

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MARCH 10, 1887.

[No. 10.]

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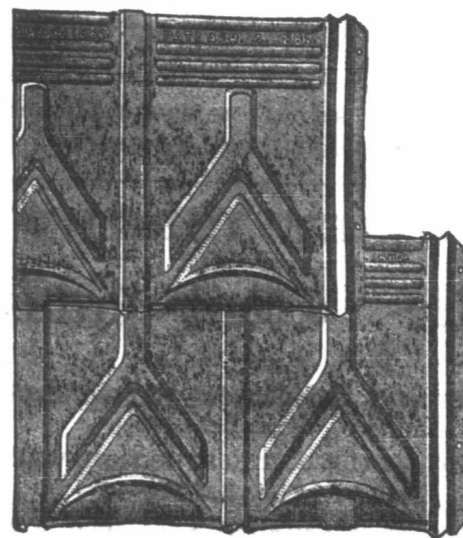
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LESSONS for SUNDAYS and HOLY-DAYS.

MARCH 13th—3 SUNDAY IN LENT.
Morning—Genesis xxxvii. Mark xi. to 27
Evening—Genesis xxxix; or xl. 1 Corinthians vi.

THURSDAY, MARCH 10, 1887.

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

A TIMELY PROTEST.—In a very able discourse on Temperance, the Rev. J. McLean Ballard, St. Anne's Church, Toronto, took occasion to enter an eloquent protest against the confiscation under form of law of the property of those who under protection of law had been engaged in a business in which the people at large participated by sharing the profits—under the name of a license.

"This question of compensation is a grave one at this time, when the rights of property are called in question by the socialistic theories of the present day. It is hard to see how we shall resist the point of these arguments, when the Socialist and his friends have convinced themselves that the public good requires the confiscation of all property, if we now as a Christian community ignore the rights of a certain class of our fellow subjects, and, because we consider it to be for the public good, destroy the value of that in which all his wealth lies, without offering him any compensation for his loss. Apart from the immorality of such a course, which should lead every thoughtful Christian to pause and reflect before advocating it, the carrying out of such a scheme, as absolute prohibition without compensation, would be establishing a precedent in reference to the question of property, that might prove most disastrous at a much earlier date than many may suppose. Nor can a moral wrong of this kind be inflicted without sooner or later bringing its punishment.

"A very just parallel has been instituted in this particular, between this proposed action of the prohibitionist, and that of those who advocated the abolition of the slavery in the United States. When England awoke to the horrors of slavery, and determined to abolish it, she recognized the rights of property of those who had acquired the slaves under the protection of her laws, and she honestly paid them for the property of which she deprived them. But it was not so with the American Abolitionist: he wanted the Southerner, who did not believe in abolition, to bear all the loss, while he should receive all the praise. The conse-

quence was that a bitter animosity sprang up between the two parties, which led to the most cruel and needless civil war that has ever scandalized Christian civilization, costing ten times as much as would have paid for all the slaves liberated, and sacrificing hundreds of thousands of valuable lives. All this might have been avoided, as it was in the English colonies, if the American Abolitionist, who was right in seeking to abolish slavery, had only gone honestly about it, and had recognized the interests and rights of his fellow subjects, who differed from him, in that same Christian spirit, which the Apostle enjoins in the words of my text, when he writes 'Let your moderation be known unto all men.' And well will it be for Canada, if those who are now fighting against the great evil of intemperance, take heed to the lesson which our neighbors learned when they undertook to abolish slavery."

TESTING PUBLIC OPINION.—The *Mail* has the following news item, for the correctness of which we can vouch as we noticed the incident with great delight.

"There was a suggestive episode on King street on Tuesday evening. The *Toronto Globe* published the election returns from its windows. In the early part of the evening the Ontario returns indicated Conservative victories; but later on came stories of Liberal successes in Quebec. In the exuberance of its zeal the *Globe* at once announced that "the French army is moving on." The intimation was received with such manifestations of disapproval from the large audience of Liberals that the words were hastily withdrawn."

It is mere midsummer madness for Mr. Blake to imagine that the loyal Protestants of Ontario of any party or no party, are prepared to see Canada subjected to French domination, which means the rule of the Jesuits. Had he been loyal to his conscience and his country he would have been sustained by thousands who refused to consider Riel a martyr, or, as one paper put it, declined to regard Scott's murder in 1870 condoned by a rebellion in 1886! It is worthy of a national day of thanks giving that Mr. Blake's attempt to use the scaffold of a murderer as a ladder to scale into power, has utterly failed.

Another source of thankfulness is that the Christian voters of Toronto, regardless of Mr. S. H. Blake's passionate entreaties on his behalf, and bitter attacks upon those who opposed him, rejected the atheist candidate by a vast majority, covering him over by a perfect avalanche of votes. Crime and infidelity are clearly not so popular in Canada as to be regarded as constituting just claims upon the electorate for sympathy and support. Clearly, too, the advance of the French, or Jesuits, is not regarded with favour by even the very party whose leader hoped by these allies to gain power. These events should encourage Protestant loyalists to stand firm in resisting Romish aggression.

THE JESUITS ENEMIES OF MORALITY AND FREEDOM.—The *Week* says:

"The Jesuits are demanding the restoration of their property in Quebec, and the province is apparently about to pay them a large sum, which will probably, by some indirect process, be ultimately drawn out of the treasury of the Dominion. There is one thing, and one thing only, to which the Society of Jesus has a right at the hands of every moral and free community—exclusion from the national territory as a sworn enemy alike of morality and freedom. This is not a question of religion. It is not a question between Roman Catholicism and Protestantism. By Roman Catholic writers, such as Pascal and Paolo Sarpi, the moral infamies and the social intrigues of the Jesuits have been exposed in language which no Protestant writer can surpass, and from Pascal Jesuitism received the wound which bleeds forever. By the Roman Catholic Parliament of Paris the doctrines

of the society were condemned as contrary to national morality and subversive of civil society, and its books were burned upon the Place de Greve. For the same reasons, the Roman Catholic sovereigns demanded and obtained its suppression from the Pope. To no one is it more hateful than to some of the best of Roman Catholics; and its recent intrusion into Quebec was a struggle in which it supplanted the unaggressive piety of the Sulpicians and trampled on Gallican independence. It now dominates in the councils of the Papacy, and has inspired those measures of Papal usurpation which moderate Roman Catholics, such as Montalembert and Strossmeyer, deplored. It is not only immoral in action but in principle founded on immorality, since by its fundamental statute it requires the absolute submission of conscience to the bidding of the Superior, in whose hands the liegeman of Loyola is to be 'as a living corpse.' On that ground alone, the association would deserve to be prohibited wherever respect for conscience and for moral responsibility prevails.

"Jesuitism is not a religious fraternity; it is and always has been a social and political conspiracy against all Protestant communities and governments."

THE JESUITS FORM A DANGEROUS CONSPIRACY.—Some of our over charitable friends who hope more than history justifies, fancy that in condemning the Jesuit intrigues going on in Canada against our freedom, we were speaking too severely. A writer in the *Week*, whose knowledge of history is shared by few, says:

"In the East the Jesuit order allies itself, for its holy purposes, with French ambition, and holds out the objects of an anti-British policy as inducements to France to support Jesuit missions in Cochin-China. In Madagascar the same evangelical engines are plied against 'the curse of Protestantism,' which, after superstition and immorality, is designated as the third plague of the land. We are called upon to endow a society which not only is not national but is anti-national; which is not only anti-national, but the active enemy of our race and our Empire as well as of our religion. The Encyclical is the manifesto of Jesuitism controlling the policy of the Vatican; and the Encyclical is nothing less than a declaration of war against civil rights, the right of conscience, and the organic principles of modern civilization.

"To allow such a conspiracy to exist and freely to carry on its machinations within our borders, while France, Germany and Switzerland exclude it from theirs, is surely a sufficient measure of tolerance. To re-endow it out of national funds would be an act at once of suicidal folly and of self-degradation, to which, enfeebled as patriotism has been by faction, it is to be hoped that a strenuous resistance will yet be made." It was we believe a trick of the Jesuits to get the *Ross Bible* into our schools in order thus to eject the *Bible*.

LOVE TO CHRIST.—Love to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. Ho that hath love can no more be motionless than the aspen in the gale, the sere leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well spring of heroism, and great deeds are the gushings of its fountain; it is a giant; it heapeth mountains upon mountains and thinketh the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.

THE TEMPERANCE CONFERENCE.

CONFERENCES called in the interest of a movement of some years activity, partake much of the nature of a consultation between expert physicians and the family doctor over an anxious case. In these days of open vision when every man prophecies, wherein a silent, *thinking* citizen is a curiosity, there can be but little chance of calling out any new wisdom for experimental guidance. Of Conference utterances it may usually be said, "What is new is not true, and what is true is not new." Most of the speakers and audience will be found to have often delivered themselves on the topics discussed, or read widely the ephemeral literature to which they have given birth. Still the holding of such gatherings is desirable, as taking "sweet counsel together" is a pleasant break in life's monotony, and the hearts of earnest, loving, self-sacrificing toilers, such as the temperance movement inspires, are cheered by the sympathy of friendly faces, and braced up for pursuance of the journey of duty.

It is the fate of all moral movements outside the Church to spring up like gourds and wither away. The very existence of the Church is a demonstration of its Divine nature, for nothing human under such conditions could have lasted so long. The inference is plain that God has given to His Church the task of regenerating mankind, and He will not allow this duty and glory to be shared by any man-made society. Whatever Conferences may be held, or elaborate organisations founded, whatever eloquence and enthusiasm may be evoked, still the eternal fact remains that the *work of the Church must be done by the Church*, and whoever and whatever longs for divinely sustained vitality, must come into vital union with the Body of Christ. Still we are in full sympathy with every such effort as the proposed Temperance Congress, as such gatherings, even when failures, are fruitful in experience. The first one held by the C. E. T. S., taught a very old, but hard lesson, that initial enthusiasm is no pledge of sustained success. It would seem from a thoughtful letter, in our last issue, from the Rev. Richard Harrison, that the dual basis of the C. E. T. S., is causing friction in management. The fiery steed, "*Total Abstinence*," does not work well in the shafts with the more sedate roadster, "*Temperance*," and the impetuous animal has several times already run away with the vehicle. Mr. Harrison thinks the teetotalers must be bridled or the team will have to be broken up. The difficulty is a natural one and inevitable. Those who become total abstainers are prone to extremes in either indulgence or abstinence, those who are temperate are more self-possessed. To the former class, drink is a terrible temptation, it is an enemy to be slain by or to be slain. To the latter class, drink is no temptation at all, or one too trivial to excite alarm. Those who are blessed with constitutional temperance may admire their weaker brother's enthusiasm in battling with his especial foe, but in the nature of things they cannot share it. Their attitude

is too calm, too confident, to inspire oratory. Hence in large assemblies gathered for the enjoyment of eloquent speaking, which is becoming a popular form of intemperate excitement, men of temperate habits and speech necessarily must play second fiddle to their excitable brethren, the total abstainers. They demand, imperiously, that in order to follow the Apostolic rule, we must abstain wholly from that which causes our brother to offend. We reply, quite so, with exceptions. Now, the fact of exceptions existing has been overlooked. For instance, there are myriads of men to whom sin comes from the eyes of every woman they see. Are we therefore to banish the fair sex, or pass a Scott Act prohibiting any mixed assemblages of the two sexes? The celebrated physician, Sir William Thomson, one of the principal authorities against the use of alcohol, in his treatise on Diet, tells us that over-eating produces more mischief than over-drinking. We therefore are put in a bad fix by the teetotalers' plea, for to avoid offence we must discontinue eating our dinners, as that habit makes the glutton to offend, and to guard others from offence all females must be kept in even closer seclusion than they are in Eastern climes. What, too, of the use of money? Is that cause of offence to be shunned?

