canon Thornloe, of Sherbrooke, was the second speaker. He was specially the representative, on this occasion, of the St. Francis District Association of the Church Society, and gave a very able and interesting account of the work in the Eastern Townships, and referred to the similarity of the Church's position there and in the neighbouring diocese of Vermont. Referring to the management of the funds of the Church Society, he brought out the fact that of the more than \$600,000, not one cent had been lost by bad investments during the first 50 years of the Society's existence. It is due to the Society that the diocese of Quebec is to-day, of all Canadian dioceses, the best equipped in its beneficiary connections. This was not altogether due to the best business talent of able and noble laymen who had charge of the funds, but because the hand of God is resting upon it. The speaker of the evening was the eloquent Bishop of Vermont, who was most heartily applauded on rising. He expressed his hearty thanks at the warm reception given him. Neighbours, he said, should be friends, and there was a certain amount of intercourse between Vermont and Quebec. One mission in Vermont was actually served by a priest from Quebec diocese. When elected to the Episcopate he was glad that his diocese was a border one, and he felt that he ought to be able to help the Canadian Church, having been an English priest, though now an American Bishop—a British subject and an American citizen. He was not a stranger in Canada, having preached missions and held retreats for clergy and laity from Halifax to New Westminster. Nor was it from pure generosity that he had come to Quebec to assist at this meeting. He had heard so much of the excellent central plan of the Quebec Church Society, for the payment of country clergymen, that he had determined to come up and learn all about it when the opportunity offered. Despite all disadvantages he was glad to look encouragingly to the future. But, then, he was only a young Bishop. There were four points of encouragement about the four great difficulties of which he had spoken. First of all, the diocese of Vermont was small and poor, but as it was small he hoped to do something for it; so in small missions, though the clergy could not do so conspicuous work, they might do more of a pastoral character and in training their people in Christian work. Then we are told that from Vermont, as from Quebec, people go West, and you cannot keep them long enough to get any good out of them. Well, he said, let them go; only give them something to take with them. Let them be well instructed Churchmen when they go, devout Christians, good Quebec Churchmen, good Vermont Churchmen. In the third place, we are told that we are small bodies in the midst of hostile populations. You, he said, give us many Roman Catholics; we have given you many Puritans. The Church has much to do for both these

classes. But in order to accomplish it, she must be truly reformed, and yet truly Catholic. The Bishop then spoke of the admirable features of the Church Society and its various funds. In regard to the diocese, he said the Church people here had excellent traditions, and he begged of them to adhere to their own best ecclesiastical traditions. The speaker was most heartily applauded on concluding his address, which occupied about 40 minutes. During the singing of a hymn the collection, which was 50 per cent. larger than any taken up at any previous meeting, was taken up. The Hon. H. G. Joly de Lotbiniere and the Hon. Judge Irvine then moved and seconded a vote of thanks to the speakers of the evening. The Lord Bishop of the diocese, before putting the motion, referred to the earnest, self-denying labours of the country clergy, and urged more consideration of their condition. He mentioned that last year he had confirmed 1,150 candidates, and they were as a rule more carefully prepared than similar candidates in England. When such grand work was being done, it was a shame that it should be hindered in remote country parts, where the truth was not known, by the drivelling nonsense sent out from Quebec, which here of course could be productive of no harm. It was indeed sad to think of God's work hindered by the wickedness of man. In conclusion he asked for daily prayer for the Society and for Church work in the diocese. His Lordship closed the meeting with the Benediction.

*The Cathedral.*—Matters at the cathedral stand in the same position as before the vestry meeting, as the motion to reduce the pew rents to \$1 has been pronounced illegal by the most eminent legal gentlemen in the city who have been consulted on the matter. Notwithstanding that the motion was carried at the vestry meeting, the vast majority of the communicants are decidedly in favour of maintaining a cathedral service, such as is carried on in almost every cathedral on the face of the globe. The cathedral is of royal foundation, and when first opened at the beginning of this century there was a surpliced choir, and proper cathedral service, which was maintained for 40 years. Every cathedral should, as far as its services and appointments are concerned, be the model church of the diocese. This was the earnest wish of the late reverend Bishop Williams, as expressed in his charge to his synod delivered at the session of 1888, as also it met with the strong and entire approval of the late Bishop Mountain. It is obviously more fitting that the cathedral should maintain its position as such than to gratify any party feeling among its members.

Mr. Geo. Veasey, who openly admitted in his speech at the vestry meeting that there was a certain Methodist and Presbyterian element among the members of the Cathedral congregation, drew attention to the fact that on the Sunday evening previous he had heard of a new saint being mentioned in the sermon, "St. Mary Magdalene." He had been rather taken back by a correspondent in one of the local papers, who has called his attention to the calendar in the Prayer Book, by referring to which he would have found that such a saint is actually mentioned opposite July 22nd. So much for condemning what is plainly set down in the Book of Common Prayer. It is always best in this enlightened age to be certain that we are right before making assertions in public which can so easily be set right by any school boy or girl.

*Misprint.*—In the account of the Easter services in our number of the 6th inst., St. Matthew's Church was inadvertently printed St. Matthew's Cathedral; St. Matthew's is only a parish church, while the cathedral is the Cathedral of the Holy Trinity.

*FITCH BAY.*—Messrs. B. H. Rider and P. E. Sheldon were elected wardens for St. Matthias' Church; Dr. H. R. Codd lay delegate to synod, and A. Flanders and F. L. Carr delegates to the deanery board.

*MARBLETON.*—The annual vestry meeting was a most encouraging one. From the various reports given it is quite apparent that during the 6 months of the Rev. Mr. Weary's incumbency, there has been a decided and energetic revival in Church work, with very bright prospects for the future. Messrs. J. E. Bennett and J. H. Barker were elected wardens; Messrs. G. M. Willard, J. R. Andrews, M. M. Longee, and E. J. Westman, sidesmen.

*SHERBROOKE.*—The formation of a company of the Church Lads' Brigade is spoken of in St. Peter's Parish, Sherbrooke.

*QUEBEC.*—St. Matthew's.—In connection with the Company of the Church Lads' Brigade formed in this parish some 3 months ago, a most successful concert was held in the parish rooms on the 2nd inst. A lady member of the congregation has very generously presented the Company with a most handsome silk banner, having on one side the crest of the organization together with the name of the Company, and on the

other side the four initial letters of the motto "S. P. Q. R.," together with a St. Andrew's Cross.

*Accession.*—The Rev. T. Z. Lefebvre, formerly in charge of the French Presbyterian Church, Quebec, and a professor in Morrin College, has left and joined the Anglican Communion, and is preparing for Holy Orders in the diocese of Montreal.

MONTREAL.

*MONTREAL.*—*Woman's Auxiliary.*—In her lecture in the Synod Hall on Friday, the 6th inst., Mrs. Carus-Wilson graphically sketched the history and progress of Moravian missions, presenting a forcible array of statistics and assertions to prove the zeal and enterprise of this devoted sect. They were the first to begin foreign missions; they went to the natives of Greenland and Alaska, and the most forsaken parts of the globe. They have now a hundred and thirty-eight mission stations, and three hundred and fifty-five missionaries. One out of sixty of them is a missionary, a proportion unapproached in wealthier churches. Bishop Bond presided over the gathering, and at the close of the lecture the Rev. Mr. Troop expressed the unanimous thanks of the audience to the lecturer for her address.

*PHILIPSBURG.*—During the past six years a little acorn of dependence upon the scriptural method exclusively of voluntary offerings to build a church has slowly been developing a slender growth. How honour shown God's way of church finance has been blessed by Him will ultimately appear. Meanwhile no single dollar may be accepted by the rector or wardens for the new church at Philipsburg raised by any human devices or modern methods of giving to God, without losing all claim to the following sums and forfeiting the whole amount to the mission fund of the diocese, or to the donors. Offerings may be forwarded through the Bishop. Previously acknowledged, \$652.41. Added during 1893: Mrs. J. M. Ferris, \$41.85; cash from 17 parishioners, \$96.85; loose on the plate, \$49.22; interest from last year, \$20.81; J. E. Hill, \$50; J. M. Ferris, \$30; P. C. Moore, \$15; M. C. Gibb, \$10; M. Hutchinson, \$10; S. Carsley, Geo. Hague, G. Harrower, T. Liggett, L. Powell, F. Solomon, Stark, F. Woodward, at \$5 each, \$40; W. Marler, H. Mudge, two cash at \$2 each, \$8; A. Durnford, M. Patterson, Rev. W. Robinson, at \$1 each, \$3; total cash, \$1,026.64; additional promised by nine parishioners, \$199; A. F. Gault, \$100; P. C. Moore, \$45; E. L. Bond, \$30; M. C. Gibb, \$20; Geo. Hague, \$20; the Lord Bishop, \$15; W. L., \$5. Total, \$1,460.64. Sir Donald A. Smith and other kind approvers of God's simple plan have promised generous assistance since the New Year. "I cordially approve of the project and method. W. B., Montreal." So wrote the Lord Bishop some years ago. His approval still rests upon the effort.—F. A. ALLEN.

ONTARIO.

*FRANKTOWN.*—This parish is just sending in its annual parochial collection to the Diocesan Mission Fund, \$148.25 against \$163.25 last year. The total contribution to that fund for the whole year is \$282.25 against \$211.75 the preceding year. About \$500 has been handed to treasurer of Ottawa Episcopal Endowment Fund since last October. Good Friday services were held in all our churches, the Holy Eucharist being celebrated in the parish church at the morning service, subject of sermons—"The ancient sacrifices and their true significance." On Easter Day celebrations were held in St. John's and Bede's Churches, and evensong with baptism and sermon in St. James at 3 p.m. The candidate for baptism was a new arrival at the rectory, who made his most welcome appearance on Passion Sunday. Mr. Jas. Prescott was re-elected lay delegate (for a period of three years), at the vestry meeting of St. John's. The other gentlemen representing this parish are Messrs. E. D. Edwards and Chas. Leach—good Churchmen both. Your "Historical Pictures" have found their way into this parish and are greatly prized by the fortunate possessors.

TORONTO.

*Church of the Redeemer.*—The new memorial window is placed in the west one of the three chancel windows, and is composed of three openings and large tracery above. The subjects chosen are, on the left, "Christ Blessing Children," on the right, "The good Samaritan," and in the centre, "Christ in the house of Mary." The drawing and treatment of these subjects are not in the usual stiff and unnatural style, but are on the contrary very life-like, and the colourings are very rich and harmonious. The inscription is at the bottom of the window in very subdued tints. In the large tracery above is the emblem of Unity and Trinity and also the descending dove, the colourings of which blend beautifully with the rich colours of the group below. The window has given the greatest satisfaction, and is pronounced

April 19, 1894.

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Arch News

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y celebration of n on Wednesday festal service in uebec, at which present. Besides l the city clergy, rmont, the Arch- d the Rev. H. A. cupied the new was exceedingly

by all who have seen it to be a most unusually handsome and finely executed work of art. It is from the establishment of N. T. Lyon, and he is to be congratulated on his success.

*St. John's.*—A two days' bazaar in connection with this church was held in St. Andrew's Hall last week, and proved quite a success financially.

*St. Margaret's.*—The Rev. Prof. Clark has undertaken to preach a series of sermons on Sunday evenings in this church, on "Some questions of the day," namely, "Rights of property and the duties of Property," etc.

*St. Matthew's.*—At the adjourned vestry meeting of this church, Messrs. Thomas and Taylor were elected rector's and people's warden respectively. Messrs. Kennedy, Summerhayes and Mountstephens were appointed delegates to Synod.

*Holy Trinity.*—A very successful entertainment was held in this church last week for the benefit of the choir fund of Grace Church. The entertainment consisted of a number of tableaux, interspersed with musical selections.

