

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

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LESSONS for SUNDAYS and HOLY-DAYS.

March 29th—3rd SUNDAY IN LENT.
Morning—Genesis xxxvii. Luke III. to 23.
Evening—Genesis xxxix. or xl. 2 Cor. I. to 23.

THURSDAY, MAR. 25, 1886.

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

A TYPICAL LETTER.—We insert the following letter as it is typical of a host of communications we are receiving all the time.

"Please send me a dozen or two copies of your last number and I will circulate them carefully and do my very best to get you new subscribers. The articles on 1st, 2nd and 3rd pages, as well as the Family Reading, are just the kind of reading which our country congregation will find specially advantageous. They have so little religious teaching except from the pulpit, that such reading will prove a valuable auxiliary to it."

LAY WORKERS IN THE CHURCH ILLUSTRATED BY TEMPLE USAGES.—We take the following from a paper by Rev. J. Townsend, prepared for the Lincoln Diocesan Synod:

"I come to the point to which we have been led, as to the nave of our Church as the anti type of the outer court of the Tabernacle and Temple, and I would submit that whatever use was made of that outer court by the Jewish custom, as sanctioned by our Blessed Lord during His earthly ministry, that use may be legitimately made of the nave of a Christian church. Now, what do we find in the scriptural record as bearing on the subject before us.

"First, it was used by the congregation for united worship; on this there can hardly be two opinions, and therefore this is an appropriate use of our nave. Secondly, individual prayer was offered up, as in the parable of the Pharisee and the Publican, and if these two points are conceded why not for two or three, or more who have agreed together, touching what they shall ask. And thirdly, laymen were permitted to teach there in those who cared to receive their instruction. The Scribes and Pharisees sat there as teachers, though they, at any rate the Pharisees, were not

necessarily either Priests or Levites, and our Lord describes both as teachers sitting in Moses' seat; so Peter and John, laymen in the eyes of the Jews, preached first in Solomon's Porch, and afterward, when released from prison by the Angel, in the Temple itself, by Divine Command; and our Blessed Lord Himself, though we know Him to be our Great High Priest, yet being neither of the family of Aaron, nor of the tribe of Levi, presented Himself in the outer court of the Temple as a lay teacher—notably on the Sunday, Monday, and Tuesday in the Holy Week—and whatever objections were raised to His teaching, none were raised on the ground of His being a layman.

"May we not, then, conclude that as laymen worshipped collectively and individually, and also were permitted to teach in the outer court of the Temple, they need not necessarily be forbidden to do even the latter in the naves of our churches. And now, in conclusion, let me say a word as to the authority which laymen should receive before they exercise this office, for how shall they preach except they be sent? There is one Scriptural and Catholic form delegating authority to minister in the Christian Church, and that is by the laying on of hands, and I submit that it is competent to the Bishop's office to extend or limit that authority according to his intention and the words that he employs. At Confirmation, by laying on his hands, he strengthens the spiritual life imparted by the Holy Ghost in Baptism, but does not confer deacon's orders. In deacon's orders he limits the office to diaconate without extending it to the priesthood. Why then should he not be able to authorize by the same form the lay reader, the exhorter, or the preacher, thereby conferring grace and retaining the power of exercising discipline. There is a daily increasing number of laymen filling up a great need of the Church, and, in fact, doing deacon's work, without either the grace of orders to aid them, or discipline to regulate their teaching. Would it not be wisdom to return to scriptural sanction and Catholic rule? Whether their commission, whichever it may be, should be temporary or permanent; whether they should be advanced to a higher or rigidly restricted to the lowest, ought surely to rest with the Bishop in his wisdom and discretion; but if present Act of Parliament restrictions were removed, and deacons permitted to live either by their secular calling, or on their private resources, ought they, if duly qualified by education and theological attainments, to be debarred by the exaction of a solemn promise from seeking the priesthood also?"

EDUCATION AND CRIME.—Mr. Mundella, when bringing forward his education estimate last year, boasted that with the progress of School board education crime was rapidly declining, and supported his statement by quoting official figures, which showed the number of criminals sentenced to penal servitude to have decreased from 11,916 in 1869 to 9,500 in 1884. Canon Gregory, however, has investigated the question, and has thoroughly disproved Mr. Mundella's assumption. The decrease in the number of persons in penal servitude does not represent any decrease of crime. In the three years 1870-2 141,812 crimes were reported to the police, and 72,688 prisoners were apprehended in connection with these crimes. But in the three years 1882-4, 148,808 crimes were reported, and only 62,168 persons were arrested. Thus, not only has the number of crimes increased, but also the proportion of criminals who have evaded justice. Yet the police force has been increased from 26,441 to 34,999, and their cost had increased from 2,182,521l. to 3,476,000l. With a third more police there have been both more crimes and fewer detections, clearly showing that education has only imparted superior cleverness in evading justice. The number of persons summarily proceeded against has increased from 526,869 in 1870, to 724,708 in 1884 and the number of persons convicted from 389,712 in 1870, to 588,830 in 1884. As to

juvenile crime, the number of children detained in Industrial schools has increased from 5,146 in 1870 to 12,188 in 1884, and the number in Reformatory schools from 4,356 in 1870 to 4,448 in 1884. There is also a general agreement among all persons competent to judge, that the use of profane and filthy language has deplorably increased among the juvenile population. These painful and disappointing facts plainly prove the necessity for increasing and improving rather than crippling and banishing the religious element in the national education. School-board non-religious, or greatly diluted religious, education, is totally inadequate to cope with or to cure these evil tendencies of the age. So writes H. H. M. in *Church Bell's*. The theory that ignorance is the chief cause of crime is no longer held by those familiar with prison life and criminal statistics. The theory that drink is a main cause of crime is also disproved by such facts. If all those things which excite men to commit crime were prohibited, we should have to clear the world of all its present inhabitants, for every phase of life is made the occasion of crime in one form or other.

FURTHER COMMENDATIONS.—From a dignitary of the Church in a far land we have received a very pleasant message. He writes: "Your paper is always welcome. I admire its course, and would add my tribute of commendation to those which you recently spoke of as reaching you from the distant ends of the earth. I am particularly pleased with your exposures of the shallow sophisms of Principal S. and Messrs. H. and B." From a western home diocese a prominent and active layman, we have pleasant words as follows: "Thank you for all your sound Church views, for many a cheering word, many a note of warning, many a trumpet sound waking up a soldier's love for the Master's cause in the Catholic Church and faith."

WORK.—It would be well if Christians would resolve to be workers as well as givers of money. The seed of the Church and the age is the practical contact of class with class, the rich with the poor, the sufferer with the healthy and strong. Jacob had a vision in early life (most have visions then), but Jacob's ladder began with the ground, if its top reached heaven. Let us begin with lowly work. The fly works, and seems ever in a hurry, but what he does is not very manifest. The bee works quietly, and for a very sweet end.

To serve a short time, and fill it, is far better than a long and idle life. The minister was right who, when told "he might live five or six years if he gave up work, but only three years if he persisted in preaching," replied at once, "I prefer three busy years for my Master to fifty years of leisure." Let us all guard against excuses for not doing. Heart and will are generally our only need for the accomplishment of most enterprises. Specially let us guard our religious from idle excuses. We may only ride on deer to our businesses, and on tortoises or snails to our religious duties.

—It is not necessary that thou shouldst confess in the presence of another. Let the inquiry of thine offence be made in thy thought; let this judgment be without witness: let God only see thee confessing.—S. Chrysostom.

—A living Saviour in the present, who works with us confirming the word with signs following, is the source of our power. Not till He is impotent shall we be weak. The unmeasurable measure of the gift of Christ defies the degree, and the unending duration of His life who continueth forever sets the period of our possession of the grace which is given to every one of us.—Maclaren

—A weak mind is like a microscope which magnifies trifling things, but cannot receive great ones.

THIS WORLD NO HOME FOR THE SOUL.

“ARISE ye, and depart; for this is not your rest,” so spake the inspired Morasthite “to all Samaria and Judah.” With odious idolatries and abominable crimes, they have defiled their pleasant heritage; and the land, as if conscious of its dishonour, and taking up the Lord’s controversy with his faithless and apostate people, is ready to vomit them forth, as something nauseous and intolerable. Severely has the prophet already reprov’d their sins, and plainly foretold their terrible judgment and long captivity; and now he seems to see them driven away in chains by the cruel conqueror; and while they linger weeping around the gates of the temp’e, the tombs of their fathers, and the dear ashes of their ruined homes, he cries: “Arise ye, and depart; for this is not your rest.” Taking leave of Israel, however, we repeat the summons with a christian application; and may God, by His Holy Spirit, mercifully make it effectual to the disenchantment of those who have chosen this delusive world as their rest! “Arise ye, and depart.” The voice of the prophet is the voice of God. His burden is a message from God to Israel. He receives the word from God’s mouth, and gives the warning from Him. As the angels came to call Lot out of Sodom, so come we to call men out of the world. As the Lord called Abram from Ur, and Israel from Egypt, so now He calls you by the gospel to lay hold on the hope that is set before you. In mercy He pleads with you, and demands—“Why will ye die?” By the voice of His Church, by the ordinances of religion, by every admonition of providence, while the living conscience within you perpetually repeats the call, He is summoning you to arise and depart. Simon Peter would have built tabernacles upon the mount of the transfiguration, and remained there forever. There was some excuse for him, for he was so bewildered by the vision of glory that “he wist not what to say.” But what are we to think of men, in the full possession of their rational faculties, enamoured of this inferior scene? How are we to account for the strange fascination that looks upon the vanities of earth and time as the only real and enduring good? How shall we apologize for that inordinate attachment to the deceitful possessions, unsubstantial honors, shadowy and evanescent joys of this poor fleeting life, which everywhere meets our observation; while heaven opens its gates of pearl, and sends forth its angels to welcome men to “a city of habitation,” “a house not made with hands,” “an inheritance undefiled, that fadeth not away?” Why should the rational and immortal spirit be diverted from its proper destiny, dragged down from its heavenly throne, enslaved by the vanities of sense, and subjected to the degrading tyranny of sin? Why should the noblest of God’s creatures fall prostrate before a golden calf in the very presence of the divine glory, while the base desires of the flesh enthral its lofty powers, and the fleeting shadows of time become the objects of its eager pursuit? Redeemed by the precious blood of Christ, and

endowed with the joint-heirship of his everlasting kingdom, why should you cleave to the dust, as if this world were your permanent home, and these delusive joys your highest destiny? “Arise ye, and depart; for this is not your rest.” Ponder seriously, I pray you, the fact here stated by the prophet. Mistake not the way for the home, the course for the goal, the sea for the haven, the trial for the reward, the bivouac for the victor’s banquet, the battle-field for the rest that remaineth to the people of God: “This is not your rest.” How can you find rest in that which yields no satisfaction? Can material things satisfy a spiritual nature? Can perishable things satisfy an immortal creature? Do the riches, honors and pleasures of this world ever satisfy the soul of man? After all, is there not “left an aching void the world can never fill?” Why are the world’s votaries always disappointed and discontented? Because they are always drinking from an empty cup. All earthly enjoyments are

“Like Dead-Sea fruits, that tempt the taste,
But turn to ashes on the lips.”