There is a question yet to be dealt with by the Church, which is: "How far does excessive attention to efforts for the suppression of one vice tend to increase or to leave others unchecked? It is notorious that since the era dawned of special moral reforms, certain vices have come to be less obnoxious than of old. Lying, for instance, is no disgrace, as it used to be, newspapers "lie for their bread and butter," as the *Presbyterian Review* said of the clerical editor of the *Globe*, and christian men see no harm in this. The temperance agitation has no little responsibility in this matter, for teetotal platforms are strewn with fanciful statistics and factless assertions. The question of Prohibition might be usefully looked at in this light—that, *where Prohibition commences, Temperance terminates*.

In dealing with the Coffee House question, it would be well to recognise that *Canada is not England*, as here social ideas and conditions happily prevail, such as are serious hindrances to this movement—a fact which has been too much ignored so far. The Conference will do wisely if it recognises the forces comprehended in the words "*human nature*," forces which, when disregarded, have a quiet way of practically repealing any laws which ignore them.

We trust the speakers will try to keep within the lines of common sense and charity. Vehement denunciation, passionate appeals to sentiment, lurid word painting, statistics drawn from nowhere, "God I thank thee" boasting, Bible passages distorted so as to contradict biblical, scientific and historical facts, the presentation of teetotalism as the whole and sole moral duty of man, these have scandalized the temperance cause too long.

We trust the Conference will be pervaded and governed by such a spirit of reasonableness, earnestness and breadth and kindness,

that fanaticism will find no voice in its counsels. Especially, we trust that the limitations of such a gathering will be admitted, and the grand, basal, vital, truth recognised that the Church of God has been given for the healing of the nations.

LIFE IN THE CHURCH.

BY THE REV. DYSON HAGUE, M.A.

NUMBER I.

NO religious body offers so many possibilities of power as the English Church, when consistently and faithfully represented. By this I mean, that when the services of the Church of England are rescued from formality and invested with reality; when her prayers are understood and uttered by believing hearts; when her offices, Communion, Baptismal, Confirmation, are participated in by real believers, and administered in true and living faith; when every expression is used in the fulness of its meaning, and every thing performed solemnly as in the sight of God, there is found to be in her a power, that, to those who associate with her services the idea of deadness and formality, is simply incredible. In many cases the vast store of energy which resides in her inherently is going to waste for want of use, or fails to attract and quicken, through persistent and long-continued misuse. She is like a splendid engine, beautifully constructed, without steam enough on to move her. But, when she does move, that which through custom was formal and dead, becomes living and life giving.

What the Church needs is that abundant life which Christ came to bestow. The power of the Holy Ghost come down from heaven. For this, every true Churchman should unceasingly pray, for God alone can give it. Life in the individual members by personal faith in the living Lord; life in the clergy by the indwelling and anointing of the Holy Ghost; life in the services of the Church by the infusion of reality and energy into that which custom makes dead and formal.

In this and succeeding articles, I desire to suggest, in a simple manner, from a practical rather than from a spiritual stand-point, how life may be infused into the Church and all her services. That all spiritual life is of the Holy Ghost, must be recognized as the underlying principle in what follows, though not expressly mentioned.

How may life be infused into the church?

I would say 1st, let her be what she is. That is, allow her to manifest her reality to the world. By earnestness, zeal, faith, infuse into her incomparable body the spirit of life. Even when dead her body is majestic and attractive. There is a beauty and a winsomeness in her liturgy, even from an intellectual and literary view-point. With careless clergy and worldly people, she still attracts. But when the spirit fills the outward frame, she is, indeed, all glorious within. Then that which has been made forceless through familiarity becomes real and powerful. Then her words

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become like the very words of Holy Scripture, which they are, indeed, almost to a sentence, mighty to save the sinner and build up the believer. Then would men understand the solemnity of the confessions, the comprehensiveness of the petitions, the reality of the promises, and the assured consequences that follow, *viz.*, acceptance and peace. Oh, for reality! reality!! REALITY!!! for this is true—where there is reality no one can go through the Church service, either morning or evening prayer, without being a saved and accepted soul.

This may seem a striking statement, but it is true. Has not God promised pardon and forgiveness to those who confess their sins before Him? Assuredly he has. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John, ch. 1 v. 10. It can certainly be said, then, to those who have repeated the opening confession with the heart, "Your sins are forgiven for His name's sake." In how many of our services is there reality enough to justify one in saying, "Thank God, my sins are all washed away." Has not the Lord promised life, eternal life as the present possession of each one who believes? Assuredly He has. John, iii. 18—He that believeth on Him is not condemned. John, iii. 36—He that believeth on the son *hath* everlasting life. Acts, xvi. 31.—Believe on the Lord Jesus Christ and thou shalt be saved. Ephesians, ii. 8,—By grace are ye saved, through Faith. So then it can certainly be said of each one who professes his belief in the Triune God the Saviour, if he really believes, he *has* everlasting life. Did not the Lord say of the publican he "went down to his house justified?" So he, too, is justified and may have peace, who, in the daily service, really means what he says when he prays the prayer, "Lord, have mercy upon us!"

But, says one, that is going too far. That is presuming. That is expecting too much, it is nothing but the repetition of a mere form! Precisely so. Of course it is expecting too much, if it is merely the repetition of a form. But, if it is *real*, then Faith can lay hold of the reality promised, and enjoy the blessing vouchsafed, even life—Eternal Life. Why should we allow it to be thought that it is the mere repetition of a form? Even the sacred words of Scripture become emptied of power through careless repetition, but that is no reason why they should be disused. The words of the service are almost to a word the words of Scripture, and by faith and zeal, these words will become, week by week, the power of God unto salvation.

I am beginning to see as I never saw before, the preciousness of the provision made for the salvation of souls in the daily service of the Church. I see in the Prayer Book not merely a matchless hand-book of devotion for the worshipper accepted in the beloved, but a means, were it but realised, of leading the careless and the godless to the Saviour, through the channels of confession, thanksgiving, and praise. I see in the order for morning and

evening prayer, such simplicity and purity, such affecting and heart searching petitions for mercy, such calls to repentance and summonses to adoration, that nothing but the callousness of custom could rob them of reality and prevent them from being salvation to the soul. Even, too, where there is weakness in the pulpit, so richly inwrought with the Word of God is the Church's service, that inferiority of talent may be amply compensated for, did Faith but seek it, by the wealth of Scriptural teaching in the service. Did Faith but *seek* it. Ah! there's the difficulty. We are so hardened by familiarity and custom, that we repeat, even with the semblance of solemnity, the most profound and soul saving petitions, without even expecting an answer. We call upon God to grant us—*i.e.*, the whole congregation, His salvation, without a thought that true Faith should look for the answer to this in the conversion of careless and impenitent fellow-worshippers. We beseech the good Lord to give us—*i.e.* the whole people worshipping together, true repentance, forgiveness, and His Holy Spirit, and, alas! we never so much as give a passing look around, to see the souls that shall have been saved in answer to our prayer.

May God grant to us, as a Church, the energy of Faith, the vividness of reality, the quickening of the Spirit. Then would the truths and very words of the service, become by this life-giving power—without which they are as the dry bones of Ezekiel's vision—the power of God to the salvation and edification of the Church.

KEEPING THE HEART.

GOLD thou mayest neglect, jewels discard, bonds and stock repudiate, houses and lands suffer to be alienated, most precious things of earth cast into the depths of the sea, but thy heart thou must keep, "for out of it are the issues of life." It is the throne of thought, the fount of feeling, the mainspring of action. Hence, come thy words, beam thy smiles, flow thy tears, arise thy motives, march forth thy purposes like hosts arrayed for war. All virtue and all vice lie within its province—all impressions for good or ill, It is the home of the supreme sentiment, dominating the whole man, the battle-ground of the great central principle, where character and destiny are decided, the pivot on which eternal judgment turns, the gate opening into heaven or hell. Therefore, "keep thy heart with all diligence," literally, "with all keeping", by every available means, in every possible manner. Keep it carefully, watchfully, actively, valiantly, and constantly. Keep it "meek and lowly, pure and holy," full of faith and love, ever tender and penitent, always growing in grace and divine knowledge, daily becoming more and more a copy of the heart of Christ. How wouldst thou keep a treasure or a jewel? Enclose in in a safe or a casket, deposit in a vault or tower, lock it up in a castle or treasure-house, guard it by a cordon of soldiery,

suffer none but the proper custodian to touch or approach it, and come often in person to see that all is right and secure? So keep thy heart. How wouldst thou keep a garden or a vineyard? Hedge it around for protection, gather out its stones, pluck up every weed, carefully plough and pulverize, enrich with foreign fertilizers, plant with choice seeds and select roots, train each shoot in its proper direction, prune the wanton luxuriance of its growth, and watch the ripening product night and day? So keep thy heart. How wouldst thou keep a parlor or a chamber? Sweep its carpets, dust its furniture, brush down the spiders' webs, adorn the walls with pictures, hang rich tapestry around the windows, paint and varnish when necessary, beautify with bronze and marble, see that ventilation and temperature are salutary, preserve everything in proper place and harmonious order, and suffer no unsightly thing or noisome odor within. So keep thy heart. How wouldst thou keep a castle or a fortress? Make its outer walls strong and high, fortify them with lofty towers, man them with brave defenders, surround them with a deep and broad fosse, so construct the drawbridge that it may be quickly closed or opened, secure the iron gates with solid bolts and bars, guard the approaches on all sides by armed men, permit no stranger to enter without due examination and proper passport, and have everything ready for the reception of the noble or princely occupant when he shall come? So keep thy heart. How wouldst thou keep a fortune or an inheritance? Assure thyself that the title is perfect good and valid, ascertain whether thy guardian or executor is quite honest and trustworthy, examine the documents to know if everything has been legally devised and done, promptly attend to the correction of any and every fault or flaw in the proceedings, acquaint thyself with the chief points of law involved in the matter, make sure that there is no incumbrance upon the property that can hereafter invalidate thy claim, avoid whatever might disqualify thee for thy future position, and by every needful virtue make thyself worthy of the inheritance? So keep thy heart. Keep it for God; He made it for Himself, and comes to claim it as His own. Keep it for Christ, He bought it with His precious blood, and will not part with His purchase. Keep it for the Church; consecrated at her font and her chancel, she has a living claim upon its every pulsation. Keep it for the world; the divinely constituted salt of its conservation, the greatly needed light of its illumination. Keep it for thyself; character in this life, destiny in the next, interests immeasurable as immortality, depend upon thy fidelity to this duty. "Keep thy heart with all diligence, for out of it are the issues of life."—*The Rev. Dr. Cross.*