*St. Jude's.*—The adjourned vestry meeting of this church was held Wednesday, Rev. J. M. Ballard, rector, in the chair. The financial statement showed a balance of \$11.89 after paying all current expenses. The rector nominated Mr. R. Smith as his warden. Mr. J. Solomon was elected people's warden. The sidesmen elected were: Messrs. Brown, Kemish, Hinton and Wicks; lay delegate to the synod, C. W. Edwards. A special vote of thanks was tendered the Provost of Trinity College, Profs. Cayley and Broughall, Mr. H. A. Dwyer and others, for their valued assistance and work at St. Jude's.

*Church of the Redeemer.*—The adjourned vestry meeting of this church was held in the schoolhouse. The warden's report showed that the total receipts for the year amounted to \$8,856.82, and the disbursements to \$9,102.56. Dr. Millman was re-appointed by the rector as his warden, and Mr. David T. Symons was re-elected as people's churchwarden, and the sidesmen were appointed.

*All Saints.*—A beautiful memorial window has just been erected by his son Harry, to the late George Goulding. The design was executed by Elliott & Co., Toronto. The window is in two panels, one representing the feeding of the hungry and the other the giving of water to the thirsty. The window is very artistic and reflects great credit on our Toronto window designers. The drawing is very life-like and natural and the colouring very clear and well blended. The expression on the face is pleasing and the inscription below the text very cleverly handled. The congregation has erected its memorial in the south transept, a beautiful slab of original design, bearing the inscription: "In loving remembrance of George Goulding, for 13 years churchwarden, to whose devoted care and generosity this parish owes much of its prosperity." The inscription is cleverly worked in red, surrounded by a black floral border of ivy leaves.

*Ladies' Work Depository.*—The Mayor presided at the fourteenth annual meeting of the Ladies' Work Depository held in St. James' school house, Thursday afternoon. The report of the secretary, Miss Campbell, showed that the total receipts during the year from the sale of work had been \$4,399.36. The depository has 246 workers, some of whom made from \$100 to \$160 during the past year. The current expenses were \$1,560, and the commission received from the sale of work, \$344.50, the balance, \$1,215.50, being made up by the sale of material and the proceeds of two poude balls, the latter of which was a great financial success. These officers were elected: President, Mrs. Hodgins; vice-presidents, Mrs. Bethune and Mrs. John Cawthra; treasurer, Mrs. Arnoldi; secretary, Miss Campbell.

#### NIAGARA.

*OAKVILLE.*—*St. Jude's Church.*—Appropriate Easter offerings.—The members of "the Chancel Guild" presented a beautifully embroidered silk altar cover, frontlet, and dossal, exquisitely worked by the sisters of St. John, Toronto. Mrs. H. McGill presented a handsome silver chalice in memory of her late husband, a communicant of St. Jude's for 14 years, a man of unostentatious piety, and esteemed by all. It bears the inscription: "To the glory of God and in memory of Henry McGill, entered into rest June 8th, 1893." There is weekly celebration in St. Jude's, but Mrs. McGill desires that the first use of the chalice should be on Whit Sunday, his last communion.

Northumberland is the only county in England in which the Admiralty has the gift of Church livings.

#### HURON.

*LAKESIDE.*—*Christ Church.*—On the evening of the 20th ult., the members of this congregation, to the number of about twenty, called at the parsonage, Thamesford, and presented the following address to the Rev. Wm. Stout and Mrs. Stout, accompanied with a purse of \$33. Mr. D. Calvert was the chairman of the meeting, and Mrs. G. Towle, on behalf of the donors, read the address and made the presentation following:

*Rev. Mr. and Mrs. Stout:*

We, the members and adherents of Christ Church, Lakeside, on the eve of your departure from among us, desire to show in some substantial form the regret which we feel that you are leaving us, and the good-will with which we regard you, and we would therefore ask you to accept, as a slight token of our esteem and affection, a small sum of money which we now present to you for the purpose of helping to defray the cost of removal. It is our earnest wish that in the new field of labour to which you are going, you may enjoy all happiness and health; and be eminently successful in proclaiming the gospel message.

Signed on behalf of Lakeside congregation: Wm. R. Kirk, Ernest French, G. Towle, Wm. Mills, D. Calvert, Mortimer Mitchell.

A pleasant social was subsequently partaken of by the company from the provisions abundantly supplied by the ladies, and music and friendly converse were enjoyed as the last intercourse of a happy relationship between pastor and congregation.

*WALKERVILLE.*—At the annual vestry meeting of St. Mary's Church, Walkerville, the following officers were elected:—Rector's warden, Jno. Bott; people's warden, Cecil H. Robinson; delegate to the synod, Jeffers Fawcett.

*SARNIA.*—*St. George's Church.*—The annual vestry meeting was held in the school room on Monday evening, March 26th, Rev. T. R. Davis in the chair. The various reports showed the church to be in a prosperous condition. The receipts from offertory and pew rents were \$3,399.55, from other sources \$1,136.14; also a gift of Harrington's Tubular Bells, which cost, set up, \$1,000, making the total receipts for the year \$5,535.69. Paid into the Building Fund, principal and interest, \$1,043.35. The net debt on all the church property now stands at \$4,015.94. Wardens—J. P. Bucke and T. H. Cook; delegates to synod—A. C. Clark and R. S. Gurd.

#### RUPERT'S LAND.

The Easter Elections are over, the new wardens and vestrymen have entered upon their work, office bearers in the church, the "council" of the rector. They have declared "I declare that I will faithfully and truly execute the office of (warden or vestryman) within my parish, to the best of my skill and knowledge."

*Duties of Churchwardens, Canon XI. Sec. 15.*—It shall be the duties of the churchwardens and they are hereby empowered:—(a) To see that Divine Service is decently and regularly performed; to have, jointly with the incumbent, custody of all monies belonging to the parish; to procure all things requisite for Divine Service and for the supply and safe custody of parochial records; to have, with the incumbent, the joint disposal of all offertories, except collections ordered by the synod, which shall forthwith be paid over as directed by the synod. In case of any disagreement with the churchwardens and the incumbent respecting the disposal of the offertories, there shall be an appeal to the Bishop as ordinary, whose decision shall be final. To collect offertories, pew rents, etc., to keep the church fabric repaired and insured, to maintain good order and quiet in and about the church during Divine Service, to take care that all persons attending church are accommodated. To give attention to the parsonage and grounds during a vacancy of the cure.

*Duties of Vestrymen.*—To assist the churchwardens in the collection of offerings and contributions for general or special purposes, and to see as far as in them lies, that the incumbent's stipend is regularly paid. To see that the yearly accounts, duly audited, are laid before the parochial meeting, and that a copy of the audited accounts are transmitted to the secretary of the synod.

*HOLLAND.*—April 1st witnessed a great event in this little town in Southern Manitoba, viz., the opening and dedication of the new church. The Rev. H. D. Cooper took charge of this mission last July, and as a result of his labours, a church has been erected, neat, substantial, pretty, making quite an ornament to the town. The roads were getting a trifle sloppy, but the sun shone out, and three crowded congregations were at the three services. In the morning, the Primate of Canada and Archbishop of Rupert's Land preached a fine and eloquent sermon, and administered, assisted by the incumbent, the Holy

Communion to a goodly number of communicants. In the afternoon His Grace preached again and held a confirmation service, when the Holy Rite was administered to eight candidates. In the evening a very hearty service was held, the choir rendering very nicely the anthem "Christ our Passover," Mr. Forrest presiding at the organ. The sermon was preached by the Rev. George Gill, incumbent of St. Mark's, Treherne, the Rev. H. D. Cooper reading the service, and His Grace pronouncing the Blessing. The incumbent of Holland and the many Church people are to be congratulated on the fine building they have erected for the honour and glory of God, and we prophesy a great future for our church in this place. The opening services were continued on 8th inst., when Dean Grisdale, of St. John's Cathedral, Winnipeg, preached two impressive sermons, morning and evening.

*MIDDLEBURGH.*—*St. Paul's.*—The annual vestry was held on Easter Monday. The auditors' report was read. The sum of \$55 was guaranteed to be paid annually to wipe off the mortgage on the parsonage. The following is the report from Easter Sunday, 1893, to March 24, 1894: Offer-tories—Receipts, \$237.98; expenditures, \$237.98. Cemetery account—Receipts, \$13.55; expenditures, \$18.55. Stipend account—Receipts, \$100.40; expenditures, \$100.40. Building fund—Receipts, \$1,379.48; expenditures, \$1,379.48. Assets—Subscriptions promised, \$102.50; liabilities, \$88.30. Wardens elected—J. B. Ashby and Hugh Pritchard; delegates to synod—J. B. Ashby and A. J. Kayll. A vote of thanks was accorded the chairman and secretary. The meeting was then closed with prayer. The services in the parish church on Easter Sunday were well attended; Rev. Jos. Page officiated. The offertories, which were in aid of the Clergy Widows' and Orphans' Fund, amounted to \$5 10; Bird's Hill, \$1 50.

*HOLLAND.*—The annual Easter meeting of the congregation was fairly attended. The financial statement showed things to be in a favorable condition. Mr. J. Cummings and Mr. J. F. Holland were elected wardens for the ensuing year.

*OAK LAKE.*—The vestry meeting of St. Alban's Parish was presided over by the incumbent, Rev. S. Trivett; the following officers were appointed for the ensuing year: Churchwardens, James Andrew and T. H. Sharman; lay delegates to synod, James Andrew and R. H. Hockin.

*CARTWRIGHT.*—The Church of England had a very successful concert in the hall, and service was held in the new hall on Sunday, 8th inst.

*ROUNTHWAITE.*—The vestry meeting of St. John's congregation was held on Easter Monday afternoon. There was a good attendance. Alfred Birch was appointed vicar's warden and John Mahar people's warden; L. E. Marmont lay delegate to the synod. On Easter Monday evening a very enjoyable social was held at the vicarage. The Ladies' Guild served refreshments, and all went home thoroughly pleased with the evening. The Rev. H. Dransfield is delivering a course of historical lectures in Rounthwaite every Wednesday evening.

*PORTAGE LA PRAIRIE.*—*St. Mary's.*—There was a very large attendance at the vestry meeting. The churchwardens' report was very satisfactory, showing a distinct advance over the previous year. Wardens elected, G. C. Armstrong and J. J. Garland; delegates to synod, A. J. James, G. H. Webster and Col. Anstruther. A discussion of the question of building a Sunday school room, and also matters relating to the choir and church music, was referred to the vestry. A motion was unanimously passed expressing the deep regret of the meeting at the removal of Mr. Keyes from the congregation. Mr. Keyes, on account of his valuable services to the church and Sunday school, will be greatly missed. Votes of thanks were tendered to the Ladies' Aid and the choir and all actively associated with the work of the parish.

*VIRDEN.*—*St. Mary's.*—At the vestry the churchwardens presented their annual report and financial statement, which was adopted. The statistics of the work in this parish were then minutely gone

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into, which showed a very decided increase in every branch of the work during the year. The Ladies' Aid, under the presidency of Mrs. Watts, and the Girls' Guild, under the presidency of Mrs. Joseph A. Merrick, have very materially assisted the wardens in the finances of the church. There is a vigorous branch of the Church of England Temperance Society with the incumbent as president. The Sunday school showed a very marked increase, and the incumbent took the opportunity of asking for additional teachers. Wardens elected, H. Dayton and J. H. Agnew. Delegates to synod, Messrs. Agnew, Dayton and Joliffe.

**RATHWELL.—St. Paul's.**—The vestry meeting was held on Wednesday. The chairman called upon the warden, Mr. J. Coles, to read the balance sheet of the offertory account, showing receipts to be \$82.94, and expenses \$81.31, leaving a balance in hand of \$1.63. The incumbent then read his report, saying that he had held 72 public services during the year in the church. During the year the building has been finished and the inventory shows the church property in this parish nearly worth \$1,700, and the only debt is a private loan of \$224. This mission has only been open now 21 months and the amount raised actually in the district for church purposes in that time has been over \$1,600, and considering none of our church people are wealthy, shows they have done their best. Wardens elected, J. Coles and Hugh Scammill. Delegate to synod, Paul Kane.