How can you find rest in that which affords no tranquility? What is this life but a constant warfare, a contest in the arena? What a race and scuffle do we see for riches! what a competition for political preference and official distinction! Many struggle hard for a mere subsistence, our very pleasures are purchased with pains and perils, and life with most of us is a perpetual agony. Not only one with another have we to contend, but also with the Devil and his angels, and with our own ungovernable passions. On such a battle-field, repose is impossible. How can you find rest in that which offers no security? Accident and danger betide all earthly possessions and enjoyments. “Man heapeth up riches, and cannot tell who shall gather them;” and often they make to themselves wings, and fly away as an eagle toward heaven.” And worldly honors are frequently blasted by the very breath that gave them birth; and all our social enjoyments depend upon a thousand contingencies; and our sweetest domestic pleasures are tender flowers, cut off by untimely frosts; and by a very uncertain tenure we hold the inestimable blessing of health; and upon a thread of gossamer in the breeze life itself hangs trembling. How can you find rest in that which promises no permanency? The world itself is unstable; and the fashion thereof passeth away; and its most precious things are evanescent as the dew, and fleeting as the summer cloud. Thrones are falling, empires are dissolving, and nations whirling in the mad vortex of revolution. “One generation passeth, and another generation cometh.” The proudest dynasties have gone down to the dust, the mightiest capitals are buried in their own ruins, and “the very tombs lie tenantless of their heroic dwellers.” Like autumn leaves, your friends are falling around you. How many of your homes have been despoiled, how many of your hearts broken, by the ravages of death!

“Friend after friend depart;
Who hath not lost a friend?
There is no union here of hearts,
That find not here an end.”

And will you set up your tabernacle among the tombs, and make the charnel-house your palace, and hope for happiness in fellowship with worms? Oh! build not your house upon this shifting sand! store not up your treasure in this falling castle! commit not your eternal fortunes to these treacherous winds and waves! sleep not carelessly upon the crest of this rumbling and heaving volcano! Remain not another night within the walls of the city over which the fire-storm is gathering! “Arise ye, and depart; for this is not your rest.”—THE REV. DR. CROSS, in *Lenten Reader*.

ECCLESIASTICAL COLOURS.

COMMUNICATED.

THE whole theory of the appropriate use of colours in emphasizing the Christian Seasons, or, indeed, in decorating the House of God, at all, rests upon the idea that certain colors are easily and naturally associated with certain religious sentiments, that the former are suggestive of the latter, respectively. A familiar instance of such natural association of tints and ideas is the general use of white for weddings, and black for funerals: from which we easily enlarge to White as symbolical of joy in general, and Black as symbolical of mourning in general. A more liberal interpretation of the usage of colours for such occasions assigns *bright shades of all colours* as usable along with or instead of white; and dark shades of all colours as usable with or instead of black. In regard to details, even on these points, nations and ages differ from one another, though the general idea or principle above stated pervades nearly all.

The “Four Sacred Colours” of Exodus xxv. are remarkable, as being divinely prescribed: Blue, Purple, Scarlet and White. Wordsworth defines the blue here prescribed as ‘jacinth,’ a kind of violet blue. The so-called ‘scarlet’ he defines as rather deep scarlet, *i. e.*, crimson or vermilion. He notes that purple and scarlet are mentioned at the crucifixion, and are royal as well as military colours; while as to white indicated by the translation ‘fine linen,’ Rev. xix. 8, tells us that it is “the righteousness of saints.” In regard to Blue, Wordsworth calls this the “celestial and priestly colour,” and he says, at Numb. xv. 39, (“that ye may look on it, and remember all my commandments, and be holy unto your God.”) “The blue colour, the colour of the clear sky (Hyacinthos), and also a holy and priestly colour, was a memento to them . . . taught them that earth was not their home, and that they should have “their conversation in Heaven.” He refers, in confirmation of this view, to Cyril and Theodoret, and to Rev. ix. 13-19, where it is applied to “breastplates.”

It is probable that, in the earliest periods of the Church everywhere, due regard was paid to these Four Sacred Colours of Scripture; and that the British and Anglo Saxon Churches were remarkable for their adherence to them. There is, however, one general principle which will help us to understand much that seems puzzling in the various old “uses” of the

Church in England; and we have already referred to it as a *natural* (as well as ecclesiastical) distinction. It is that the *lighter* shades of a colour are proper to joyous and festive occasions; while the darker shades are proper to seasons of penitence and mourning.

Then, when we find—investigating the “uses” of Sarum, Wells, Westminster, Exeter, Rome, York, Vienne, and the Eastern Church—as used in the Advent Season, no less a variety, (singly or combined) than Red, Blue, Purple, Indigo or Azure, White, Violet and even Black, we are bound to recognize the existence, in these various quarters, of a *variety of sentiment* in the observance of Advent. A learned writer (Chambers, Recorder of Salisbury) says “Advent (in the English Church) was regarded as the preparation for a triumph, and not, as the Orientals use it, as a Feast,” and so he accounts for the *bright blue colour* in the inventories of 1222, in connection with the observance of Advent. The same idea (preparation for a triumph) seems to pervade the modern English Liturgy still; and the use of Lenten violet (which is as common now-a-days as it is Roman and vulgar) during Advent looks entirely out of place during our joyous Advent Season. For the same reason, in the Westminster ‘use,’ *white* is the prescribed colour, throughout not only Advent, but Christmastide and Epiphany, right up to Septuagesima Sunday: ‘joy of innocence’ is the sentiment.

When we reach Septuagesima, and still more when we come to Lent itself on Ash Wednesday, there is a distinct change of tint as well as tone, and there is a remarkable unanimity about it; when ‘Red’ is prescribed, it is defined as *sub-rubeus*: and the other lists shew dark blue, violet and black with tolerable unanimity. At Easter the light shades again emerge, and the white is described as “Candida:” and mixed or combined with White we find Festal Red (not sub-rubeus) and Green—the last named, in the Oriental use, being a particularly appropriate tint at the season of the year at which Easter occurs, and appropriate to the very subject of Easter itself, viz., Resurrection. At Whitsuntide, variation begins again among the rites, for while the Orientals still cling to white with green, the English preference is for a fiery or flame-coloured red—in allusion to the fiery Tongues. At Trinity Season, we have prescribed not only Festal Red, White and Green, but in the English Court use, and Spanish also, Blue. In occasional Festivals, &c., there is a general agreement, as at Eastertide: White for Virgins and Church Dedications, with Red and Blue mixed, of light shades; Red for Martyrs; Red, White and Blue for Evangelists; Yellow, White and Green for Confessors; Red for Apostles; dark Blue, Violet, or Black for Funerals. Amid all this variety of usage there underlies chiefly the idea of dark tints for penitence and sorrow, and light tints for innocence and joy. The second principle is the assignment of certain sentiments to certain colors; as White for innocence and joy; Red for love, faithful unto death; Blue for Heaven and Hope; Black for Death and Sin and Despair; Green for Resur-

rection Life. The “Campus” or field of the Decoration was made of the colour whose sentiment it was desired to make prominent on the occasion: less prominent sentiments being represented by a less quantum of the corresponding colour. Another variety was occasioned by the retention of the prominent sentiment in the colour of the Altar and its chief minister, while the subordinate minister, choristers and choir represented (in colour) some subordinate idea.

So far as the clergy themselves were concerned, the prevailing tints of their costume were usually the same for each order or class: Black being the ordinary colour for the lowest ranks; Blue for the priesthood; Red for dignitaries; Purple for Bishops, and White for the more exalted of the Episcopal degree. Something of these distinctions are said to exist in the service of the State as well as the Church; certain colours, as purple, being regal or Imperial, and others, as violet, associated with the solemn office of the Judges in Courts of Law.

“WHAT IS A HIGH CHURCHMAN?”

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THOUSANDS of our fellow country-men and country-women have a vague, hazy idea that the High Churchman is either a milk-and-watery, brainless idiot, or a deep designing scoundrel; that it is utterly incompatible for any one possessing culture or intelligence, especially for any one who has made some progress, however small, in the Departments of Mathematical, Metaphysical or Natural Science, to, at the same time, hold so-called “High Church” views. To the average man or woman, nay, may not one say to the judgment of the Protestant population of Ontario, the High Churchman appears as one enormously fond of kickshaws and gewgaws, utterly transported by “a few whiffs of incense, a few extra lights, and a few barrowsful of flowers;” he is supposed to be trying to cheat his conscience by the performance of a few empty rites and ceremonies; to be the embodiment of meanness and trickery; to be, if not a downright heathen in faith and practice, at least as nearly one as a professed christian can hope to be. And this is tacitly, and yet one is happy to say, erroneously supposed, the judgment of the so-called “good strong common-sense” of the artisan, of the doctor, of the merchant, of the lawyer, of, in a word, the bone and sinew of the community. For the information of all such goody-goodies who believe in so-called “heart religion,” which, in its way, is too often a form of godliness without the power, a brief resume of the theology of the “High Churchman” may not be out of place.

I. In the first place, then, the theology of the High Churchman, by which theology he is certainly differentiated from others, and which constitutes him a Churchman as such, comprehends *God* in His totality. Not only does it view and contemplate *God* as the author of the

Universe; not only does it see Design and Plan in the present day, as in the Geologic Ages before man; not only in the conservation and the dissipation of energy is God’s handiwork seen; not only does it say regarding Evolution is it a mere man-made working hypothesis or the Word of His Power: other systems do this. In addition to this, the theology of the High Churchman places at the summit of Plan, Law, Order and Design, the Incarnation, “the Word made flesh,” the “God manifest in the flesh:” at the crowning point of the Development of Natural Law and Plan, as the great central fact. While others, too, take one part of that wondrous fact, for example, the Atonement, and exalt it to the out-crowding of others, the High Churchman brings before himself the God-man throughout his entire earthly pilgrimage. The Manger-cave of Bethlehem, the Adoration of the Shepherds and of the Magi, the Presentation in the Temple, the Carpenter’s shop at Nazareth, the oft-repeated journeyings through Judea, Samaria and Galilee; the Memorial Sacrifice in the Upper Room, the Garden, the Cross, the Opened Garden Grave, the Mount of Ascension, the Ever-Presented Intercession to the Ever-Living Father of Mankind, the Second Advent, the real Presence; all these are comprehended, to the exclusion or undue exaltation of none of them. Nor does the High Churchman refuse to contemplate these facts in their totality. When, for example, after the miraculous feeding of the five thousand in the wilderness, on the next day thereto, the High Churchman reads that our blessed Lord, who as God, was Omnipotent and Omniscient, deliberately and calmly told His hearers that He would give them Himself for a feast, and as deliberately made the difficulty of their comprehending the fact still greater by adding a greater difficulty; when He saw and allowed His followers to leave Him, When the High Churchman reads this he accepts the words as they were spoken; nor can he allow any twisted or remote meaning to be drawn therefrom. When, again, he finds in the upper room the fulfilment of this promise; when he reads that God Himself, looking there and then calmly down the gulf of time to its confirmation, seeing all the wars and the squabbles, the bitternesses, the estrangements and the persecutions that would arise from His words, He possessing all the resources of the rich Greek language, with all its varied shades of meaning, deliberately and calmly says at that first midnight celebration, “This is My Body,” “This is My Blood,” “Offer this in ANAMNESIS, *i.e.*, a memorial to God and not to yourselves and your fellow-mortals, of Me.” When the High Churchman reads this he deliberately and calmly accepts this as fact, as deliberately and as calmly as he does the turning of the water into wine, or the raising of Lazarus. He feels that he dare not legislate thereon; he feels that he cannot rigidly define, much less reject such a wonderful mystery. With the mysteries of life, force, matter, and many other wonders, he must leave that in the Hands of his Maker, content to say:

"Thou knowest, not alone as God, all knowing, As man our mortal weakness, thou hast proved," content to wait for the light promised at eventide, "till the day break and the shadows flee away," for explanation thereof. We reserve the conclusion for next week.

A SHORT CATECHISM ON TITHES.