—A clergyman writes: "I wish you could let me have about 200 copies of current number of DOMINION CHURCHMAN, for distribution among members of my congregation. It is a particularly good specimen of a Church newspaper, and must induce many people to subscribe permanently. I shall be pleased too see it in every family in my congregation, and shall do all I can to bring that about."

BISHOP BALDWIN'S PASTORAL.

NO CHURCH REVENUE SHOULD BE RAISED BY MEANS OF CHANCE OR THEATRICALS.

THE following Pastoral has been issued by Bishop Baldwin in his diocese of Huron:—

"Inasmuch as serious injury has for some time past been inflicted on the cause of Christ in this our diocese, by the use of unscriptural and utterly fallacious methods of raising money for church purposes, and seeing, moreover, that the principles which should regulate our giving, advocated by us in our primary charge in 1884, have in some instances been neglected, forgotten or ignored, we deem it best, for the interests of our Redeemer's kingdom and the furtherance of His truth among us, clearly and unreservedly to state what are the practices to which we refer, and to take such action as the welfare of our sacred religion demands.

While allowing to congregations all reasonable liberty in the conduct of their own affairs, we yet feel that certain abuses in connection with the raising of money for church purposes have crept in among us, of so secular and unholy a character that to leave them unchecked would be not only to injure the spirituality of the church at large, but also, by implication, to make us partakers of other men's sins.

In accordance with the above, and in virtue of the authority committed unto us the chief pastor over this portion of our Lord's flock, we now formally inhibit all churches and congregations within our diocese using the following methods of raising money for ecclesiastical or parochial purposes:

First.—Raffling, throwing of dice, games of chance or gambling of any kind.

Secondly.—All theatrical, dramatic or impersonating exhibitions, whether public or private.

Beyond these two injunctions it is not our intention to proceed, preferring to leave all other matters connected with this subject to your christian judgment and sense of what is right as professors of the faith of our Lord Jesus Christ. We may, however, state our opinion, and in this we think we have the "mind of Christ."

The only true and scriptural method by which we can raise money for the cause of Christ is the exercise of the divine principle of self-renunciation. The spirit too often invoked is that of self gratification, or aggrandizement. Our offerings, to be acceptable to God, must represent—not the price which some have paid for amusement, and others for gain, but the self-denial of our hearts for the love we bear to Christ.—MAURICE S. HURON.

In the foregoing pastoral, Bishop Baldwin has given sound advice, not only to his own flock, but to all christian people who are desirous of bringing their lives into accord with the will of God.

Many specious arguments have been advanced in favor of the schemes for raising money, which the Bishop denounces. Many are tempted to think there can be nothing wrong in them, when they see them attended apparently with such success.

Not long since, the Roman Catholics of this Toronto held a bazaar, at which it was stated \$11,000 had been realized; and as we incidentally heard that a canary bird and cage had produced, by the raffling process, \$75, it is not improbable that there is some truth in the story as to the grand total. In this, as in too many other respects, Rome sets a bad example.

People are apt to forget that the mere accumulating or collecting of money to be expended on religious purposes, is not a religious exercise. The whole value in the eyes of God of money devoted to religious purposes, we may well believe, is not ascertained by the human standard of dollars and cents, but by the Almighty standard of how much true love to God and self-denial it represents. In this way the two mites of the poor widow were valued by an All-wise judge.

We trust Bishop Baldwin's wise and wholesome words will be carefully pondered and acted on by every Anglican Churchman and Churchwoman in the Dominion. Whatever schemes other religious bodies may resort to for raising money for religious objects, let us at all events have faith in God and abandon at once and forever those unworthy methods which the Bishop condemns.

THE PROPOSED JUBILEE OFFERING TO ALGOMA.

IT is proposed to set a Jubilee memorial stone in the history of the Church in Canada, by devoting a special fund collected through-out the dominion, by the Womans' Missionary Association, towards the founding on a sure basis a Widows' and Orphans' Fund for the Algoma Diocese.

The project was laid before the Church at large by a letter from Mrs. Boomer, in our issue of March 3rd.

This idea seems to us eminently happy and feasible. Happy inasmuch as it would commend itself to that exalted Widow in whose honour the memorial fund is proposed to be raised. To her motherly, generous heart, nothing could be more acceptable than that in years to come, the Widows and Orphans of the Algoma diocese should associate the comforts derived from such a fund, with the memory of her Jubilee, as the Queen and Mother of this Empire and its loyal and loving people. The idea is feasible, it calls for a small sum only, one which all can give with ease, or, if not with ease, at least with thankfulness that by some self-denial, they may honour their sovereign, and bless their afflicted sisters and orphan children.

We commend this proposal to the warmest sympathy of those to whom it appeals, assured as we are that no form of Jubilee Memorial could more appropriately honour our gracious Queen, whose reign has been so gloriously signalled by Church progress, and by the development of practical benevolence towards all who are oppressed in mind, body or estate.

DOMINION.

MONTREAL.

SABREVOIS MISSION.—Below is the list of subscriptions already given to this good work. The Rev. Canon Rollit will, in like manner, acknowledge any further contributions which may be made to this object, which is worthy of Christian charity:—The Hon. S. H. Blake, \$50; Mrs. Nixon and school, \$50; Church of Ascension Sunday School, \$40; J. W. G. Whitney, \$25; A. H. Campbell, \$20; Hon. E. Blake, \$20; St. James' S. S. Infant Class, per Mr. Geo. Harcourt, \$20; Mrs. E. Neville, \$20.

The following \$10 each:—The Lord Bishop of Toronto, Rev. Arthur Baldwin, *The Mail* (per C. W. B.), Geo. Gooderham, Mrs. E. Baldwin, John Macdonald, F. Wyld, through St. James' Mission Fund; J. R. Roaf, W. Roaf, W. B. Evans, J. K. Kerr, Q. C.; J. P. Clark, G. Goulding, Church of Redeemer.

The following, \$5 each:—W. B. Simpson, Canon Dumoulin, Rev. Septimus Jones, F. W. Kingstone, A. B. Lee, Glover Harrison, John Kay, G. T. Cooke, R. Gilmore, Rev. H. Grasset Baldwin, Col. Gzowski, O. A. Howland, D. R. Wilkie, Lyman Bros. & Co., W. H. L. Gordon, W. H. Bleasdel & Co., Geo. E. Gillespie, N. W. Hoyles, F. Richardson, Mrs. Robert Baldwin, the Lord Bishop of Algoma, James Campbell, Dr. W. H. Howitt, Wm. & J. G. Greey, Walter S. Lee, Rev. A. Sanson, Stapleton Caldecott, J. H. Macdonald, R. Jenkins, Beatty, Chadwick, Blackstock & Galt, Mr. Stayner, Northrop & Lyman, Henry Pellatt, P. H. Drayton, D. Mitchell McDonald, John Gillespie, W. G. Gooderham, Alfred Gooderham, John Bain, J. E. Berkeley Smith, Dr. J. A. Temple, Mr. and Mrs. T. Blackstock, R. G. Dalton, Prof. D. Wilson, C. C. Howard, F. W. Jarvis, H. O'Brien, Mrs. F. A. Ball, Mrs. J. Hagarty.

The following, \$4 each:—Mrs. Wind, J. W. Gale, Mrs. G. Morphy, W. T. Boyd, Dr. Hodgins. Grant Helliwell, \$8.

The following, \$2 each:—Mrs. E. S. Cox, A. W. Grasset, H. C. Dixon, H. P. D., Geo. M. Evans, H. L. M. Grasset, T. Langton, R. H. Gray, Wm. M. Wordley, Mrs. Strachan, Lt.-Governor of Ontario, Judge Boyd, S. O. Wood, T. H. Bills, Mrs. Riordan, Mrs. Howland, Thos. Hodgins, Wm. Bonnell, Dr. A. F. W. Ross, H. & C. Blachford, Aikenhead & Crombie, Rowell & Hutchison, S. Trees, a Friend, H. E. Trent, Major Evans, G. Hastings, F. Marriott, J. Herbert Mason, Walter Gaddes, George Musson, W. W. Keighey, H. J. Grasset.

The following, \$1 each:—Dr. S., Miss Patton, a Friend, J. S. Donaldson, W. J. P., a Friend, do., J. & P. B., A. H. D., R. N. Gooch, T. P., A. M. Smith, C. Brough, C. H. G., Mrs. Gunday, H. W. Evans, J. W. Kuowlon, Mrs. Dance, J. T. Rolph, Morgan Baldwin, H. S. Howland, jr., T. D. Delamere, J. B. Sorley, Miss Tilley, H. Hutchinson, A. M. H., Alfred Wilson, T. R. Whitesides, Mrs. Wm. Boulton, G. F. Warwick, Wm. McBroom, Mr. Aikins, a Friend.

MONTREAL.—Ash Wednesday services were held at the various Anglican churches, which were largely attended.

At Christ Church Cathedral, the rector, Rev. Mr. Norton, delivered short sermons in the morning and evening which are to be continued through Lent.

At the Church of St. James the Apostle special services were held.