**QU'APPELLE.**

**QU'APPELLE STATION.**—At the vestry meeting H. F. Boyce and A. H. B. Spurling were elected wardens. The parishioners agreed unanimously that it was time a vicarage was provided for the incumbent, accordingly the incoming churchwardens were instructed to arrange either for the purchase of a suitable house or the building of a new one. It was also determined to light the church with Rochester lamps; this change, combined with the improved pulpit and chancel screen, will add to the beauty of our cathedral considerably.

**REGINA.—St. Paul's.**—At the vestry meeting the churchwardens presented their report, which was adopted. Wardens elected, R. B. Gordon and J. W. Sowett; delegates to synod, R. B. Gordon, H. Le Junne, J. W. Sowett, and S. A. Clark. The whole of the vestrymen were appointed a building committee with power to add to their number for the purpose of erecting a new church, which is greatly needed. The present structure, which was erected to meet the requirements of the congregation twelve years ago, is altogether inadequate for the present congregation.

**GRENFELL.**—Services in the morning and evening were held in the English Church on Easter Sunday. The altar was beautifully decorated with flowers. Both services were full choral. We have nothing but praise for our energetic rector, Mr. Beal. Verily a pastor's work in the Northwest is no sinecure. Mr. Beal had an early celebration of Holy Communion, morning service and communion, twenty mile drive, afternoon service and celebration Holy Communion, and evening service in Grenfell. Large congregations listened to his scholarly and interesting sermons.

**WHITEWOOD.**—The Easter decorations at St. Mary's Church were very pretty. Mrs. Terry, Mr. and Mrs. John Knowler, Mrs. Greenstreet, Miss Seager and Mr. Batchelor contributed the various devices.

**COTHAM.**—The annual meeting of the parishioners was held this year in the church for the first time. The Rev. F. H. Tatham, vicar, presided. On the motion of Mr. C. R. Boulton, a vote of thanks was accorded Mr. E. J. Bissicks, the people's warden, to which office he was re-elected. Mr. C. H. Smith was appointed vicar's warden, and Mr. E. W. H. Trood, lay delegate. On the motion of Mr. Wm. Trant, a vote of thanks was accorded Mr. A. Bowden, the organist. It was decided to build a stable for the convenience

of the church goers. The vicar announced that henceforth the church would be always open for the benefit of those who wish to enter for private devotion.

**MOOSOMIN.**—On Easter Monday, St. Alban's Church parishioners held an election of wardens in the vestry. Mr. W. H. Barton was elected to be people's warden, and the rector nominated Hon. Justice Wetmore as his warden. The delegates chosen to attend the synod this year are: Hon. Justice Wetmore and Capt. Price, with W. N. Barton and Dr. Carter as alternates. Messrs. E. James and Guillim were appointed auditors for the ensuing year.

**NEW WESTMINSTER.**

We are sorry to hear that Bishop Sillitoe is again laid up with pneumonia and unable to attend to his duties, which accounts for his not answering the large number of letters awaiting his attention. The doctors have ordered the Bishop a thorough and long rest, and say he must go away for all next winter. Having charge of the Cathedral parish since Christmas, in addition to his own work, has been too much for his strength. The new rector of the cathedral has arrived, so that will relieve the Bishop's mind.

**British and Foreign.**

King Milan's divorce has been annulled by the Episcopal Synod.

The Rev. C. Gore has been asked to visit Australia, and it is considered almost certain that the invitation will be accepted.

So far the chief result of the extension of the franchise to women in New Zealand has been very largely to increase the power of the Prohibitionists.

The Rev. Dr. Quarry has been appointed Archdeacon of Cork. He has spent the whole of his ministerial life in that diocese, having been ordained for the curacy of St. Mary's, Shandon, in 1832. He was select preacher at Cambridge in 1882, and Donnellan Lecturer in T. C. D. in 1877.

It is said that some difficulty has arisen over the installation of the new Dean of Ely. The cathedral statutes provide that the Dean of Ely shall possess certain University degrees, either in Law or Divinity, which Mr. Stubbs has not yet had conferred upon him.

The Church of the Advocate (G. W. South Memorial), Philadelphia, will be a magnificent structure. For its erection and endowment above £180,000 has been left; £80,000 has been expended already on the building, and the tower (245 feet high) is yet to be built.

The sermons on social subjects which have been delivered from the pulpit of St. Edmund's, Lombard street, will be published by Mr. Elliot Stock, after being revised by the authors, under the title of *Lombard Street in Lent*.

The new Bishop of British Guiana (Dr. Swaby) has spoken wise words about the relationship of Churchmen to Nonconformists. Strongly urging the former to unite with the latter in all good works, he said: "It is not our Church which forbids those who are casting out devils in the Master's name, which arrogantly says, 'Outside me there is no safety,' and which refuses to recognize the honest motive or the sterling value of all who cannot pronounce their 'shibboleth.'"

The discussion with regard to the Archbishop of Dublin's proposals concerning the Spanish Reformers continues, but it does not appear that there is any considerable opposition in the course which his Grace purposes taking. It is, of course, quite possible that those who oppose it are reserving their attacks for the time when the matter will come before the General Synod, but there is at present no outward sign of any very strong attack upon the Archbishop's proposals. There has been some little talk about the question of "jurisdiction" to which some attach considerable importance, but it does not yet appear that they propose to push this point to any length.

The Down and Connor correspondent of the *Ecclesiastical Gazette* regrets "a practice in the diocese which has unfortunately been far from infrequent—that of appointing junior men presidents of societies, by the votes of their brethren, and put-

ting them over the heads of men of long standing. If it be intended to teach the senior clergy humility, the answer may be retorted that it is not altogether well to teach the juniors conceit." But if the juniors are elected by the votes of their brethren, is not the remedy in the hands of those brethren?

Among the grants recently made by the Bible Society, on account of the Church Missionary Society, were 200 copies of the Old and 400 copies of the New Testaments in the Syllabic character, and 250 portions in the Roman character, for use among the Cree Indians of the Hudson's Bay territories. These were voted to Archdeacon McKay; and a further supply of Cree and English Scriptures was sent to the Rev. A. E. Cowley. Of Luganda Scriptures for Uganda, there were voted 1,800 copies of Genesis, 1,800 Psalms, and 450 Exodus, and 200 Joshua.

The following are among the subjects which have been selected by the "Subjects" Committee for discussion at the Church Congress to be held in Exeter next October. "Education" (including secondary education and Sunday schools), "Training and Studies of the Clergy," "Cathedrals," "The Church in Country Districts," "Church Reform and Discipline," "The Temperance Question," "The Relations of Morals and Politics and of Morals and Commerce," "The Church's Work Among Soldiers and Sailors," "The Ethics of Amusements," and "Biblical Criticism."

It appears that Dr. Talmage is to continue his pastorate of Brooklyn Tabernacle. The American papers contain statements about the financial position of his church which are not pleasant reading. A gentleman named Sate holds the first mortgage for \$125,000 on the property, and the builder comes forward with a claim of \$33,000. The congregation offered the unsecured creditors the choice of taking the meeting house on their hands, subject to a mortgage of \$125,000, with four years' interest unpaid, or to take nineteen per cent. Yet this is a church of 4,500 members, the largest Presbyterian Church in America, with an overflowing congregation, and a teacher of international repute. The missionary collections have been insignificant. —*British Weekly*.

The opening address of the Bishop of Tasmania at the Congress excited much attention. "We welcome here," said his lordship, "representatives from at least twenty dioceses of Australia and New Zealand. We represent the Christian life of a tract of the world's surface measuring 4,000 miles by 2,600. We are disappointed that the band of black clergy and their white brothers from Norfolk Island have failed us. Although £400 had been subscribed to secure their presence, the winds have proved unfavourable and our calculations have been baffled." The larger portion of the Bishop's address was taken up with a eulogium of the missionary work of the Church. "We in Australasia," said Dr. Montgomery, "owe our very existence to missionary societies." The benefactions and help of the S. P. G. and S. P. C. K. to the churches of Australasia came in for unstinted praise at the hands of the speaker. "I trust," said the Bishop, "that speakers of experience at this Congress will stamp with approval the obvious maxim that in a missionary Church none should be appointed for life to offices so arduous as ours, but that we without exception should look forward to a pension some day to guard the baggage of the army when we are no longer fit for that glorious front rank. Let us welcome Archbishops if possible. Perhaps it is not easy for anyone to fulfil Archiepiscopal functions till he has the title. Let us make many strides in company with Africa, India, and America, ere we meet at our Conference at Lambeth in 1897 to keep the 1,300th anniversary of the English Church."

At last the teachers employed by the London School Board are compelled to teach either Christianity or to give no religious instruction at all. This result, as we all know, has been brought about by the band of Churchmen on the Board, led by Mr. Athelstan Riley, who were determined, that Socinianism, under guise of Christian teaching, should no longer be given in the schools. Everybody also knows how these Churchmen have been vilified for their defence of Christianity, how the drum Radical has been beaten by the *Daily Chronicle*, and the song of "School Board Bigotry" shrieked into the public's ear by every other Radical print, and how, after all, these vilifiers were unwittingly enlisting on the side of the "bigots" all orthodox Christians by thus letting it be seen that to the High Church party on the Board was it left to represent and defend Christianity itself. A few items of the fight will be interesting. Thus, from Christmas to Easter the Board sat on eight Thursdays for eight or nine hours on each occasion; seven of the sittings were devoted to what Christian principles meant; the celebrated

"Circular" (round which the fight raged) was finally carried by twenty-seven votes to twenty one; the minority consisted of the entire so-called "Progressive" party; three independent members, and one of the Church party (the Rev. C. J. Ridgeway). The first stage of the fight is over, and if it has done nothing else it has enlightened the public as to the difference between Socinianism and Christianity, and made it possible for Christian parents to send their children to be taught Christianity in schools supported by Christian money.—*Church Record*.

### 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.

#### Unparalleled.

SIR,—In your issue of the 5th, you comment severely upon the action of a certain Quebec clergyman for admitting 14 members of his congregation to Holy Communion before confirmation. Now, sir, does this item tell the whole story? Why were these fourteen members of his congregation unconfirmed? Is it not a fact that they were "ready and desirous" (see rubric at end of confirmation office), but that the Bishop refused to hold confirmation in the parish referred to. Now the question is not, has a priest a right to admit such as are "ready and desirous"—that is settled by the Prayer Book—but has a Bishop a right to refuse to hold confirmation in a parish where he has been notified that there are candidates ready and desirous thereof? I know a case of a clergyman, a dignitary of the Church, who admitted an "influential member" of his congregation who refused to be confirmed when the opportunity was afforded, and for all I know that "influential" member, a delegate to Synod, is still an unconfirmed communicant. W.

#### Appeal for Harbor Briton, Newfoundland.

SIR,—Will you kindly permit the attention of your readers to be drawn to a need for practical sympathy in Newfoundland? The Rev. T. P. Quintin and his flock of Harbor Briton have met with a sad loss: their church was burned on Jan. 12th. An active member, who writes requesting me to make an appeal on their behalf to the people here, says, in her description of the burning of the sacred house and their helpless onlooking, "it was like the death of a dear old friend, as indeed it was to us." The greater portion of the church (I think the chancel and more than half the nave) was very old, though in good condition, and consequently many revered associations were connected with it. This was no doubt a special cause for the people's venerated attachment to it, and their grief for its destruction. Readers of the CANADIAN CHURCHMAN will recall the late calamity which befel the capital of the colony (the sad results of which can, however, only be fully known to and felt by Newfoundland itself, owing to its peculiar position and resource), in which Church people suffered so much, especially in the loss of the cathedral. That disaster made such demands upon Churchmen outside of St. John's that they are not prepared for a more recent one among themselves: and the people of the capital, though sure to do something, cannot be expected to do much. Hence this appeal to your readers outside the diocese of Newfoundland. Will Newfoundlanders in the Dominion be good enough to take advantage of this opportunity to show our remembrance of our dear old home, and our love for the even dearer old church. And will Dominion Churchmen kindly unite with us in sympathy for our and their brethren in the Faith in this their time of need. Contributions, either in money or in kind, are earnestly solicited, and may be sent to the Rev. T. P. Quintin, Harbor Briton, Fortune Bay, Newfoundland. I shall be glad to forward, and will thankfully acknowledge, any donations sent to me for the above object: address as below.

