

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY MARCH 15, 1888.

[No. 11.]

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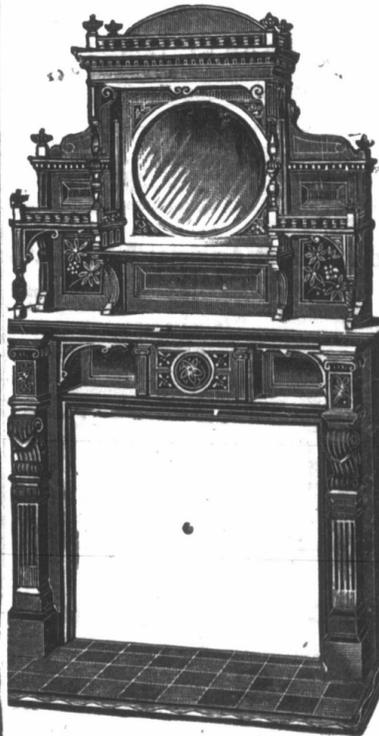
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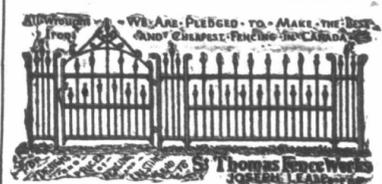
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LESSONS for SUNDAYS and HOLY DAYS.

March 18th, 5TH SUNDAY IN LENT.
Morning.—Exodus iii. Mark xiv. to 27.
Evening.—Exodus v. or vi. to 14. 1 Cor. x. and xi. 1.

THURSDAY, MARCH 15, 1888.

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

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

DANGER FROM PLOTTERS WITHOUT AND TRAITORS WITHIN.—A scheme has been proposed to "enlarge the Church of England by confederating within it other Christian communities now subsisting by its side." The idea is to construct a religious community on a basis broad enough to embrace men who for the sake of unity are prepared to sacrifice or to ignore every article of the Christian faith. Our Cathedrals, and all properties acquired by the Church prior to the Act of Uniformity, are to be handed over to a Commission, who will divide up these possessions among the various sections of this conglomeration of all sorts and conditions of Christians. The scheme is incredibly foolish, but it gives form to a phase of religious sentiment that is highly popular amongst a certain class. We see this in Canada manifested in proceedings that are most lamentable. For instance—a certain village recently was canvassed for funds to build a place of worship. The understanding was that whichever body gave the largest sum should take all the money! The result was that the Presbyterians scooped in subscriptions given by Church people and others. The whole business seems to us to have been like a gambling transaction. Had it been foreseen that all this money would have been won by the body that got it, many subscriptions would not have been given. But each party hoping to "clear the board," or take all the money "pooled" put in their "stake" with the hope of getting a place of worship for themselves

largely at the expense of persons who did not intend to give their money for that purpose, but who put in a subscription in the same way as gamblers do in a lottery. We can hardly believe that the Presbytery of that district will accept a building acquired by such questionable means. That many are satisfied for their subscriptions to be thus used does not affect the principle involved.

A NON-DENOMINATIONAL BIBLE CLASS.—Another illustration of this growing indifference to principle, is seen in the holding of a Bible Class by a Churchman in a Church School room, which is advertised as a "non denominational class." This simply means that the very existence of the Church is to be ignored in a Church School room, and the Bible is to be interpreted according to the "private" views of a Church teacher, who avows his intention not to give instruction in harmony with the teaching of the Church of which he is a member, and under whose roof he works. The effect upon attendants upon this non-denominational class by members of the Church is, we know, utterly destructive of any reverence for the Church they may have learnt from their parents, at Confirmation, or from reading, or in the ministrations of their pastors, while those who belong to any of the sects have their prejudices against the Church's teaching. Confirmed by finding a Churchman in a Church school room treating such teaching as unworthy of respect. If the Church is not what she claims to be, then those who prefer "non-denominational" teaching should leave her fold. Open enemies are less to be feared than those who, while wearing the uniform of Church soldiers, are working to seduce the unwary from their loyal allegiance to the Church. Dr. Hodgins recently showed in the *Globe*, that the Church was losing ground, by leakage to other bodies. Here, then, is one of the open places through which our strength flows out. A non-denominational Bible Class taught by a Churchman in a Church room, acts on the Church, like a running sore which lowers vitality. A Bible Class without the Church is a Bible Class without Christ, for He cannot be presented apart from Headship of His Body.

THE WITNESS OF THE SPIRIT.—I am now much more apprehensive than heretofore of the necessity of well grounding men in their religion, and especially of the witness of the indwelling Spirit, for I more sensibly perceive that the Spirit is the great witness of Christ and Christianity in the world. And though the fanatics tempted, we long to overwork the strength of this testimony of the Spirit, while they placed it in a certain internal affection, or enthusiastic inspiration, yet now I see that the Holy Ghost in another manner is the witness of Christ and His agent in the world. The Spirit in the Prophets was His first witness, and the Spirit by miracles was the second, and the Spirit by re-creation and sanctification, illumination and consolation, assimilating the soul to Christ and heaven, is the continued witness to all true believers.—Baxter.

D'ARCY MCGEE ON THE BIBLE.—Here is what the late Thomas D'Arcy McGee once said about the Bible: There is, always a corrective to diseased imagination, the book of books itself—the Bible. I do not speak of its perusal as a duty incumbent on all Christians—it is not my place to inculcate religious duties—but I speak of it here as a family book mainly; and I say that it is well for our new Dominion that within the reach of everyone who has learned to read lies this one book, the rarest and most unequalled as to matter, the cheapest of books as to cost, the most readable as to arrangement. If we wish our younger generation to catch the inspiration of the higher eloquence, where else will they find it? If we wish to teach them lessons of patriotism, can we show it to them under nobler forms than that of the maiden deliverer who smote the tyrant in the valley, or in the grief of Edras as

he poured the foreign king his wine at Susa, or in the sadness beyond the solace of song which bowed down the exile by the waters of Babylon? Every species of composition, and the highest kind of each species, is found in these wondrous two Testaments. We find the epic of Job, the idyl of Ruth, the elegies of Jeremiah, the sermons of the greater and lesser prophets, the legislation of Moses, the parables of the Gospel, the travels of St. Paul, the first chapters of the history of the Church. Not only as the spiritual corrective of all vicious reading, but as the highest of histories, the truest of philosophies, and the most eloquent utterances of human organs, the Bible should be read for the young and by the young at all convenient seasons.

THE HOME REUNION SOCIETY.—In view of the approaching Lambeth Conference, this Society has prepared an Office for unity, compiled from passages of Scripture and the Liturgy of the Church of England. This office, which has the approval of the Archbishop of Canterbury, has been sent to all the Bishops of the Anglican Communion, with a request that it may be used in each diocese, both for public and private worship, and we imagine it will probably be used by the Bishops assembled at Lambeth. There is, indeed, need for Christians "seriously to lay to heart the great dangers they are in by their unhappy divisions," and to join in the petition to their common Father—"Enable us to promote and forward the Unity of Thy Church according to Thy Divine Wisdom; grant to all Thy faithful people the inward Unity and outward Communion desired by Thy blessed Son, in such manner and at such time as Thou shalt see fit; that in all things we may be conformed unto Thy Holy Will."

BISHOPS ON UNION.—The Editor of the *Christian Commonwealth* has sent round a paper of questions on the subject of Christian fellowship and co-operation. The following are amongst the replies which he has published;—

Rev. and Dear Sir—I could not possibly answer your questions in detail, as I am convinced that no union of Christians is possible except on the basis of the Nicene (or the Nicene-Constantinopolitan) Creed, which is true to the teaching of Scripture, embodies the faith of the earliest Christian Church, was accepted by the Church of East and West in the fourth century, and has been confessed by the whole Christian Church, Eastern, Roman, and reformed, now for fifteen centuries. No modern invention can ever unite if this should fail.—I am, rev. and dear sir, your very faithful servant.
E. H. WINTON.

P.S.—The Nicene Creed confesses expressly the Godhead of Christ, His atoning sacrifice, the inspiration of Holy Scripture, and the Sacrament of baptism. If it be necessary to add anything of Holy Communion, it is clear that it should be observed, as ordained by Christ and as celebrated in the earliest ages, for which see the *Didache*, Epistle of Ignatius, Justin Martyr, the *Apologia*.

DEAR SIR—The questions you ask would require a volume instead of a letter for their answer. I can only refer you to the three Creeds of Christendom and to the Liturgy and Articles of the Church of England.—Yours faithfully,
W. D. LICHFIELD.

SIR—I beg to acknowledge your circular in reference to Christian fellowship and co-operation. All true Christians will recognize the real importance of these, will desire their growth and increase, and thankfully employ for that end any means which in their judgment would promote it, but I am inclined to doubt whether your proposal to elicit opinions from various persons upon the several matters referred to in your six queries would tend to concurrence of views or action, and I must ask to be excused from replying to them.—I remain your faithful servant,
JOHN T. NORWICH.

UNITY THROUGH MUTUAL SUFFERING.

ONE of the most remarkable as it is one of the least known of books, one that Sir Walter Scott said should alone for its genius give immortality to the fame of its authors, is Defoe's *Journal of the Plague of London*. Whether this is, as some think, a work of imagination like *Robinson Crusoe*, or a skillful blending into narrative form of materials collected from contemporaneous records, as we believe, matters little for the purpose we have now in view. That community in suffering by those who are widely separated by religious differences, and by social conventionalities, breaks down these barriers, has had innumerable illustrations. Providence seem now and again to inflict a sharp rebuke to those who are so living as to promote division and discord amongst those who ought to live in sympathy. The aristocracy of France brought down the vengeance of God by their inhuman selfishness and class isolation. There are mutterings in the air of a storm coming upon modern society because of its avarice, luxurious living, and social vanities hardening the heart and dividing society into classes as contrasted in circumstances and as severed in sympathy as the French noble of the last century was from the tax ridden peasant. The blow would have come before now had not there been in society a sufficient leaven of Christian principle and feeling to keep the mass from corruption. When that catastrophe comes, as come it will, there will be seen a similar unity of classes and of religious communities through mutual suffering, as is described by Defoe when the inhabitants of London were all terrified by the plague. Why then should men wait for some terrible judgment of God to bring them to a recognition of unity? Death and judgment are very near to every one of us, viewed in association with the tremendous verities of eternity, how inexpressibly vain and trivial are the pleas upon which Christians stand apart! Why should barriers be erected that vanish when men are shaken into solemnity and sympathy by some great suffering that is a common grief? How with the intuition of genius Defoe strikes at the root cause of divisions, when he attributes reconciliation to an outburst of charity and the return of division to the abatement of the spirit of charity! The passage is as follows,—in reading it the fact should be borne in mind that Defoe was a born and bred dissenter—and is describing a time when feeling ran very high against the Church amongst the sectaries. Elsewhere in this remarkable work there are strikingly eloquent descriptions of the effect of the plague in bringing the people generally to frequent attendance at the services of the Church.

"It was indeed a time of very unhappy breaches among us in matters of religion. Innumerable sects, and divisions, and separate opinions, prevailed among the people. The Church of England was restored, indeed, with the restoration of the monarchy, about four years before; but the ministers and preachers of the Presbyterians and Independents, and of all the other sorts of professions, had begun to

gather separate societies, and erect altar against altar; and all those had their meeting for worship apart, as they have now, but not so many then, the Dissenters being not thoroughly formed into a body as they are since; and those congregations which were thus gathered together were yet but few. And even those that were, the government did not allow, but endeavored to suppress them and shut up their meetings. *But the visitation reconciled them again*, at least for a time, and many of the best and most valuable ministers and preachers of the Dissenters were suffered to go into the churches where the incumbents were fled away, as many were, not being able to stand it, and people flocked without distinction to hear them preach, not much inquiring who or what opinion they were of; but *after sickness was over, that spirit of charity abated*, and every Church being again supplied with its own ministers or others presented where the ministers was dead, things returned to their own channel again."

DEATH OF DEAN BOOMER.

WITH sorrow we record the death of the Very Reverend M. Boomer, L.L.D., Dean of Huron, sorrow not for the dead but the living, he is beyond the touch of grief, they, we, live on to mourn one whom to know was to love. The late Dean, for some years, has been physically prostrated by partial paralysis, which by God's goodness left his mind clear to the last. We who enjoyed his personal friendship and, for a brief term, were of his flock, learnt to honour him for his abilities, and to be drawn in heart towards him in affectionate respect. Dr. Boomer was a very manly character, his very aspect was enough to exorcise evil thoughts, and to win confidence. He had not a trace of that phase of "clericalism" or jealousy which offends laymen, he was hearty, frank, genial, and ever appreciative of any sympathy or help given him in his parish work. Attached to one school of thought by tradition and training, he had no bigotry, nor love of party divisions. Mrs. Boomer and the family have our sincerest condolence in their bereavement. The following is from the *London Free Press*.