At St. Mary's Church, Hochelaga, there was a special service in the evening, conducted by the rector, the Rev. J. D. Borthwick, and an address, the subject being "What is Lent," delivered by the Rev. Ernest A. W. King. At this church special sermons on the Lord's prayer will be delivered every Sunday morning throughout Lent, and the rite of Confirmation will be administered by the Lord Bishop on the fifth Sunday in Lent at morning service. Special services will be held every Wednesday evening.

ONTARIO.

BEARBROOK.—The Lord Bishop of Niagara, attended by the Ven. Archdeacon of Ottawa, visited this parish to hold confirmations on Saturday, the 19th February. They arrived at the R. R. station, two and a half miles distant, in a perfect blizzard. So furious was the storm that the Rev. Mr. Baker suggested the Bishop's return to Ottawa by the next train. The result, however, of a council of war, was a determination to proceed, and though the horses were almost down half-a-dozen times the party got through. It was very gratifying to find on reaching the church that it was nicely filled, and that sixteen out of the twenty candidates were present to receive "the laying on of hands," four being storm-bound at home. Navan, the next station, was reached one hour and a quarter late. Here the Rev. E. A. W. Hannington, of New Edinburgh, met the party, and here the Bishop confirmed thirty five candidates, two only were missing. The services at both places were most solemn and hearty, and the Bishop appeared to enjoy them himself greatly. Afterwards he and Dr. Lauder left about dark for Ottawa in separate cutters. The Rev. Mr. Hannington driving the Bishop, and such were the roads that he upset him twice. The Venerable Archdeacon, writing about the occasion, says, "The Bishop of Niagara was very much pleased with the confirmations. We had an awful time getting home; it was a hard day but I'm glad we went through it." Next day, Sunday, the Rector had morning service at Navan, including the Holy Communion, and the newly confirmed candidates made their first communion. It was indeed a sight to be remembered, that which was

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presented at the service. Thirty-two of the thirty-three confirmed came forward, and with them fifty other persons, making in all eighty-two communicants, and that in a church with seating capacity for not more, properly speaking, than ninety people. The Rector, writing to a friend about the occasion, says, "The sight of so many young Christian recruits deeply moved me, particularly when I remembered I was so soon about to leave them. I do not know where, in the diocese in a country part, there is another congregation like this. I can depend upon an attendance of 80 at evening prayer, every Wednesday, and last night had 90. I intended this summer, had I remained, to enlarge the church, add a chancel, and effect sundry other improvements, but all work has now to wait until the appointment of my successor, or as the parish is to be divided, of my successors."

BARRIFIELD.—The Anglican Choral Union gave a successful entertainment at Barrifield. Mr. Norman Moor acted as conductor of the concert, and admirably filled his position. At the conclusion of the programme he gave a patriotic speech, in which he alluded to the Queen's jubilee year, and then called on all present to join him in singing "God save the Queen." After the concert Mr. Medley regaled the members of the union at his residence with an excellent repast.

GANANOQUE.—Many will regret to hear of the sudden death of Mr. D. Ford Jones, who had not been well for years past. Deceased, who was well-known in this vicinity, was warden of Leeds and Grenville, served during the rebellion of 1837 as ensign in the Queen's rangers, and in 1862, during the Trent difficulty. He organized the Gananoque field battery, which he commanded for several years, serving during the Fenian raid and retiring in 1869 a major. He sat for south Leeds in the Canadian assembly from 1864 till the union, and was returned to the commons in 1874 and 1878, but owing to ill health he did not offer himself as a candidate again. He was a staunch conservative, an active member of the church, and was held in the highest esteem by all who knew him.

WOLF ISLAND.—A number of the members of Trinity church, Wolf Island, met in the rectory on Wednesday evening, the 16th ult., to read an address and present a purse to Mrs. Christie, for the purchase of a gold watch and chain as a mark of their appreciation of her kindness in acting as organist. The address was read by Mr. G. Wills. Mrs. Christie replied, thanking Mr. Kitts and Mr. Friend and all the subscribers for their kind present, not only on account of its value but also for such an expression of their good will. The company separated after spending an hour or two in social intercourse and enjoyment, and singing the national anthem.

KEMPTVILLE.—The St. James, Sunday School has made considerable improvement of late as the report of the superintendent will show. Two chief causes for the improvement may be inferred from the report, Mr. Emery, having about twelve months ago introduced the Bishop Doane's admirable "Manuals of Christian Doctrine," and also formulated a code of rules to direct the officers and children in their Sunday School duties. Among other rules, the teachers are required to give a half yearly report of their several classes to the superintendent, who, in turn, forms his report from them for the rector. The following is the first report of the superintendent, Mr. Leslie:

To the Rector, the Rev. O. P. Emery:
"In presenting a brief report of St. James' Church Sunday School for the past half year, permit me to say that during that period I visited and examined the teaching and government of the several classes, and feel pleased that, in the main, the teachers' reports correspond with the estimate which I had formed of the present position of the school. The names of some 140 scholars are at present recorded on the school register. These scholars are formed into 18 classes, each presided over by a competent teacher. From the reports presented by the several teachers, the school is in a prosperous condition. A fair average attendance, an increased interest in the duties of the school as evinced in the better preparation of their lessons, in their greater diligence, in their more orderly and respectful manner, in their manifest zeal for the reputation of their school, as well as in their marked improvement in obedience, order and general good conduct presenting altogether and showing a most gratifying view of our school.

The senior classes seem to have made the most evident improvement, though the junior classes, under the circumstances, have done well. It is pleasing to read of the attachment and love expressed by the teachers in their reports, for the members of their several classes, and speaks well for the good which they will eventually effect in the minds of the children. Such is the kindly feeling and lively attachment to the school that two young ladies, severally in their reports, express in glowing terms that they

have the *best class* in the school, and from my knowledge of the classes I must say that they are *both good*, and may, for aught we know, have among their number a future Wellington, or a Nelson; a Miss Nightingale or a Victoria.

Whilst rejoicing, in common with every lover of our church and school, at the gratifying position occupied by our school, I would earnestly urge upon every one the necessity of taking a firm stand, to encourage and increase our school, and thereby to some extent strengthen and extend the work of our beloved Zion, the church.

Whilst gratefully acknowledging the kind assistance of the officers and teachers, as superintendent of the school, I have, in a more feeling manner, to state that to the ceaseless care, energy, zeal and well directed efforts of our esteemed Rector. the present prosperity of our school is due. And if we, as loyal Christians, will only second his efforts for the benefit of our children, our school will not only occupy its present proud position, but will, as I stated last Sunday, become the banner school of the diocese of Ontario.

The missionary meeting held in St. James' this year was most successful, in point of numbers and financial returns. The beautiful memorial church was crowded. The deputations, consisting of the Rev. E. H. M. Baker and R. N. Jones, were highly delighted and spoke in most eulogistic terms concerning the work in the parish. The addresses were highly appreciated, especially that of Mr. Baker, which was full of fervent zeal for the cause; and were it the custom to encore addresses, he would no doubt have had to appear again and give another speech.

OTTAWA.—In Christ Church last week Bishop Hamilton, of Niagara, acting for the Bishop of Ontario, administered the rite of confirmation to 21 candidates, principally young people. He was assisted by the Ven. Archdeacon Lauder and Rev. Mr. Muckleston, curate. After the ceremony was over, the bishop then addressed those who had just renewed their baptismal vows.

ST. GEORGES.—The confirmation service was held at three o'clock in the afternoon. Shortly before that hour the 31 candidates, 19 ladies, and 12 gentlemen, proceeded from the basement, and passing through the church occupied the first three seats in the centre of the nave. Shortly afterwards his Lordship, the Bishop of Niagara, bearing his episcopal staff, and preceded by the rector, the Rev. P. Owen Jones, M. D., entered the church. The service opened with the hymn "The Church is one foundation," after which Dr. Jones read the order for "evening prayer." The rector presented the candidates to the bishop, and at the latter's request read the preface to the confirmation. His Lordship then gave an earnest and instructive address to the candidates, who came forward one by one and received the imposition of hands.

This pretty church of St. Alban's was densely crowded long before the hour of evening service. The altar was prettily decorated with flowers. The choristers' procession was followed by that of the clergy, consisting of the Rev. J. J. Bogert, the Ven. Archdeacon Lauder, the Rev. E. W. Hannington, as bishop's chaplain carrying the crozier, and the Bishop. Evening service was then intoned, the canticles taken from Garret in F, the Archdeacon read the first lesson, the second being taken by the Rev. A. E. W. Hannington. The evening prayer being over, the Vicar presented the candidates, Archdeacon Lauder reading the preface. His Lordship then gave an address full of instruction to the candidates. The hymn "Come Holy Ghost our souls inspire," having been sung kneeling, the imposition of hands was laid on 11 candidates, including one from New Edinburgh.

The regular yearly confirmations in this city will be held in June next. Lady Macdonald was amongst the congregation at St. Alban's church.

TORONTO.

TORONTO CHURCH SUNDAY SCHOOL ASSOCIATION.—I do not know whether many of you are acquainted with the teachers in our Toronto Public Schools, but considering the similarity of the objects in which both you and they are engaged, and the efficiency, the special attainments, and the character they possess, it would be a great advantage, and might materially advance the interests of your own schools and of the Church, if you knew more of them. Undoubtedly much may be learned from them, and it is admitted that where a professional teacher can be secured as a Sunday School Teacher there will generally be a well governed and well instructed class. In their sphere they are constantly meeting with difficulties and problems to be solved, not unlike those that you find in your own work, and should there not be some sympathy between them and yourselves? I may perhaps be allowed incidentally to advise that in

many of your parochial entertainments, and especially those of the Sunday School, the teachers of the Public School in the parish or neighborhood might very well receive a cordial invitation. In England we find that wherever it has not been found practicable to keep up a church school there has been a strenuous effort to see that the Church is duly represented on the School Board, and that religious teaching to the extent allowed by the regulations is secured, they do not refuse to do anything because not allowed to do everything.