ELIAS W. GARDNER, Lay Reader.

Woodstock, N. B.

#### The Assyrian Mission.

SIR,—This is an age of missions. We cannot expect to prosper unless the members of the body of Christ take a lively interest in missionary work. Would that all our missions were carried on on historic and national lines. One of our most pleasing of undertakings is that championed by the *de facto* head of the Anglican communion—the mission of the

Archbishop of Canterbury to the Assyrian Christians. Kindly allow me to place before your readers the following extract taken from the London *Guardian* of a recent date. We might do more, we ought not to do less than pray for the success of this great movement. C. A. F.

The Archbishop of Canterbury recently presided over a meeting, at the village hall, Chislehurst, of the local branch of the Mission to the Assyrian Church. Mr. F. C. Dobbing, the hon. secretary of the Branch Mission, gave a brief sketch of the history of the branch from its foundation three years ago, and appealed for increased subscriptions. The Rev. Dr. Cutts delivered an interesting address, in which he pictured the character of the people with whom the Mission was dealing, and the many difficulties with which they had to contend in consequence of their adherence to their primitive faith. The Archbishop, after expressing gratitude to the members of the branch for their liberality, and to Dr. Cutts for the sketch which he had given of the people, said that Englishmen particularly ought to take special interest in them. There were, it was true, a great many men who took no interest in the past. Life was proceeding at such a tremendous rate at the present time that the interest in the past was less. He did not think that enough history—Church history—was taught in our schools. The Assyrian Church had been preserved, although it had ever been hemmed in by enemies, and had always been under the government of an aggressive race. It presented a most remarkable parallel to our own belief and our own religious worship. They had no doctrine at all resembling the doctrine of transubstantiation, and their faith about the Holy Eucharist might be expressed in terms similar to our own. It was believed when the Mission first went there that they still held false doctrines about the person of our Lord, but the missionaries had made it clear that the difference was only a difference in terms. They had infant baptism, and they kept the Sunday exactly as we kept it. When it was said that we had forsaken ancient doctrines and usages, was it not a most glorious thing to be able to test by scholarly investigation, but actually to be able to say "on the other side of the world here is a Church which has existed from the beginning, and which has exactly the same usages as those which our Reformers arrived at?" He did not think that in any age there had been produced a more complete and perfect test of the reality of the primitive character of the English Church. There were superstitions among them, but they did not clog and gather about the central spirit of religion; they corresponded with the superstitions of our own peasantry. These were the people who appealed to the English Church for help, their loyalty leading them to believe that the English Church would hold out to them a helping hand. They appealed for missionaries, saying that if they did not receive help the Church must, within another twenty-five years, become extinct, because there were other Missions by the Presbyterians of America and the Roman Catholics of France offering inducements to them to depart from their faith. It was fifty years since they first appealed to the see of Canterbury for protection, and expressed a desire that their Church, with its ancient history, should be preserved to them. Surely it was the duty of the English people to respond to an appeal like that, especially as they might be the people through whom Christianity might blossom and spread through the Mahometan nations. In conclusion, his Grace made an urgent appeal for increased support for the Mission, which, he said, was at the present moment living from hand to mouth. Other speakers subsequently addressed the meeting, and a vote of thanks to the Archbishop closed the proceedings.

#### Does the Church Permit It?

SIR,—In looking over the CHURCHMAN of March 29th, I have noticed a letter from "One More Churchman" in support of the Church's rites and usages. Again your humble correspondent would crave space in the CHURCHMAN to make a few remarks on said letter, and when doing so I regret the inability of my feeble effort to do justice to the cause I uphold. The stand I have taken is opposition to bigotry and narrow mindedness in the Church, and the upholding of broader and more liberal views with pure and simple worship. "One More Churchman" quoted from the Bible in support of what he calls the Church's rites and usages, but he may search the Scriptures in vain to find even one proof in support of that silly old notion which has caused so much writing, viz., the wrong committed by the two ministers by going inside the communion rails. Haman of old was a great and rich man in his day; he sent for his friends and told what great things the king had done for him, how he had raised him above all the princes; yet he said all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate. At Hespeler we find a small and energetic congregation who a short time ago were in need of a church, and the clergyman with the con-

gregation went to work zealously with heart and hand, and in due time a church was ready to worship in; at the opening the church was crowded and full to overflowing, and like Haman, "One More Churchman" appears to say all this availeth me nothing as that small usage of the church has been infringed on, and because I have upheld the incumbent for that reasonable, just and civil act, "One More Churchman" accuses me of not being true to the Church and that I do not adhere to her doctrines. So far, I have not said one word for or against the doctrines or mode of worship, but this I do say now, that I hate bigotry and cold and dead formality. My critic also thinks that I have a notion that one Church is as good as another; well I can enlighten him on that subject also, when I state that I feel satisfied that we have in our Church what I consider the best form of worship by leaving out bigotry and all else that is not conducive to pure, plain and simple worship. I like a form of prayer, for the whole congregation can join in the prayer if the congregation would join heartily in the responses. I like the singing and would like the whole congregation join in, and not have about half a dozen about the organ to sing for the whole congregation. I like the sermon, but I don't like to see or hear it read. Now I think you can understand from what I have said that I am not such a very rebellious son of the Church. I said in my last letter that the Church got into disrepute oftener by adding to her rites and usages than by infringements on them. "One More Churchman" says he differs with me, for, from a very long experience in Canada, is fully satisfied our danger is more in the non-observance of the usages than from the additions to them. A person would almost come to the conclusion that he was not in Canada prior to 1889, or he would remember something about the trouble in the diocese of Niagara, where in that year a Church of England Defence Association was formed to put down additional rites and usages in some churches in the diocese which had additional rites and usages and which the Association was strongly opposed to. I could remind him of several more cases, but I think that will suffice for the present. Also in my letter I referred to a couple of small congregations merely to show that guarding the usages of the Church does not always show a prosperous congregation, but "One More Churchman" says our Saviour settled that question when He said that where two or three are gathered together in My Name there am I in the midst of them. One of these churches that I have referred to on that particular occasion had only one person as a congregation and that person a foreigner, and had he not went into the church at that time the clergyman could preach to bare walls. In this diocese there are a few people who apparently do not care one stiver for the progress of the congregation, and who set themselves up as would-be champions of rites, usages and form, who prefer form to the object sought, who prefer the shadow to the substance; these are the people who are doing a vast amount of injury to the Church, these are the people who are killing the Church. I also referred to the discovery that was made last summer in this diocese of Huron that about thirty thousand more names were on the assessment rolls than could be accounted for in the Church; that did not surprise "One More Churchman" in the least, for he fears the same can be said of more than one diocese. If that is the case, what in the name of Christianity have the clergy been doing? Well, there are some exceptions, and Seaforth is one; there you will find a flourishing and progressing congregation; there you will find a working clergyman and a working congregation.

A CHURCH MEMBER.

#### "The Appearance of God the Father in Bodily Form."

A NEW EXPLANATION.

"And God said, let us make man in our image, after our likeness." (Gen. i. 26).

SIR,—This expression, which was long held to refer only to man's spiritual nature, is now fully admitted by many leading divines to include a reference to his upright bodily structure, which bears the appearance of greater dignity and nobility than that of any other creature.

Personally I am inclined to think, from a close study of Scripture, that it is its primary meaning, an opinion which I shall endeavour to prove in opposition to those commentators who hold that Gen. i. 26 refers more especially to God's spiritual image in the heart of man, though I do not contend for a moment that it does not include such an idea.

The second account of man's creation, as given in Gen. ii., suggests, as Dr. Quarry says (Genesis and its Authorship), "a human workman moulding an image of plastic clay," an anthropomorphic figure-making also alluded to by Canon Driver (The Literature of the Old Testament). Now it appears only reasonable to suppose that in the account of so human a modelling, a description as to the shape of the image would have been given, and this is exactly what we find.

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Scripture represents it as moulded after God's own eternal image and likeness. The phrase, "in our likeness," writes Dr. Dods in his well known commentary on "Genesis," "is added merely for the sake of emphasis." The form, then, into which man's bodily structure was moulded was God's form, image, or likeness. That the Israelites imagined God as possessing an external form is the point that we have set out to prove, and also that this idea was held equally by their early writers, though finally rejected by their later ones, who had great difficulty in altering this material conception of God held to tenaciously by the majority of the people. (See Isa. xl. 18-26).

The opinion expressed, viz., that Gen. i. 26 contains an allusion to man's physical structure, is met with in Bishop Westcott's recent work on "The Gospel of Life." The Bishop thinks that this passage refers to man as a whole, "body, mind, and spirit." This I happen to know is Mr. Gore's opinion also; while Prof. Ryle, in his "Early Narratives of Genesis" writes, "He (man) stands erect, he is made in the image of God."

I do not consider, however, that any of these writers make sufficient use of the concession, since in merely mentioning the fact *en passant* the ordinary reader fails to appreciate the significance of the acknowledgment.

I venture to think that this admission when critically analysed will give an hitherto unappreciated significance to Gen. i. 26.

Dr. Dods, in his previously mentioned work, commenting on Gen. i. 26, avoids all mention of the physical inference in this phrase, and dwells merely on the spiritual aspect of it, one that I am quite as ready to admit as himself. I think, however, for any commentator to pass over in silence the physical aspect of it is to neglect to bring out the principal point in the writer's own mind, notwithstanding that the other point more urgently concerns ourselves.

Further, Dr. Dods, in enlarging on the spiritual aspect of this passage, seems to me to make more of it than the original writer intended. He tells us that, "this image which distinguished man from other animals would seem to consist in those faculties and principles of nature whereby he is capable of moral agency." Here the Doctor seems to have overlooked the fact that the narrative itself describes man as only becoming possessed of these higher mental capacities of conscience after his fall, and not before.

This is clearly seen in Gen. iii. 22, where we are presented with the apparent sole reason for man's ejection from Paradise, viz.: having become possessed of such knowledge through eating the forbidden fruit that made him in one respect the equal to God, lest he should eat of the tree of life and live and thus by acquiring immortality defeat the judgment of God, he was turned out of the garden.

How the act of disobedience was able to place a man on a level of greater equality with God we cannot fully understand, but that it did the narrative states. Now Dr. Dods explains "the man is become as one of us," that "he is become like the higher intelligences." This conflicts with his explanation of Gen. i. 26, for he there credits man with a possession at his creation which only became his at his fall. Nor is it the slightest use to try and reconcile both statements by asserting that at the fall an original faculty which had hitherto lain dormant was then for the first time awakened. This idea would destroy the whole drift of the narrative. We are told that the garden possessed two trees, one of knowledge and the other of life. Now the narrative implies that man was created to become possessed of both these faculties, principles, or capacities in God's own time, but there was a condition attached to these gifts. Now man, in defiance of God's command, helped himself to one of these gifts, and might have helped himself to the other, had not God interfered to prevent him. In neither case would the granting of the gifts have been simply a further development of original faculties, but rather the endowment of entirely new capacities.