The Very Reverend Michael Boomer, M.A., L.L.D., was of Huguenot descent and was born at Hill Hall, near Lisburn, in County Down, Ireland, in the year 1810. He was educated at the Belfast Royal Academical Institution, of which he was Foundation Scholar for five years. Graduated at Trinity College, Dublin, in 1838, and took the Degree of LL.D. in 1860. Was ordained Deacon in 1840 and Priest in 1841, as a Missionary of the Society for the Propagation of the Gospel, by the Right Reverend Dr. Strachan, Lord Bishop of Toronto, and was appointed to the charge of Trinity Church, Galt, Ont., which position he retained with much acceptance for thirty-two years. In 1872 he removed to London, Ont., at the request of the Right Rev. Bishop Hellmuth, then Bishop of Huron, and was appointed Dean of Huron and Principal and Divinity Professor of Huron College, which position he retained until October, 1885. When Huron College was affiliated to the Western University, the Venerable Dean was appointed Vice-Chancellor and Provost, and in this position gained the respect of all connected with the institution. It may seem superfluous to add anything concerning the character and attainments of one so widely known. A man far

above the type of mediocrity, he had gained a high reputation as a scholar and a preacher, his sermons being ever marked by extensive learning and research, and his reading universally admired. As a gifted worker in the fair domain of knowledge also, he was successful in imparting instruction, and the many young men who had the privilege of being under him at college, learned to respect and revere him as a father. He carried into his several spheres the same high aim of serving truth, of serving his fellow creatures, and serving God. Devout in soul and fixed in faith, he won the hearts of all by his unassuming and unselfish gentleness. His loss will be deeply deplored by the community at large, and his memory long be honored, not only by his brethren in the ministry, but by all of every denomination with whom he came in contact. The Dean leaves a widow, who ministered to him with unceasing devotion, and two daughters, Mrs. A. Cleghorn, of this city, and Mrs. Mackenzie, of Brantford.

THE FIFTY-FIRST PSALM AND ITS AUTHOR.

THE *Church Eclectic* for March contains a highly interesting article written for its columns by the Rev. Henry R. Pyne, the larger portion of which we give below. The author commences by an earnest protest against "the criticism that devotes itself to the task of taking the Sacred Scriptures apart, and putting the pieces together in accordance with literary and religious theories of its own." He does not feel called upon to prove that David is the author of the 51st Psalm until the contrary has been shown. A brief examination is made of one argument against David's authorship, which he effectually upsets. The article proceeds as follows:

The following criticism seems superficial: "The feelings expressed are not such as are natural to a ceremonial religion in the time of its vigorous life, still less in its period of dead formalism. They contain too subtle a conception of the nature of sin too earnest a desire for spiritual purification." This assumes that Judaism ever was a merely ceremonial religion. All the evidences of history and tradition are against it, and there is nothing for it except the theory that all religion has its purely ceremonial stage. As to the practical incompatibility of elaborate ceremonial, with spiritual depth and fervor, were there ever times of fuller-developed ceremonial than those which produced Francis of Assisi, Carlo Barromeo, and Frances de Sales? Have there not been well-sustained charges of dead formalism against the age of John Tauler and Thomas a Kempis? Was not the same accusation made against the Church in which Bishop Andrews learned to pray, and holy George Herbert to sing? This very critic admits that the Psalmist's mind was formed under the influence of an active ceremonial system, since his metaphors are drawn from the rites of the law. Is it not the legitimate inference that his religious spirit is that which the ceremonial system was designed to cherish, and actually did produce? Is not this psalm one of the many proofs that the object-teaching of the elaborate ceremonial system had those who learned its lessons,

and gave the might uever people? The with the auth normal fruits, it professed t God. But th tion. The ps fruit containi its kind. Its substantially the ritual an we accept Le selves to the the prophets, guilt, the de sin, the need connection w same way as the true expi application, what it coul fore. Gener could take h and understa into the rea and be filled realize their it, and come lustration of sense of wh truer faith i the God wh they had 1 Psalm, and and his insp David's gen vindication this psalm. nation or a are the resu antecedent are. They the purpose themselves, Such a ma mate produ the after co Augustus 1 Emperor, t to set the a great e again, wa Anglo-Am has made ed for the had he n characteri was Davic than eith higher k Hebrews. and symp In the cl virtues, h there was upon his tual, mor in their know Go

and gave them utterance so that the ritual might never become dead formalism for the people? The religion which has presented us with the author of this psalm as one of its normal fruits, has given proof that it was what it professed to be, the religion of the Living God. But this is only one side of the question. The psalm is not merely a fruit, but a fruit containing a seed destined to bear after its kind. Its conception of sin is not indeed substantially different from that embodied in the ritual and ceremonial system. Whether we accept Leviticus as a whole, or confine ourselves to the cultus so far as it is alluded to in the prophets, we must admit that it teaches the guilt, the defilement, the corrupting effect of sin, the need of expiation and purgation in connection with its pardon, essentially in the same way as this psalm. But this psalm gives the true expression, with a direct and personal application, so that it had a force far beyond what it could have had for the multitude before. Generations after the Psalmist's day could take his words, and use them, and feel and understand them, and be given an insight into the real corruption of their sinful state, and be filled with a deepened horror of it, and realize their need of a divine purgation from it, and come to the appointed sin offerings and lustration of the temple-service, with a clearer sense of what these were provided for, and a truer faith in effect, and a warmer gratitude to the God who had ordained them, just because they had used the words of this fifty-first Psalm, and had been helped by David's genius, and his inspiration by the Holy Ghost. I say David's *genius*: for now I come to a positive vindication of this title to the authorship of this psalm. There are certain men in whom a nation or a period seems to culminate. They are the result which was to be reached by the antecedent processes; but this is not all they are. They seem to have been produced for the purpose of receiving a fresh endowment in themselves, and for the world through them. Such a man was Augustus Caesar—a legitimate product of his age indeed; but where would the after centuries of Rome have been, had not Augustus received the special qualification for Emperor, that he had been ordained to exercise, to set the type of what the great empire and a great emperor should be? Such a man, again, was George Washington, a typical Anglo-American of his time, and yet one who has made American manhood different, changed for the better from what it would have been, had he not been raised up to put his own characteristic stamp upon it. And such a man was David, King of Israel, in a higher degree than either, because his influence was of a higher kind. He was a Hebrew of the Hebrews. His people could understand him, and sympathize with him, and he with them. In the character of his faults, as well as his virtues, he was so truly of his race and age, that there was nothing to weaken the hold he had upon his people, his very limitations, intellectual, moral and social, keeping him well within their sphere. But he had been qualified to know God, and love God, and see God by love,

as no other Hebrew had done since the days of Abraham, with a love that interfused itself through his whole human nature, so as to make his devotion very different from the solemn reverential tribute offered by Moses and those trained by him to the God he saw on Sinai. This is the reason why the whole Book of Psalms may be justly spoken of as the Psalms of David, though less than half the number have been even claimed as his personal productions; for the spirit of the whole book is David's spirit, its God is David's God, loved and feared and trusted in David's way; and David's personal experiences are the occasions used by God to draw forth from his heart first the emotions which through his voice found the very utterance desired by the universal heart of man. Now this fifty-first Psalm is so imbued with the Davidic spirit, is so manifestly an antecedent and not a consequent in the course of spiritual culture, whose record is in the psalms and in the prophets, that it would need stronger evidence to fix it at a later date than has been produced to remove it from the earlier. Consequently I find no difficulty in accepting it as a Psalm of David's, wrought by the Holy Spirit out of that heart made so sore with God's chastisement as to send quivering of its contribution through each strain of word and music, a heart that had found in itself the roots of adultery and murder, and had learned to loathe the sin even more than it felt the punishment. And the secret of this is shown us here as in the other Davidic Psalms. David cared for God as he did not care for men, and thought of how his deeds appeared to God as the measure of their worth. That his sins were sins to God was such an awful thing to him, that he actually could not take into account the wrong he had done to man, and his guilt in the sight of men. His shame before them was nothing. Let him only be made clean in the sight of God, and that purity would be to him the one whiteness in the world. This is the reason for his language as to the worth of sacrifices. He was not seeking for the mere removal of his guilt and remission of its penalty. He wanted the sin purged away from his heart, so that God would not see it there and it would not come between him and God's loving favor. He would have washed and purged, though his heart would have to be worn away in the cleansing process and need to be created anew. He was willing to have a broken and contrite heart if it might so be cleansed from sin, because though of little worth to men, by God it would not be despised. This personal devotion to God, which is the key note of the Book of Psalms, is the special characteristic of the David depicted to us in historical books of Scripture. We may, therefore, claim that this Psalm, so peculiarly permeated by David's spirit, is his by internal evidence as distinctly as by ecclesiastical tradition."

Of fourteen missionaries recently sent out by the Church of England Zenana Missionary Society, three were honorary (self-supporting), four draw no salary, two have their salaries provided by friends, and five only are chargeable to the society.

BOOKS RECEIVED.

HOME KNOWLEDGE ATLAS. Published by Home Knowledge Association, Toronto.

This Atlas comprises geographical, astronomical, historical, and statistical matter of the most valuable, interesting and complete kind. It contains also a gazetteer of all the cities, towns, villages and post-offices in Canada and the States. Fully indexed. There are about 180 maps of countries, provinces, states and islands, also maps and plans of all the chief cities in the world, maps of all the ancient kingdoms and empires. The astronomical section in addition to a history of astronomy gives star charts, maps of the solar system, &c. The biblical maps are 28 in number, a most valuable collection of matter for biblical instruction. The diagrams are of extreme interest, enabling persons who get confused by figures to realise the comparisons that are made as to sizes of different countries, their different populations, religions, debts, railways, armies, money circulation, drinks of all classes, crops, mineral products and areas of land and water. The Canadian section has a history of Canada and gives a complete list of all the principal officials in public positions in the Dominion. A more complete compilation of this kind could not be. The enterprise, judgment, great skill, and taste shown in its literary arrangements, and in its complete, artistic and scientific information, must meet with the highest commendation and command a rich reward.

THE CHURCH ECLECTIC, Feb. 1888. W. T. Gibson, Utica, N.Y., editor and proprietor. This magazine of Church literature, with notes and summaries, is one of the most interesting and serviceable of Church periodicals. It, as its title implies, is eclectic, it culls the choicest articles from the Church press of Europe and the States, and not infrequently honours the DOMINION CHURCHMAN by re-publishing our articles. Occasional papers also appear, written for the Eclectic, which usually show scholarship and literary power. The notes of Church life abroad are always interesting, we have especially enjoyed those of a priest travelling in England; knowing so well many places and churches he describes, we can testify to his fidelity and descriptive faculty.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

ADOLPHUSTOWN.—The building committee of the U. E. L. Church intend to finish the interior next summer. Small contributions from friends will be thankfully received.

BATH.—The missionary meeting here was the best held for years.

CLAYTON.—The Rev. John Osborne begs to acknowledge the receipt of the following sums towards the purchase of the parsonage for Clayton and Innisville: The Rev. J. W. Burke, \$5; Rev. J. A. Morris, \$2; Rev. F. Codd, \$2. Further subscriptions are still needed, and will be acknowledged in the DOMINION CHURCHMAN.

BARRIEFIELD.—The congregation of St. Mark's has raised over \$200 since last Easter, in addition to the annual revenue. A good part of this will be spent either in liquidating the debt or in improving the church. A Woman's Working Guild has been organized under the title "The Guild of St. Mark's," with the following officers:—Mrs. Jones, president; Mrs. Baxter, vice-president; Mrs. Nash, treasurer; Mrs. J. A. Wilmot, and the Misses Hunter, Hamilton, Kate Baxter, G. Patterson, Frances Leader, Maud Hutton, collectors. The Guild will canvass the parish for monthly subscriptions, and will also make and sell surplices, stoles, communion linen. Arrangements have been made with manufacturers, by which sterling silver or electro-plate communion services of correct ecclesiastical designs may be furnished by the Guild.

at a reasonable rate. This parish manifests a great deal of vitality.

TORONTO.