One great means of securing religious knowledge in the Public Schools would be the offering of prizes by such a body as this or by the Board, for proficiency, to be tested by periodical examinations, for which arrangement could well be made by permission of the Trustees. There is an interesting example of this to be found in what has been accomplished in the City of London, England. Mr. Francis Peck and the Religious Tract Society began the good work by offering some thousands of Bibles and Testaments as prizes for Scripture knowledge, to be tested by examination in the Board Schools. In the City of London besides the Church and denominational schools, there are some 1,034 schools under the School Board for London, with some 250,000 pupils. All the children are eligible for this competition, but the attendance is voluntary, and it is encouraging to find that while there is no obligation to attend this examination, the proportion attending is so large, as practically to amount to the whole number at school. In 1884 out of 237,876 children at school, 192,149 came up for examination, the difference being almost entirely accounted for by the number in Infant Classes, not eligible for such a test. The Public School course there is in six standards, corresponding in some degree to classes. In 1884, I find that in the lowest standard there was prescribed for the examination 17 verses from Exodus and 17 verses from St. Matthew, to be in substance committed to memory, and for study there was prescribed the early lives of Samuel and David, with outlines of the life of Christ. For the second standard they had for memory the same with 2 Psalms added; and for study the life of Abraham. For the third standard, there was added to the foregoing, 17 verses of St. John to be learned, and for study the lives of Jacob and Joseph. For the fourth standard, there was added for study the life of Moses, the fuller life of Christ with the parables and discourses, and 8 chapters of the Acts. For the fifth standard, there was added for repetition the 15th of St. John, and for study the lives of Samuel and David, the Gospels of St. Matthew and St. Luke, and the first 24 chapters of the Acts. For the sixth or highest standard there was added for study the lives of Elijah and Daniel, and further knowledge of the Gospels and the Acts, especially as to St. Paul.

I am not aware of anything of the kind being attempted here, but why not? It may be objected that all this is very much outside the line of work of a Sunday School Teacher's Association; but if the Sunday Schools are to supply what is lacking of religious teaching and influence in the Public Schools, we should know just what can be had there and what remains for us to do. I hope it is possible to secure such aid in the day schools in accomplishing our great object, that the Sunday Schools will also be able to procure far better results. Christianity is part of the law of the land. We have not so much to assert our rights as to avail ourselves of them. It is the apathy of the Christian people of this generation which will be alone responsible for the consequences should the coming race be more agnostic or anti-Christian. I believe our effort would be in accordance with the wishes of the community at large, and of the teaching staff of the schools, a most important advantage.

The system of Roman Catholic Separate Schools, whether desirable or not on general grounds, at all events removes the difficulty we might otherwise find in dealing with the children of the public schools—a difficulty that had been felt to be insuperable in other countries where such a provision is not in operation.

I have not, so far, touched upon the degree of co-operation, which could be had from other Christian bodies. I suggest that we should first take the matter up, and deliberate upon it among ourselves, and we might then, I think, be led to ascertain how much, (and there is very much), of common ground upon which we could agree with representatives of other communions. In all probability the application to the School Board might be a joint one. However that may be, there seems no reason why a movement should not be begun by us, and that we at least should not discharge our duty, if we find on examination what that duty is.

May I without presumption say in conclusion that there should go along with any such movement a determination to secure the utmost possible efficiency in the Sunday schools themselves. Our parishes are now pretty generally furnished with good school buildings, and I think there has been also a very widely spread improvement in the teaching and superintendence

resulting from your organisation. Still greater efficiency in methods of management and discipline, and in methods of teaching, may be attainable, together with a higher standard of general professional skill and resource in mastering difficulties and producing results. Let us not be content with anything that has been done while anything remains to be done to equip ourselves for this most blessed task of feeding the lambs of the flock—a task undertaken for the glory of God, the great Shepherd and Bishop of our souls."

Some discussions on the paper took place, after which it was moved by C. R. W. Biggar, M. A., seconded by Mr. S. G. Wood, and "Resolved, that the Executive Sub-committee be requested to report to the Association at its next meeting upon the suggestions contained in Mr. Marling's valuable paper as to taking advantage of the permissive clauses of the School law relating to religious instruction in the city Public Schools, and also as to offering prizes for examinations to be held therein upon the Holy Scriptures."

After a vote of thanks to Mr. Marling, the meeting was dismissed with the benediction.

CHESTER.—An interesting entertainment was given in the new hall at Chester, on Tuesday evening last, in behalf of St. Barnabas Church Sunday School. Owing to the want of a hall this has been the first affair of the kind ever given in this neighborhood. It consisted of songs and recitations by the children, in which it is only just to say that they far surpassed the expectations of the large and appreciative audience present, rendering their several pieces with excellent taste and with the best effect. Mrs. Sothergill, the zealous and efficient superintendent, and the teachers, Miss Sothergill, the Misses Playter, and the Misses Mills, certainly deserve the highest praise for the pains taken with the children. After the concert the little ones were all highly delighted with the presents caught from a well filled fish pond. Brief addresses were delivered by the Rev. C. Ruttan (Incumbent), Henry Frankland, Esq., and R. Playter, Esq. The proceeds were for the benefit of the Sunday School. The New Hall is large and commodious, and well adapted for the purpose for which it was built.

ST. MATTHIAS.—*Feast of the Title.*—The Feast which marks the fourteenth anniversary of the founding of this Parish, fell this year on the day immediately succeeding Ash Wednesday—a fact which rendered it advisable to postpone the principal observance of the Festival until the following Sunday. On that day, notwithstanding the almost impassible condition of the city sidewalks, there were large congregations at all services. At the early Celebration, Rev. C. B. Darling, assistant Priest of the Parish, was celebrant. Matins was said by the Rector, Rev. R. Harrison, who also celebrated the Communion subsequently, and preached on the text, "They shall go from strength to strength." He referred to the progressive strengthening of the Parish amid its many difficulties, and pointed out some matters in which development of strength was still required. At 4 p.m. Choral Litany was sung by Mr. F. G. Plummer, both Rector and assistant being busy elsewhere in Parochial services. At Evensong, the Festival came to a close with an exquisitely rendered service, at which the Bishop preached on the text, "These three years I came seeking fruit." He took occasion to refer to the "abundant fruit" displayed in this Parish to his own knowledge. Fourteen years ago there were ten communicants at the first Celebration; now there are hundreds. A handful of children has become 500. The School Chapel, enlarged several times of late years, is too small for the crowds who throng every corner of it. There should be accommodation for at least 1,000 worshippers. But the people of the district being chiefly laborers and mechanics, cannot afford to undertake further debt. Meantime, the overflowing pockets of rich congregations elsewhere in the city, are not utilized for the Mission of this locality, where the Church throbs with life, and the worship of God is replete with the offerings of the adoring hearts of Christ's poor.

St. Philip's.—The anniversary services lately held in this Church extended over two Sundays. The Bishop of Toronto, Huron and Algoma assisted in the services. There were large congregations and liberal offertories. The Rector, Rev. J. Fielding Sweeny, B. D., in his sermon, said the anniversary of a congregation was like the anniversary of a birthday to an individual. They looked behind them over the road they had travelled, measuring the present and providing for the future by the past. A look at their past cheered their present and encouraged their future. Their growth since 1888 would be seen by a brief comparison of statistics. In 1888 there were 230 families connected with the Church, in 1887 the number increased to 450. In 1888 the average attendance

in the morning was 250, in the evening 275; in 1887 the figures were 400 in the morning and 500 in the evening. In 1888 the attendance of children at the Sabbath school averaged 250, in 1887 the average attendance rose to 350. The cost of the present Church was \$22,000. When it was opened on Jan. 27, 1884, the debt amounted to \$17,000. That sum was reduced in 1885 to \$15,000, and stood at present at \$14,000. There was also a satisfactory increase in the offertory. In 1888 it averaged \$85 per day, in 1887 the average was \$64.26. These figures were signs of outward growth, and while they rejoiced in them they would not forget the infinite importance of growth in grace, of spiritual results. A more important question than "How much money have we raised?" "How many members have we gained?" was "What practical benefit have we received from the 538 sermons and addresses delivered in this building during the last three years?" Remembering the chief end of religious exercises, and cherishing a deep love for their Lord and Master, he had no doubt they would prosper in the future as in the past, and that there was a splendid future before them he was fully persuaded.

NIAGARA.

HAMILTON.—*St. Matthew's Parish.*—I have, with the approval of the Rev. Canon Curran and the wardens of St. Thomas Church, erected that part of their parish lying east of Victoria avenue and north of Cannon street into a new parish, to be known as St. Matthew's. At present there is no organized congregation in it, no Church, no stipend, and no guarantee of any stipend. The Rev. Thomas Geoghegan has undertaken the laborious and anxious work of beginning and carrying on the Church's work in the new parish. The population is growing, but as a rule the families do not belong to the wealthier classes of the city. It is proposed to secure a suitable lot and erect a plain building—such as may be suitable for a Sunday school and other purposes when the congregation are strong enough to provide a Church. The cost of this effort is estimated at \$3,500.—**CHARLES NIAGARA.**

Appeal.—We, the undersigned churchmen, earnestly solicit from members of the Church of England donations towards carrying into effect the aforementioned scheme. As before stated the parish of St. Matthew is composed of people of limited means, and they have to look for outside help if the work they have in view is to be consummated. We ask you to help us in this deserving cause. One of the committee will wait on you and will cheerfully give any information respecting our plans for the future. All subscriptions will be thankfully received and acknowledged by the treasurer, at 97 James street north. Rev. Thomas Geoghegan, chairman; John H. Land, treasurer; James Burton, secretary; committee, F. W. Hore, J. G. Y. Burkholder, Wm. Anderson, Wm. Garvin, C. F. Lowrey, J. H. Land, James Burton, Francis Booth.

HURON.

GLANWORTH.—The churchwardens of Christ Church have called for tenders for the building of the new church as agreed on. The subscriptions to defray the expense have been almost entirely from the church members, and some time ago amounted to \$2,400, a very handsome sum from a small country congregation. They hope to incur no debt, so that they will have it consecrated as soon as the work is completed. Very few of the churches of the diocese are consecrated; some of them forty years or more old are not sacred to the worship of God. The great latitudinarianism prevalent throughout Huron has produced this effect with its other evils.

LONDON EAST.—The incumbent, churchwardens and congregation of St. Matthew's Church return sincere thanks to their friends in the city for assistance to enlarge the church. The sums collected by collectors amount to \$618.05. There have also been subscribed as follows:—Mr. and Mrs. Blizzard, \$50; Messrs. Percival, \$25; Marshall, \$10; A. Selbur, \$10; Quick, \$10; Laphorn, \$10; Courtier, \$10. Collected for the organ by Mrs. Seaborn, \$15; Misses Seaborn, \$72; Mrs. Christon, \$72. For carpets and matting by Mrs. Seaborn.

LONDON.—The solemn day, Ash Wednesday, was observed in our churches.

PORT ELGIN.—The new church of St. John's was opened for divine service on Sunday, January 30th. The churchmen have long felt the need of a church at the Port, a need that has at length been supplied. The erection of the beautiful little church is largely due to the self-sacrificing efforts of the few church people in the locality. The new church is in excellent taste. In all the lake towns along the shore in this

diocese, an Anglican church greets the view of the boatmen on the great lakes.