Q. What proportion of man's possessions is due to God?
 A. A tenth.
 Q. What do you mean by a tenth?
 A. One (dollar) in every ten (dollar), ten (dollars) in every hundred.
 Q. What is this commonly called?
 A. The tithe.
 Q. Have we any right to use for ourselves what God says belongs to Him?
 A. No. That would be robbing God. (Mal. iii.)
 Q. Is this all we are to give to God?
 A. No. We can make offerings to God besides.
 Q. Is the tithe a gift or offering to God?
 A. No. It is God's due, a debt to be paid to God.
 Q. When can we make an offering to God?
 A. Only after we have paid our tithe.
 Q. Is not the tithe part of the Jewish Law which was done away with when Christ came?
 A. No. It was practised long before the Jewish law was given.
 Q. Mention any who paid tithes to God before the time of Moses?
 A. Abraham gave tithes to Melchisedek, king of Salem, Priest of the Most High God. (Genesis, xiv. 20)
 Q. Mention another?
 A. Jacob made a vow to God "of all Thou wilt give me, I will surely give the tenth to Thee." (Gen. xxviii. 25)
 Q. What other persons paid tithes besides Abraham, Jacob and the Jews?
 A. The Greek: Zonophon built a temple at Ephesus and endowed it with tithes of land which he bought.
 The Greek soldiers reserved a tenth of the spoils to be offered to Apollo.
 Q. Tithe paying was not then simply a Jewish custom?
 A. No, it was the custom of many other ancient nations, as the Phoenicians, Arabians, etc.
 Q. What do you conclude from all this?
 A. That the law of the tithe, like the law of sacrifice, was a universal law handed down from Adam.
 Q. What special reason do you find in the Scripture itself for believing that a tithe law was given by God to Adam?
 A. In the Septuagint, or Greek version of the Old Testament, Gen. iv. 7, is translated, "If thou hast offered aright, but hast not divided aright, hast thou not sinned?"
 Q. What bearing has this on the Law of the Tithe?
 A. It was the reason God gave to Cain why he did not accept his sacrifice.
 Q. When God spoke in the law given to the Jews of the tithe, did He speak of it as a new law?
 A. No, He spoke of it as a law already established.
 Q. Quote the words?
 A. All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. Lev. xxvii. 30.
 Q. But is not that only in reference to the land?
 A. No; for in verse 32 He adds, "And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."
 Q. What was the special commandment about the tithe given to the Jews?
 A. In Numbers xviii. 24, God says, "The tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit."
 Q. Did the Jews always obey this law?
 A. No they often disobeyed it, as they disobeyed the other laws of God.
 Q. What were the consequence of their disobedience?
 A. They became a prey to their enemies, and were deprived of God's blessings.
 Q. Do we find any recognition of the Law of the Tithe in the latter history of Israel?
 A. Yes. In the reformation under Hesekiah, "the children of Israel brought in the tithe of all things abundantly," 2 Chron. xxxi. 5.
 Q. Any other reference?
 A. Yes; on the return from the captivity Nehemiah and the rulers, and all the people entered into an oath, "to walk in God's law," part of which was to "bring the tithes of the ground to the Levites." Nehemiah x. 29-37.

Q. Did God ever condemn the people for not paying tithes?
 A. Yes, by His prophet Malachi?
 Q. What did he say?
 A. Ye have robbed Me, even this whole nation, ye are cursed with the curse.
 Q. When they asked how they had robbed God, what was His answer?
 A. In tithes and offerings.
 Q. How did God tell them they could get the curse changed into a blessing?
 A. Bring all the tithes into my storehouse, that there may be meat in mine house, and prove me now herewith; if I will not pour you out a blessing that there shall not be room enough to receive it. Mal. iii. 10.
 Q. At what period of the history of the Jews was it when Malachi uttered this?
 A. It was just after they returned from a captivity of 70 years in Babylon, and therefore a time of great poverty and distress.
 Q. What does this prove?
 A. That the tithe was required from the poor, as well as the rich.
 Q. But is this in the Old Testament, and therefore not binding on Christians?
 A. St. Paul says, "Whatsoever things were written aforetimes were written for our learning." Romans xv. 4.
 Q. But did not Christ do away with these old laws?
 A. No. He says, "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil." Mat. v. 17.
 Q. What did Christ say about keeping the old commandments?
 A. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. St. Matt. v. 19.
 Q. Did Christ do away with the duty of giving to God?
 A. No; on the contrary, He said, "Give and it shall be given unto you."
 Q. Did Christ change the proportion that a Christian should give to anything else than the tithes?
 A. No; on the contrary, he endorsed the paying of tithes, when speaking about the Pharisees paying tithes in small things, but neglecting other important duties.
 Q. What did he say?
 A. These ought ye to have done, and not to leave the other undone. St. Matt. xxiii. 23.
 Q. Did Christ Himself pay tithes?
 A. Most probably He did, as He fulfilled all the other requirements of the law.
 Q. Do we find any other proportion in the New Testament mentioned as due from the Christian to God?
 A. No.
 Q. Should Christians give some regular proportion.
 A. Yes; St. Paul says, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." 1 Cor. xvi. 1.
 Q. What proportion should that be?
 A. There is no other proportion mentioned in God's Word but a tenth.
 Q. Does this apply to the poor?
 A. Yes, to all who have anything of their own; St. Paul says, "let every one lay by." 1 Cor. xvi. 1.
 Q. What is the duty of a Christian then in the matter of giving?
 A. A Christian should never give less than a tenth, and, if he is able, his love and gratitude should be shown by giving more.
 Contrast the way of giving of the Jew and Christian:—
 The Jew brought his tithes and offerings to the treasury. The Christian gives grudgingly—he must have a tea or something in return, and the time of Church workers is wasted in begging from door to door.
 What is the way ordered by the Church?
 The Rubric directs that "the Deacons," Churchwardens * * * "shall receive the alms for the poor, and other devotions of the people" * * * "and reverently bring it to the Priest, who shall humbly present it, and place it upon the Holy Table."
 —A Bishop in the Church of England had in his family a domestic, a woman, a strict Romanist, who was always talking about the impossibility of heretics getting to heaven. "Why," said the bishop, "do you think, Mary, that I will not get to heaven?" "Well," said she, "if you do, it will be on account of your inexcusable ignorance."

Home & Foreign Church News

From our own Correspondents.

DOMINION.
MONTREAL.

The following recommendations have been issued by the clergy of St. John the Evangelist to the congregations, as being likely to "help those who wish to spend Lent well."

1. Lent is appointed by the Church to be a time of Self-denial, Retirement, and special Spiritual work.
2. The key note of Lent is sorrow for sin.
3. In all Lenten work the end should be kept steadily in view, and the means to that end should not be mistaken for the end itself.
4. The end in view is Repentance, or change of mind, and a closer walk with God, that is, an increase of holiness.
5. If Easter finds us with our Repentance no deeper, and our power over sin no greater, we have missed the object of Lent.
6. We should fix a Lenten Rule for ourselves, and by God's help, honestly keep it. It should be so arranged that we may be able to make it stricter towards the close of Lent.
7. In fulfilling the duty of Fasting we should not do anything to injure the health, or to make the body a hindrance to the soul. We should take what is necessary, but avoid all self-indulgence.
8. We should abstain from parties, pleasure-seeking and reading for mere amusement.
9. We should fix certain portions of our time for extra prayers, reading of the Bible, and devotional books, and for meditation, and conscientiously to keep them. But, N. B., it is better to do a little well, than a great deal carelessly.
10. Our efforts should be mainly directed to the rooting out of some besetting sin, and the cultivation of the virtue we most often fail in.
11. We should attend regularly, earnestly, and constantly (if possible, daily) the Services of the Church, and especially try to be present at the Celebration of the Holy Eucharist.
12. The life of Jesus Christ is our pattern at all times, but in Lent we should specially set before ourselves the tried and suffering side of His life, that we may both learn His love for us, and also be moved to a more earnest spirit of self-denial.
13. If a Communicant, use your Lent to prepare for a specially earnest Communion at Easter. If not, or if you have given up Communion, think about it; pray about it; speak to one of the clergy about it. Resolve to use Lent so as to prepare for Communion at Easter.
14. No Lenten work can be of real use to us which is not begun, continued, and ended in God, and therefore we must above all things ask Him to bless our efforts to draw near to Him.
15. Last of all let us be on our guard against falling (as we are apt to do) into a dry and unprofitable formality, keeping the Letter but missing the Spirit.

Association to observe Lent.—The rector of St. John the Evangelist, is forming an association amongst the congregation for promoting the "due observance of Lent." To form this association it is necessary to adopt certain rules, which are divided into three classes, 1st, prayer; 2nd, fasting, and 3rd almsgiving. Under the heading of prayer it is necessary to attend the Holy Eucharist, make communion, to attend a course of sermons, to spend a portion of the day in private devotion in addition to the usual morning and evening prayer, to read daily a part of Scripture and to examine one's conscience carefully so as to deepen repentance for all the sins of the past. Under the head of fasting it is required to eat no flesh or meat on certain days, to give up certain luxuries, to rise earlier, and not to read novels or go to parties or places of amusement. Under the heading of almsgiving, it is required to give a certain sum every Sunday for the support of religion and the Church, and to do these acts of kindness for those in greater need than oneself.

ONTARIO.

BELLEVILLE.—Christ Church.—It is announced that Mr. Dunnott, Ex-mayor of Belleville, chief local agent of the late "Church Association," has brought an action for libel against the Rev. E. W. Sibbald, rector of Christ Church, and three members of the vestry, the damages claimed being \$2,000. This case is exciting great interest in party circles, the plaintiff being championed by the noted anti-cross tract writer and distributor, with his friends, Mr. Sibbald being upheld by the other section of this unhappy party.

who rally under the flag of Wycliffe College. Those who take the sword, shall perish by the sword, is being illustrated in this quarrel. The defendant is one of the first who graduated from Wycliffe, which owes its very existence to a libel, mendaciously repeated in spite of overwhelming proofs of its falsity, and without a shadow of evidence to justify the slander. It is very significant that the first action for libel of this kind should be against a graduate of the college which still directs all its bitterness against clergy and laymen who do not bow the knee to the party Baal. In the party so eaten up with strife that some one mediator cannot be found to heal this scandalous breach of the Church's peace? The vestry resolutions on which this action is based, were manifestly wrong in spirit, let them be withdrawn in a manly, Christian way, with expressions of regret. This would elicit from Mr. Dunnett, doubtless, an equally manly, Christian withdrawal of any words he had used to give offence. Blessed are the peace-makers; who will step in and earn the blessing?

ODESSA.—The last missionary meeting of the season was held here on Monday evening, the 15th inst. The occasion was most gratifying. A special interest attaches to this place inasmuch as the services and Sunday school are in charge of a perpetual deacon, Rev. R. T. Burns, of Kingston. The Rev. Rural Dean Carey, in speaking, paid a handsome tribute to the zeal and fidelity of Mr. Burns, and made a pleasing reference to another estimable deacon, Mayor Bate, of Griffith, and to his self-denying labours for the Church. The Rural Dean, in the course of a most eloquent and effective address, urged the duty of supporting liberally the mission fund, on account of the success that had attended its past working and its present distribution. During the last few years especially, the labours of the board had been greatly blessed, in the formation of no less than ten new missions, and the reduction of the debt. For the encouragement of the small congregation in Odessa, Mr. Carey mentioned the instance of Plevna, where five families had built a pretty little church, costing \$1,400, and had paid for it without any outside help to speak of, and, moreover, had guaranteed the annual sum of \$150 to the support of their missionary. The venerable Archdeacon of Kingston followed. He dwelt at some length upon several points referred to in the Bishop's pastoral. He fully explained who were meant by "Our brethren in the diocese who are now either destitute of the means of grace altogether or receive them in scanty measure," and enforced the truth that "The mission fund is, under God, the only machinery by means of which the Church can progress in all that constitutes growth, such as new missions, and new members." Closing a very able and practical address, he referred in touching terms to the late Rev. A. F. Echlin, who for some time served Odessa, and was greatly beloved by the people.