In our last issue of March 1st, whilst speaking of the new church at Uxbridge as being very handsome, and as being a credit alike to the congregation and town, we omitted to state that Mr. R. C. Windeyer, of Toronto, is the architect, and that to him is justly due the credit for the architectural effect of the whole building. The same gentleman is also the architect of the church at the Credit, which was also opened on the same day as the one at Uxbridge.

AN EXPLANATION NEEDED.—A writer in the *Globe* of the 10th inst., says that the reason the Mission Fund of the diocese is low is because "a pandemonium of sacerdotalism" exists in Toronto! What is this horrible thing that is making our people keep their money in their pockets instead of giving it to the cause of missions? "Pandemonium" we know, "Sacerdotalism," we know, but "a pandemonium of sacerdotalism," what is that? It is a phrase utterly devoid of meaning, but when men are bent upon being mean, when avarice is burning out their Christian charity, any excuse answers, true or false, rational or unmeaning. If we do hazard a guess at a meaning the writer meant this—"I will give nothing to the Mission Fund until my party controls the whole Diocese."

Holy Trinity.—The monthly meeting of the Toronto Church of England Sunday School Association was held on Thursday, March 8th, in the Sunday school. Rev. J. Pearson, rector of the parish, presiding. There was a large attendance of teachers and others interested in Sunday school work. The roll call showed that there were twenty-five teachers present from St. Matthews' Sunday school, twenty-two from Grace Church, seventeen from Holy Trinity, and that nearly all the other schools were represented more or less. The secretary, Mr. C. R. W. Biggar, gave an interesting exposition of the institute lesson for the 4th Sunday in Lent, explaining the connection of the Collect, Epistle, and Gospel of the day, and the lessons intended to be conveyed thereby. Rev. J. Fielding Sweeney, rector of St. Phillips, read a capital paper on "The Bible class and its place in the economy of the Sunday school," illustrated by a model lesson on the subject appointed for Sunday, March 12th, "Deborah, the prophetess of Israel." In the course of the discussion which ensued on the paper, the rev. chairman gave a few practical suggestions on Sunday school teaching. The proceedings concluded by the singing of a hymn and the benediction.

NIAGARA.

MILTON.—RACEY.—At Milton West, on 28th Feb., 1888, Helen P. Nelles, widow of Thos. Racey, late Registrar of the County of Halton, aged 84 years.

By the decease of Mrs. Racey, at the advanced age of 84 years, not only Milton but Canada has lost one of its oldest and most respected inhabitants. Mrs. Racey was born at Grimsby, being the third daughter of the Hon. Abraham Nelles. Her father and mother were of German extraction, and belonged to that much-to-be-respected class of our citizens known as United Empire Loyalists, who immigrated into Canada at the time of the American Revolutionary War, preferring British monarchy to Republican government. Numerous descendants and other relatives, known by the name of Nelles and Ball (the latter being the maiden name of Mrs. Racey's mother), are now scattered far and near, not a few of whom have occupied and still occupy prominent and respectable positions in the community, the late Archdeacon Nelles and the late Commodore Ball, of the British Navy, being among Mrs. Racey's relatives. Her eldest sister, still surviving, is Mrs. Sampson, widow of Rev. Mr. Sampson, the first rector of Grimsby. Mrs. Racey was married to the late Mr. Thomas Racey at Grimsby, and when he was appointed first Registrar of Halton, she came with him to Milton when Milton was a very primitive-looking town compared with what it is to-day. Ever since she has lived a quiet, peaceable Christian life, respected by all who have been privileged with her acquaintance. She proved herself to be a worthy descendant of U. E. Loyalists, and a helpmeet for a husband who, in 1812, and subsequently, shouldered his musket in defence of the United Empire. Mrs. Racey was a devout and consistent member of the Anglican Church; a regular communicant whenever health and opportunity offered. Her piety was not so much in words as in deeds. She fell asleep in Jesus. Her end was peace.

HAMILTON.—Church of Ascension.—This church was reopened for Divine service on Thursday the 1st March, when the new chancel was consecrated by the Bishop of Niagara. On Sunday, the 4th, services were held at the usual hours, and a children's service at 8 p.m. The Holy Communion was administered after evening service. The Dean of Montreal was the preacher at each service. On Monday evening a reception was given to the dean in the school house, and on Tuesday evening a grand concert of secular music was given by the "Willing Workers Society;" on Wednesday evening a Lenten service was held.

HURON.

The Lenten Season in the Forest City.—To the minds of any who are inclined to doubt of the religious advantages of the special seasons appointed by the Church as means of grace, the services now held in our Church must prove an irrefutable return. The special services being held in St. Paul's Cathedral are felt as opportunities of spiritual refreshing and a privilege to be most rightly enjoyed.

OWEN SOUND.—Deanery of Grey.—On Sunday the 26th inst., His Lordship the Bishop assisted by the Ven. Archdeacon Mulholland, rector, held confirmation in St. George's Church, when ninety-seven candidates were received into the full communion of the Church by the laying on of hands. The services were very impressive, and the music of the choir under the leadership of Mr. Jacklin was the best ever heard here. In the evening His Lordship preached an eloquent sermon to a large congregation.

SHELburne.—The Bishop of Huron visited this mission for the purpose of holding confirmations. During the two months previous the candidates had been carefully prepared by the Rev. H. G. Moore for the reception of the solemn ordinance. The confirmation was held in St. Paul's, Shelburne, on March 1st, when the church was packed by a large congregation interested, no doubt, in hearing the Bishop's earnest words to the candidates of whom there were 22, and in seeing so many solemnly renew their baptismal vows, and receiving the laying on of the hands of the successor of the apostles. The next day the Bishop confirmed 15 in St. John's Church, Horning's Mills; making a total of 37 received into full membership of the Church, most of whom made their first communion on the following Sunday.—H. G. MOORE, missionary in charge.

MORPETH AND HOWARD.—The annual missionary meetings were held in St. John's Church, Morpeth, and the Church of the Holy Trinity, Howard, on the evenings of Tuesday and Wednesday, February 21st and 22nd. There was a fair attendance, and after evening prayer, interesting practical addresses on the missionary work accomplished and yet to be done, were delivered by the Rev. W. I. Taylor, of Wardsville, and the Rev. August Burt, of Ridgeway. The offerings were devoted to diocesan missionary work. Mr. Taylor also conducted a successful missionary meeting at Ridgeway, on Thursday, the 23rd.

LONDON CITY.—There was a very interesting meeting in the Chapter House on Tuesday evening, the 6th inst., when Mr. W. J. Imlach, secretary of the Church Union, delivered a most interesting lecture under the auspices of the Chapter House Guild. The chair was occupied by Rev. D. Williams, mathematical professor of Huron College. The large committee room in which the meeting was held was so crowded that many had to stand in the hall. Miss Bricely favoured the audience with a selection of piano solos.

Clerical Appointments.—Sunday, March 18th, Christ Church, Meaford, and St. Thomas, St. Vincent, Rev. A. Channer, M.A.; Monday, March 19th, St. Matthew's, Sydney, St. Philip's, Water's Falls; Tuesday, March 20th, St. James', Euphrasia, St. Augustine, Heatcote, Rev. J. A. Ball; Wednesday, March 21st, St. George's, Clarksburg, Rev. G. Keys; March 25th, St. George's, London township, Rev. R. Wilson; Sunday, April 18th, Brantford; St. Jude's, Rev. J. L. Strong, and at 7 p.m., Grace Church, Rev. G. G. Mackenzie; Sunday, May 6th, London township, St. John's, Ven. J. W. Marsh; Sunday, May 18th, Kinross, Church of Messiah, and St. Luke's, Pine River, 3 p.m., Rev. W. J. T. Hill, B.A.; Monday, May 14th, Beaver, St. John's and Church of Ascension, Kinross, Rev. F. G. Newton; Tuesday, May 15th, Walkerton, St. Thomas, Rev. W. Shortt; Tuesday, May 15th, Pinkerton, St. Paul's, Rev. A. Fisher.

Clergymen in each parish or mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service as arranged in the list.

PORT RYERSON.—Deanery of Norfolk.—The church in this place had been closed for years, and no Anglican service held in it, until the Rev. W. Davis, rector of Woodhouse, commenced by holding a weekday service. He soon saw a way of reopening the church regularly every Sunday, and the congregation has been steadily increasing for the last year. There is now a good congregation and Sunday School. Mr. Davis was presented a few days ago with a purse of \$60 and an address as a slight token of their esteem and gratitude for his many faithful services.

ALGOMA.

The treasurer begs to acknowledge with many thanks the receipt of the following:—Mission Fund, Charles Jenkins, special, \$50; St. Matthew's Church, Quebec, per Robt. Hamilton, \$200; Miss Beavens, special, \$5; per Miss Moffatt, \$2; St. George's, Lancelot, \$2.27; Edward Barob, \$5; R. A. A. Jones, \$50; W.A.M.A., Ingersoll, \$22; do. Aylmer, \$5; do. Memorial Church, London, \$25; Sir David and Lady McPherson, \$50; W.A., Montreal, per Mrs. Holden, \$5.50; St. Luke's, Sault Ste Marie, \$18.40; W.A., Sherbrooke, per Mrs. Williams, \$50; per Robt. Hamilton, Quebec, \$50; Mrs. Lett, Collingwood, \$25; Mrs. Atkinson, \$5; Mrs. Baldwin, Toronto, \$50; Widows' and Orphans' Fund:—Trinity Church, Parry Sound, \$5.20. Indian Homes:—W.A.M.A., Memorial Church, London, \$25.

The Bishop of Algoma has just concluded his confirmation tour of the mission of Bracebridge, including the stations of Stonleigh, Baysville, Bardville and Falkenburg, outside of the centre of Bracebridge. Owing to a very serious visitation of diphtheria and other exceptional reasons, the total number of candidates was small, but ample time was taken for preparation, and those candidates whose confirmation was deferred will be, we hope, the better prepared next year.

Our work began with Stonleigh, 8 miles from Bracebridge, where a very scattered farming community of about ten church families; living about two miles on the average from the church, constitute the church in this locality. Here a very fair congregation awaited our arrival eager to welcome the Bishop, not only on account of his power in the pulpit, but equally for the warm sympathy, ever fresh and ever evidenced in word, and look, and deed. The singing, as usual, was hearty and general, while the responding, earnest and devout, manifested the power and interest which the Church's incomparable liturgy will ever evoke when faithfully interpreted by heart and mouth. There was no confirmation here as the holy rite had been administered on the occasion of a late visitation of the Bishop, but after the sermon the usual vestry meeting was held, when the temporalities of the Church were found to be satisfactory, the congregation having fulfilled their obligations as undertaken at the last Episcopal visitation.

Baysville, which is 16 miles from Bracebridge, in the same direction as Stonleigh, was the next place visited. Here a large congregation (for so small a place) had assembled to participate in divine worship, and witness the solemn ordinance of the "Laying on of hands." There were five candidates, two of whom were adults. In a most impressive sermon the Bishop clearly and powerfully brought home to the newly confirmed their duties and responsibilities, ratified in their own persons, to themselves, their neighbours and the Church. The Episcopal counsel was most timely, as this place has been the scene of strife and division among conflicting sects, disturbing the work of the Church by their continued efforts to rend asunder the Body of Christ in their unseemly contentions amongst themselves and assaults upon the Church. In their confirmation vows the newly confirmed recognize the fact that they have registered a solemn vow to God to be true to the One Church of the Living God, into full communion with which they have, by God's grace, been now all admitted. The Sunday School registers 45 names, a very considerable proportion of the junior population of the place. Mr. Lawrence, Mr. Andrew Slemont and Mrs. Lawrence superintend the school, whose history is one of earnest contention for the Faith once delivered to the saints as under God; the indefatigable zeal and fearless courage of our veteran teacher, Mr. Slemont, has been instrumental in snatching the children of the Church out of the very arms of schism and dissent.

Bardville was the next station visited, it is a sparsely settled district, a large proportion of whose inhabitants are loyal to the services of the Church. The Sunday School is well attended, and the duty of teaching has been regularly and conscientiously discharged under the direction of Mr. Anstin and the school teacher of the district, about 45 children attend the Sunday School, gathered in from an area of about 16 square miles, the Sunday School children attend the services of the Church as well as the Sunday School, and are learning to take an active part in

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the responses, etc., a fair congregation greeted our arrival on Friday at the Church, where 4 candidates were to be received into full communion, two of whom were adults, and one had been baptized some short time before; I need hardly add that the earnest, practical, conscience-touching words of the Bishop were received with marked attention by the whole congregation. I must not omit to add that in the interests of the clergyman as well as in the higher interests of the congregation, the Bishop did not fail to insist upon the fulfilment by the congregation of their pecuniary obligations to him who ministered to them in sacred things. The congregation here promised to settle all arrears towards the incumbent's stipend for the maintenance of his horse by Eastertide. The Bishop most generously promising a liberal sum towards some much needed repairs in the interior of the church.