DUNDALK.—*Deanery of Grey.*—This is one of the many towns that have lately arisen amid the clearings in the northern part of the diocese, and the heaven directed spire of a lately erected church greets the eye. Scarcely have the first settlers hewed a place for their homes in the forest till they build the edifice where they may unite in the service of the old, old Church. The edifice may be frame or even log, but still it is the Church of England. Dundalk is now a village having one thousand inhabitants, and has its Church of St. John and parish clergyman, Rev. Mr. Edgelow. On Septuagesima Sunday, Rev. B. P. DeLom officiated there.

WARDSVILLE.—In addition to the usual services, three week-day services of a special character, are held during the season of Lent, in this parish. There are also the meetings of the three "guilds," and of the C. E. T. S., which are all in a healthy condition. The Lenten services are being well attended.

TUSCARORA.—The Christmas festival at St. Paul's Church was a grand success this year. Over 500 were present in the church to join in the service of song which was rendered nicely. Mrs. Caswell as organist and the members of the choir deserve great praise for the preparation made for this occasion. Addresses were ably delivered by the Rev. Mr. Cox, of Onondaga, and by the Rev. J. P. Curran, of Mount Pleasant. The Rev. D. J. Caswell conducted the service, and was assisted by the Rev. A. Anthony. Many presents were distributed to the children at the close, and among others several useful books and Bibles and Testaments for use in the Sunday school work. The friends of this Sunday school speak kindly of much sympathy shown them by the Brant County Sunday School Association (an association of Dissenters) whilst not a word of interest is ever expressed by our church friends so called. The unveiling of the Brant monument lately called forth considerable enthusiasm towards the Six Nations, and now their political vote is much sought after by their Brantford neighbors. Would that as much interest could be shown in the work of the church by the white population. No doubt it would be so if there was anything to gain by it.

LONDON.—*Woman's Auxiliary Missionary Association.*—The usual monthly meeting of the above was held at the Bishop's residence, his lordship the president in the chair. After the completion of routine business and a statement of most satisfactory results from the labors of every branch in active work throughout the diocese, Mrs. Boomer was permitted to ask the earnest co-operation of the members in bringing to a successful issue the formation of the proposed Jubilee offering of the Churchwomen of the Dominion to the Widows' and Orphans' Fund of the diocese of Algoma. She continued, "Since the little budget has begun its travels (a very little bit only of the long distance it has yet to go), it has met with not only no refusal, but a glad and a willing welcome. It has gathered in gifts already to the amount of \$78, and there are many who are prepared to add their names to the list enclosed." After stating that it was considered by some who are nevertheless warmly interested in the success of the fund, that it would never do to urge its claims before the annual collection for the missions be taken up, Mrs. Boomer continued: "To my mind there seem so many reasons for 'now' as against 'by and bye.' First of all the season, Lent. Why might we not let this be the outcome of some special little self-denial over and above that needed to meet one certain and acknowledged claim such as the Mission Fund of our own diocese undeniably is? Secondly, how can we be sure that delay may not wreck our little endeavour altogether? Why, our duties and claims lie thickly around us. They jostle one another daily, and if we allow each to stand aside for a more 'convenient season' I fear that we shall end by leaving them entirely undone forever. Then think of the exceptional occasion of our gifts—an offering from the loyal hearts of the Churchwomen of Canada as a Jubilee thanksgiving to God for the peace and happiness granted to them during the fifty years reign of our gracious sovereign Queen Victoria. You see a Jubilee is quite out of the common run. I think I may safely promise that the like will not come again for another fifty years, when I certainly shall not be here to see it, so we need not be afraid of creating a precedent. I plead for 'now' also, because we know not what a day will bring forth. Not only to influence our outside lives but inwardly, in our motives, desires, hopes, fears, etc. The good influence of to-day get trampled under and effaced by the footprints of 'to-morrow's' needs. 'To-day' is bright and sunny and our energies are braced and our hopes high, 'to-morrow' may have for us lowering clouds and a depressing gloom. 'To-day' we can work, 'to-morrow' we may be laid aside, or there may be no 'to-morrow' for us at all.

Even after this long talk I seem to have touched only upon the very surface of things. The root of the whole matter is within. Are we not purblind as regards our "duty to our God and to our neighbor?" ay, and to ourselves also, for in what we withhold from others, do we not likewise withhold from ourselves our own promised blessing. His blessing which He will be sure to give and receive alike.

Perhaps you, like myself, may find it very difficult to realise that the sense of gratitude to God for His showers of mercies, free and unrestrained, is reckoned amongst us as so small and pitiful a thing that, because the time for the yearly duty of contributing to our own mission field happens to fall due just now, any other appeal to the liberality of the churchmembers of the Diocese would be injurious to its interests—that this little trickle would divert the whole stream of our charity away from its legitimate source and leave the river bed high and dry, parched and thirsty, flat and unprofitable.

Nay, Nay! this cannot be so. Let us rather believe that to use another metaphor, the breeze of christian love and sympathy from the grateful hearts of the Churchwomen of our diocese will suffice not only to waft safely into haven with the flag of successful effort gaily floating from its masts, the Big Ship of the Diocesan Mission Fund itself, but close in its wake, our own dear little craft also, laden to the very water's edge with its loyal freight of loving gifts to the much needed Widows and Orphan's Fund of our Mission Field of Algoma.

PARIS.—*Death of the Rev. Canon Tomley, D. D.*—The death of Dr. Tomley removes one of the most honored and able clergy of the Canadian church and deprives this paper of a highly valued friend. He passed in peace to rest on the 10th Feb. The funeral was attended by a large number of clergy from the Huron and other dioceses. During the service the choir sang the anthem, "Blessed are the dead who die in the Lord." Holy communion was administered to the clergy, relatives and others to the number of about fifty. The chancel was appropriately draped in black, which added much to the impressiveness of the very solemn service. As the cortege passed through the town the blinds of the business places were closed. At the grave the ceremony was conducted by the Rector of St. James', Rev. A. Brown, assisted by Rev. J. L. Strong. Dr. Tomley was born at Blackburn in Lancashire, on the 11th Feb., 1808. His father was the Rev. J. Tomley, D. D., a Methodist minister, the author of several valuable contributions to Biblical literature. At an early age he devoted himself to the ministry in connection with the Methodist body in England, and came to Lower Canada as a Missionary, removing thence to Upper Canada about the year 1835. During the troubled times of the rebellion he was unflinchingly loyal to the Crown, and contributed by his writings, especially by his "Ten Letters on the Church and Church Establishment," to the maintenance of British connection. Becoming dissatisfied with his ministerial orders in the Methodist body, after careful study, he joined the Church of England, and was ordained in due course by the first bishop of Toronto. After being curate to the Rev. George Mortimer, at Thornhill, he removed to the mission of Dunnville and Port Maitland, where he labored earnestly and effectively for about twelve years. As an indication of the respect entertained for Dr. Tomley by his former parishioners, it may be mentioned that thirty-one years after he had left Dunnville, on the 21st of September, 1886, on their invitation he laid the corner stone of their new church in the village of Dunnville. In 1855 he was sent to Paris, where for more than twenty-two years he ministered with acceptance and success. He wrote largely and powerfully for the press, and his sermons were thoughtful and effective. In the Diocesan Church Society and Synod, Dr. Tomley's influence was usefully and strongly felt, and he never failed, when in active connection with those bodies, to contend manfully, and successfully, for what he judged to be right. A his judgment was generally correct, being the fruit of much study, experience and prayer. In 1877, being about seventy years of age, he retired from the active exercise of the ministry (his last official service in church being June 24th 1877,) having faithfully earned by long and meritorious service in His Master's work, the rest which his failing strength and advanced years demanded. Since that time he has continued to reside at Paris, going in and out among the people whom he loved, as a respected and valued friend and neighbor; and as a staunch and loyal parishioner supporting and helping the clergymen who succeeded him in the Incumbency. He took a great and active part in the church work of the parish, and it was his pride and delight to have been largely instrumental in the building of the chancel which is so pleasing a feature of the Church of St. James. As a citizen he took a keen interest in the political and moral, as well as in the material welfare of the Dominion, and especially of the town of Paris. A Tory and churchman of the old

school, he was nevertheless charitable in his relations with all, and even amongst those whose views were at variance with his own, we will venture to say he has not left behind him one who does not respect his memory.

The above sketch of Dr. Tomley's career is from the *Paris Star-Transcript*.

ALGOMA.

The treasurer begs to acknowledge receipts on account of Mission Fund:—\$15 53, from Women's Auxiliary, Woodstock, per Mrs. Eakins; \$5, from "H. B."; \$5, from Mrs. Forrest, Ottawa; \$5, from "Payer of Tithes," Parry Sound New Mission; \$1, from G. H. Tunbury, Esq., annual for three years.

PORT SIDNEY.—We understand that the Rev. R. W. Plante has decided to leave this mission and return to Boston, Mass.

The Rev. J. S. Cole writes: "Will you allow me, as a matter of honor, (for the wrong horse is almost universally saddled, though I do not say any has been saddled in this case,) to say that though the Church which has lately been removed from Falkenburg, Muskoka, was erected by me, cost \$398 seated on 40 x 20, the site was not of my choice, though it appeared at the time a possibly good one. Manitowaning, February 15, 1887."

Correspondence.

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

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

THE GENERAL WORKING OF THE C. E. S.

SIR,—If you can kindly publish the enclosed letter from one of the Church Emigration Societies' Provincial Secretaries, you will, I am confident, confer a great kindness, alike on many a young lady here in England worrying her heart to breaking, in an enforced idleness she in no wise wishes, nor can afford, and on many an overburdened Canadian mother not able to find the domestic help she greatly needs. And in this connection may I as a Canadian member of its Council, call the attention of Canadian Churchmen to the general working of the Church Emigration Society? Its purpose is to sustain and aid the material and spiritual fortune and lot of the emigrant and the colonist by the mother's help of the Church in the empire. In this it is the twin sister of the Venerable Society for the propagation of the Gospel, and the wonder is, that it has not been twin-born in time as well as purpose. They would have brought the Christ into the Colonial lands as He was in Galilee of old, helpful to body and soul alike.

The importance of the field of great usefulness upon which the Church Emigration Society has entered, is increasingly felt here in England, and the growth of the Society during the first year of its existence has been remarkable, and most encouraging to its founder. The Venerable S. P. G. with eye ever keen and wise as the eagle's, in seeing opportunity for Colonial Churchwork, has given the "habitation and name" of its Board Room in Westminster for the Church Emigration Societies' annual meeting, and the Selwyn of East London; the Bishop of Bedford is to preside as chairman.