The speeches concluded, the collection was taken up, which amounted to \$6.45, after which the Venerable Archdeacon, according to the direction of the Mission Board, called on those present to form themselves into a branch missionary association. The following officers were at once appointed: President, Mr. Arnold Booth; secretary-treasurer, Mrs. Donald Booth; committee, Miss Walker, Miss Shaw, Messrs. Bourne, Hinch, and Timmerman. We must not omit to mention, that the ladies of St. George's Cathedral Women's Aid Society, have presented the congregation at Odessa, with a very handsome altar cloth. It was worked by the late Mrs. Wm. Macaulay, whose needle (very touching to relate) yet remains in the cloth where she was putting the finishing stitches to it when her hand grew still in death.

BARRFIELD.—The Rev. Prof. Jones has been suffering from the effects of a bite from a dog.

TORONTO.

MISSION MEETING.—St. Barnabas.—The annual mission meeting for St. Barnabas' parish was well attended. The speakers were the Rev. John Langtry and Rev. T. Paterson. The latter gave a highly interesting address on the foreign mission field and upon the progress of the Church in the Old Land. Mr. Langtry spoke of the needs of the home missions, and said he "had no fear of laymen" as helpers in mission work, indeed, their assistance was necessary if we would extend the operations of the Church wherever there was need, as with such workers the whole field could be supplied with labourers.

The Secular Press on Sunday Concerts.—The walls of Toronto have been placarded for some weeks past, with bills, announcing that well known vocal "stars" are engaged to sing at the services of a certain denomination. The appearance of Sunday concerts being given is so plain that this means of drawing the people, has been censured by two of the secular papers.

We certainly do not see why a poor barber is to be fined for making the chins of the citizens clean on a Sunday morning, while a professional singer is allowed to be advertised as engaged to follow his calling, also on a Sunday morning. Yet it is a sect noted for Sabbatarianism which has placarded the city with sensational bills bidding the people take note that star vocalists will appear at their Sunday services. What would Wesley, if he were again in the flesh, say of services in places bearing his name, being treated precisely like a concert?

Ministerial Change.—The Buffalo Times says:—"Rev. Charles Scadding, who has rendered such valuable aid in the establishment and re-organization of Free St. John's, as the assistant to Rev. S. R. Fuller, will exchange his present field of labor for a metropolitan one, at the end of this month. He goes to New York as assistant to Rev. W. S. Rainsford, of St. George's church. Mr. Rainsford's work is the model upon which the present system of services and organization at St. John's was based, and Mr. Scadding's selection may be regarded as a high compliment to that gentleman's labours in this city." Mr. Scadding graduated last spring from Trinity College, and was ordained by the Bishop of Toronto, last summer.

NIAGARA.

ALDERSHOT.—St. Matthew's Church.—The first confirmation service by the present Bishop of the diocese in the above church, was held on Monday evening, the 15th inst. There were present of the neighboring clergy, the Rev. G. A. Ball, B. A., of Barton, and the Rev. F. E. Howitt, of Stony Creek. Others were unavoidably absent at the rural deanery meeting held at Acton, on the same and following days. The pretty little church, now one of the most attractive of the country churches of the diocese, and which has recently been still farther beautified within, was crowded to the doors by an attentive congregation. Twenty-four candidates were presented to the Bishop by the Rev. J. Francis, B. D., the incumbent, eight females and sixteen males. Among these were ten heads of families, all of whom with one exception, came from without the Church. The Bishop gave two excellent practical addresses, and afterwards was introduced to several members of the congregation, including all the newly confirmed. His genial and kindly manner was greatly appreciated by all with whom he came in contact.

HAMILTON.—Anniversary services were held in Christ Church Cathedral, on Sunday the 7th, sermons being preached both morning and evening by Rev. Dr. Brown, the able and eloquent pastor of St. Paul's cathedral church, Buffalo, N. Y. In the morning he preached from St. Luke v., 4 and 5: "Now when He had left speaking, He said unto Simon, launch out into the deep and let down your nets for a draught. And Simon answering said unto Him, Master we have toiled all night and have taken nothing; nevertheless at Thy word we will let down the net."

The reverend gentleman applied this text directly to the Church. The work of the Church of God is to launch out in the deep—to go out and reach the masses who refuse to come to hear His Word—to launch out in works of faith and loving obedience to Him. "Launch out" is the command. The promise of success is contained in the words "Let down the nets." Let go private opinions, selfish ends, and work for Him who says, "I am with you even unto the end." The Church still lives and proclaims that while all else is dross, the Word of the Lord endureth forever. There is nothing that faith undertakes that will not find the thorn of human doubts and human experience springing all around. But God's Word is a guarantee, and trusting in that, the effect of faith cannot fail. God tries us to the very extent of our fidelity, but if we remain faithful He is sure to bring us final victory. You must test God's word by your faith if you would have your reward. Let God be the power and you the instrument; God the energy and you the means.

In the evening, Dr. Brown preached from the text, "He hath done all things well." The sermon was a remarkably impressive one. It is, the eloquent speaker said, the highest test of faith when a Christian is called on to utter the words of the texts from the depths of sorrow. It is easy to utter them when the breeze is fair, and the sun shining brightly, and we are sailing smoothly over the sea of life; it is when the storms come that the strength of our faith is tested. We must strike the lowest notes in the diapason of human emotion in order that our natures may harmonize with the deep pathos of the cross. The faith that enables a man in spite of troubles and affliction, to repeat believingly the words of the text, also enables him to regard calmly the onslaughts of the enemies of his faith, and gives him confidence in the final outcome of the evils with which society is threatened. This faith spans the dark future like a bow of promise.

DUNDAS.—On Tuesday evening, the 9th inst., a very interesting missionary meeting was held in St. James' Church. The speakers were the Right Rev. the Lord Bishop of Niagara, the Rev. Chas. H. Mockridge, of Christ Church Cathedral, Hamilton, and Mr. H. W. Brown, of Hamilton; Rev. T. Geoghegan, of Flamboro', was also present. Dr. Mockridge opened the meeting with the usual evening prayers. The church choir was removed for the occasion, from the organ loft, and occupied the chancel, which is a much more suitable place. The singing was excellent, and shows great improvement during the last two months. The lord Bishop and Dr. Mockridge gave very practical and forcible addresses on missionary subjects. Mr. Brown also made several practical suggestions, after which a very good offertory was taken up for missions. The congregation was large and appreciative.

BURLINGTON.—Members of the Ascension Church Temperance Society, of Hamilton, and others, proved their sympathy with the St. Luke's Church Band of Hope here, by giving an excellent entertainment in the Sunday school lately. A course of Lenten lectures is being delivered here on Wednesday evenings, by the neighbouring clergy.

ACTON.—The first deanery meeting ever held in this parish was successfully and happily conducted on Monday and Tuesday, March 15th and 16th. Rev. Mr. Clarke, of Ancaster, preached an excellent sermon at the opening services on Monday evening. His subject was "The Origin and Growth of the Church of England." At the Holy Eucharist next morning, several parishioners communicated with the clergy. Thanks to the zeal of the incumbent, Rev. Mr. Pigott, the Church has been improved with new choir seats, desk, pulpit and carpet.

PALERMO.—A large quantity of materials: stones, sand, and gravel, has been drawn during the winter for the new parsonage, which is to be commenced as soon as the season will permit.

HURON.

AILSA CRAIG.—The incumbent of this parish, Rev. H. A. Thomas, is delivering on the Wednesday evenings of Lent, a course of lectures upon "The Church of England and her services." The course comprises: "A Bystander's view of the Church," "The origin and growth of the Church," "The corruption and the Reformation of the Church," "The ministry of the Church," "The Doctrines of the Church," "The Worship of the Church."

PORT STANLEY.—A very pleasant surprise party was given recently at the parsonage, by the parishioners of the incumbent, on which occasion, a great variety of articles were brought in, adding to the stores of pantry and cellar, &c., all calculated to promote the comfort and welfare of the household.

Although the notice was very brief, many assembled to testify their high regard for their pastor, and to pass a pleasant hour among themselves, which, judging from appearances, they assuredly did. The pastor of this congregation on Sunday last, went to the neighbouring parish of Tyrconnell, to take duty for the Rev. James Chance, who is grievously afflicted with a very painful disease. It is a great calamity to this diocese for a man like Mr. Chance to be laid on the shelf, even for a season. For a more active and faithful soldier of the Cross the Church has seldom or never seen. Our prayer is that he may very soon be restored to health and strength.

PORT ROWAN.—Rev. C. Ball, lately incumbent of Thorndale, Niasouri W., has been appointed to this mission. Mr. Ball's late parishioners regret very much his departure. He was a very zealous labourer in that part of the vineyard, as was witnessed to at the time of the mission visit by the diocesan missionary.

BLENHHEIM.—Rev. Mr. Steele, incumbent of Trinity Church, delivered a lecture on "The Harmony of Geology and the Bible," on the evening of February 25th. The lecture was under the auspices of the Mental Culture Society.

The Church in Canada and the United States.—The Church in Detroit, as was announced, has not relaxed her special efforts to bring to all the knowledge of the truth as it is in our Lord. Now in Lent, the revival season of the Church, there are Lenten services three times a day. Rev. B. P. DeLom, the Huron missionary, has gone over the line to help onward the good work, as he had promised to them when there at the beginning of the city missionary meetings. We expect to have a report of the Lenten season in Detroit, from a lay friend who is heartily engaged in the labours.

DELAWARE.—Rev. S. R. Asbury, rector of Christ Church, on February 25th, after reading the burial service, preached a very impressive and appropriate sermon to the very large congregation of mourners and friends. The residence of Mr. David Scott has been of unusual mourning, there having been no less than eight deaths in it within the last ten years.

FOREST.—One good result of the labours of the Huron missioner has been the organization of a branch of the Church of England Temperance Society in connection with Christ Church, Forest. The C. E. T. S. has, wherever it is known, been found a blessing. It is of a decidedly religious character, which, with its temperate features, recommend it strongly to those who would follow the precept, *Be temperate in all things.*

ALGOMA.

MAGNETTAWAN.—The Bishop of Algoma commenced his annual visitation of this mission, accompanied by the Rev. A. J. Young, the missionary in charge, on the 3rd of March. The first station visited was Seguin Falls. Here a goodly number of settlers assembled at 2:30 for divine service, in the commodious little church of St. Paul, now nearly completed. The Bishop's service is eagerly looked forward to year by year, by both young and old in every part of the mission. Four candidates were presented for confirmation, the Bishop preaching, and concluding the service with a celebration of the holy communion. Next day the adjoining station of Dufferin Bridge was visited, and morning prayer held at St. John's at 10:30. Here the Church people turned out well, and all enjoyed a bright and happy service. After a drive of thirteen miles, another bright spot in the mission was reached, St. Peter's, Midlothian. Service was fixed for 4 o'clock, by which time the little church was filled to the doors, with an exceptionally devout congregation, who joined heartily in the responses and in singing the hymns and chants. At this station six candidates were presented for confirmation. Magnetawan was reached that night. On the following day a drive of seventeen miles brought us to Sundridge, a village on the Northern Extension Railway, the greater part of it built within the last eighteen months. At evening service two children were baptised. At a well attended meeting of Church members, held after the service, it was stated, that in and around the village there were about twenty Church families, numbering not far short of 100 persons. They told a sad tale. No Church of England services have been held there, and no minister of the Church of England goes there. These sons and daughters of the Church of England, cut off from the ministrations of the Church are like sheep without a shepherd. Nearly 100 precious souls uncared for and untended, and this for want of money. All the Bishop could promise them was an occasional service, and that can only be given by reducing the services at other stations, where, far from having enough, the people are ever crying out for more. We left the village with mixed feelings of joy and sorrow. Glad to have had the opportunity of cheering up our lonely brethren, but exceedingly sorry that we were powerless to do more for them. On Sunday, March 7th, three services were held in the central church of the mission, St. George's, Magnetawan. After morning prayer, three candidates were presented for confirmation, the Bishop preaching. At the afternoon service, the consecration and dedication of the church took place, the Bishop giving a very instructive and appropriate address. The members of the various congregations assembling at the out stations in connection with the mission were specially invited to this service, the idea being to have a united gathering of Church members at the central church on the occasion of the Bishop's visitation, with a special celebration of the holy communion. Every station but one was well represented, and a very happy gathering resulted. The Bishop remarking in the course of his address, that it was the first of the kind in the diocese at which he had been present, forty-three partaking of the holy communion. Such a gathering must prove a blessing to the Church at large, as well as to individual members who live in a country where opportunities for Christian intercourse and church services are so few. It is intended holding a similar service annually. At the evening service the Bishop again preached. The attendance at each service was exceptionally large, and the singing and responding most hearty. The offertories which were devoted to the fund being raised to complete the church, amounted to \$18.50. This brought the Bishop's visitation to a close, and he left on the 8th inst., for Nipissing.