On Sunday morning a large congregation was present in the village church, St. Thomas, where three candidates were presented for confirmation. Our confirmation class in the village had been seriously interrupted by the prevailing epidemic—diphtheria, which was the instrumental means of our losing at once an organist and churchwoman; the dear girl, however, being both ready and desirous, was admitted when almost in the throes of death into full communion with the Church in the blessed sacrament of the body and blood of Christ, which she meekly received before she closed her eyes in death. On Sunday afternoon the Bishop visited St. Thomas' Sunday-School, under the able and painstaking supervision of Mr. Thomas Dowler; there are about 100 names on the roll, with a staff of about 12 teachers. The prevailing disease this summer hindered very seriously our work here, but we are now, I trust, recovering our lost ground. The Bishop was warmly welcomed by the teachers and children; he has a warm place in his heart for the little ones, and they are not slow to discover it. The evening service in St. Thomas brought the week's labour to a close; chairs occupied the aisle, and notwithstanding the precautions taken to provide for an unusually large congregation, the building was overcrowded. Well! if they went away marking, learning and inwardly digesting the wholesome counsel which they received concerning the government of the tongue, there would not be much more left in Braebridge for scandal, or the word in malice spoken.

A word remains to be said concerning the Church at Falkenburg station. The Church had been removed from its old site to its present position to keep pace with the varying requirements of an ever shifting population, and the successful issue of the work has fully justified the wisdom of the removal. With the help of a lay reader divine service is kept up on every Sunday, in addition to which a practice of the Church canticles is held every week, which is faithfully attended by the musical portion of the congregation. The cost of removing the building has taxed rather severely the resources of the congregation, but the greater portion of the debt is now paid, and we hope soon to have the building consecrated. Our service here was not so well attended as it might have been, but taking into account the fact that the service was upon a week-day and that most of the representatives of church families were away in the lumber camps, the attendance was fair; and the interest manifested by the congregation in church work warrants the hope that with God's blessing the Church may prosper in this locality.

The Episcopal visitation occupied about a week, and has had, I feel convinced, a most beneficial effect upon the Church in this district. Our prayers and best wishes go with our Bishop in his proposed visit to England to plead the cause of the struggling Church in the rocky wilds of Muskoka.

FOREIGN.

The oldest Prelate in England is Dr. Darnford, Bishop of Chichester, aged eighty-five; and the youngest Dr. Wordsworth, Bishop of Salisbury, aged forty four.

The Dean and Chapter of Manchester Cathedral have given two plots of vacant land, about ten acres in extent, to the township of Newton Heath for recreation grounds. The value of the land is £16,000.

The Pusey Memorial House at Oxford has, by the death of the Rev. Lionel Oliver Bigg, received a legacy of £2,000. This is the first legacy received by the trustees of the Pusey Fund.

Archdeacon Lefroy is said to be preparing a scheme for the erection of twelve new churches in the diocese of Liverpool.

Lord Tredegar has laid the foundation stone of the new church in Splottlands, at Roath, Cardiff. The

building will cost £10,000, towards which Lord Tredegar gives £1,000 and the site upon which the church will be erected.

Seven hundred and thirty-four clergymen were added to the roll last year, and as four hundred and sixty were removed by death, the increase of clergy during the year was two hundred and seventy-four.

At the request of the Bishop of Lichfield, the Queen has selected the Ven. Sir Lovelace Stamer, Archdeacon of Stoke to be Suffragan for the Lichfield diocese, with the title of the Bishop of Shrewsbury.

Bremen Cathedral is to be restored, including the western tower which perished in the seventeenth century. This restoration is of especial interest, inasmuch as the first Bishop of the See, founded by Charlemagne after conquering the old Saxons, was the Englishman St. Willehad.

Bishop Jackson's memorial tomb is now finished. It stands in the southern aisle of St. Paul's cathedral, not far from that of Bishop Blomfield. There is a life-size recumbent figure of the late prelate in white marble, clothed in the simple cope which he wore after the Archbasilic judgment. The figure rests upon a solid plinth of grey marble, which carries a simple Latin inscription.

The Rev. Canon Whelpton, who founded St. Saviour's church, Eastborne, twenty-one years ago, and who has been vicar the whole of that time without the payment of any salary, was presented on his anniversary with a service of plate costing about 300 guineas. The Bishop of Bedford was present, together with the leading Sussex clergy, and the Bishop of Chichester sent a congratulatory letter on the work and self-sacrifice of Canon Whelpton.

Southwell cathedral was re-opened on the Feast of the Purification. The Archbishop of Canterbury celebrated at nine o'clock, when the choir was nearly full of communicants. twenty clergy and four bishops were robed. The rector was epistoller, and the diocesan gospeller. The eastward position was adopted, and there were lights on the altar. At 11 o'clock every inch of space was occupied. The service was one of a thoroughly Catholic character, and one of the most memorable ever held in the English Church. The Archbishop and the Bishops of Southwell, Lincoln, Lichfield, Salisbury, Nottingham, and Newcastle, wore their convocation robes, the Primate's crozier being borne before him by the Rev. Montague Fowler, and his train borne by two boys in red cassocks. The Bishop of Litchfield preached a magnificent sermon on the Epistle.

Speaking of the visit of the Archbishop of Canterbury to Nottingham, a local paper says that it is five hundred years since an Archbishop of Canterbury visited Nottingham officially, and then it was in a militant capacity rather than an ecclesiastical. In 1095 the saintly Anselm accompanied Rufus on the march against the rebellious Earl of Northumbria. In 1187, Richard, Archbishop of Canterbury, accompanied King Henry II. In 1194 Hubert Walter, Archbishop of Canterbury, came to Nottingham to meet Richard I. on his return from captivity. The next Archbishop of Canterbury who visited Nottingham was Walter Reynolds, who was summoned to a council held there by King Edward II. on July 18, 1317. Another Archbishop of Canterbury visited Nottingham in 1330; and again in 1384 John Strafford, Archbishop of Canterbury, came to Nottingham. That celebrated divine appears to have visited Nottingham three times, for we find that on March 26, 1335, and again on September 23, 1386, he paid further visits to the town.

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.

PROHIBITION.

Sir,—I submit to every candid visitor at the Falls if that fence is not, to all intents and purposes, prohibitory. The exception is said to prove the rule, and you have that in the one open road to the ferry. The way is broad, the descent to that torment of waters easy, and strangely suggestive of the broad road and rapid descent of the poor drunkard to that place "where the worm dieth not and the fire is not

quenched, the smoke of whose torment ascendeth for ever." You are quite welcome to claim that road licensed, and the train of thought which it suggests for the anti-prohibitionists.

JAEI.

QUESTION.

Sir,—Is it not sacrilegious for a clergyman to put the wine left after Communion in the stove or fire? Please answer, and oblige

G. G. YOUNG.

INFORMATION WANTED.

Sir,—Rev. W. J. Mackenzie tells us in his lecture, published in the DOMINION CHURCHMAN of January 19th and 26th, that the souls of the righteous after death go to heaven or paradise. Well I believe all that, I believe also that God is present there. But what I wish to know is this: Is this paradise or heaven the final resting place of the souls of the righteous after the Day of Judgment, when the soul and body becomes reunited; or is it the resting place of disembodied spirits between death and the Resurrection? Now I hope Rev. Mr. Mackenzie will be kind enough to answer me. Christ told the thief on the cross that "to-day thou shalt be with me in paradise." St. Paul, in his Second Epistle to the Corinthians and 12th chapter, gives us an idea of paradise. We are also told by St. Paul, in his Epistle to the Ephesians, 4th chapter and 10th verse, that when Christ ascended He ascended up far above all heavens. We are also told that at the last day there is to be a new heaven and a new earth. I would like some information on these points, and I hope Rev. Mr. Mackenzie will be kind enough to give it.

Yours,
J. PRICE.

SPANISH ARMADA.

Sir,—This year completes the third centennial of the defeat of the "Invincible Armada." On the 19th May, 1588, the Spanish fleet, consisting of 130 ships, set sail to invade England. On board these were 19,290 soldiers, 8,350 sailors, and 2,080 galley slaves. The ships were armed with 2,680 "great ordnance." The first fight took place with the English fleet on the 21st July, the second on the 23rd the third on St. James' Day, the 25th, from which day to the 30th there were several engagements, ending with the flight of the Spanish fleet and their Providential destruction by a storm. This event is one of the grand turning points, a momentous epoch in English History, both of Church and Nation. Where would England and her Church be now had this Spanish invasion been successful? It is to be hoped that the English Government will appoint a day to commemorate this great event. At any rate the English Church and her branches throughout the world should hold special services and thanksgivings for the glorious victory.

ALEX. DIXON.

MR. MACKENZIE HAS NOTHING FURTHER TO SAY.

Sir,—As I indicated in my last communication, in reply to Mr. Caswell, I have no intention of continuing the discussion concerning the immediate future of souls after death. I had often been requested to give my reasons for holding the views I do on the subject, and having done so in your excellent paper, I have nothing further to add. I, however, am still open to conviction, and will give serious attention to anything which your correspondents may advance on the other side. Meanwhile, I am "of the same opinion still" as before.

Yours very truly,
W. J. MACKENZIE.

WHY KEEP FROM DANCING IN LENT?

Sir,—I write a few lines which may perhaps help the young Churchman or Churchwoman asking in your last why dancing, &c., should be abstained from in Lent.

The Church has always sought to make time as it passes over us a teacher and preacher of Christian truth. Xmas, for instance, has its special truths to proclaim, according to the Church's plan, so has Easter, and so also has Lent. The great truth proclaimed by Lent is the necessity and duty of confessing our sins and humbling ourselves as sinners before God. When the season is preaching on such a theme surely dancing and joyous festivities are out of place. And the Church has well taught that the season should rather be used as a time for special exercises of penitence, examining ourselves as to our sins and shortcomings, and confessing them with prayer and fasting, the latter both as an emphatic

expression of our unworthiness, used in all ages with Divine approval and as a wholesome self-discipline if accompanied with God's blessing. This is surely the becoming observance of a season preaching what Lent does. And as to why the season commemorating *Christ's fast and temptation* should have this particular hue imparted to it, let us remember that those forty days in the wilderness were a season of *sore trial* endured by Christ for our sins.

F.

CRIME OF JOURNALISM.

SIR,—In some of the newspapers we see a column headed, "Crumbs of crime, swept from every corner of the globe." Was there ever an age when the desire to obtain criminal news, and parade it in all its disgusting particulars before the public, raged as it does now. It is the great crime of modern journalism, that in the demand for sensational news some newspapers are betrayed into dishing up all sorts of revolting gossip relating to the private affairs of families. There is no "forbidden" ground. The reporter not only invades the sacred precincts of the home, but also penetrates the recesses of church organizations and points the gaze of thousands to slandered ministers, backsliding Christians and warring factions. Newspaper men might turn their thoughts to nobler employment than "sweeping up crumbs of crime." The modern reporter follows the dead to the tomb, paints exaggerated pictures of the man's life, dissects his will, describes the quarrels of the heirs over his estate, with suggestions of domestic infelicity and hints of unnatural passions. This is the crime of modern journalism. When will the time come when this moral gangrene will be cut out of the body of the press, and it will confine itself to its natural, legitimate and healthy functions. Some ministers have told me they have refused to admit certain newspapers into their families, because of their publishing all sorts of scandals.

Forest Castle, Feb. 21st.

PHILIP TOCQUE.

ALGOMA.

The following letter from the missionary at Garden River explains itself. It seems now-a-days that one can hardly go anywhere without coming into contact with the "agents" of the "king." The name of "Gowan Gillmor" will ever be remembered in connection with the main line of C. P. R.

THE C. P. R. BRANCH RAILWAY.