The Society is everywhere here obtaining the ear and winning the support of the most influential, whether Churchmen or statesmen, who take an interest in Emigration, and for these reasons, among many Canadians, also should thankfully take an active part in its work. The Society through its Church organisation here takes the greatest care that none but those of good character, physique, and health, shall emigrate to a colony under its auspices, and the responsibility of accepting a would be emigrant is not left to any single individual but to a whole committee, to whom every application must be submitted, and through its communications with the Parochial clergy of England and the colonies, this society finds a suitable home and employment in the colony for the emigrant, before he leaves England. He is not thrown upon our shores homeless and friendless too, through his inexperience, seek work as one might "needless in a hay-stack," and finding none, to meet the fate of a tramp, wretched himself, and a nuisance in the land. And one great aim which the society never loses sight of in all its organisation and work is to bring the emigrant Churchman and the Colonial Churchman together to know and to befriend each other, and unitedly strengthen their Church in the land, and if the work this society is

capable of doing had been done in the settlement of Ontario from the first, the religious history of the Province would have been very different, and many an emigrant would have been saved much fruitless toil and unnecessary hardships and dispendency. Prosperous as the Society has been during its first year, it deserves still warmer recognition and support, especially from the Colonial clergy and Churchmen. The Church of England in the possession of the whole land here, and as the Church of the English race everywhere has, in her opportunities and resources, a greater power to be the Holy mother of the colonization of the Empire than all other corporations put together. And the possession in the Providence of God, of such unique opportunity and power, and the known great blessings that wait on their faithful use, is the strongest possible call to duty to put them to good account.

Very truly yours,
E. F. FESSENDEN.

CHURCH EMIGRATION SOCIETY.

SIR.—As Canadian correspondent of the Church Emigration Society, I shall be glad if you will allow me to lay before your readers some information which may be new to them, and may probably, to some at least, be of practical value. Since the C. E. S. has become well known in England, and recognised as a reliable guide and help to intending emigrants, being Church of England, I have received many applications from young ladies who wish to go out to Canada as mother's helps. I was told on good authority, when I was in Canada last autumn, that there was a demand for such service, but that the ladies who would give it must fully understand that the work required of them, might in many cases, be that of a helpful daughter in her mother's kitchen, as it is chiefly the great difficulty of obtaining servants that creates the wants of mother's helps, and that they must be prepared to do any kind of house work which came in their way, and that they would live with, and be treated in all respects as the rest of the family. I made this known in England, and I have at this time letters from several ladies willing to take such situations—well educated, musical, good needlewomen, able to teach and take entire charge of children—one is clever at millinery, another is very fond of children. Two as sisters—Irish girls, whose father lost his property in the recent Irish troubles, and who with their brother wish to try their fortune in a new land, and are ready to do any kind of work.

There is no demand for high salaries, moderate ones would be taken. The truth is that we are so overcrowded at home that hundreds of good, intelligent, pleasant, well-informed girls and women who must earn their living, have no possible chance of doing it here, and would be thankful to cross the sea and find room for themselves and their abilities at the other side.

Now, if it be a great benefit to them, as it clearly must be, to find a home and employment with you, we think the advantage may not be altogether on one side, but that Canadian families may be glad to secure well-recommended English women into their houses, and for a fair salary, obtain a servant's help with an educated women's society. If this be so I shall be glad to receive any applications, and to give any further information on the subject. Two protected C. E. S. parties will sail from England in April, and would take charge of any mother's helps who might be engaged before that time. I am, dear sir,
St. Agnes' School,
Caldy, Birkenhead,
England.
Yours truly,
SARAH TURNBULL.

ALGOMA.

SIR,—Will you allow me to state through your columns, that I am, at this moment, in urgent need of four missionaries: two (in Priests orders) to occupy organized missions, recently vacated, and two (deacons, unmarried) to take charge of new fields just now opening up. All four need to be zealous men, gifted with common sense, and prepared to "endure hardness, as good soldiers." Communications will be promptly replied to, if addressed to 147 John street, Toronto. Yours truly,

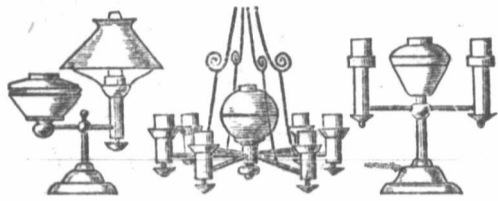
E. ALGOMA.

THE NAME OF THE CHURCH.

SIR,—Although not a follower of the *Church Times* in everything, I think you will see that the editor thereof is at one with me in what I have written upon the above subject. In his leading article of 23rd December, he says "the only lawful name of a particular Church is a geographical one, and in this instance, as in so many others, our own has carefully followed Scriptural precedents. We call ourselves the Church of England because we are that portion of the Catholic Church which is in this land. By the

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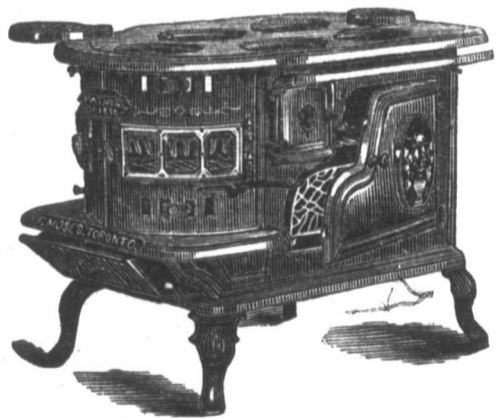
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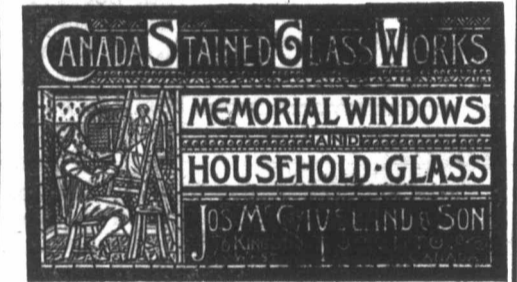
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same rule that in the United States of America, and herself anything hope we have he lie" and "Amer

SKET

3RD SUNDAY IN

Passage

Have you ever a trial it is! Pe sive thirst. See 20). The Arab scarce school the during the late came into the B declined, saying I. A Valley W have had a suffi found the water pened then? (them. But wha lesson.) And i and journey inv more rocky an halt at Rephidu drink. Oh! th realize its pang God made the l aculously from these mercies. quarrel with D right to it, tha (verse 2). The out of Egypt to come that they 4), as their chil and S. Paul, an they even ques much for them, has led them w has multiplied or not (verse 7) tempt God. I murmur? An

II. Streams fi is Moses? "V Lord?" he mil and he lays hi And instead of the Lord deal their pressing: God does (St. J is bidden to go the Elders of I Lord was presc der-working ro the rock, while soon as the roc in great abund 41; cxiv. 8). I petuated in the Meribah.

Whence cam place! But wh of God. So Go water from the to Israel in the His gifts to us of this world—which came do "The living Father and the

Let me urge not try to do t be a definite p Use all the m repentance six of cultivating Above all—ne who vouchsafe Blood, that w Rev. C. M. De mento, Colo.

Avoid maki We reliable more peniten

same rule that part of the Catholic Church which is in the United States ought to call herself the Church of America, and cannot, without wrong doing, call herself anything else." In face of these words, let us hope we have heard the last of the "Canadian Catholic" and "American Catholic" churches. Yours, C. A. FRENCH.

SKETCH OF LESSON.

3RD SUNDAY IN LENT. MARCH 13TH, 1887. "Water from the Rock."

Passage to be read.—Exodus xvii. 1-7.

Have you ever been thirsty on a hot day? What a trial it is! People sometimes go mad from excessive thirst. See the case of Ishmael (Gen. xxi. 14-20). The Arabs in desert countries where water is scarce school themselves to do with very little. When, during the late war in the Soudan, some Arabs, who came into the British camp, were offered water, they declined, saying: "We drank yesterday."

I. A Valley Without Water.—Hitherto the Israelites have had a sufficiency of water. Once, indeed, they found the water of the country bitter. But what happened then? (Lesson xiv.) Then food had failed them. But what had God done for them then? (Last lesson.) And now as they turn away from the sea, and journey inward, the country becomes wilder and more rocky and desolate, until, when they make a halt at Rephidim, lo! there is no water for them to drink. Oh! that terrible thirst! Now they begin to realize its pangs! What can they do? Think how God made the bitter water sweet, and sent food miraculously from Heaven. Alas! they have forgotten these mercies. So once more they murmur. They quarrel with Moses, and demand, as if they had a right to it, that he should give them water to drink (verse 2). They accuse him of having brought them out of Egypt to kill them. So violent do they become that they threaten even to stone Moses (verse 4), as their children centuries later stoned St. Stephen and St. Paul, and sought to stone Jesus. Nay, worse, they even question whether God,—who has done so much for them, who has brought them out of Egypt, has led them with the cloud and the pillar of fire, and has multiplied upon them His mercies,—is with them or not (verse 7). They murmur against Moses; they tempt God. How very wicked! Yet do we never murmur? And with less reason?

II. Streams from the Rock.—How meek and gentle is Moses? "Why chide ye me? Why tempt the Lord?" he mildly replies to them. Yet he is troubled, and he lays his trouble before the Lord (verse 4). And instead of punishing the people as they deserve, the Lord deals graciously with them, and supplies their pressing need. What Jesus and St. Paul taught, God does (St. Matt. v. 44, 45; Rom. xii. 20). So Moses is bidden to go on before the people, taking with him the Elders of Israel, to witness, perhaps, that the Lord was present, and bearing in his hand his wonder-working rod. Then he is commanded to smite the rock, while the presence of God rests upon it. So soon as the rock is smitten the waters gush out, and in great abundance! (See Psalm lxxviii. 15, 16; cv. 41; cxiv. 8). But the memory of Israel's sin is perpetuated in the names given to the place—Massah and Meribah.

Whence came the water? From how unlikely a place! But what rested upon the rock? The presence of God. So God gave bread from heaven, and brought water from the rock. And these His two great gifts to Israel in the Wilderness. Yet, how much greater His gifts to us in our journey through the wilderness of this world—even Jesus Christ "the bread of life which came down from heaven," and the Holy Spirit, "The living water" which proceedeth from the Father and the Son.

Family Reading.

THOUGHTS FOR LENT.