Have courage enough to review your own conduct, to condemn it where you detect faults, to amend it to the best of your ability, to make good resolutions, and to keep them.

FOREIGN.

The Hon. Ion Keith-Falconer, son of Lord Kintore, of Scotland, and a well-known Cambridge oriental scholar, has gone to Aden to begin missionary work there at his own expense.

A cross of red Mansfield stone, beautifully carved, is to be placed in Chester Cemetery in memory of the late Bishop, Mr. Jacobson.

At the request of the Episcopal bishops of Ireland, Lord Plunket, Archbishop of Dublin and Primate of Ireland, convened the Synod of the Church, March 28rd, to obtain an expression of the opinion of the Church on the political situation in Ireland.

Lord Herschell is added to the list of Lord Chancellors who have been active Sunday school teachers. He has been a teacher in his father's church many years.

The *Church Record* says that since Advent 1883, the Church clergy list has received fifty-two additions from without.

Frances Ridley Havergal, a year or two before she died, sent all her jewelry to the Church Missionary Society.

Dean Burgon says, the reason why so many "insufferably weak" sermons are preached, is that clergymen have ceased to read divinity.

Bishop and Mrs. Bedell have given \$2,000 to be used by Bishop Ferguson in building and equipping a mission station in Liberia, to be called Thurston Station, in memory of the bishop's mother.

The Bishop of Lichfield, in one of his addresses to his clergy, speaks with much appreciation of the work of the lay-evangelists in his diocese, and believes these men will prove a great strength to the Church.

The entire income of the Trinity Church property, N. Y., last year was \$550,000.

The Earl of Harrowby succeeds the late Earl of Shaftesbury as president of the British and Foreign Bible Society, on the list of the vice-presidents of which the name of the Earl of Harrowby has never been absent since 1816. Though the society has existed for eighty-four years, the noble Earl is only the fourth president, the others having been Lord Teignmouth, the Right Hon. Nicholas Vansittart, and the Earl of Shaftesbury. Mr. J. Gurney Barclay has been elected treasurer, in succession to Mr. Joseph Hoare.

Bishop Huntington has obtained the use of a column in the *Syracuse Daily Courier*, to be devoted to the teaching and interests of the Church. He is a strong believer in the influence of the press.

Secretary Clark, in reviewing the work of the American Board of Foreign Missions during the last twenty-five years says: "As a result we note an advance in Churches from 108 to 292; of Church members from 8,500 to over 23,000; of pupils in common schools from 8,000 to 85,000; of native pastors from twenty-five to 147, not to speak of the growth of a large and efficient body of native preachers and teachers acting as co-laborers with us in the evangelization of their people."

A missionary writes: "Buddhism in Japan is breaking down much faster than Christianity can take possession of the wrecks." The Rev. Dr. Hepburn, next to Bishop Williams the most experienced missionary in that country, says: "Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled to-morrow, the work would be carried on by natives."

The mission of the Greek Church at San Francisco receives annually \$85,000 from the treasury of the Holy Synod at St. Petersburg, Russia.

The Archbishop of Canterbury in his address to the House of Laymen, said: "My lords and gentlemen, it is with a grave sense of the significance of this occasion, and with a well-grounded confidence in the advantage of your counsels, through the will of God to

the development of the active work and spiritual life of the Church of England, that I now open in His Name this House of Laymen elected for the province of Canterbury. Answering to the expansion of interest and the increase of self-denying labour and generosity on the part of the laity of the Church in advancing towards the noble ends set before her by her Master and Head, there has for many years existed a fixed desire on the part of the Bishops and most of the clergy to secure in some definite manner, God helping us, a large measure of regular deliberation and counsel from able and devout laymen. To the due consideration of many modern problems the opinion of the laity and the opinion of the clergy are alike essential. Neither by itself covers the ground. Laymen bring to bear on these problems living, everyday experiences and sentiments, out of every class; a quick perception of social change; a persuasion that spiritual work which claims to deal with the nature of man should take cognizance of all such change, and ignore no fact; they bring habits of association for large purposes, fertility of resource, suggestiveness as to overcoming difficulties or as to approaching them from new sides. Clergymen are by education and life observant of, and will assuredly maintain, that unbroken thread of faith and administration which comes to us from the Divine beginning of our religion and of their mission, and which it is essential to the very idea of the Church to preserve in integrity and freshly to illustrate from age to age. Each therefore gives to the other scope and strength, distinct theory and working ideas. It is especially in regard to our most serviceable organizations, and those legislative needs which have necessarily increased in proportion to the activity of the Church's vital and spiritual energies, that the desire for lay counsel has been manifested. This desire has gathered strength for many years past from the experience of that counsel as it has been afforded in the diocesan and various other conferences. The Convocation of Canterbury has now after much careful discussion requested the Bishops of each diocese of the province to call upon the lay members of their several conferences, who are themselves all elected by the laity of the parishes, to elect a House of Laymen in fulfilment of the long-cherished hope. This House is, therefore, a body purely representative of the laity, and its realization at this day, with simpler, freer, larger aims than those of faction or political party, is full of strong and happy promise. The moral effect of its discussions must from the first be great; and we cannot doubt that if its conclusions are arrived at by patient debate in fully attended meetings, the moral effect will in due time take material and practical form."

Correspondence.

All Letters containing personal allusions will appear *only* the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

EXAMINATION OF TEACHERS.

SIR,—From time to time our attention is called to the examination for teachers held by the Church of England Sunday School Institute in England, and our teachers invited to enter for it. We are reminded of it once more in your issue of this week.

Few of the Sunday School teachers have, as yet, responded to these repeated invitations, nor is it likely, perhaps, that they will do so. Comparatively few, indeed, will give time to a thorough preparation of the weekly lessons for their Sunday class, and they certainly will not add to these lessons, the work required for the English examinations.

I would suggest, therefore, that an examination be held for Canada, or for the Diocese of Toronto, in the beginning of the Advent season, upon the work of the preceding year. Let us have an examination next Advent upon the collect, and the miracles and parables contained in Watson's lessons, and let prayer be offered as is done by the Sunday School Institute. For such an examination, involving no extra work, extra work might be provided for an honour examination—many more teachers would be inclined to enter; while the more careful weekly preparation on the part of the teachers which would thus, in all likelihood, be secured, would be greatly to the advantage of the children. Further, the teachers would be much more ready than they are at present to attend the clergyman's instruction class, while the clergy, on the other hand, would be more anxious to hold such classes, each feeling naturally desirous that his particular school should distinguish itself in the examination.

Yours, etc.,
T. W. PATERSON.

March 11th, 1886.

ANSWER REQUIRED.

SIR,—One of the most difficult questions to answer satisfactorily, and one which is often propounded by unbelievers especially, is, "Why was polygamy so generally practiced by the patriarchs and others of olden times, without censure or condemnation? David and Solomon e.g. Perhaps one of your correspondents can reply to this query better than by the ordinary method.

Yours,
CLERICUS.

DUTY.

SIR,—A member of Synod, under "Official Duty," DOMINION CHURCHMAN, March 11th, touches a point which needs discussion, when he comes to the matter of salary. It is too true what he says. There is too much paid to officials, in their various capacity. A change in the management of Church funds in the diocese of Huron, there must be, if we are not to go down altogether. Let the subject be thoroughly ventilated, whether by those immediately interested or by merely on-lookers.

SENEC.

"WHY I AM A METHODIST."

SIR,—I beg to announce that the pamphlet in answer to the above named tract, and entitled "Methodism versus the Church, or 'Why I am a Methodist' answered by a Layman," is now ready. It consists of fifty-two pages. Price per single copy sixteen cents, postage included. May be had from J. Durie & Son, Ottawa, and Rowsell & Hutchison, Toronto. Larger quantities will be supplied by the undersigned, at the following rates: 10 copies, for \$1 00; 25, for \$2 14; and 50 for \$3 78, postage included.

Yours truly,
W. P. SWEATMAN.

Pembroke, Ont.,
March 15th, 1886.

COLORS.

SIR,—I should like to reply to "Sarum's" letter of last week on colours. He says that if anyone can't see that the Sundays after the Epiphany are part of the Epiphany, he is to be pitied. At the risk of being pitied, it seems to me that the Sundays after the Epiphany are simply put in to make up for the variations in the Church's year, caused by the variations in the Easter festival. The Epiphany is a great festival on which we use white. It ends, I suppose, on the eve of the first Sunday after the Epiphany, according to the Prayer Book direction for the use of the collect, etc., but I think it is customary to keep it for a week. The Sundays after do not appear to have any festal character. Sarum might as well say that the Sundays after Trinity are part of the festival of Trinity, which no one supposes they are. Secondly, as to the objection to the appeal to Roman use, I might say that the name may be offensive, but the thing itself is very good. The Roman use is clear, intelligible and easily followed. Every man who uses the Roman sequence of colours, knows what it is. I have never yet met two advocates of the Sarum use who agreed on it, or who knew exactly what it was. Third, "Sarum" asks why the Lenten colour should be used before Lent. This is a slip in the letter of the previous correspondent. He should have said the penitential colour. Violet is the colour for Advent and the Ember days, as well as for Lent, and is, therefore, appropriately used from Septuagesima Sunday until Lent, as that period is a preparation for Lent. Fourth, as to variety, I have a book giving the Sarum directions for colours as follows: for Advent, Septuagesima to Lent, the first four Sundays in Lent a sombre red. From the fourth Sunday in Lent to Easter (Good Friday included), a dark red. For Whitsunday, red; and for the Sundays after Trinity, red; for Christmas and Easter, white. This is the Sarum idea of variety.

Yours truly,
CHURCHMAN.

MISSIONARY SOCIETIES.

SIR,—In the issue of your paper, of March 4th, just to hand, I see a paragraph to the effect that "the Church of England Missionary Society, (I presume you mean Societies), received contributions in 1885 to the amount of \$1,600,000, and of this sum the S. P. G. dispenses about one half."

If you will kindly allow me to correct this statement for the benefit of your readers, I will say:

1. That the Church Missionary Society alone shows in its 1885 report, receipts to the amount of £281,541, equal to about \$1,125,290, which is just over three fourths of the whole sum given by you as subscribed to Church of England Societies in 1885.

2. That the S. P. G. (unless their receipts for 1885 are greatly in excess of former years, and I have not their report), receive about half, or, not more than two thirds of this amount, and, therefore, do not dispense half of the missionary contributions of the English Church people, as your paragraph leads readers to suppose, though it may spend the sum accredited it by you.

3. That other Church of England societies such as the South American Missionary Society, the Church of England Zenana Missionary Society, and the Missionary Leagues Association, annually raise large sums of money purely for missionary purposes, and that the total receipts of these societies added to the two larger missionary societies, the C. M. S., and S. P. G., altogether represents this past year a sum very considerable in excess of the \$1,500,000 given by you. As I see you quote from the official year book of the Church of England for 1886, in other places, it might be of interest to many of your readers, if you quoted the exact receipts of these various societies for 1885. A consideration of the figures, would, I feel sure, bring home to the Church people of Canada, a realization of the liberality of the people of England, and stir them up to greater efforts in forwarding the cause of missions themselves.