SIR,—This line of railway is at least a reality. It has been long talked of, and now one can journey—Sault Ste Marie to Portland, Maine, or to Quebec, Canada. Of course, we all know that "English capital" and "cosmopolitan" hands have built the line; but the church, too, I think, deserves some credit in the matter. Long before "steam" was known, Jesuit priests had mapped out this land, and after them our own brave pioneers did their part. In May last Messrs. Isbester & Co., landed at Garden River seventy-five men. They had no tents—no sleeping conveniences, and there was no place to put these men unless I put them into our old disused church or placed them in the Indian houses. The latter experiment I considered a far too dangerous one, so like unto those at the "St. Andrew's mission" in Zululand, I put the men in the old church till the tents arrived. I supplied them with books, and during their stay I had special services on their behalf. What was the result, I found that the only persons who caused me any trouble at all, within the whole range of my mission, were not the "navvies." These could not have behaved better had that most remarkable of women, Mrs. Elizabeth Garnett, (the navy's friend) been here. Possibly some may think that I was over particular in my ways with these men, but I consider an "Indian" and a "navvy" deserve just the same treatment spiritually as other men, and I find that by my doing as I have done the church has not lost. I am sorry my friends of the line have gone, but I do hope their coming here may have done them some little good. They did not pass in and out of our mission grounds without the sympathy of yours,

C. A. FRENCH.

THE CHURCH OF ENGLAND AND COMMUNION WINE.

SIR,—I beg to draw your attention to a letter in the *Toronto Mail*, of the 24th inst., from Mr. Snow, an English clergyman, headed "The Church of England and Communion Wine." It appears from that letter that the sacrament is, and may be administered legally in grape syrup. Is this true. It is time now we were told all the truth. It is unfortunate that the Upper House of Convocation in July, '83, considered the subject too sacred to give a decided answer to a *gravamen* from the Lower House, regarding the use of unfermented wine in the sacrament. Such instruc-

tion as "it is, therefore, most convenient that the clergy should conform to ancient and unbroken usage, and should discountenance all attempts to deviate from it" means nothing, while it leaves undecided what ancient usage was; and I should say it was a question in which principle was involved rather than convenience. Mr. Snow pretends to establish (1) that there is *unfermented wine*, because Bishop Wadsworth uttered these words. (2) That the Church never prescribed the strength of the wine. (3) That there is no law or canon requiring that the juice of the grape be fermented unless the term wine be restricted to that sense, (fermented), which (1) and (2) show that on Scripture evidence it cannot be. This is not so; there is abundance of Scriptural and historical evidence to leave no room to doubt that the wine used at the passover (that in which the sacrament was instituted) was fermented, and the word wine in the New Testament denotes intoxicating liquor; then, "if the language of the Prayer-book is intended to follow the ordinance of Scripture," the word must mean the same there. Mr. Snow must be very easily satisfied with proof when he considers the existence of unfermented wine established because Bishop Wadsworth said the arguments in favor of *unfermented wine* were considered. We speak of Labrador tea, but the appellation does not change the heath into a member of the tea family. The late Bishop of Manchester said: "So far as I can see, we clergy have no right to consecrate unfermented wine, which properly speaking is not wine at all." It is very humiliating that some of the clergy are reviving what used to be considered heresy, and still more humiliating that there are not effective means of discipline to check such tendency.

Yours, &c.,

Feb. 27th, '88.

VERITAS.

UPPER OTTAWA AND NIPISSING MISSION.

SIR,—I thank you very earnestly for your kind reception of and comments on my former letter, and I have not the slightest doubt but what we will derive no little practical benefit therefrom. For fear of making my letter too long I omitted referring to one most important point, and I now crave your indulgence for a few lines. Many of the clergy are familiar with the subject of "arrears" on subscription lists. My knowledge of this subject has a very extended and ultraparochial range. It may seem to some a small matter, but unfortunately there is a multiplication table. I cannot do better than repeat what was said on this subject in our little mission paper last September, which having only a limited circulation, your repeating the extract will be of service to us:

"We have lately been examining the subscription lists of former years in the several parishes visited. In each year there are a number of 'Unpaid Subscriptions.' Is not this a shame? It is most unfair. On the strength of subscriptions paid or promised in each place we proceed with whatever work may be on hand at the time. Lumber is purchased, sash, &c., ordered, the 'job' given out, and when the cash is exhausted, the unpaid subscribers are written to. The result in first instance was startling. No response, and we were in a fix. Later on we wrote again a gentle reminder that the subscriptions were badly wanted. Still a discouraging silence. It placed us very awkwardly, and in one instance there was no remedy—short of stopping the work—but for Mr. Bliss to draw nearly two thirds of his own stipend to make good promises of several payments. This may do for once, but it wont bear repetition. Therefore, a last reminder is given to those yet on the lists referred to, some of them are two and three years old, to be kind enough to forward their subscriptions. After this we will say no more about it, only cancelling those names for which payment has not been made."

The greater portion of this money was subsequently returned to me, and my personal inconvenience, arising from delay, must be borne with resignation, but it is very unsatisfactory to have subscriptions promised and payments delayed for months without any intimation of such delay being made by subscribers at the time. My extensive personal canvassing of parishes has, no doubt, made my experience in this respect somewhat exceptional, and my object in thus publicly referring to the matter at all is two-fold. First, the hope that some who are still on the "unpaid" list may read my communication and redeem their pledge; and second, that some who have deemed us unwise in engaging in building operations before all the funds needed are in hand, may be reminded that it is just possible that they may not be the sole and only possessors of wisdom. In work such as ours one must frequently be largely guided by exceptional circumstances, of which outsiders have no knowledge, and if a venture of faith is sometimes necessary, not be afraid to make it. In the erection of churches during the past couple of years I have not gone into the work without a fair proportion of the funds in hand, more promised, and with the knowledge of where I could get the remainder by going for it when

I could find the time. The only drawback has been as regards subscriptions entered in my book in some parishes and yet remaining unpaid. In future operations we will of course consider the element of uncertainty attaching to such individually, because all are not uncertain. Time and again I have entered sums in my book, and shortly after the sums has been faithfully remitted. For assistance in all future undertakings, and for a continuance of that help which has on the part of so many been cheerfully rendered us in the past, I rely most confidently on the faithfulness of Churchmen and Churchwomen into whose hearts may God put the desire, and to whom may He give the means, to aid by their alms and their prayers the great work of extending His kingdom among men.

The Mission House,

Mattawa, March, 1, 1888.

FORSTER BLISS,

THE INTERMEDIATE STATE.

SIR,—I confess to having read with much regret Mr. Mackenzie's sermon against the intermediate state, which there are very few instructed Anglicans found to deny. Nevertheless Mr. M. is entitled to hold his opinion. Our Church has no formulated doctrine on the subject which we are pledged to accept, and where she is reticent her children have liberty of judgment. We are all aware that "the moderation of the Church of England" is shown in her refusal to include in the list of beliefs "things not necessary to salvation," leaving the vast region outside the limits free. It is instructive to compare her silence in the present case with the dogmatism of the Westminster Confession: "The souls of the righteous being then (at death) made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory"—the first "proof" being quite misunderstood, "the spirits of just men made perfect." However, as far as our Church has any mind on this subject, it is clearly against the Westminster Confession; and she has not left us without some indications of her mind. Compare, for instance, the moderation of "joyous felicity" with the words of the W. C. just quoted, and her own "perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory," while "joy and felicity" are quite consistent with an inferior state and many disadvantages, when the final and consummate bliss is assured. There is no doubt that the ancient Church believed in the intermediate state, and for brevity I adduce the testimony of two competent witnesses. The first, Archbishop Farrar, says: "That there is an intermediate state all her (the Church of England's) best divines would admit; and also that the Prayer Book for the dead was an ancient and universal practice." The second is the last Bampton lecturer, Dr. Biggs: "Within the Church itself there was some variety and much confusion of thought, . . . that the majority believed in an intermediate yet conscious state in Hades or Paradise, extending to the Day of Judgment." Then in the canons of 1571 there is that "golden" one, as Gratius called it, which forbids preachers to teach anything as a matter to be religiously held which is not agreeable to the Old or New Testament, and which the Catholic fathers and old bishops have not gathered from the same; and what that would be in the intermediate state is clear from what Farrar and Biggs say. It is also to be borne in mind that the Ecclesiastical Courts have adjudged prayer for the dead not to be unlawful or against the mind of the English Church; yet this, without the intermediate state, would be unintelligible.

With your permission I shall send you for insertion a few quotations on this subject from divines, entitled to a hearing from Churchmen. But meantime I add a few lines on some points raised by Mr. M. 1. As to the popular use of "heaven" in a hymn, though such inexactness is much to be regretted, no stress should be laid on it. The late Bishop of Lincoln so uses "heaven" in one of his own hymns; though he was a stout maintainer of the intermediate state. So, too, Bishop Pearson speaks of "the saints in heaven," though there is no reason to suppose that so orthodox a Churchman and so eminently learned in the fathers did not believe with them. 2. Mr. M.'s interpretation of Christ's preaching to the spirits in prison, is regarded by the mass of scholars now-a-days as philologically impossible, with whom the Revised Version agrees. So, too, judged the late Free Church Presbyterian professor, Fairbairn, just thirty years ago, in his *Hermeneutical Manual*. I think all the learned have abandoned the non-natural interpretation which referred the preaching to the time of Noah, and which was purely the offerings of polemics. 3. On the denial of the intermediate state how are we to understand Lazarus' recall; or the Christian Tabitha's, to this poor world, from the "highest heavens, from beholding the face of God in light and glory?" What favor was there in such recall? 4. The curse originally pronounced was "death," the separation of soul and body, and it is

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clear that so long as they remain separated the curse is not done away. How then can men while in any measure under the "curse" attain to that place and state of which it is written, "there shall be no more curse?" 5. How can a creature, fragmentary and imperfect, such as a disembodied human spirit, behold the face of God, or have "the beatific vision?" 6. And, as a little child in my parish asked his mother the other day, "What is the use of the Resurrection (and he might have added the Judgment), if we go to heaven when we die, and are happy with God?" These are but a sample of the questions which embarrass Mr. M's uncatholic theory.

Yours,
Port Perry, March 3, 1888.

JOHN CARRY.

DRAWING THE CORDS TOO TIGHTLY.

SIR,—In no other country in the world save perhaps Ireland, do the Roman Catholic ecclesiastics exercise a more stringent rule over the laity than in Quebec, and to a serious extent in Ontario, not alone in Church matters, but in secular questions. Thus, it is the earnest desire of the Roman Catholic laity in Ontario to vote by ballot for the trustees of the Separate Schools in order to escape from priestly intimidation. Archbishop Lynch threatens those who advocate this very natural desire with all the pains and penalties the Church can inflict. His Grace should take a few lessons from what is now going on in South America, in countries where the Roman Catholic Church has had no other denomination to contend against its pretensions. Take, for instance, Chili, and we see in its Church history the reaction caused by drawing the fetters too tightly on the liberties of the laity. Several years since the Jesuits were expelled, as they have been in several European States, for meddling with civil affairs. Of late Congress has seriously crippled the authority of the priests, and the Archbishop, having denounced Congress for doing so, was banished, and the appointment of Bishops was by Act of Congress taken from the Pope and given to the President. Unsectarian schools were established to take the place of those that have been under Church control; and civil marriages alone are recognised in the law courts, while a decree of banishment has been issued against all priests who hint they are invalid. The confiscation of the enormous property held in trust for various saints, dead hundreds of years since, is now being agitated. Let us now briefly glance at Costa Rica. Three years since the archbishop called on the late President Fernandez, and imperatively demanded as his right a controlling share of the management of the State University, and also an endowment from the Public Funds for his own Divinity College. The President refused to meet his demands, and the archbishop after a bitter discussion departed, pronouncing ere he left a curse upon Fernandez. The latter forthwith sent a guard of soldiers to escort him out of the country, and he has never since been permitted to return. Within a few months a somewhat similar case has occurred in Guatemala. The school authorities adopted a popular work bearing on scientific subjects for the Public High Schools. His Grace, the Most Rev. Archbishop Ricardo Casanova, was not consulted about the matter, as he would probably have been had he lived in Toronto under an obliging Protestant Premier, so he sternly denounced the book, even as Galileo's work was condemned in a former age, declaring, "It openly advocates materialistic doctrines, denies revelation and the immortality of the soul, and ridicules the Christian doctrines. The pernicious teachings of the book will be admitted by all honest men. It is subversive of all moral ethics, and is philosophically unsound." Further, his Grace ordered all the priests in the country to denounce it in like terms. The results were rather startling as described by the archbishop: "The Government was displeased at the stand I took, and the parish priests were cast into prison and fined for reading my circular in the churches. The Government then promulgated a law that all decrees issued by the Church on any subject whatever should not be promulgated to the Catholic people without the sanction of the civil authorities first being had. I formally protested against this, and at nine o'clock on the 3rd of Sept. last, a general of the army accompanied by some police officials, gave me notice that I had three hours in which to quit the country." Had we space we could give many illustrations of a similar character that have occurred of late in other parts of South America and in Mexico. However, his Grace, of Toronto, need not be dismayed, no matter how far he follows the domineering example of the Most Rev. Ricardo Casanova. He is under the aegis of the British flag, and though he may sneer at and insultingly despise the power it represents, yet that flag and power will ever protect him from the treatment his Grace, of Guatemala, received at the hands of his co-religionists.