For these reasons it seems to me that Dr. Dods infuses more into Gen. i. 26 than it will properly bear when closely analysed. That man had a conscience prior to his fall I readily admit, but I conceive it to have lacked that higher reflective capacity which, to carry out the language of Scripture, makes him so like God. This higher reflective capacity God would have given him in His own time; he would not wait God's time, however, but in an act of disobedience grasped the coveted prize. He got it, but he got something else as well, toil, sorrow, pain and endless death, for he was shut out from the tree of life, to which alone the road has been once more opened by Christ, who came to bring "life and immortality to light."

Thus instead of making Gen. i. 26 refer primarily to "those faculties and principles of nature whereby he (man) is capable of moral agency," to use Dr. Dods's words, I would make this a secondary inference of this text and would gather from it, first, what appears to me to be its true primary meaning, viz.,

the early Israelitish conception of God's bodily form, that is completely lost if we do not take this passage as applying primarily to man's physical structure.

Scripture represents God as having appeared upon many occasions in the bodily shape of a man. "Those," writes Prof. Macgregor in his commentary on "Exodus," "who believe what the Bible says about the Triune constitution of the Godhead, and about Immanuel Jesus Christ the Lord, will ordinarily see that the Exodus angel must have been Christ." And again, "An angel had appeared to the patriarchs, who was God (e.g., Gen. xvi. 10, etc.). Underlying the series of representations is the fact that Israel was dealt with by Jehovah through a person, the angel of Jehovah, "whom we know to be Christ." It is in this way that most commentators miss the significance of Gen. i. 26. Every appearance of God in bodily form in the Old Testament has been put down to a pre-incarnation of Christ, and evidently bearing in mind such a passage as John i. 18, "No man hath seen God at any time," they have come to the conclusion that the first person in the Trinity, "Jehovah" Himself, never appeared personally in bodily form, but that He always appeared in a representative capacity in the bodily appearance of the second person of the Trinity, viz., Christ.

The appearance of three persons to Abraham as he sat at the door of his tent in the plains of Mamre (Gen. xviii.), one of whom he addressed as personally representing Jehovah, together with the fact that while the one so addressed remained with Abraham, the other two went on to Sodom, and there one of them was addressed by Lot as also personally representing Jehovah, proves beyond the shadow of a doubt that two separate persons are represented by the narrator as personally representing Jehovah (compare the two incidents in Gen. xviii. and xix.).

Now if in the first incident the angel who remained with Abraham is to be taken as one of the persons of the blessed Trinity merely on account of the term in which the supplication made to Him is couched, the angel in the second incident must be taken also as one of the Trinity, seeing that He is addressed in the same manner.

Both Drs. Dod and Quarry maintain that God did appear in this incident to Abraham in a bodily form, but they both fail to show that there was a deific bodily presentation in the visit to Lot by the two angels, as well as in the visit to Abraham by the three. Delitzsch, however, thinks that in the first incident we have a manifestation of Jehovah as the God of Grace, Compassion, and Judgment. Thus there is here a manifestation of the Trinity in three separate human forms. Now I have said that one of the two angels that appeared to Lot was addressed by him as personally representing Jehovah (note verses 18 to 23). Who then was this second angel thus addressed by the second person in that Holy Trinity which had appeared to Abraham in three separate human forms. We have here, then, what perhaps may be looked upon as the first appearance to mortal eyes of the angel of His presence, the pre-incarnated Christ (cf. Isa. lxiii. 9 with Ex. xxiii. 20 to 24, and xxxiii. 14).

If this criticism be correct, we see God the Father appearing in bodily form to Abraham, while God the Son appeared in a similar manner to Lot.

It must be borne in mind that the early history of Israel represents God the Father as appearing upon many occasions in a human form, consequently, in such an anthropomorphic figure-making as Gen. ii. 7 depicts the form the figure was given, is to be seen in Gen. i. 26, and v. 1, which being the form in which God Himself was accustomed to appear, is called God's likeness or image. That God was represented as appearing in a bodily form the following passages amply testify. "And the Lord spake unto Moses face to face as a man speaketh to his friend" (Ex. xxxiii. 2); "I speak mouth to mouth even manifestly and not in dark speeches, and the form of the Lord shall he behold" (Num. xii. 8). Prof. Briggs, writing on these passages says, "Moses sees God's face and form habitually."

Now I do not for one moment dispute that in many of the appearances of Jehovah in the Old Testament He is represented by the second person of the Trinity. On the contrary, I have asserted this very fact myself, but I do maintain that all the appearances of God are not to be put down to the second person, for in many instances it was God the Father Himself who visibly appeared in human form.

The Rev. George Reith, in his commentary on St. John, writes: "The word (God) in Greek stands at the beginning of the verse, and is, therefore, emphatic; and being without the article (see i. 1) we may render thus: 'Godhead—none has ever seen. No man, not even Moses, has ever seen.' God is inaccessible to sense-perception; man cannot have visible fellowship with Him (I. John iv. 12 and 20), i.e., in His own original essence. Infinite spirit cannot be the object of human vision, Deut. iv. 12. The theophanies of the Old Testament were symbols and no more, and disclosed at best but the 'backparts' of God. Our Lord's glory was veiled in flesh."

Now no one surely would think of disputing what Mr. Reith is here contending for, viz.: that God is a Spirit, and that as such it is impossible to behold the inner glory of that eternal Presence. This has nothing whatever to do with my contention that the Father has exhibited Himself in human form. Mr. Reith quotes Exodus xxxiii. 20; 1 Tim. vi. 16; Jno. v. 37, and vi. 46, as showing that the Godhead had not been, nor could ever be, seen by man. He also tells us that "Our Lord's Divine glory was veiled in flesh." This last sentence gives the key to unlock the mystery of the appearances of Jehovah in the Old Testament which Mr. Reith has failed himself to use. The glory of Jehovah was there veiled in human flesh, as the glory of Christ was both in his last and prior incarnation.

Turning to Exodus xxxiii, we find what would appear at first sight to be a contradiction. In the 11th verse we read, "And the Lord spake unto Moses as a man speaketh to his friend." Now in Num. xii. 8, we are distinctly told that Moses saw God's form, who also spoke mouth to mouth with him. In the 20th verse of the xxxiii. chapter of Exodus, we read, "Thou canst not see my face: for there shall no man see me and live."

Now what was it that Moses saw here, and what was it that he still wished to see that he might rest more satisfied that Jehovah was still with him? I reply that he saw God as Abraham had seen Him, viz., in bodily form as a human person. The people, however, had sinned greatly (see chapter xxxii.), so much so that Jehovah asserts His intention of no longer leading them in person, but that He would send His angel to go before them (verse 34). Here was a calamity that had overtaken them, for the presence of the angel seemed to signify the absence of Jehovah.

It is at this point that Moses asks for a greater exhibition of God's glory than had even yet been manifested (cf. Exodus xiii. 21 & 22, with xxxiii. 18). It is evident, however, that in his anxiety he had expressed a desire to see more of Jehovah's majesty than was possible for man to see and live, yet he had found exceptional favour in God's sight, and owing to this he was accorded a partial glimpse of that glory which no man had seen before or since except perhaps at the transfiguration.

When Mr. Reith says that the theophanies of the Old Testament were symbols and no more, and disclosed at best but the "backparts" of God, and quotes passages inferring that no man has ever seen God's shape or form, he seems to destroy the allusions to God's bodily appearances in the Old Testament in his anxiety to defend from a too gross materialistic conception the Divine essence of the Eternal Godhead.

The latter attempt is of course commendable, but it does not alter the fact, which apparently is what he desires to do by his whole criticism on John i. 18, that the Supreme Deity chose to manifest Himself in human form to His chosen people, and that in their original ignorance of the inner glory which that outward form shrouded, they took that outward form for His image, and described their own as made after His. Thus they believed that God possessed a human form like their own, and, consequently, when describing the shape into which God had moulded the image of plastic clay when out of the earth He modelled the first man, they represented it as made after that image and likeness in which God was accustomed to appear to them, viz., a bodily image and likeness such as their own.

There are but two points that are necessary to consider before adopting this conclusion as final, 1st.—Did Moses himself think this outward form in which God appeared to him, as He had also appeared to the patriarchs, was an essential part of His nature as our body is at present an essential part of ours? I think the fact that Moses asked to see a view of God's glory that he had not hitherto beheld, shows conclusively that he realized that the bodily presence was but a veil shrouding a greater. At the same time, inasmuch as God did appear to him, and had appeared also to the patriarchs in a bodily form, when describing the form into which God had originally modelled man, he called it God's form, a definition which the theophanies of the Old Testament amply justify. The 2nd point is—What did Christ mean when He told the Jews that they had neither heard His Father's voice nor seen His shape? (John v. 37).

This is an entire misapplication of a text by Mr. Reith, as I shall show by giving the paraphrase on this passage by the learned Hammond (John v. 37), "And God the Father by voice from heaven hath testified of me; but ye, as according to your Father's desire, expressed Exod. xx. 19; Deut. v. 25; and xviii. 16, ye have not heard the voice of God, nor seen His appearance, so it appears by your actions, ye behave yourselves as those that know nothing of God, ungodly, impious men." He then refers to I. John iii. 6, which shows that our Lord's words are to be taken, in John v. 37, in a spiritual sense, and not in a literal, as Mr. Reith has done. To apply this passage literally is impossible, since the forefathers of these

people had heard God's voice and had also seen some wonderfully mysterious shape assumed by Him (cf. Ex. xx. & xxiv). Prof. Macgregor says that: "The suggestion that the Divine Being assumed some aspect of corporeal visibility is crass confusion," and he refers in proof of this to John iv. 24. But all we are told there is that "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." It is puzzling to know what this passage has to do with Ex. xxiv. 9 to 12. One might just as well say that the patriarchs had not seen a corporeal presence of God as to try and reason on such grounds as Dr. Macgregor does that in this incident Moses and the Elders saw no bodily form of God. It may have been a bodily form that the Elders saw, while it may not, for we have no means of knowing one way or the other. The probability, however, is that of a corporeal visibility that was manifested, since such a presence was of customary occurrence, and the description in this incident is not such as would lead us to look for any other sort of manifestation.

That the belief in God's corporeal image was deeply engraven on the minds of the Israelites even till quite late in their history, is seen in the frequent admonitions of the prophets that God was not a being of whom representations could be made.

When once we recognize that Gen. i. 26 refers more especially to man's physical than to his spiritual image, we are enabled to comprehend much that would otherwise be unintelligible.

The Mormons believe that God possesses a bodily form. This they assert Scripture teaches, and they wage bitter war against our 1st Art. of religion, which declares God to be a being without "body, parts, or passions." Now the Mormons are undoubtedly correct when they say Scripture represents God as appearing in a bodily form. To obviate a supposed difficulty theologians have ascribed all these appearances to the pre incarnation of Christ. This answer does not, however, satisfy all the instances where God is said to have appeared in the Old Testament, and it will, therefore, be seen that we must admit that many of these appearances suppose the first person in the Trinity to have appeared in a bodily shape.

Suppose, however, that Jehovah Himself had not appeared to the patriarchs and to Moses, and others, my interpretation of Gen. i. 26 would, even in spite of that, remain correct. Granted that all the theophanies recorded refer to Christ, the Israelites knew nothing of the distinct doctrine of the Trinity that would have been sufficient for them to recognize the second person as distinct from the first. Thus the appearance of Christ would have been looked upon in all cases as the appearance of God the Father, and consequently, the form assumed by Christ would have been taken for that of Jehovah Himself.

It seems, therefore, whether it be the first or second person which these theophanies represent, the people to whom these appearances were vouchsafed would undoubtedly have imagined that they had seen Jehovah personally, and not in any representative capacity. This may be fully seen by a careful study of the following passages: Gen. xvi. 7, 18; xviii. 1; xix. 1; 18-28; xxxii. 24; Ex. xxiv. 11; Judges, vi. 22; Isa. vi. 5. It is beyond question that Moses himself believed that he had seen Jehovah personally and not in any representative capacity when the angel appeared to him on Mt. Horeb. (Ex. iii. and iv.).