Yours, etc.,
J. W. TIMMS.

LAY HELP.

SIR,—I am delighted to see attention given to this important subject in your paper. There is no question of greater importance to the church at the present day. Laymen have done and are now doing a great work, and there is a vast field for their usefulness. When we have abundance of material to carry on the Church's work, how is it that so much is allowed to waste. So many of the clergy seem afraid to make use of the laity. They appear to stand on their dignity too much, but I can assure the clergy the Church will not make the progress she ought until they make up their minds to thoroughly organize lay workers. When I hear a clergyman say he is careful how he employs the laity and that he is afraid of them, I very naturally come to the conclusion that he has not much knowledge or system in working a parish.

Yours,
PROGRESS.

ALGOMA TO BUILD HER OWN CHURCHES.

SIR,—I have been asked to replace a dilapidated wooden church in the Diocese of Algoma, with a solid and permanent structure, will you kindly allow me to give my answer to this appeal through the medium of your widely read paper. A few years ago I collected with the help of a missionary magazine a sum of money, which, with some local aid sufficed to build five much needed churches in Muskoka district, I was also enabled to send two cases of necessary furniture for the same churches; what has been their fate? One was burnt, I have reason to think not accidentally. Of three of the others two are closed; the third a building very little more than two years of age has had most unnecessary structural alterations made in it—made too without the knowledge of the churchwardens; I do not know what the fate of my fifth church has been.

Now, I built these church in the faith that till such time as they should be converted into parish churches, the services of the Church of England should be held in them as frequently as was practicable by the travelling missionary in whose district they were erected: why, I ask, are two of them closed? They had each a good congregation; why again has precious coin been wasted in turning what I had intended for a church, into a building which from what I hear, is now more like a Dis-senting chapel?

If Algoma is so rich in money that she can afford to spend it on alterations which I should term puerile, were it not for their significance, let her build her own churches in future; and if she is so rich in clergy that she can afford to dispense with the services as travelling missionary of one well known to us in England, for his zeal and earnestness, and whom it is needless here to name, let her not ask our aid for her diocesan fund; we have plenty of dioceses both in her colonies and in our missions where money will be thankfully received and wisely administered. As for Algoma, and, in particular, as to the appeal with which I began my letter, we do not care to build churches if they are to be no better treated than mine have been, and I decline to give help in future unless I have some guarantee that I can depend on as to the expenditure of funds, or the proper use of churches when built.

Your obedient servant,
AN ENGLISH SUBSCRIBER.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

APRIL 4th, 1886.

VOL. V.

4th Sunday in Lent.

No. 19

BIBLE LESSON.

"The Healing of One Deaf and Dumb."
St. Mark vii. 31, 37.

We are not told how long our Lord remained in the "coasts of Tyre and Sidon," where He wrought the miracle which was the subject of our last lesson, but we open to-day with His departure thence. He crosses the Jordan, north of the sea of Galilee, and turns south through Decapolis, a district lying eastward of the Jordan. It was formed of a confederacy of ten free cities, chiefly inhabited by Gentiles. They had heard of Jesus and the wonderful miracles wrought by Him, St. Matt. iv. 25. Many of them had seen and heard from His own lips of the cure of the Gadarene demoniac, St. Mark v. 20. No wonder then that, as St. Matthew tells us in chap. xv. 30, numerous sufferers were brought to Him to be healed, St. Mark here singles out one, which is recorded only by him.

1. Deaf and Dumb in body. One who was deaf and who could not speak intelligibly, was brought by his friends to Jesus, verse 32, with the request that He would put His hands upon him, this was a priestly custom, Num. vii. 10. Jesus used this means sometimes of conveying His healing power, St. Matt. vi. 5, but in the present case He does not do so, He takes him quietly aside, no doubt that the man might receive a lasting impression, and that He might draw out His faith, and then heals with various outward signs, gradually working the cure. Can we not see the poor man eagerly watching Jesus, hopefully too, as He puts His fingers into His ears, and spits, and touches His tongue, the two organs where the seat of the evil lay, then looking up to heaven, verse 34, signifying that His power was divine, He sighed or groaned, compare St. John xi. 33, 38. His tender and compassionate spirit grieved at the thought, probably of all the evil and suffering sin had brought into the world, and as expressing His sympathy with the afflicted, Isaiah lxiii. 9; Heb. iv. 15; Isaiah liii. 3; Rom. v. 12. He speaks one word "Ephphatha," "Be opened." He speaks as having authority, a power accompanies the word; the man hears the voice of his benefactor, and finds that he can speak. His first words, no doubt, are those of praise. See how the prophecy of Isaiah was fulfilled, Isaiah xxxv. 5, 6. How rejoiced the man's friends were, though He charged them to secrecy, no doubt for the purpose of avoiding the rush of the curious, they could not be silent, but spread the wonderful news far and wide.

2. Deaf and Dumb in Soul. No doubt Jesus was thinking of these when He healed this man. What a sad condition to be in. Deaf to God's voice. Dumb to speak His praise, or to speak in prayer. See how souls are deaf, Psalm lviii. 4; St. Matt. xiii. 15; Acts vii. 57; Acts xxviii. 24, 27; Heb. v. 11. How dangerous to be deaf! so the soul's deafness is dangerous; hears not the warning cry, spoken by God's providence in many ways, but keeps on in the path of danger, St. Matt. 13, refusing to hear the loving invitations even, all are unheeded, St. Matt. xi. 28; Isaiah lv. 1; Rev. xxii. 17. See how souls are dumb; if deaf they must be dumb, see Isaiah l. 2; Prov. i. 24; Jer. vii. 13. How sad to think of numbers going through life and never raising their voice in real prayer or praise. The deaf and dumb man could not cure himself, no more can the soul. But as Trench remarks, "the same Lord does now oftentimes lead a soul apart, sets it in the solitude of a sick chamber, or in loneliness of spirit, or takes away from it earthly companions and friends, when He would speak with it and heal it." To such Jesus says, as He said then, "Ephphatha," opening up the mind and heart so that with Samuel of old it may say, "Speak, Lord, for Thy servant hears," loosening the tongue so that it shall speak to God, Ps. v. 8; Ps. xxx. 12; Mar. 9; and for God, like Peter and John, Acts v. 20. What is it then keeps so many deaf and dumb? The loving Jesus yearns to be gracious, see His invitation full and free, Rev. iii. 20. How blessed are they who hear His voice, and who answer in the words of David, in Ps. li. 15, "O Lord, open Thou my lips, and my mouth shall show forth Thy praise."

—Death is like a bee that hath lost his sting, which may hum and fly about the Christian, but cannot harm him.



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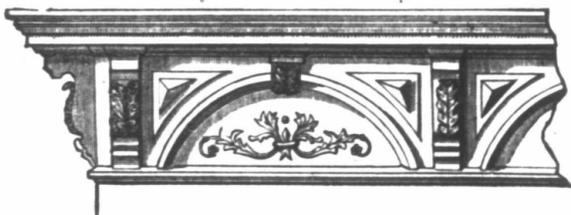
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Family Reading.

"AND THE DOOR WAS SHUT."

REV. JOHN MAY.

Still is it open, that golden gate:
 Night and day it is open to all;
 The lily white vestment hangs in the hall—
 Come to the wedding!—the hour is late.

The invitations have all gone forth;
 The courts are ablaze with celestial light;
 The jubilant guests stream in from the night,
 Music, and dancing, and feast, and mirth!

Come to the wedding! The evening wanes.
 Come, come away, ere it be too late;
 See the bright bands troop in through the gate!
 See the light flash on the crystal panes!

Circling around is the ruby cup:
 Voices of welcome, and cries of delight;
 Welcome to guests coming out of the Night,
 Come, with the King and His Bride to sup!

Come to the Wedding with nimble foot—
 Music, and dancing, and feast, and mirth,
 Soon shall the ladder be drawn from Earth,
 Drawn from the Earth, and the Door be shut.

Flashes the light on the emerald Shore,
 Jasper and amethyst all aglow;
 Hark to the gnashing of teeth Below!
 Haste!—He is rising to shut the door.

THE LENTEN CALL.

The following is one of the many valuable tracts issued in the Church League Series, and which, with others appropriate to the season, we urge upon the attention of all who desire to improve the holy season of Lent.

A very wise man tells us that "to everything there is a season, and a time to every purpose under the heaven." A time to weep, and a time to laugh; a time to mourn, and a time to dance." (Eccles. iii. 1-4). The world has been telling you long enough of the time to laugh and the time to dance: Let us say a few words of the time to weep and the time to mourn.

We must think of this some day; for there will come a day of weeping and great mourning, when "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," (Rev. xxi. 8), "and whose ever is not found written in the book of life, shall be cast into the lake of fire," (Rev. xx. 15). And such, I fear, are too many among ourselves. Alas! we cannot shut our eyes to the truth, that sin in every shape—open, shameless, notorious sin—hidden, secret, disguised sin—is around us and about us everywhere.

And is sin only about you? Is it not in you, in your very hearts, tempting you, seducing you, leading you farther and farther away from God, driving you deeper and deeper into recklessness and despair? Look out into the streets, look into your own homes, look into your own hearts, and there is the same ghastly, terrible, sickening sight—sin in every conceivable shape: drunkenness, fornication, adultery, thieving, lying, quarrelling, slandering, swearing, fighting, coveting, neglect of prayer, neglect of religion, neglect of God everywhere. And will not the Lord bring us to judgment for these things? Can we go on forever sinning, and not find that "the wages of sin is death" (Rom. vi. 23)? "The soul that sinneth, it shall die" (Ezek. xviii. 4).

Lent, then, is the very season for thinking of these things. We should think of them, indeed, at all times; but since we are apt to forget them, the Church has for hundreds of years set apart this season of Lent for thinking specially of our sins, repenting of them, and praying God, for Jesus Christ's sake, to give us pardon and forgiveness. When the people of Israel were given up to idolatry and other grievous sins, Elijah spent forty days in the wilderness mourning over the wickedness of the people (1 Kings xix. 8-15). We want many Elijahs now, or surely heavier judgments will come upon us than ever came upon the Jews. As soon as our Blessed Lord had been baptised, He was

led up of the Spirit into the wilderness, being forty days tempted of the devil, and all that time fasting and praying for us (S. Matt. iv. 1-11). Therefore, from very early times, forty days before Easter have been set apart by Christians, after the example of their Blessed Lord, for a time of special mourning and repentance for sin.

If, then, the Church so earnestly calls her own children, those who ought to be serving God, to repentance for their sins, how much more needful must it be for those who are living far away from God and every ordinance of religion. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Is it not well that you should have such a time as this to think of your spiritual state, to search and examine into your hearts, to consider your ways, to confess your sins, to seek pardon for, and grace to amend them, for the time to come? Is it not very good of your heavenly Father to give you such a season of repentance, to call you by this warning of His Voice, saying, "Behold, now is the accepted time; behold, now is the day of salvation," (2 Cor. vi. 2)?

Might He not have cut you off in your sins, without time to call for mercy or prepare for judgment? Will you use the time now that He gives it you? Will you try, during these six weeks, to learn about His ways, and seek that peace which your soul has so long craved in vain? The world and its pleasures, your work, your friends, your amusements, your family, yourself, have filled your mind and thoughts hitherto. Now, then, give a little time to God. *Six weeks.* Does that seem long? No, surely not, for the work of repentance, for turning to God, for saving our souls. Time for self-examination, time for prayer, time for good resolutions, and for putting those good resolutions into practice, time for breaking off sinful habits, and entering upon a course of holy living. Not too long for our weakness, not too short, with God's blessing, for the great end we should have in view.