Guelph, Feb. 28.

ALEX. DIXON.

CAN GOOD RESULT FROM IT?

SIR,—A letter in your issue of Feb. 23rd, signed "Lay delegate Niagara diocese," calls attention, under the above heading, to the use of a magic lantern at the missionary meeting in the Church at Lowville. As one of the deputation at that meeting I desire to say a few words which, I trust, may help to smooth down the ruffled feathers of our "Lay delegate." In the circular re missionary meetings sent to the clergy of the diocese last Autumn by the Bishop who appoints the deputations, the following clauses occur: "Two of the Ruri-decanal Chapters have hoped to procure a stereopticon or optical lantern with slides, illustrating scenes of missionary work in various parts of the world in good season for the present missionary meetings. I would express my judgment that, failing any suitable secular building, these scenes may be used as illustrations in the church, provided that the chancel is screened off in some way, and that the rector, with the aid of the convener, secures such orderly and quiet conduct on the part of all, especially the young, as is due to the "House of God." Acting on the Bishop's advice the deanery of Wellington procured a magic lantern; this my coadjutor and I took along with us, and having procured some views representing missionary scenes, and portraits of missionaries labouring in all parts of the world, as well as some of the people amongst whom the Church of England is doing a grand work, we endeavoured to the best of our ability to carry out the suggestion made in the Bishop's circular. This was the "magic lantern exhibition" about which your correspondent makes so much ado. "Can good result from it?" experience answers "Yes! much good." When I first heard of a magic lantern being used in a church I felt, with your correspondent, that it would be grievously out of place, and I made up my mind that nothing of the sort should ever be allowed in any Church over which I had control. But on thinking it over the matter presented itself in a very different light. Experience has shown me that my first feelings of apprehension were unwarranted, and I feel sure that if "Lay delegate" had been present at the missionary meeting at Lowville, he would have been so well satisfied with the quiet reverence of the large congregation that there would be no room to fear any ill-effect upon the minds of his children. On the contrary, he would have found that their knowledge of the Church's work and her needs in various parts of the world had been vastly increased, simply because the eye was enlisted to help convey to the mind impressions, which the ear alone could do but imperfectly. It is well known that the mind is much more deeply impressed by what the eye sees than by what the ear hears. For this reason our friend himself would use pictures while teaching a Sunday School class, even though he were in church at the time. For this reason we have stained glass windows in our churches, and use ecclesiastical colours and emblems, as well as texts of Scripture. In conclusion let me draw attention to the unfairness of our critic when he compares this method of imparting knowledge about the Church and her work—approved, as it has been, by the Mother Church in England, by our own diocesan, and by the experience of those who have tried it—to the profanation of the temple in our Saviour's day, which is the greater profanation, to have the presence of a clerical joker who tells funny stories in God's House, (a sine qua non of a good missionary meeting in my younger days), with the Holy Table carried out of the sanctuary into the lower chancel or the body of the church, a jug of water with a glass or cup thereon, and the clergy using it as a writing table; or to have the congregation eagerly watching with decorum and reverence magic lantern views, showing the faces of noble men and women who have laboured, and are even now labouring, for God in foreign lands, together with scenes of their work, and of the people to whom they are, and were, sent?

Harriston, Feb. 29th, '88.

A. J. BELT.

SKETCH OF LESSON.

5TH SUNDAY IN LENT.

MAR 18TH, 1888.

Gideon's Commission.

Passage to be read.—Judges vi. 1, 12-24.

I. *The Midianites' Oppression.*—The Israelites had not learned wisdom by the misery of their former experience. Once more they "did evil in the sight of the Lord." Who punished them by delivering them into the hands of the Midianites for seven years. They came across Jordan, in multitude like grasshoppers, and (also like grasshoppers) destroying everything as they went along. Their chiefs were Oreb and Zeeb, Zeba and Zalmunna. (See Ps. lxxxiii. 11). Israel now seemed to be quite powerless, for they had sinned against their friend, God, Who had therefore deserted them. Every harvest they were robbed and plundered until "impooverished" and starving, they "cried unto the Lord." They could hardly expect any answer; but He sends a

messenger, who, to their disappointment, simply rebukes them for their sin. At the same time the Lord mercifully means to raise up a deliverer for them.

II. *The Deliverer's Commission.*—At Ophrah, in Manasseh, a man (Gideon) is threshing wheat alone, concealed in a wine press for fear of the Midianites. Suddenly he discovers that he is not alone. An Angel appears and commissions him to destroy the Midianites. He is very despondent, and questions his ability; but the Angel gives him the secret of his strength. "Have not I sent thee?" "Go in this thy might." Gideon asks for sign; which is granted by the angel causing the present (which Gideon brings) to be destroyed (as if it were a sacrifice) by fire from the rock, the angel then disappearing. Gideon is terror-stricken, but is reassured by Jehovah.

He is then commissioned,—
(a) *To destroy the altar of Baal* (whose worship was practised by Gideon's father, Joash, and his family). Afraid to do this by day, he does it by night; and in the morning when the "men of the city" assemble to worship Baal, they find the altar broken, the grove cut down, and an altar to God built instead. They ask for Gideon, to kill him; but his family save him, and by a clever retort, destroy, for the time, the people's faith in Baal.

But Gideon is also commissioned,—
(b) *To deliver Israel*; which seems a much harder task. However "the Spirit of the Lord" comes upon him, and he blows a trumpet, summoning the people. Zebulum, Naphtali, and Asher join him, but Issachar, being on the plain of Esdraelon, is overrun by the enemy. Gideon is appalled at the task before him, and fearful of the result, asks a sign from God, (*describe it*), that he may be sure that Jehovah has really sent him. A double sign is granted him, and Gideon's faith is strengthened.

Family Reading.

LENTEN REMINDERS.

I. DUTY TO THE BODY.

It was once said by an eminent physician to an angry patient: "There is nothing in the world the matter with you but this—you eat too much and you drink too much." Alas, it might, I fear, be said to many, perhaps to most, of us in these too self-indulgent times: You eat too much, you drink too much, you sleep too much, you smoke too much, you lie in bed too much, you spend too much, you indulge yourself too much in every direction; your life is of the flesh fleshly, of the senses sensual, of the world worldly, of the earth earthly. Your spiritual lethargy, your lounging drowsiness, your mental indolence, your complicated diseases, your heart fat as brawn, your eyes swollen with fatness come of this over indulgence; your callous indifference to suffering, your moral acquiescence in wrong, the paralysis of your legislation, the intensity of selfishness, the blunting of the moral sense, the conscience seared as with a hot iron, the motions of the spirit dull as night, and the affections dark as Erebus come of the habitual over-ministration to bodily appetites—

The poorest man
Is the poorest thing superfluous,
Demands of Nature more than Nature craves.

But there are some of us, alike among the rich and among the poor, for whom no language but that of the prophet is suitable; they are "as fed horses in the morning"; they are waxen fat; they shine as they "overpass the deeds of the wicked." Oh, if this Lent helps any man or woman not only to burst the chains of any special temptation, but also to rise permanently superior to this habitual gluttony and habitual excess; if, during Lent, you would merely give up, every one of you, all intoxicating drink; or, if that be a self-denial too heroic for you, if you would learn, at least, to eschew wastefulness and indolence and repletion, you will so far keep Lent well; you would have learned from it something, at least, of an abstinence which is a noble lesson; you would emerge from it into the joy of Easter a purer Christian and a truer man!—*Archdeacon Farrar.*

II. DUTY TO THE PURSE.

But there are other methods, also, of Lenten abstinence which almost every one of us sorely needs. There are many of us who would not so much mind fasting if only they could escape

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the duty of giving. They need abstinence from that love of money which is the root of all evil. When Cortez was doing his dreadful work in the New World he said: "If the King of Mexico has any gold, let him send it to me, for I and my companions have a complaint, a disease of the heart, which is cured by gold." Alas! too many Englishmen are sick unto death of the same ignoble heart disease. While the tide of pauperism swells around us; while many find it an increasingly hard matter to earn their daily bread; while masses are struggling in ever deeper sloughs of ruin, there are others in whom the thirst of gold seems to grow ever more scorching, and the worship of mammon ever more unscrupulous. Their one ignoble passion is to keep money, to make money, to invest money—money anyhow: by slow decay; money, even if it be won by the money even if it destroy their own souls bubble of speculation, base trades, and dishonest manufacturers; money, even if it drip with men's blood and is wet with woman's tears. Oh, that the wealthy—yea, we all of us—would remember that there are nobler ways of getting money than grasping and hoarding, nobler for themselves, more blessed to mankind, to whom they are brethren, more faithful to God, for whom they are stewards! Oh, that England would learn that their Mammon, this god of their passionate and chosen worship, is the least erect spirit that fell! Among other forms of abstinence, may we not all use Lent to learn this form of abstinence also, to break the shackles of this mean master, to become less greedy, less grudging, less niggardly? You might keep Lent far more acceptably to God by the mortification of greed, and by the enlargement of charity, than by the diminution of your food. You might, with that blessed secrecy which often approves your left hand not knowing what your right hand doeth, give alms at which your Father in heaven would smile, learning the lesson that he who soweth plentifully shall also reap plentifully, and that what you give humbly and gladly to Him, God, who will be no man's debtor, will give back with blessings into His bosom.—Archdeacon Farrar.

THEY SPEAK FOR THEMSELVES.

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HOW TO ACT AT A FIRE.

In a lecture before the Society of Arts, London Mr. A. W. C. Ghean gave the following concise and simple directions how to act on the occurrence of fires. Fire requires air; therefore, on its appearance every effort should be made to exclude air. Shut all windows and doors. By this means fire may be confined to a single room for a sufficient period to enable all the inmates to be aroused and to escape; but if the windows and doors are thrown open, the fanning of the wind and the draught will instantly cause the flames to increase with extraordinary rapidity. It must never be forgotten that the most precious moments are at the commencement of a fire, and not a single second of time should be lost in tackling it. In a room, a tablecloth can be so used as to smother a large sheet of flame, and a cushion may serve to beat it out; a coat or anything similar may be used with an equally successful result. The great point is presence of mind, calmness in danger, action guided by reason and thought. In all large houses, buckets of water should be placed on every landing, a little salt being put into the water. Always endeavor to attack the bed of fire; if you cannot extinguish a fire, shut the window, and be sure to shut the door when making good your retreat. A wet silk handkerchief tied over the eyes and nose will make breathing possible in the midst of much smoke, and a blanket wetted and wrapped round

the body will enable a person to pass through a sheet of flame in comparative safety. Should a lady's dress catch fire, let the wearer at once lie down. Rolling may extinguish the fire; but if not, anything (woolen preferred) wrapped tightly round will effect the desired purpose. A burn becomes less painful the moment air is excluded from it. For simple burns, oil or the white of an egg can be used. One part of carbolic acid to six parts of olive oil is found to be invaluable in most cases, slight or severe, and the first layer of lint should not be removed till the cure is complete, but saturated by the application of fresh outer layers from time to time. Linen rag soaked in a mixture of equal parts of lime water and linseed oil also forms a good dressing. Common whiting is very good, applied wet and continually damped with a sponge.

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"WHAT WILT THOU HAVE ME TO DO?"

Hast Thou, my Master, ought for me to do
To honor Thee to-day?
Has Thou a word of love to some poor soul
That mine may say?
For, see this world that Thou hast made so fair,
Within its heart is sad;
Thousands are lonely, thousands sigh and weep,
But few are glad.

But which among them all is mine to-day?
Oh, guide my willing feet
To some poor soul that, fainting on the way,
Needs counsel sweet;
Or into some sick room, where I may speak
With tenderness of Thee;
And, showing who and what Thou art, O Christ!
Bid sorrow flee!

Or, unto one whose straits call not for words—
To one in want—in need;
Who will not counsel, but would take from me
A loving deed.
Surely, Thou has some work for me to do;
Oh, open Thou mine eyes,
To see how Thou wouldst have it done,
And where it lies.

THE HORSE REMEMBERS KINDNESS.