Whether, therefore, it was the first or second person in the Trinity that these theophanies actually represented, inasmuch as the Israelites knew nothing about the Trinitarian doctrine of the three persons in one God, my contention as to their belief that God possessed a corporeal form applies equally to either, and the description of man's form, shape, or image in Gen. i. 26 applies equally to the form taken by Jehovah whether the Deity was represented by the first or second person in the Trinity.

One more word before closing this paper. The mistake of the old and the present Anthropomorphites was and is the neglect to distinguish between what actually constitutes God's person and the mode He condescended to adopt to make that personality intelligible to the early finite mind. Our first article of religion is true in its description of the absolute spirituality of God's personality, but it undoubtedly errs in remaining silent touching the manner in which that Divine personality was made to appear to the patriarchs of old as a humanly tender and lovingly sympathising centre of affection. This was accomplished in the bodily appearances of Jehovah intermingled with that of the angel of His "Presence," the pre-incarnated Christ. There is a vast difference between God possessing a material form and God having occasionally adopted a material form. The former idea has occasioned a heresy; the neglecting to allude to the latter fact has unfortunately only added to the heresy, while it has caused considerable perplexity to students of the Old Testament when reading of "The Appearance of God the Father in Bodily Form."

ARTHUR E. WHATHAM.

The Rectory, Caro, Mich., 21st March, 1894.

#### BRIEF MENTION.

A nightingale's song can be heard at the distance of one mile.

A French chemist has manufactured black diamonds.

The membership of the Primrose League in England has reached 1,160,561.

Over 2,000 magazines are published in the United Kingdom.

The pear is mentioned by Homer in the Iliad, B. C. 962.

It is claimed that ants rank next to man in intelligence.

Snails have been known to live without food and water for six years.

Bishop Kingdon, of Nova Scotia, will shortly go to England for his health.

A thermometer to measure the temperature of soils has been devised.

Rev. F. C. Powell, curate of St. Thomas' Church, Belleville, has resigned to labour in the foreign mission field.

The London hospitals last year saved the lives of 10,772 consumptive persons, of whom 3,966 were men and 6,806 women.

The smallest horse in existence belongs to the Shah of Persia. It is twelve and one-half inches high and wears gold shoes worth \$20 each.

Over the River Kishtuah, in India, is a single span of telegraph wire 6,000 feet long, stretched from the top of one mountain to another.

Two plays have recently been completed in England, the scenes of both being set in Elizabethan times.

Rev. Mr. Burns, of Hampton, N. B., has been appointed rector of St. George's Church, New Glasgow, N. S.

Recent statistics show that about half the population of France live by agriculture, a tenth by trade, a twenty-fifth by liberal professions, and three-fiftieths on private incomes.

The Rev. F. E. Roy, of St. Matthew's Church, London, exchanged with the Rev. A. Corbett, of St. George's, Thorndale, Sunday, April 8th.

The roller cotton gin was used in Asia and Africa before the dawn of authentic history. Three-quarters of a pound of cotton, cleaned by means of this gin, constitutes a day's work.

The bell is believed to be a development of the nut or rattle, in several savage nations the bell retaining the form of the acorn, the cocoonut or the gourd even, when made of metal.

Homer mentions iron and ironworkers. He speaks of or describes axes, shipwrights' tools, ploughshares and chariot axles, as made of iron.

The potter's wheel was known to the Greeks of the fourth century before Christ. The vases were first turned, then glazed and burned, then painted and burned again to fix the colours.

Next to money, Rembrandt loved nothing as well as his monkey. He shed tears when the ape died, and painted a portrait of his pet from memory.

There are in England and Wales 787,545 public paupers—that is, persons who are either inmates of the alms houses or who receive outdoor assistance.

Of the 68 true specimens of the great auk's eggs known to exist, Great Britain claims 48, France 10, Germany 3, Holland 2, Denmark, Portugal, and Switzerland 1 each, and the United States 2.

A portion of the Church of England parsonage at the Carrying Place is over eighty years of age, and was formerly the court house of the district.

During the Middle Ages every monastery was practically an alms house and soup kitchen combined, and great numbers of poor persons found their principal support in the gifts of the monks.

During the absence of Rev. Canon Curran in England, Rev. Principal Miller, of Huron College, will occupy the pulpit of St. Thomas' Church, Hamilton.

At the vestry meeting of St. John's Church, Portsmouth, Allan Maclean and J. W. Henstridge were elected delegates to the synod and George Sexton was appointed sexton.

The King of Portugal has the most costly crown in the world. The gold and jewels of which it is composed are valued at \$6,500,000.

The South Sea islands is the home of a worm which emerges from its hiding place only one day of a certain change of the moon in October.

St. Paul's Cathedral, London, Ont., which has been greatly enlarged and improved, was formally reopened recently, the preachers being the Bishop of Huron and Toronto and Principal Miller. The congregations were very large.

It is not, perhaps, generally known that the first Latin Bible in Europe was written under the guidance of an abbot of Jarrow, on the Tyneside.

K. D. C., the quick reliever of Indigestion.

The Rev. C. Sydney Goodman, of Antigonish, N. S., has accepted the charge of the parish of St. Eleanor's and Summerside, P. E. I.

The ladybird is a most valuable insect destroyer. It is the special enemy of the little green aphid that destroys tender plants, and is always seen upon rose bushes in summer time, because the aphid especially attacks the rose.

The male wasps and hornets are the scavengers of the community, being required to keep the nest clean. They remove the bodies of the dead, and when these are too heavy they bite off the head and divide the body again at the waist.

Whatever may be the faults of London cabmen, they are, as a rule, honest men. The property that has been left in cabs and restored to the owners during the past five years is shown by police statistics to represent a value of no less than \$500,000.

The Jewish law ordered that the grain fields should not be gleaned, and that the wheat in the corners of the fences or walls should not be gathered, in order that something might be left for the poor. No farmer might forbid poor persons from entering his fields and gleaning after the reapers.

Perfect health is seldom found, for impure blood is so general. Hood's Sarsaparilla really does purify the blood and restore health.

#### Family Reading.

##### Love's Mastery: Or the Gower Family.

Stella quite counted upon an hour or two with her friend in the afternoon; but, just as she was preparing herself, Somerset called her to the billiard-room, where he and Captain Symonds, who, true to his engagement, had come to spend the Christmas-week at Croombe, were having a trial of skill. Somerset liked to have Stella to mark or him when Lora was not at hand. She did it quickly and correctly; and saved him trouble. One game led to another, and hour after hour passed on, while Stella's hopes of her walk waxed very feeble, and, finally, vanished altogether. Her brother asked her once if she was tired; but she said "No," very cheerfully, for was it not part of her new resolve to deny herself willingly for the sake of those about her, of those especially whose love she longed to gain?

"I am afraid we have tried your patience fearfully," Captain Symonds said, when at length the dressing-bell rang, very unexpectedly to the gentlemen, and the play was brought to a summary termination. "You are the very perfection of a marker; and it is not often two fellows are so honoured."

Mr. Gower laughed, but gave no thanks; yet the little sister went to her room content. The afternoon's work had been very uncongenial, yet left a little fruit of peace and satisfaction behind it, which perhaps the carrying out of her own plans and pleasures might not have yielded.

The following day all was bustle and preparation in the great mansion. Workmen and workwomen busy with draperies and decorations, in every variety, were to be met with in all directions, while the conservatories sent forth their gayest winter-treasures to ornament the hall and ball-room.

Stella stopped five minutes at the rectory as she returned from her morning ride; for Lora was

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very particular in enforcing all Dr. Argyle's directions as regarded air and exercise. She wanted to get back Tracy's note and enjoy a few quiet words with Mary, before the excitement and mental turmoil of the evening, which she contemplated with a kind of dread.

The keen air and the canter across the park slopes had brought a beautiful colour to her cheeks; and Mary thought, as she stood in the bow-window of the library, in her long scarlet riding-dress and tiny hat with its single white plume, that she had never seen Stella look so beautiful before. For some moments her gaze rested on the distant sea.

"It is so still and unchanging," she said at last, turning to Mary with a questioning smile.

"Yes, darling, it does look so, but it has its storms and tumults. Miss Fridell has to remind me of them sometimes, when I look too long and lovingly. And papa says that, in human life, what seems calm and peaceful from the distance, or at least to uninitiated eyes, has sometimes darkness and sorrow beneath, while rest and quiet may be hidden away in a future of apprehension and uncertainty."

"Comes the darkest night-watch  
Close before the day;  
Thickest shadows herald  
Morn's returning ray."

"Our young friend has no ill-tidings, I hope," said Miss Fridell, coming into the room at that moment, and overhearing Mary's last words.

"No, nothing new, dear Miss Fridell," Stella replied, slipping her hand within that of the German lady, and kissing her. She was becoming quite used to expressions of endearment at last—she who had known so little of them since her mother's death: they had been very new and welcome to her; and she felt so grateful for them.

"And my little girl must try and look cheerily on. The sun is always in the heaven, is it not?"

"Stella was not complaining, Miss Mary said.

"Ah, but I know what Miss Fridell means. I do look at things too gloomily sometimes, and it is very wrong."

"My dear, I was not thinking of a reproof; for you do not need it; only it is a pity we should not dwell in the sunlight as much and as long as we can. Our very strength is to be in joy, you know—the joy of the Lord; and the Christian's banner is one of gladness and rejoicing."

"But the banner droops sometimes," said Mary; "or at least our hands seem too feeble to hold it up."

"True, true," Miss Fridell answered. "And none human can know the secrets and sadness of the other's heart; so it is never for one to judge the other. Stella, I shall see you this evening?"

Stella smiled. "Yes, Miss Fridell, it will be such a comfort. I won't say I wish Mary was coming too, because I know she dislikes such long wearisome evenings just as much as I do; only it will be very pleasant to see you. But I must say good-bye now, I am afraid, or I shall be late."

Miss Fridell did not say that her grand inducement—next indeed to paying "the family" the respect and regard which the acceptance of their hospitality implied, and which she, with her strict German etiquette, esteemed to be merely the rendering of honour where honour is due—in presenting herself at the ball that evening, was curiosity to see how their mutual friend looked and acted, to watch her among her own, and bring away to the rectory every particular of her grace and sweetness and simplicity. She was going under the generalship of Colonel and Mrs. Bligh, one of the few families beside the one at the rectory with whom Miss Fridell cared to be on terms of intimacy; and it was with the curiosity of a young girl that she looked forward to this little peep of gayer life than she had been in the habit during the past few years of witnessing.

Nine o'clock came, and Stella stood, ready dressed, waiting for her summons. Lora, accompanied by her aunt, came at last into her room. The latter expressed entire satisfaction at her young niece's appearance; and Lora added,

"And now, Stella, we are going down-stairs. If you will go into your study, Captain Flamank will come up and fetch you directly: he wished it after he had taken me in. And will you try this evening to make yourself really agreeable and

pleasant to those you are introduced to? I wish it particularly."

(To be Continued.)

K. D. C. Pills tone and regulate the bowels.

Words of Comfort.