You say, "We must work for ourselves and for our families; and God knows, with all our work, it is hard enough to put food into their mouths." We know it, dear brother or sister; we know it well, but give yourselves to God, and then He will bless your work to the profit of your souls as well as of your bodies. "Seek ye first the kingdom of God and His righteousness, and all these things," (i.e., food, clothing, and necessaries) "shall be added unto you." And after all, "what is a man profited if he shall gain the whole world, and lose his own soul?" (S. Matt. xvi. 26.) Have a care, then, for your soul, for if we care not for our souls in time, we must burn forever in hell-fire.

Begin, therefore, during Lent, if you have not begun before, to pray night and morning, examine yourselves every evening, read some portion of your Bible daily. Your clergy will give you some helps for daily prayer, and questions for self-examination; And with your prayers join some act of self-denial; Lent is a time of fasting as well as prayer. If your food is always so sparing that you cannot lessen it much in meat, lessen it in drink, think less about it, at least bear your want and poverty contentedly, in memory of our Blessed Lord's forty days' hunger in the wilderness.

And to prayer and self-denial add works of mercy and kindness to your neighbors. Remember even a cup of cold water given to a disciple in the name of Jesus shall not lose its reward. Give to others what you can deny yourselves; an act of kindness to a sick or helpless neighbour, making a bed, cleaning a room, washing out a few clothes, the sharing of a meal, or a fire, for Jesus' sake, that is, without hope of recompense, are actions which rejoice the holy Angels, and are well-pleasing to our Father in Heaven.

During Lent, too, you are specially invited to the services of the Church. There God's Word will be preached to you, not only on Sundays, but at other times as well; there you will be exhorted to the great work of repentance and conversion to God, there His great mercy will be set forth in receiving all true penitent sinners for the merits of Christ Jesus our Lord.

Come, then, and spend a Lent with us, a Lent of sorrow for sin, a Lent which may bring you to the Cross of Jesus Christ, and so prepare you for

the final resurrection, the glad Easter, of the last day.

"They that sow in tears shall reap in joy. He that now goeth on his way weeping and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him." (Ps. cxvii. 6, 7).

BOGS.

During a series of meetings recently held in London we noticed a well-dressed lady who was a regular attendant at all the services. She always managed to get a seat in about the same position of the hall, near the platform. She was a most attentive listener. Day after day through three or four weeks we watched her. She had become a sort of fascination. One day we asked a lady who was on the platform in the choir seats if she knew her.

"Oh yes," was the reply; "very well."

"Is she a Christian?" was our next query.

"No," replied our informant, with an abrupt tone of voice, as if she did not care to say anything more about her; "she is a bog."

"A bog?" we repeated, not quite understanding what was meant.

"Yes," was the short, sharp reply; "a bog. Don't you know what a bog is?"

"Yes, I think I do," we replied. In our country, at least, it is a bit of marshy ground, or a stagnant pond which catches the surface-drainage of the surrounding country, but which has no outlet. It is usually covered with a green slime, and is the home of wild water-weeds and all sorts of reptiles.

"Well, that is what she is: she is a bog. She is found at all the religious meetings in London. She is a marsh; she has an unlimited capacity for hearing sermons and receiving all kinds of religious instruction, but she has no outlet. She is never known to do anything for Christ; she never speaks to a soul; she never gives to any cause, though she has money. She never does anything but just absorb, absorb, absorb! She is a bog. We have lots of them in London, and that is what we call them."—*Dr. Pentecost.*

WHY WE KEEP LENT.

I. For Christ's sake.

(a) He said that we should fast. (Luke v: 35, and Matt. vi: 16.)

(b) We follow him lovingly, although feebly and afar off, in His fast of forty days.

II. For the Church's sake.

(a) To maintain a custom early instituted and continuously followed in every branch of the Church; and which the experience of ages has proved to be most helpful.

(b) To pray with our Lord, and to work with Him, "That they all may be one." (S. John xvii: 21), and that all schisms may be healed.

III. For the World's sake.

(a) That by our quickened zeal and activity unbelievers may be convinced that we do try to follow the Crucified One.

(b) That our joy at the Feast of the Resurrection may be the more apparent to those "who have no hope, and are without God in the world." (Eph. ii: 12.)

IV. For our own sakes.

(a) To obey more closely the vows of renunciation, faith, and obedience, made when we were Baptized into the Body of Christ.

(b) To withdraw more fully from the world.

(c) To get a complete mastery over our tempers and appetites.

(d) To fight the Evil One.

PRAYER FOR OUR CHURCH AND PARISH.

O God, merciful and gracious, let Thy blessing rest upon the ministrations of the Church in this Parish, that all the members of it may become sound in the faith and holy in their lives; and may it please Thee to sanctify our Lenten efforts to Thy glory, and to our spiritual profit, through Jesus Christ our Lord. Amen.

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COURAGE AND CONQUEST.

General Grant stormed Vicksburg. But that stronghold of the Confederacy was well defended. The attack was with determination. Heavy columns of men moved up against the fortifications. They were mowed down by the well-directed fire of the rebels. Other troops followed to suffer in like manner. Onward still they rolled against the city breastworks, but in vain. At last the General saw it was an insurmountable task to take the city by assault. He had lost three thousand men already. The dead and dying lay covering the ground. He then withdrew his troops. The siege was next adopted. And the army invested the place, cutting it off from all communications with the world. The Confederates held out with great bravery. But their provisions grew scarce. Then their spirits sunk. As Grant was riding around his lines one day, he came up to an old house. The woman still occupied her home, though the hazard was great. As he came near he asked for a drink of water. She gave it to him. Then she tauntingly asked if he expected to get into Vicksburg.

"Certainly," he replied.

"But when are you going in?" said she, still reproaching him.

"I cannot tell exactly when," he answered. "But I mean to stay here till I take the town, if it takes me thirty years."

That is just the way to do it. Know that you are doing what is right and duty. Head your way against discouragements. Let reproach whet your determination. And stick to the work if it take thirty years. The fickle-minded are of little use. They lose every real victory by hurrying on after fantastical victories. And in the end nothing is accomplished. Let us take Vicksburg if it requires thirty years.

HOW TO OBSERVE LENT.

I. By Abstinence.

(a) From Sin—"especially the sin which doth so easily beset us." (Heb. xii: 1, 2)

(b) From Amusements and Social Enjoyments lawful and innocent in themselves, but entirely out of place during the Lenten season.

(c) From Luxuries—the price of which should be added to your Easter offering.

(d) From Food and Drink, to this extent, that the Spirit shall so have the mastery of the flesh that you may be strong to resist temptation.

Caution.—Do not attempt in this direction too much at first. Let not the forty days be strewn with broken vows. Use temperance and regularity even in abstinence: remembering that self-mastery is the object of the effort and discipline.

II. By Activity.

For your own soul's sake determine to—

(a) Be present as often as possible at the Lenten Services.

(b) Use strict self-examination every evening before retiring. "Ye have not yet resisted unto blood striving against sin." (Heb. xii: 4.)

(c) Use daily the Collect for First Sunday in Lent, with the prayer for our own Church, and such other prayers as may be found best suited to your deepest needs.

(d) Read daily some portion of the Holy Gospel with meditation.

(e) Crowd out secular and light reading by strictly spiritual reading matter.

(f) Forgive, and seek reconciliation with your enemies. (Matthew v: 23, 24, and vi: 15.)

ENGLISHMEN ON THE FIELD.

War brings many horrors in its train it is true, but it also brings to light the good and real stuff that often lies, as it were, hidden deep down in a man's heart.

It is not only soldiers who behave themselves bravely in the face of the enemy. The chaplains and surgeons are just as ready to do and dare at the cannon's mouth as any one else, when occasion requires. In the late war in Egypt a notable instance of coolness and bravery on the part of an army hospital corps deserves notice. Naturally

enough, this body of men are not supposed to occupy any exposed situation, their duties being entirely connected with the wounded. By some movement of the troops, however, the corps suddenly found itself left in a totally unprotected situation on the field. The fact was brought before the notice of the medical officer in charge, who was busy dressing the wounds of the fallen. He calmly continued his duties, bidding his forty men to fill their haversacks with sand, so as to form a rough shelter. It would create a certain loss of life among the wounded to move them before their injuries were attended to, and the corps itself must take its chances of a stray shot from the enemy.

The surgeon's cool courage inspired his men with confidence, and they bravely defended their helpless charges till their comrades came up to their relief.

HOW CHINESE CHRISTIANS PRAY.

A missionary from one of the most fruitful fields in China—a field upon which there has been of late a very remarkable outpouring of God's Holy Spirit—tells us that the most striking feature among the converts is their prayerfulness. They accept the privilege as if freshly granted, and with them it is the constant, hourly necessity of their lives. "They spend," we are told, "hours in prayer. They pray about everything. They feel as if they could never sufficiently make use of permission to pray, almost as if time were lost when otherwise occupied."

And what is the result? The answers to prayers are so marked, so extraordinary, so definite, that the same missionary has stated that he almost fears to make them publicly known in England, lest we in this Christian country, professing to believe in prayer, should incredulously receive, as the report of an enthusiast, tidings of its having had the promised power with God, and prevailing. The heathen, however, realize that these converts from among them command a power to which they are strangers, bringing down visible and marked results which cannot be gainsaid; and a large number of inquirers after Christianity have first believed from seeing the answer given to the petitions offered up by these prayerful Christians.

HOLYROOD PALACE TO BE OPENED.

Queen Victoria has given permission for the private apartments in Holyrood Palace to be opened to the public on certain days in each week, under similar regulations to those which are in force at Windsor Castle. These apartments are not only highly interesting from their historical associations, but during the last few years their attractions have been increased by the addition of several pictures and a quantity of china and tapestry from Buckingham Palace and Windsor Castle. It was the Prince Consort who originally suggested that all pictures dealing with Scottish subjects which were in English palaces should be sent to Holyrood, and there was formerly a quantity of Scotch tapestry at Windsor which was also returned to Edinburgh.

JAPAN'S FIRST PARLIAMENT.

The constitutional changes in Japan may appear somewhat obscure to the ordinary reader unversed in the mysteries of far Eastern politics, but they may be described in a few words. In 1890 the first Parliament of Japan is to be elected, and in order to prepare for representative government it has been necessary to sweep away the Supreme Council of State which has hitherto practically ruled the country under the Mikado himself. The heads of departments will now form a Cabinet, each member of which is directly and personally responsible to the sovereign. The German system is taken as the model to be followed as closely as possible, although it may be hoped that the Japanese Premier may get on better with his Parliament than Prince Bismarck does with the Reichstag.

RESOURCES OF THE CONGO.

No one is better entitled to speak in regard to this river than its intrepid explorer. In recent addresses given in England concerning the political and commercial relations of the Congo valley, Mr. Stanley urges the recognition of the International Association as the supreme authority on the Congo, declaring that under its flag the commerce of this vast and open region would be free to all people. He affirms that the basin of the Congo might be made more valuable than India; that oil-palm and rubber trees cover the islands and mainland; that the gum-copal is so abundant that tons may be found among the boulders of the cataract region, and that the commerce in ivory and ground-nuts would be very valuable. He says that if every inhabitant of the Congo basin had one Sunday dress every year, not less than 320,000,000 yards of calico would be required. The 1,350 miles inland from the lower station on the Congo stretch through a region of 130,000,000 square miles, containing a population of 40,000,000 souls. He calls for a railway to be built from the Lower Congo to Stanley Pool, and affirms that, if this were done, a trade of \$180,000,000 annually could be developed in the Congo basin.

—Common sense does not ask an impossible chessboard, but takes the one before it and plays the game.

HINTS TO HOUSEKEEPERS.

PRUNE PUDDING.—A delicious prune pudding is made by stewing a pound of prunes until they are soft, remove the stones, and sugar to your taste, add whites of three eggs beaten to a stiff froth. Make a puff paste for the bottom of pudding-dish. After beating the eggs and prunes together till they are thoroughly mixed, spread them on the crust. Bake for half an hour, or until you are sure the crust is done.