A writer in *Wallace's Monthly* tells a good story of the famous horse, Messenger, which had once belonged to a Mr. Bush, and which after his transfer to other hands had acquired notoriety for his ferocity. It seems that years after he was sold; Mr. Bush determined to see his old favorite, whom he found kept in a pasture surrounded by a fence ten feet high, through a hole to which the food and water were passed to Messenger as if he were "a dangerous convict." Mr. Bush was warned not to enter the enclosure for his very life, but he went in, and unobserved, concealed himself behind a tree and whistled. With a neigh, the grand old fellow came bounding across the field in search of the well-remembered whistle. The horse raced around the pasture, and when at the height of his run, Mr. Bush exposed himself and whistled again, Messenger wheeled and made directly for him, while the onlookers trembled in terror. But, instead of seeking to kill, the horse came up gently and laid his head over his old master's shoulder to receive the customary caress. When Mr. Bush's time for departure had come, he had proceeded but a few yards from the enclosure when there was a crash and out Messenger came bounding through the strong bars. He followed his former owner to the stable gently, where he was secured by strong ropes and for a long, long distance upon the road homeward, Mr. Bush could hear the noble animal neighing, lashing the stall, and struggling to be free and follow.—*Swiss Cross.*

—The best part of our knowledge is that which teaches us where knowledge leaves off and where it begins.

BOYS AS INVENTORS.

Some of the most important inventions have been the work of mere boys. The invention of the valve motion to the steam engine was made by a boy. Watt left the engine in a very incomplete condition, from the fact that he had no way to open or close the valves, except by means of levers operated by hand. He set up a large engine at one of the mines, and a boy was hired to work these valve levers. Although this was not hard work yet it required his constant attention. As he was working these levers he saw the parts of the engine moved in the right direction, and at the exact time he had to open and close the valves.

He produced a long, strong cord, and made one end fast to the proper part of the engine and the other end to the valve lever. Then he had the perfect satisfaction of seeing the engine move off with perfect regularity of motion. A short time after the foreman came around and saw the boy playing marbles at the door. Looking at the engine he saw the ingenuity of the boy, and also the advantage of so great an invention. Mr. Watt then carried out the boy's inventive genius in a practical form, and made the steam engine a perfect automatic working machine.

The power loom is the invention of a farmer boy, who had never seen or heard of such a thing. He cut out one with a knife, and after he had got it all done, he, with great enthusiasm, showed it to his father, who at once kicked it to pieces, saying that he would have no boy about him who would spend his time on such foolish things. The boy was afterwards apprenticed to a blacksmith, and he soon found that his new master was kind and took a lively interest in him. He made a loom of what was left of the one his father had broken up, which he showed to his master. The blacksmith saw that he had no common boy for an apprentice, and that the invention was a very valuable one.

He immediately had a loom constructed under the supervision of the boy. It worked to their perfect satisfaction, and so the blacksmith furnished the means to manufacture the looms, the boy to receive half the profits. In about a year the blacksmith wrote to the boy's father that he should visit him and bring with him a wealthy gentleman, who was the inventor of the celebrated power loom. You may be able to judge the astonishment of the old man when his son was presented as the inventor, who told him that the loom was the same as the model he (his father) had kicked to pieces a year before.—*Exchange.*

RACHEL'S LENT.

BY KATE BARTON.

A True Story.

"Few here are too young and none too poor to deny themselves something during Lent," said Mr. Ashton, as he addressed his school the Sunday before Lent. Those were the last words one little girl heard him say that afternoon; for although he continued to speak, Rachel Kensall was too busy thinking to listen.

"None too poor!" she repeated to herself; "I wonder if he knows how little we have? I never have any money to spend, and mother can't afford to pay me for working for her as Mamie Stuart's mother does. No, he don't know, for I am too poor to deny myself anything."

She thought of it all the way home, and was so silent during the evening that her mother at last said, "Why, Rachel, child, you must be tired out. It is too long a walk to the church for you. Come, you had better go to bed early to-night."

"Let her guess what I have in my hand first," said Mr. Kensall, who entered just then. "It is something good to eat. Now, what is it?"

"Apples?"

"No; better than apples at this time of year."

"Oh, I know what it is!" shouted little Tommy, as he caught sight of a smooth white shell; it's eggs!"

"Eggs it is. The hens have commenced laying, and Rachel and Tommy shall have a fresh egg

every morning until they are tired of them. Although Tommy does not deserve one for looking in my hand before the guessing was over."

Tommy's lip went up so pitifully that his father hastened to add, "but he shall have one just the same. They will bring a good price in market," he said, turning to his wife, "for our hens are as early as any around here."

Rachel's face lighted up with pleasure at the prospect of the treat; and what a treat it seemed to her only those can appreciate who have eaten nothing but bread and milk for breakfast during a whole winter; but she sobered down a little as her father went on speaking. "Will it be my very own egg?" she said at last, to do just what I want with?"

"Of course it will; but I guess you'll find eating it the best thing to do, unless you want to keep them to set a hen with."

"No, I don't want to do that, for something always happens to my chickens before they get big—and, besides, I like to eat them best,"—she added quickly, for she thought to herself, "I can't give them up anyway." But still the words, "None of you are too poor to deny yourselves something," kept ringing in her ears. "If I should keep them until I had a dozen I could sell them," she thought, "and Mrs. Ashton would give me twenty-five cents for them. And if I give up one every day, I would have four dozen by Easter, and that would make a whole dollar!" A large sum to a little girl who had never owned more than ten cents at a time in her life. "Yes, I will do it, and I'll go to the rectory to-morrow, and ask Mrs. Ashton if she will buy them."

The next morning, with a beating heart, Rachel went up the low steps of Mrs. Ashton's house and knocked timidly at the door. It was opened by the lady herself, who remembered seeing the little girl at church, and said kindly, "Will you come in and sit down? Your school does not commence before nine, does it?" noticing Rachel's books.

"No, ma'am," and then with a great effort, "please, ma'am, I came to see if you would like to buy some eggs."

"How many have you to sell? Did your father send you with them?"

"No, ma'am, I haven't got any; but you see it's going to be Lent, and the minister said none of us were too poor to give up something, and I'm going to give up my eggs for breakfast, because I haven't got anything else to give up, and I thought perhaps you'd buy them when I've saved up a dozen, and so—"

Rachel paused with crimson cheeks; she had spoken so fast that she was entirely out of breath, but Mrs. Ashton understood now, and said, as she stooped and kissed her, "Yes, my dear, I see, and I will be very glad indeed to buy them. Suppose you bring them whenever you have half a dozen, then they will be nice and fresh," and she added, as the little girl rose up to go, "Mr. Ashton will be very much pleased to know that one of his Sunday-school scholars has tried so hard to do what he said."

It was a hard thing for Rachel to do, and telling her father and mother was by no means the easiest part of it.

"Well," said Mr. Kensall, when she had told him of her going to Mrs. Ashton's, and the lady's consenting to buy her eggs, "you shall not lose your eggs anyway, my girl, for I guess we can afford to give you another one for your breakfast."

"But don't you see, father, that wouldn't be giving up anything, she said, timidly, "and that's what's the minister said we must do."

"What will you do with the money when you get it?" asked her mother.

"I am going to send it to a poor little sick girl in a hospital; teacher read about her to us last Sunday, and ever so many people send money, so that the little girl can stay until she is well, and when she is gone then another can come. It's sort of like buying a bed, you know."

The forty days of Lent went slowly by, and although Rachel sometimes got very tired of the bread and milk she never complained, for the sight of the bright silver quarters made her think of the little girl who was sick and could

not run around, and that made the sacrifice easier.

And on Easter morning, when she put the money, carefully wrapped in paper, and marked "For the little girl in St. John's Hospital," on the plate, she felt as happy and rich as any one there.

WHY WE KEEP LENT.

For Christ's Sake.

The one great object of the church is to make the Person and Life of our Lord Jesus Christ better known and better loved in a forgetful world.

This duty ought to be before the eyes of every christian.

Lent is the time for the special consideration of this. The time in which we may show the world that we do try to follow the crucified One. It is a time in which we may get the mastery over ourselves and enthrone Jesus Christ as King more firmly in our hearts—for what should we be without Him in the world? We have to live, we have to die, we have to be saved.

In sorrow what should we do without Jesus?

In illness and pain?

In poverty and hardships?

In the loss of those we love?

In the hour of death?

And in the Day of Judgment?

"SOWN IN OUR WEAKNESS."

"That picture is immortal," said a gentleman to Bonaparte, showing the result of the genius of a great master. "Immortal! How much longer will it last?" "Four or five hundred years," was the reply. Bonaparte's answer, "A fine immortality?" showed what he thought of eternal life that was bounded by five hundred years. A clergyman told us lately of a poor invalid, almost entirely paralyzed, who is in very truth, though by the world unseen, doing immortal work. He can use his lips, and he holds a brush in his mouth, and thus paints texts from the word of life, that go abroad with their message of healing, winged by the yearning love of the artist who must do something for God. When the fruit sown in weakness shall be garnered in power, the Lord who is very pitiful will assuredly reveal blessings from these feeble efforts, to abide for all eternity. "I wish I could do more," we say sometimes, half fretfully, forgetting that if all other power be denied, we can at least tender to God a patient heart. Yet it is wonderful what power for service he mercifully leaves even with the least among us. We have in our mind the room of a private house which may be said to be truly consecrated to the Lord, and where strong men, perhaps above joining regular "classes" for Bible instruction, throng regularly to be told by a weak woman of the way of eternal life.

The Master has need even of the feeblest. A respectable man who was gradually sinking into drunkenness went one afternoon to carry his little crippled daughter home from school, the weather being wet. He turned into his accustomed place at the public house bar, and was about to settle himself there with a glass, when he felt a tear fall down on his strong hand, and, looking at his child, he saw her face quivering all over, while "Father, don't!" seemed all that her frightened lips could say. He put the glass down, and set out once more to carry the little cripple home. "I can't drink any more," he told his wife. That tear and that childish cry were used of God to strengthen him to resist the craving, and the helpless one of the household saved her father.—The Quiver.

I'm so weary, weary, Lord,
But for promise of Thy Word
I should faint and fall, to-day,
In the straight and narrow way—
Give, oh, give me strength, I pray.

I'm the weakest of Thy flock,
Gathered by the living Rock;
But my soul shall rise to-day,
Earnestly I'll walk and pray—
Father, never let me stray!

DISCIPLINE OF LIFE.

Surely, as the years pass on, they ought to have made us better, more useful, more worthy. We may have been disappointed in our lofty ideas of what ought to be done, but we may have gained more clear and practical notions of what can be done. We may have lost in enthusiasm and yet gained in earnestness. We may have lost in sensibility, yet gained in charity, activity and power. We may be able to do far less, and yet what we do may be far better done. And our very griefs and disappointments—have they been useless to us? Surely not. We shall have gained instead of lost by them if the Spirit of God has been working in us. Our sorrows will have wrought in us patience, our patience experience, and that experience hope—hope that He who has led us thus far will lead us farther still, that He who has taught us in former days precious lessons—not only by sore temptations but most sacred joys—will teach us in the days to come fresh lessons by temptations, which we shall be more able to endure; and by joys which, though unlike those of old times, are no less sacred, but sent as lessons to our souls by Him from whom all good gifts came. . . . Out of God's boundless bosom, the fount of life, we came, through selfish, stormy youth, and contrite tears—just not too late; through manhood, not altogether useless; through slow and chill old age, we return whence we came, to the bosom of God once more—to go forth again, it may be, with fresh knowledge and fresh powers, to nobler work. Amen.—Charles Kingsley.

"I'M HANDLING TRUST FUNDS."

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting as he laid them down one by one.

After a brief silence I said: "Mr. H.—, just count out \$50 from that pile of bills, and make yourself or some other person a life member of the Christian Giving Society!"

He finished his count, and quickly replied: "I'm handling trust funds now!"

His answer instantly flashed a light on the entire life and work and life of a Christian, and I replied to his statement with the question:

"Do you ever handle anything but trust funds?"

If Christians would only realize that all that God gives us is "in trust," what a change would come over our use of money! I'm handling trust funds now!"

Let the merchant write the motto over his desk; the farmer over the income of his farm; the laborer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business!

A business man who had made a donation of \$100,000 to a Christian enterprise, once said in the hearing of the writer:

"I hold that a man is accountable for every sixpence he gets."

There is the gospel idea of "trust funds."

Let parents instruct and train their children to "handle trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. — for the suggestive remark: "I'm handling trust funds now." It will help us to do more as the stewards of God. May it help others! —The Christian Giver.

CHURCH MUSIC.

The Bishop of London, upon church music, says:—"He who possesses the gift may so use it that to himself and a few like himself in the congregation the singing or playing may be a spiritual help, and so edify these beyond measure, and yet to the body of Christians present it may be utterly out of reach. It is useless to plead that its beauty is for God's glory. It is not for the glory of God if it be out of place." The music must "take the congregation with it, or it transgresses St. Paul's apostolic directions."