Many people seem to feel that God is singling them out to bear the ills of the world. My friends, but few of us are entirely well. Not one out of ten is thoroughly sound in body, and this is no exaggerated statement. The vast majority of the race are constant subjects of ailments. There is some one form of disease that each of us is peculiarly subject to. One has a weak side or back, the other is subject to headaches, or faintness, or lungs easily distressed. It would not take a very strong blow to shiver the golden bowl of life, or break the pitcher at the fountain. Many of you have kept on in life through sheer force of will. You think no one can understand your distresses. Perhaps you look strong, and it is supposed that you are a hypochondriac. They say you are nervous—as if that were nothing! God have mercy upon any man or woman who is nervous! At times you sit alone in your room. Friends do not come. You feel an indescribable loneliness in your sufferings; but God knows, God feels, God compassionates. He counts the sleepless nights; He regards the acuteness of the pain; He estimates the hardness of the breathing. While you pour out the medicine from the bottle, and count the drops, God counts all your falling tears. As you look at the vials filled with nauseous draughts, and at the bottles of distasteful tonic that stand on the shelf, remember that there is a larger bottle than these, which is filled with no mixture by earthly apothecaries, but it is God's bottle, in which he hath gathered all our tears. God keeps a tender remembrance of all our sicknesses. To every sick-bed in the universe would I say: "Be of good cheer, dear sorrowing heart; this world is not only of pain. As you suffer now, so shall you rejoice hereafter. Do not allow yourself to grow disconsolate. As the night comes, so cometh the morning, and as the most violent rain-storm is followed by glorious sunshine, so shall all the sick-beds of this world be transformed into thrones of gold. We are here but for a little while, and we help to make that time pleasant just in proportion as we keep our spirits buoyed up.—*Ladies' Home Journal.*

Hunting Buffaloes.

To hunt the buffalo, the hunter must be mounted on a swift horse, or the game will outrun him and get away. Buffaloes roam over the American prairies in great herds. When a herd is seen, the hunters must ride up very carefully, for if they are seen or smelt by the animals, they will scamper off like the wind.

The Indians go in a great body and surround the herd, but a few hunters cannot do this. A single bull or heifer is usually selected as the one to be followed, and he is separated from the rest of the herd. Frequently he has to be chased a long distance and shot several times, for a rifle must be well aimed to bring down a tough-hided bull at the first shot. They will even run a long distance after they are wounded. Some Indian tribes depend upon the buffalo for their food, their clothing, and their houses. Ropes are made of the hide, and beautiful lariats, or halters, are braided of the long hair.

—The ordinary nervous headache will be greatly relieved, and in many cases entirely cured, by removing the waist of one's dress, knotting the hair high upon the head out of the way, and, when leaning over a basin, placing a sponge soaked in water as hot as it can be borne on the back of the neck. Repeat this many times, also applying the sponge back of the ears, and the strained muscles and nerves that have caused so much misery will be felt to relax and smooth themselves out deliciously, and very frequently the pain promptly vanishes in consequence.

Check your Indigestion with the King of Cures—K. D. C.

Character.

The only drawback to enthusiasm in any good cause is that it may so absorb us as to prevent us from recognizing something else equally needful. Were we large enough to include both, the more zeal we possessed the better; but, as we are so limited in power, we should beware of exhausting it in a single direction. It may be considered at least questionable whether, in our rightful desire to promote intellectual education among our people, we are not in some danger of forgetting the education of character. We do not, because we cannot, overrate the importance of the former, but we may, and probably do, greatly underrate the value of the latter.

"Let the Good Prevail."

On, fellow-men, through storm and shower,  
Through mist and snowdrift, sleet and hail!  
Brace up the strong right arm of power,  
And—Let the good prevail.

Let never selfish thought intrude,  
Nor selfish fear your heart assail;  
Work bravely for the common good,  
And—Let the good prevail.

True brothers in the race of life,  
Rejoice not if a brother fail;  
We all may conquer in the strife,  
And—Let the good prevail.

Rejoice not at a brother's woe,  
Life's sea is wide for every sail;  
Each in our turn we come and go,  
So—Let the good prevail.

O truthful lips, O toiling hands,  
O many hearts that never quail,  
Work each for all what God commands,  
And—Let the good prevail.

Men are not units, one and one;  
One body all, we stand or fail;  
The common good must aye be won,  
So—Let the good prevail.

The common good, the common health,  
Tho' selfish tongues may sneer and rail,  
Be this our task, our truest wealth;  
And—Let the good prevail.

Go, take your Bible from its shelf,  
And read the ancient hallowed tale;  
Love thou thy neighbour as thyself,  
So shall the good prevail.

A Great Empire.

The Rev. J. C. Gibson, a veteran missionary, writes as follows concerning the great Empire of China: "China is an empire that stretches from ice-bound regions of almost arctic cold to the sunny lands of the tropics, and from the fertile shores of the bright Pacific to the mighty and unschooled masses of the mountains of central Asia. And over all that vast domain you have 380,000,000 of people who crowd its cities and till its soil, who are the strongest, most intelligent, and most industrious of all the eastern races. They planted their great empire a thousand years before the foundations of Rome were laid, and now, more than 1,000 years after her glory has departed, and after the great city, 'lone mother of dead empires,' has sunk into decay, their empire stands before the world the greatest wonder and the greatest problem of the nineteenth century, extended, consolidated, and secure, alone and unrivalled, the one great non-Christian empire of the modern world. They stand there bracing themselves to-day for new efforts in the face of new conditions. Their empire is learning English. They are coming into contact with our western civilization. They are adopting our steamships, our railways, our telegraphs. They are inquiring into our political constitution and our social life. In all departments they are preparing to learn from us in order that they may maintain themselves as the equals and the rivals of the great western Powers."

—"Slander," says Bacon, "cannot make the subject of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so the slanderer; the slander that he utters makes him worse; the slandered never."

## If Thou Couldst Know.

I think if thou couldst know,  
O soul that will complain,  
What lies concealed below  
Our burden and our pain;  
How just our anguish brings  
Nearer those longed-for things  
We seek for now in vain,—  
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,  
With thy dim mortal sight,  
How meanings, dark to thee,  
Are shadows hiding light;  
Truth's efforts crossed and vexed,  
Life's purpose all perplexed,—  
If thou couldst see them right,  
I think that they would seem all clear, and wise,  
and bright.

And yet thou canst not know,  
And yet thou canst not see;  
Wisdom and light are slow  
In poor humanity.  
If thou couldst trust, poor soul,  
In Him who rules the whole,  
Thou wouldst find peace and rest;  
Wisdom and Light are well, but Trust is best.  
—Adelaide A. Procter.

## Waters Denser than the Dead Sea.

A wonderful lake named Alia Paakai has been discovered on the Hawaiian islands. The waters are more salt than those of the dead sea. Samples of the waters have been analyzed in the laboratory of Oahu College, with results of peculiar as well as scientific interest. The water, which in dry weather deposits salt abundantly, is of course saturated brine, yet differs essentially from the brine obtained by evaporation to saturation of ordinary sea water. The difference is strikingly shown by merely mixing the two clear fluids, when a copious deposit immediately forms of sulphate of lime, so that the mixture almost solidifies. The sea water contains sulphate of magnesia in abundance, but scarcely any lime, while the salt lake waters contain chloride of calcium, lime salt, with only a trace of sulphate.

## Don't Delay.

It is your duty to yourself to get rid of the foul accumulation in your blood this spring. Hood's Sarsaparilla is just the medicine you need to purify, vitalize and enrich your blood. That tired feeling which affects nearly every one in the spring is driven off by Hood's Sarsaparilla, the great spring medicine and blood purifier.

Hood's Pills become the favorite cathartic with everyone who tries them.

## Rosa Bonheur and Her Lions.

The souls of animals have for her no more secrets than they have for a Toussenel or a Cherville. She seems to have something in her clear, straight-forward look which tames wild beasts. She passes the hand with which she yields her brush in such a manner without the slightest fear through the mane of the lion which she has just bought. For a long time she kept at By, in a cage, a lion which had been indomitable and untameable; he developed a real affection for her who came day by day with palette in hand to work before his cage. He would look at her and pass his great paw between the iron bars, begging for a caress. When one does not shudder before such animals they eventually bow before one, and when one is just to them they return justice with love.

But one day, Rosa Bonheur was forced to give up her lion "Nero." The horses which were to drag the beast's cage to Paris trembled as they scented the odor of the flesh-eater. Nero was as sad as if he suspected the coming separation. He seemed to interrogate Rosa Bonheur with his gold-yellow eyes, as they fitted the planks to the sides of his cage like the lid of a coffin. When the time for starting came he cast about him the saddest glances almost of reproach upon those who were shutting him up; the eyes in the face from which the Greeks borrowed some of their attributes of Jupiter, were full of moisture and tears.

The lion wept!

They took him away to the Jardin des Plantes. He was less doted upon than at Rosa Bonheur's, but ophthalmia made him blind. The artist who had made so many wonderful studies from him went to see him stretched out on the board of his cage, humiliated by the curiosity of the idle crowd and dying, as Victor Hugo said—

"Triste, comme un lion rouge par la vermine."

He could not see Rosa Bonheur in the crowd, but he heard her. Her call in a clear voice reached him, "Nero!" And the old lion lifted himself up, seeking in the gloom which enshrouded him to find and feel his mistress.

Another animal, a lioness, died at the foot of the staircase of By, in the arms of the artist, her tongue as rough as a file and her large paws holding still the hands of her whom these last caresses seemed to say "Do not leave me!"

"To have wild animals love one," said Rosa Bonheur, "one must love them!"

In her solitude at By she must often compare—with the comparison not always in favour of humanity—these lions which are overwhelmed by the cowardice and cruelty of the ferocious human animal.

## One Better than Thirteen.

William F. Goetchins, Esq., contractor and builder, office 552 Seventh Avenue, New York City, writes: "I have suffered from dyspepsia for a number of years and was confined to my house for five months. Have had thirteen New York and Mount Vernon doctors (will name them if necessary) attending me, but failed to get any benefit. I tried K.D.C., and am pleased to say the effect was magical. I have tried probably every known remedy for dyspepsia, and found none to benefit me, until I took K.D.C. I recommend K.D.C. as the dyspeptic's best friend. Try it and prove what I say."

## Noble Examples of Christian Heroism.

The Rev. Mr. Carnegie, of the London Missionary Society, who has laboured for ten years among the Matabele tribe, says that they cringed before the powerful chieftain Lobengula, who was believed to make rain, the new moon, and to sleep with one eye open, and they for the most part followed his example in rejecting the Gospel. Yet Mr. Carnegie says that there have been some noble examples of Christian heroism among the Matabeles, and several converts have witnessed a good confession.

One faithful man when dying was asked, "Where are you going now?" and he answered, "I don't know, but Jesus does." Another convert, condemned for witchcraft, was asked what he would do now, and replied: "In your eyes the witch doctor has proved me guilty, but God knows I am not. You may kill my body, but my soul will go up to live with Jesus." Mr. Carnegie says he felt sure he had not lived in vain in Matabeleland when he saw a young man refuse to go back and live as a heathen, and stand by his Christian faith when he was knocked to the ground. This missionary, in view of recent events, expects on his return to Matabeleland to find an open field.

"The one great obstacle of fear and dread in the way of past progress—the club of Lobengula—has been broken in pieces like a potter's vessel, and the people now will not point any more to Bulawayo with their fingers as a final argument to silence their tongue from confessing Christ." And Mr. Carnegie adds that he believes that if the Matabele were asked how the white man's power had availed for their destruction, many of them would reply: "The blood of those innocent men and women whom we have slain in the past has overtaken us and fallen upon us."

—Paper window-glass is now said to be an assured fact. The window-pane is made of white paper, manufactured from cotton or linen and modified by chemical action. Afterward the paper is dipped in a preparation of camphor and alcohol, which makes it like parchment. From this point, it can be moulded and cut into remarkably tough sheets, entirely transparent, and can be dyed with almost the whole of the aniline colors, the result being a transparent sheet showing far more vivid hues than the best glass.

## Hints to Housekeepers.

**PINEAPPLE PIE.**—Cover a plate with paste and rim. Mix one cup sugar, one tablespoonful of flour, and one pint grated pineapple. Fill the plate, cover with crust, cut several holes in the top and bake half an hour.

A good way to remove paint that has been splattered on a window pane is to wet it with alcohol, a small portion at a time, if it is a large splash, and then rub it with the edge of a penny.