Clam broth is appetizing and is excellent for persons who, like Carlyle, know that they are the unhappy possessors of a stomach. Mince twenty-four hard-shell clams and simmer them for half an hour in a saucepan with a pint of hot water or clam juice, a piece of butter half the size of an egg and a few grains of cayenne pepper. At the end of this time add half a pint of scalded milk and strain before serving.

An authority in laundry matters says that borax is a valuable adjunct to the raw starch for collars and cuffs. Too much should not be used, as it has a tendency to make the linen yellow. Lump borax may be dissolved in hot water and bottled for future use. Perfectly clear gum-arabic water is also an excellent addition. It is well to bear in mind that the polish on cuffs and collars is the result of heat, friction and pressure.

Endive salad is wholesome and delicate. If the curled endive be preferred, use only the yellow leaves, removing the thick stalks and cutting the small ones in thin pieces. The smooth endive stalk as well must be cut fine. It may be mixed with oil, vinegar, salt, and pepper, and a potato mashed fine, or with sour cream mixed with oil, vinegar, and salt. When mixed with this last dressing it is usually served with hot potatoes.

An excellent rice pudding is made by this south German recipe: A quarter pound of rice, the same weight of sugar, one quart of milk, one pint of cream, half an ounce of gelatine. Parboil the rice in water and then cook it soft and thick in the milk, adding the sugar and some vanilla, and, when nearly done, add the gelatine, which has been dissolved in a little water. When done set it to become cold. Beat the cream to a stiff froth and mix it thoroughly with the cold rice. Put in a mold which has been moistened with cold water and set it on the ice. A liquor glass of Maraschino may be added to the whipped cream. This amount is sufficient for ten persons.

LADDIE.

CHAPTER II.

In a quiet old-fashioned street near Portman Square there is a door with a brass plate upon it, bearing the name "Dr. Carter." The door is not singular in possessing a brass plate, for almost every house in the street displays one, being inhabited nearly entirely by doctors and musical professors. I do not attempt to explain why it is so, whether that part of London is especially unhealthy, and so requires constant and varied medical advice, or whether there is something in the air conducive to harmony; or whether the musical professors attract the doctors, or the doctors the professors, I leave to more learned heads to discover, only hazarding the suggestion that, perhaps, the highly-strung musical nerves may be an interesting study to the faculty, or that music may have charms to soothe the savage medical breast, or drive away the evil spirits of the dissecting-room. Anyhow, the fact remains that North Crediton Street is the resort of doctors and musical men, and that on one of the doors stands the plate of Dr. Carter.

It was an old-fashioned, substantially-built house, built about the beginning of the last century, when people know how to build solidly, if not beautifully; it had good thick walls, to which you might whisper a secret without confiding it to your next-door neighbour, and firm, well-laid floors, on which you might dance, if you had a mind to, without fear of descending suddenly into the basement. There were heavy frames to the windows, and small squares of glass, and wooden staircases with thick, twisted banisters—a house, altogether, at which housemaids looked with contempt as something infinitely less "genteel" than the "splendid mansions" of lath and plaster, paint and gilding, which are run up with such magic speed now-a-days. We have no need to ring the bell and disturb the soft-voiced, deferential man-servant out of livery, from the enjoyment of his evening paper in the pantry, for we can pass uninvited and unannounced into Dr. Carter's consulting-room, and take a look at it and him. There is nothing remarkable about the room; a bookcase full of medical and scientific books, a large writing-table with pigeon-holes for papers, and a stethoscope on the top; a reading-lamp with a green shade, and an india-rubber tube to supply it with gas from the burner above; a side-table with more books and papers, and a small galvanic battery; a large india-rubber plant in the window; framed photographs of eminent physicians and surgeons over the mantel-piece; a fire burning low in the grate; a thick Turkey carpet; and heavy leather chairs; and there you have an inventory of the furniture to arrange before your mind's eye if you think it worth while.

There is something remarkable in the man, John Clement Carter, M.D., but I cannot give you an inventory of him, or make a broker's list of eyes and forehead, nose and mouth. He is not a regularly handsome man, not one that a sculptor would model or an artist paint, but his is a face that you never forget if you have once seen it; there is something about him that makes people move out of his path involuntarily, and strangers ask, "Who

is that?" Power is stamped in his deep-set eyes and the firm lines of mouth and chin, power which gives beauty even to an ugly thing, throwing a grandeur and dignity round a black, smoky engine, or a huge, ponderous steam-hammer. Indeed, power is beauty, for there is no real beauty in weakness, physical or mental. His eyes had the beauty of many doctors' eyes, kind and patient, from experience of human weakness and trouble of all sorts; keen and penetrating, as having looked through the mists of pain and disease, searching for hope, ay, and finding it too sometimes where other men could only find despair; brave and steady, as having met death constantly face to face; clear and good, as having looked through the glorious glass of science, and seen, more plainly the more he looked, the working of the Everlasting Arms; for surely when science brings confusion and doubt, it proves that the eye of the beholder is dim or distorted, or that he is too ignorant to use the glass rightly. But there is a different look in his eyes to-night; pain, and trouble, and weakness are far from his thoughts, and he is not gazing through the glass of science, though he has a *Medical Review* open before him, and a paper-knife in his hand to cut the leaves; his eyes have wandered to a bunch of Russian violets in a specimen glass on the table, and he is looking through rose-coloured spectacles at a successful past, a satisfactory present, and a beautiful future.

I need not tell my readers that this Dr. John Clement Carter was the Somersetshire boy whom good Dr. Savile had taken by the hand, and whose talents had made the ladder which carried him up to eminence. The kind old doctor liked to tell the story over a glass of port wine to the friends round his shining mahogany (he was old-fashioned, and thought scorn of claret and dinners *à la Russe*). "I was the making of the man," he would say, "and I'm as proud of him, by Jove, sir! as if he were a son of my own."

To be continued.

AN OBSTINATE CASE.—"In the spring of '88 I was nearly dead, as everybody around my neighborhood knows. My trouble was caused by obstinate constipation. One bottle of Burdock Blood Bitters cured me entirely." This statement is made by Walter Stinson, of Gormie, Ont.

THE FISHERMAN AND THE LITTLE POACHER.

Denys, a very thoughtless lad, crept to a well-stocked fish-pond near the village, to steal a fish. He put his arm into the water as deep as he could, and groped about for a long time. "Ah!" he said, "I have at last got hold of a noble fish; I do believe it is an eel."

He drew out his arm, and lo! a dreadful water-snake had coiled itself round his hand. He shrieked out with horror, threw off the snake in a moment into the water, and was about to run away. But as he turned himself round, he had a new cause of terror, for there stood before him the old fisherman, Jacob himself.

"This time," said the fisherman, "I will let you off with your double fright. But mark well, all your

life long, the good lesson of an old man: Have always as much abhorrence of ill-gotten gains as of a poisonous beast. The stolen fish in the hand of the thief will always turn into a snake.

THE LITTLE SOWER.

Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she. "Why does the boy throw seeds into the water?"

"Oh! I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lillies."

"But how small the seeds look!" said Bessie. "It seems strange that such large plants should grow from such little things."

"You are sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after a while," said her father.

"Oh, no! father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day,"

Bessie looked puzzled, and her father smiled and said, "Yes, I have watched you planting flowers, and seeds, and weeds, to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of water to the poor woman at the gate, you were sowing the seeds of mercy. These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love of God,' and that she will tend and watch it, until its branches reach the skies and meet before His throne."

"And the weeds, father?"

"When you were impatient with baby, you sowed the seeds of ill-temper. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up. Do not let them grow in your garden."

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BE HONORABLE

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RELIABLE SEEDS.—We would draw the attention of our readers to the advertisement of Messrs. Simmers in another column. As this is a very old and reliable house and one we could recommend to those who require anything in their line, and can say all orders entrusted to them by mail or otherwise, will be filled with promptness and satisfaction. Send for one of their beautifully illustrated catalogues.

THE PRECIOUS VEGETABLE.

Two girls, Bridget and Walpurg, were going to the town, and each carried on her head a heavy basketful of fruit.

Bridget grumbled and groaned continually, but Walpurg laughed and joked.

Bridget said, "How can you laugh so? Your basket is just as heavy as mine, and you are not stronger than I am."

Walpurg said, "I have placed on my load a vegetable which I always carry, and so scarcely feel it."

"Ah!" said Bridget, "that must be a precious vegetable. I must also lighten my load with it, so tell me what it is."

Walpurg replied, "The precious vegetable which makes every burden lighter is called Patience. Remember, Bridget, the saying,"—

"Friend, to thy burden add good will; Though heavy, 'twill be lighter still."

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the Spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horsehound and Tar, and the Cough yields and the danger disappears. 25c., 50c. and \$1.

Clean's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 25c.
Pike's Toothache Drops cure in 1 Minute, 25c.

THE LITTLE BASKET-MAKER.

A youth named Edward had very rich parents; he depended entirely on their wealth, and would learn nothing. But little Jacob, the son of his poor neighbour, learnt basket-making with great industry.

One day Edward was standing on the sea-shore fishing for his amusement. Jacob, too, had been cutting a large bundle of willow-twigs, and was just then about to carry them home, when suddenly there sprang some pirates out of the bushes near, and dragged the two boys on board their vessel, in order to sell them as slaves.

The ship was driven out of its course by a storm, and was wrecked on the rocks of a distant island. Only the two boys escaped to land, which was inhabited by some savage Moors.

Jacob thought that his skill might perhaps obtain him some favour. So he drew his knife out, and, splitting some willow-twigs, began to make a pretty little basket. Many of the blacks, with their wives and children, came there, and watched him with curiosity. When the basket was finished, he presented it to the person who appeared of highest rank among them; when all of them, both great and small, desired to have such baskets. So they prepared a hut for Jacob, which was shaded by some fruitful trees, that he might be able to work there undisturbed. They also promised to supply him abundantly with the means of living.

They next desired that Edward should also make a basket. But

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when they observed that he had learnt nothing, they beat him; they would indeed have murdered him, if Jacob had not begged off his life for him. Edward was now forced by their orders to give up his velvet jacket to Jacob, to wear himself Jacob's common rough frock, to wait upon him, and to carry willow-twigs for him.

"A skillful and industrious hand, Will earn its bread in every land."

NOT A LIAR.

One day a little lad, having loitered on an errand, recollected himself and rushed back to his uncle's workshop with all speed.

"Why are you running yourself out of breath in that manner," asked one of the men. "Tell your uncle the people kept you waiting."

"Why, that would be a lie!"

"To be sure it would, but what's the odds?"

"I a liar! I tell a lie!" Cried the boy indignantly. "No not to escape a beating every day. My mother always told me that lying was the first step to ruin, and my Bible says that a liar shall not enter heaven."

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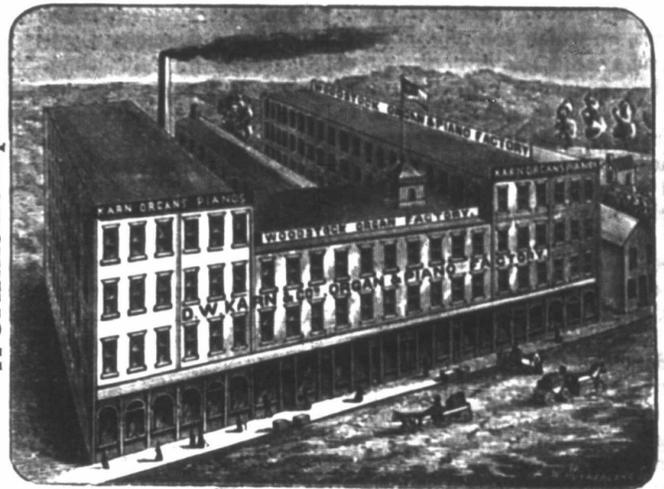
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