Children's

A SHEPHERD

A little lad w one Sunday morning for chur going over the f fellow began to like to pray to he say? for he prayer. So he menced the alpl on to Z. A g pass on the oth heard the lad's ugh the bushes kneeling with f eyes, saying,"

"What are man?"

The lad look was praying."

"But what letters for?"

"Why, I di only I felt that care of me and sheep. So I t knew, he woul spell all I wan

"Bless you he will, he wil heart speaks r wrong."

ANECDOTE

When Bisl Detroit, he to the children c St. Paul's ch Buddhist fabl

Once upon happy creati tiful green desert. The and palm tre all around w support any!

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Pimples, skin p ness eu FA ST INP.

ANOTHER of Elma, O from gener duced that unconscio Blood Bitte she now r friends and

Children's Department.

A SHEPHERD'S BOY PRAYER.

A little lad was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he too would like to pray to God. But what could he say? for he had never learned any prayer. So he knelt down and commenced the alphabet—A, B, C, and so on to Z. A gentleman happening to pass on the other side of the hedge, heard the lad's voice, and looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes, saying, "A, B, C."

"What are you doing, my little man?"

The lad looked up. "Please, sir, I was praying."

"But what were you saying your letters for?"

"Why, I didn't know any prayer, only I felt that I wanted God to take care of me and help me take care of the sheep. So I thought if I said all I knew, he would put it together and spell all I want."

"Bless your heart, my little man! he will, he will, he will. When the heart speaks right, the lips can't say wrong."

ANECDOTE OF BISHOP BOONE.

When Bishop Boone was last in Detroit, he told the following story to the children of the Sunday schools at St. Paul's church, which he said was a Buddhist fable.

Once upon a time there were three happy creatures who lived in a beautiful green oasis in a wide sandy desert. There was grass and flowers and palm trees and sweet water, but all around was desolate, and could not support any life.

These three creatures were a monkey and a squirrel and a rabbit.

One day when they were all sitting together in a nice, shady spot, they saw an old man, so feeble that he could scarcely walk, come staggering over

the sand toward the palm trees. Let us all go out and help him in, they cried. So they all ran out and by dint of pushing and pulling and doing everything they could think of, they at last got him set down in the same cool place they had left. "Now what can we do for you?" they all said. The old man was too exhausted to speak at first, but at last he made them understand that he was perishing of hunger.

So they all started off to get him something to eat. The monkey ran up a tree and began to throw down coconuts like mad. The squirrel ran off and dug up a hoard of goodies that he had put away for future use. While the rabbit thought he knew where he could get something. So he ran off as fast as he could and was soon out of sight. He did not get back for a long time, and when he did he found the other creatures had made a fire and that the old man was sitting by it somewhat refreshed. But the poor rabbit was just tired to death. His long ears were hanging down in a dejected way and he could scarcely crawl.

"Why, what is the matter?" said the old man.

"Well," said the rabbit, "I thought I knew where there were some nice, green leaves, and I would bring them and they would be so refreshing." Then all of a sudden the rabbit was seen to prick up his ears, as a thought seemed to strike him and he jumped into the fire and was roasted for the old man's supper. The old man turned out to be sort of god (there is always one in these stories), and to reward the rabbit he put him into the moon. We say that there is a man in the moon, but the little Asiatic children know better. It's a rabbit, and this is how he got there.

The old man found these three creatures all very kind. The monkey gave what didn't cost him anything, the squirrel what he had saved out of his abundance, but the rabbit gave himself, and this is the height of sacrifice.

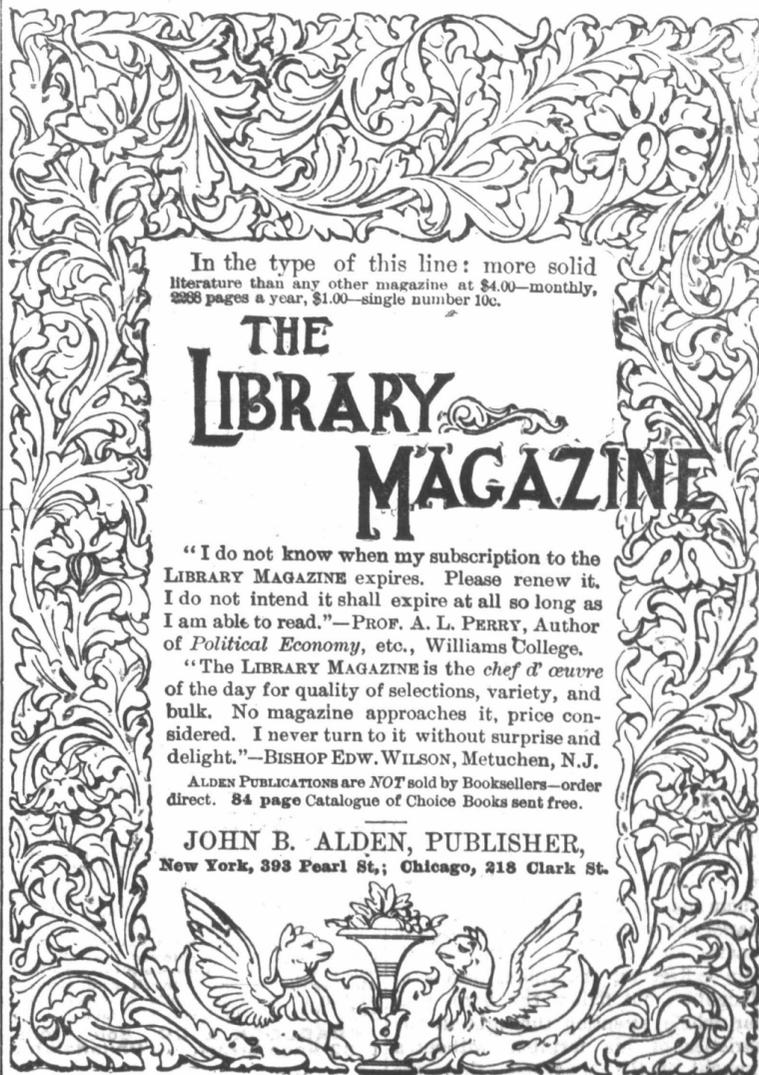
"There," said the Bishop, "Isn't there any little boy here will give himself?"

A MILLIONAIRE IN A MINUTE.

Instances are on record where toilers in gold mines and diamond fields, who, by one turn of a spade, a single movement of the hand, have been transformed from penniless laborers to millionaires. But they were not so lucky as is the consumptive who finds a means of restoration to health, who learns that the dread disease from which he suffers is not incurable. Dr. Pierce's Golden Medical Discovery will cure consumption (which is lung scrofula), and nothing else will. For all diseases of the blood, such as blotches, pimples, eruptions, scrofulous sores and swellings, it is unequalled.

THE SEVEN STICKS.

A father had seven sons, who were constantly at variance with each other, and who even neglected their work in consequence of their quarrels and contentions. Indeed some bad persons had the intentions of turning this difference to their own advantage, by cheating the children of their inheritance on the death of their father. The venerable old man had all his seven sons assembled together one day. He laid before them seven sticks which were bound together, and said "I will pay directly a hundred crowns to



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any one of you who can break this bundle of sticks asunder."

Each of them strained every nerve, and each said, after a long but vain attempt, "It is quite impossible."

"And yet," the father said, "nothing is easier."

He then untied the bundle, and broke one stick after the other with little effort.

"Ah!" said the sons, "it is easy enough to do it so; any little boy could do it in that way."

But their father said, "As it is with these sticks, so it is with you, my sons. So long as you hold fast together you will succeed, and no man will be able to overreach you; but if the bond of unity, which ought to bind you together, be loosened, it will happen to you as to the sticks, which lie here broken on the ground around us."

"House, city, country,—all are prosperous found."

When by the powerful link of union bound."

AN EPIGRAMMATIC STATEMENT.

Is there anything in this world so vile As the pestilent presence of potent bile? We have it, we hate it, we all revile The noxious nausea, as did Carlyle. But why bewail what soon is mended? Take P. P. P. and have it ended. All praise the power of "Pierce's Pellet," Wise people buy and druggists sell it.

INVISIBLE REINS.

All our young readers may have power if they seek it. But what sort of power? Not the public office which makes conspicuous both their good deeds and their bad ones; not the great wealth which causes the world afoot to doff its cap while the millionaire rolls past and then curse him behind his back. Nay, but they may hold silken invisible reins of influence by which people of all conditions may be turned hither and thither, restrained, urged forward or controlled.

Would you find these invisible reins? There are many to be had; let only two of them be mentioned:

One is gentleness. "The power of gentleness," said Henry Martyn, "is irresistible." Is it not true? Look around your group of acquaintances. Whose word has most weight? Whose approval is most sought? Whose way is oftentimes followed? Not the blusterer's, not the bold, loud-voiced wrangler's, not the positive, unreasoning dogmatist's, but his whose gentle tone, modest opinion of self, quiet manner, willingness to stand back, all point out true wisdom.

But gentleness alone will not do; it is a strong influence, but it needs a counter-rein, lest the guidance be one-sided. Its balance is not far to seek. Let the silken rein of gentleness be united with the fine-drawn steel wire of firmness, and you hold in your grasp power which crowned heads might envy.



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ANOTHER ITEM.—Mrs. J. Thompson, of Elma, Ont., writes that she suffered from general weakness and was so reduced that at times she became almost unconscious. Three bottles of Burdock Blood Bitters completely cured her, and she now recommends B. B. to her friends and neighbors.

The is no fancy sketch. We have in mind one who from boyhood has ever exercised the strongest influence in whatever community his lot was cast, and all thoughtful people agree that he owes his position mainly to these two well-adjusted reins, gentleness and firmness; to the fact that while his speech and behaviour to all are gentle and kind and considerate as a tender woman's, his principles in matters great and small are as fixed as is the mountain-chain of his native land.

LOOK AND LIVE!

My lady reader, don't pass me by with the unkind remark, "Only an advertisement," I may do you good. I may unfold to your view the "pearl of great price." I may be the means of restoring to you health and happiness. I surely will if you are suffering from any form of nervousness or female weakness, and will act upon my suggestion. I bring to your notice, with every confidence in its merits, a remedy especially compounded to meet just the requirements of your case—Dr. Pierce's Favorite Prescription, bidding you look and live! Ladies everywhere, who have used it, speak volumes in its praise!

—Though the world is crowded with scenes of calamity, we look upon the general mass of wretchedness with very little regard, and fix our eyes upon the state of particular persons, whom the eminence of their qualities marks out from the multitude—as, in reading an account of a battle, we seldom reflect on the vulgar heaps of slaughter; but follow the hero with our whole attention through all the varieties of his fortune, without a thought of the thousands that are falling around him.

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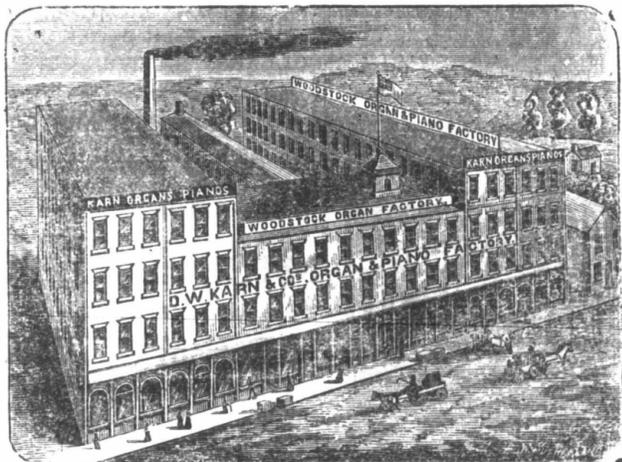
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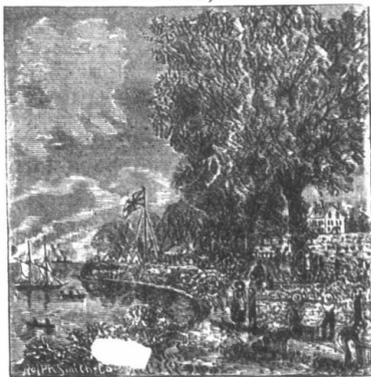
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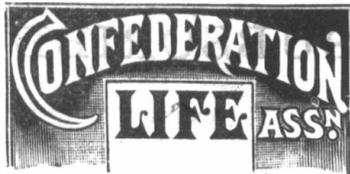
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