An animal thoroughly heated by rapid driving on a cold day should be kept moving lively until he reaches the stable. Neglect of all this precaution has resulted in many a fatal case of pneumonia.

Cut a head of celery in small pieces, boil until tender in salted water, drain, and mix with it half a pint of drawn butter, an ounce of grated cheese and salt and pepper to taste. Bake in a buttered pudding-dish or in scallop shells. Scatter the top lightly with grated cheese. Brown in a quick oven.

Ink stains can be removed if treated promptly while wet. Do not touch the spots, but get a cup, a spoon and some water. Hold the spots over the cup and drop the water on little by little. If this is patiently continued all marks will disappear. To remove a dry ink stain dip the part into hot milk and rub it gently until the spot is gone.

**PASTRY FOR UNDER CRUSTS.**—Under crusts should be tender and rich, but do not need to be flaky or puffy. Therefore as much shortening should be used as for upper crusts, but less labour can be given to the rolling. Chop in all the shortening, then mix stiff with cold water and roll out once. Dredge with flour, roll up and slice off as needed. Pat each portion into shape and cool them before rolling to fit the plate.

**DELICIOUS SPONGE CAKE.**—One cup flour, two cups of sugar, two eggs, one-half cup of warm water, one teaspoonful of any reliable baking powder, flavour with vanilla to taste.

Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try Burdock Blood Bitters, and before I used one bottle I was cured. I can also recommend it for sick headache.

ETHEL D. HAINES, Lakeview, Ont.

**Gentlemen.**—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease.

Mrs. JOHN HURD, 13 Cross St., Toronto.

Wood's Norway Pine Syrup cures coughs.  
Wood's Norway Pine Syrup cures colds.  
Wood's Norway Pine Syrup heals the lungs.

## The Night Cometh.

In a late *Spirit of Mission* is mentioned the saying of Agassiz, the scientist: "I am sad because, though old, I have done so little." If this be the refrain of the heart of one who had worked and never tired of it, what must be that of the heart of him who has neither done, nor tried to do, anything at all for the bettering of the world and his race? The night cometh wherein no man can work. The day now is. Opportunity is a golden sand in the hour glass. Duty presses. The end of the year recalls all this, and much more. The fixed and steady recurrence of natural events reminds with a voice potent with tenderness, yet awful with authority. It is God's voice speaking to human hearts, through the ear of human consciences. What have we done? What are we doing? What shall we do? According to the answer to these questions will death-beds be softer, and the judgment less to be dreaded.

—To preserve health is a moral and religious duty, for health is the basis of all social virtues. We can no longer be useful when not well.

—There is this difference between happiness and wisdom—he that thinks himself the happiest man is really so, but he that thinks himself the wisest is generally the greatest fool.

Edith, a son were ready the filled with amongst the herb for ol in the vi certain of They were about to Connie that lay was a dea Now, I had ever solemn to look upon upon the snow-who store the "Wha Edith?" troubled sister.

But t Edith ga unusual tightly to they too "Poor "Is it co "Quit placing form, an "It wor lambie, But lamb we fection it came knew it fields, a ing. T found I wander thicket, had b

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Children's Department.

The Stray Lamb.

Edith, Mabel, and Connie Stephen-son were roaming through the pleasant wild wood in search of flowers. Al-ready the elder sister had her pinafore filled with these fresh treasures, and amongst them a bunch of some healing herb for old Dame Gibson, who lived in the village, and regarded it as a certain cure for rheumatic pains. They were returning home, and were about to issue from the wood, when Connie stumbled against an object that lay right across their path. It was a dead lamb.

Now, I don't think these children had ever seen death before, and it is a solemn thing even for the oldest to look upon. Little Connie got down upon the ground and began to rub the snow-white fleece, as if that could restore the lamb.

"What is the matter with it, Edith?" asked Mabel, looking up with troubled eyes into the face of her elder sister.

But that face told her nothing. Edith gazed down with a gravity very unusual to her, and pressed her flowers tightly to her little breast as if knowing they too must fade and leave her.

"Poor thing!" she murmured. "Is it cold, Connie?"

"Quite cold," lisped the little one, placing her hands around the lifeless form, and trying in vain to raise it up. "It won't stir. Come home with me, lambie, do; and I will love you so."

But there was no response; the lamb was dead, and no amount of affection could win it back to life. How it came there they knew not; but they knew it had gambolled in their father's fields, and had heard that it was missing.

The lost one was found, but how found! Whether it had been sick, or wandered into and got tangled in the thicket, they knew not. Perhaps it had been dragged thither by cruel



Mr. J. W. Dykeman  
St. George, New Brunswick.

After the Grip

No Strength, No Ambition

Hood's Sarsaparilla Cures Perfect Health.

The following letter is from a well-known merchant tailor of St. George, N. B.: "C. I. Hood & Co., Lowell, Mass.: "Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other afflictions caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them." J. W. DYKEMAN, St. George, New Brunswick.

Sciatic Rheumatism

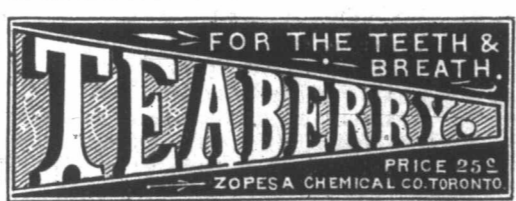
Capt. McCranahan Tells How He Was Cured.

"About a year ago I was taken with a severe attack of sciatic rheumatism and was laid off most of the summer. I went from here to St. John, N. B., in my packet schooner, and was so helpless and in such suffering that I could not get out of the cabin. The captain of another schooner came on board to see me, and wanted me to get Hood's Sarsaparilla; he said it had

HOOD'S Sarsaparilla CURES

cured him when he was so bad that his wife had to feed him. I sent to Boston for two bottles, which did for me all I had been told Hood's Sarsaparilla would do. I gained rapidly and when I had taken the two bottles I was able to work. A great many people here have taken Hood's Sarsaparilla since it cured me, and all speak highly of it." CAPT. S. MCGRANAHAN, Margaretville, Nova Scotia. Hood's Sarsaparilla is sold by all druggists; \$1, six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass., U. S. A.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.



ALTAR LIGHTS

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dogs, who were frightened and so forbore to tear it further; we cannot tell.

But though these mourning children could not restore departed power, there is One who can raise the dead body and give life to the drooping soul. Children are by nature stray lambs, and as soon as they begin to act for themselves they too often wander away from the place of safety in which the dear Lord Jesus would keep them. How dreadful to be lost! How dreadful to be alone, surrounded by danger! Will you not put your little hands into the one pierced on the cross for sin, and say, "Jesus, tender Shepherd, keep me for time and for eternity, safe and happy in Thy love?"

The Bird Fancier.

Old Hans was the delight of all the village children. He knew the names and habits of all the birds in the neighbourhood, and always had a collection of eggs, birds and animals. Some of his birds were taught to perform tricks, others to imitate their master's whistling, and Hans' tabby cat was taught to live in harmony with them all. And so well did she learn her lesson that, although she often looked with longing eyes at the most plump specimens of bird-kind, she never forgot her manners so far as to attempt to touch any of them. Think of the restraint she must have put upon her feelings, poor Tabby!

Karl and Lisa often used to steal away from their companions in play hours, and watch Hans giving lessons to his favourites. The old man was pleased to have the children with him, and proud when they admired the wonderful achievements of his pets.

Asking Pardon.

I often wonder whether children know the joy of giving up, that is submitting, their own wills for the good of others. I am afraid that in general they are entirely ignorant of it. It is such a pleasure to be able to resign the pride of our evil hearts and gain a victory over self in any way. It seems hard at first to say, "I have done wrong!" but oh, what a sense of relief steals into the mind after the confession, and what peace it gives to know the Lord is pleased with us. It is not, as too many foolish people think, a silly thing to ask pardon of one we have offended; it is great and noble: and no child who loves Jesus should be ashamed to do so.

It is recorded of the good John Wesley that he once had a serious falling out with a travelling companion who frequently acted as his servant. The servant wanted to hear Wesley's sermon; the master insisted on his ab-

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DEATH. On the 6th inst., at 61 Winchester St., Toronto, Arthur William, eldest son of Right Rev. R. Young, D. D., Bishop of Athabasca, and Mrs. Young, in his seventeenth year.

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with paste and bespoonful of ple. Fill the holes in the has been spat with alcohol, large splash, penny. rapid driving ing lively until ll this precau- case of pneu- es, boil until ix with it half grated cheese in a buttered Scatter the wn in a quick ted promptly but get a cup, ie spots over by little. If will disappear. art into hot is gone. Under crusts ot need to be h shortening ut less labour l the shorten- roll out once. off as needed. them before p flour, two up of warm baking pow- with consti- helped me, I ers, and be- I can also view, Ont. band suffered letely cured tters. I can this disease. , Toronto. oughs. olds. he lungs. ned the say- ad because, f this be the worked and of the heart l to do, any- rd and his o man can is a golden s. The end more. The ural events lerness, yet ce speaking human con- /hat are we ling to the th-beds be aded. d religious ial virtues. well. happiness e happiest itself the

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senting himself on an important errand. At last "the contention grew so sharp between them" that they agreed to part. The next day Wesley asked whether his companion would beg his pardon?

"No, sir," replied the man. "Then I will beg yours," exclaimed Wesley.

His friend broke down completely,

and with tears besought restoration to his master's favour.

Let us follow Wesley as he followed Christ. Disarm an enemy by submission: keep your friends by acknowledging your offences against them. The Bible says "Confess your faults one to another." Never be afraid or ashamed of doing right.

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Beef, hind..  
Mutton....  
Veal.....  
Beef, sirloin  
Beef, round  
Lamb.....

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Butter, tub  
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Geese, each

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Apples, per  
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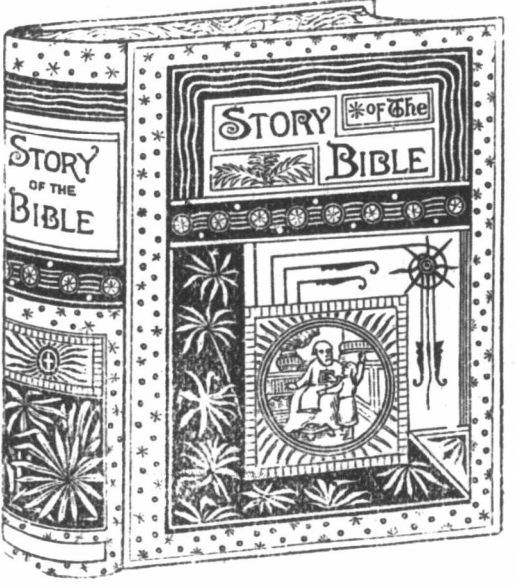
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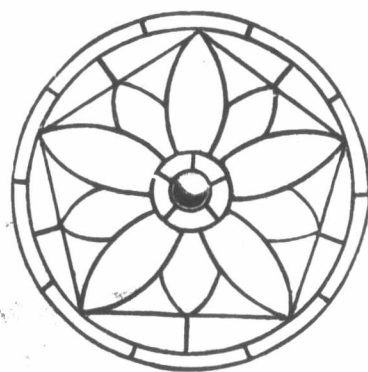
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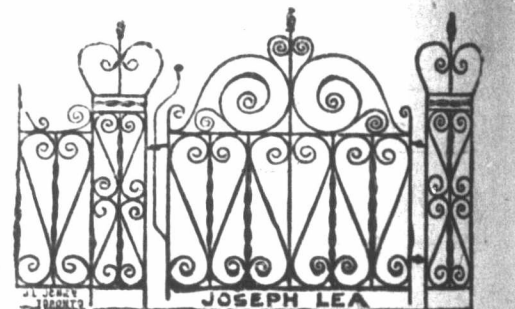
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