Let me urge you one and all to be definite. Do not try to do too much, but whatever it be, let there be a definite plan, and let it be faithfully followed. Use all the means in your power of making your repentance sincere, of strengthening your faith, and of cultivating an humble and obedient spirit. Above all—neglect not to come near to His Altar, who vouchsafes to feed us with His own Body and Blood, that we may dwell in Him and He in us.—Rev. C. M. Davis, Rector of St. Paul's church, Sacramento, Colo.

Avoid making a sham of this blessed season. We are liable to think that more frequent services, more penitential devotions and abstinence from

certain kinds of food, sum up the duties of Lent. This is not the case, unless the outward attitudes of devotion express a purpose of the heart to lead a holier life. "Offer no more vain oblations" was spoken to a people full of devotion that had no heart in it. We want the heart in the occupations of Lent—we want its spirit as well as its letter. We want its heart-searchings, its repentances, its good resolutions, its earnest desire to live more for God and less for the world. This alone can give life to every service and earnestness in all devotion.

"But not in tears and fast alone, Let penitence appear By holier life and love be shown That penitence sincere."

—Rev. W. G. G. Thompson, priest in charge of St. Mary Magdalen's Church, Fayetteville, Tenn.

"I'M HANDLING TRUST FUNDS."

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

After a brief silence I said:

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

He finished his count, and quickly replied: "I'm Handling Trust Funds Now!"

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

"Do you ever handle anything but Trust Funds?"

If Christians would only realize that all that God gives us is in trust, what a change would come over the use of money. "I'm Handling Trust Funds Now."

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

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

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

There is the Gospel idea of "Trust Funds."

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

Thanks to Mr. — for the suggestive remark: "I'm Handling Trust Funds Now." It will help us to do more as the stewards of God. May it help others!

CHURCH ETIQUETTE.

THE DISTURBANCE CAUSED BY THE LATE ARRIVAL OF A LADY ATTENDANT.

There is one custom generally observed in American places of public worship which has survived all reason for existence. When a lady is to be admitted to a pew in which are seated any members of the sterner sex, the latter all rise, file solemnly into the aisle, and stand until the belated lady is seated and then counter-march to their original places. The ceremony is always ridiculous, and during the service creates a disturbance which is annoying both to the officiating clergyman and to the worshipping congregation. The custom is said to have had its origin in those perilous early days when the members of the Church militant worshipped with carnal weapons at their side ready for instant defence against the lurking savages. However that may be, no such reason exists at present. The savages have been civilized nearly off the face of the earth, and their war-whoop is heard no more in their former haunts. The solemn hush of the house of God is invaded by no sounds of a startling character. Yet the custom remains because it is custom. Every man who observes it feels conscious that he is doing something super-

fluous, in compliance with social usage. The matter is easily managed by any congregation which desires to reform it. In the Church of the Strangers at New York every hymn-book has pasted on the inside of its cover a slip bearing the words: "When another enters the pew, do not rise, but move further along." This little device has accomplished its work, and that church is filled at every service to the extent of its capacity without jostling or disturbance. The matter is well worth the consideration of every minister and congregation in the country.—Selected.

HINTS TO HOUSEKEEPERS.

APPLE AND TAPIOCA PUDDING.—Peel and core enough nice firm apples to fill, without crowding, a pudding dish. Pour over them a teacupful of cold water, cover closely, and steam till tender. Have ready a cupful of tapioca which should have been soaked for several hours in enough water to cover it. Drain the water from the apples, fill the empty centres with sugar, stick a clove in each, and pour the tapioca over and between them. Bake one hour. Eat either with cream and sugar, or with a sauce made by rubbing to a cream two table-spoonsful of butter with one cupful of powdered sugar. Flavor with a little lemon juice.

A Pretty stand may be made of a wooden bowl, a nice size, not too large and rather shallow. Take three broom handles and fasten them together so as to form the legs, crossing in the centre. Then in the centre of the bowl, leaving a margin of two or three inches, paint a pretty winter scene. Gild the remaining surface of the stand, legs under bowl and all, and fasten from leg to leg at the top, a little brass chain, letting it hang loosely so as to swing. At the top of each leg, and where the three cross, fasten a bow, of ribbon. Tilt the bowl a trifle so that the back being higher, the painting may show to advantage. Do not tilt it however so much that it will not hold things readily.

ORANGE SHORT CAKE.—One quart of flour, one-half cup of butter, one egg, well beaten, one table-spoonful of sugar, three teaspoonsful of Royal baking powder, milk enough to make a soft dough. The baking powder must be sifted into the flour the first thing. Roll out half an inch thick, bake in round tins in a quick oven, split and butter when done, and fill with the following: Roll, and squeeze the juice into a bowl from three good-sized oranges and one lemon; take off the peel, chop the pulp fine, add it to the juice, stir in one cup of granulated sugar. This is a nice recipe for strawberry or blackberry shortcake.

THE THREE-FOLD MINISTRY OF THE CHURCH.

In the view of all intelligent Christians, the Jewish Church stands out as a positive, Divine institution, having its peculiar organization, its doctrines, laws, ordinances, worship, and the proper officers of administration. It is generally seen very clearly, that had the religion of the old dispensation been of a less positive and distinctive character; had it been but an idea or body of doctrine, or system of beliefs, placed in the world to work out its own destiny, it could have had no stability or permanence. It would have degenerated into a corrupt tradition, and shared the fate of contemporary religions.

The Church before Christ and the Church after Christ are not different Churches. They are one Church, but as promise and fulfilment, type and anti-type, are one. Our Lord Jesus Christ developed His Church out of the Jewish; and built it on St. Peter's confession of His Deity; no new truth, but only fully revealed in the Incarnation. The necessity was not greater that the Jewish Church should be a Divine institution, such as everybody admits it to have been, than that the Christian Church should be of a like character. Accordingly, we find that as established by Christ through His inspired apostles, it is an organic body: embracing all Christians; with its Life from Christ, its Head;

with its ministry or officers; its revealed Word, its Faith, Ordinances, Sacraments, and worship. Had it not been a positive institution of Christ, organized for the end of embodying, handing on, extending, making universally effectual, the revealed Truth, the plan of Salvation, clearly, it could not have survived in its purity the first century. It would soon have degenerated into a human scheme, lost its distinctive and Divine character, and thus perished from the world.

It is exceedingly important that Christian people should realise the fact that God has a Church; that this Church is not a thing of expediency, a human arrangement, a voluntary society, a sect or denomination, or any number of such; but a visible living, organic Body; the institution of Christ; the keeper and witness of Holy Writ; the pillar and ground of the Truth; the home of all Christians; the school for their training; the instrument of their sanctification; the means of the world's regeneration.—*Bishop Spalding.*

REPENTANT.

Every one on board the steamer *Mercy*, of the New York and Savannah Line, knew that the two young-looking men, standing on deck talking to the captain that August evening, were doctors bound for a fever-stricken little town on the coast.

It was a matter openly spoken of, and the doctors were looked upon as doomed men, bound to die by pestilence. A passenger, noted hitherto for his silence, asked their names, and was told Dr. Lance and Dr. Redding.

After a while, when the captain went astern to give some orders, he walked directly up to the pair and addressed a question to them.

They seemed surprised. Dr. Lance started. Dr. Redding drew back.

Then the one put out a hand and laid it on the passenger's shoulder, the other looking almost suspiciously on.

Finally both shook hands with their new acquaintance, and half an hour later, when a boat came alongside to take the doctors to their destination, the little town of Carroll, the silent passenger got into it with them, and a new sensation pervaded the watchers on the deck; the silent passenger—Hope, John Hope, he called himself—had volunteered to go with the physicians as nurse to the stricken district.

"I—I have a great desire to try what I can do for these poor creatures," he had said. And the doctors asked no further. Nurses were badly wanted in Carroll, they knew, for the sick were dying off like flies in autumn. It would not do to wait for references when a strong, quiet young fellow offered his life and strength in the service.

Dr. Lance did wonder for a moment who or what one could be to throw himself thus headlong into personal danger. Black-eyed, with closely cut black hair, dressed in cheap new clothes, it was difficult to put him down to any class or occupation. He might be a gentleman; he might not. Anyway he was evidently a man who meant work.

As they landed on the flat, low, scorching shore, the doctor made some kindly observation to the man.

"I want work," he answered; "real work. Yes, I can nurse."

Then the doctors went off to the rooms of the Relief Committee, and Hope, after learning where he could find them next day, sought a lodging—a cheap attic looking out on the streets of the doomed town. There his first action, after closing the door, was to put his hands together and sink on his knees. "Lord, give me work," he said, "and in Thy mercy let me save a life."

After that he threw himself on the bed and slept, rising with the sun to pray the same brief prayer, and then to sally forth in search of employment.

It soon came to him. "A very bad case," said Dr. Lance. "No one will take it. Will you go?"

Hope raised his eyes, there was a thankful look in them. "Willingly," he said.

"Scip will show you the way."

Scip was the Negro boatman who had rowed the party to land that first day—a poor, weak, solitary old fellow, just making enough to keep body and soul together by doing odd jobs for any one who would employ him.

Those were bad days in Carroll. The fever literally revelled in the town, and black men and white, poor and rich, clean and unclean, dropped and died almost before their friends realized that they were ill. The doctors had a busy time of it; so had the nurses.

Hope stuck to his work bravely; that silent, determined fellow was stopped by nothing. The vilest, the lowest, he would nurse like a brother, with a quiet tenderness that won all hearts. Only once he was seen to smile, and that was when he laid down a sweet boy-baby, whom he had hardly put out of his arms in a forty-eight hours' struggle for life. "God has not given me this life. He knows best. An innocent soul has gone back to Him," he said. And Dr. Redding, whose case it was, hardly knew what to make of the speech. Hope was an odd fellow.

The fever waxed worse and worse, and all the world turned its back on Carroll. Only the steamer, *Mercy*, now and again lay at anchor beyond the harbor, bringing food and necessaries for the stricken from pitiful but terrified neighbors. Scip put off in his boat to fetch the supplies.

Once the mate questioned him: "Have you got that dark young chap up at Carroll now—calls himself Hope?"

"Yes," answered the negro.

"What's he after?"

"He nurse sick, all day, all night."

"Hah!"

There was a laugh exchanged among the crew. They had heard something in New York. Presently Scip gathered what that something was. He rowed slowly back to shore full of wonderment. "He seem so good," he said.

Meantime Hope had had a busy day, and was going to bed thoroughly worn out. Still, he knelt, at the window like Daniel and prayed, but this time he had only one sentence to say over and over: "Lord I thank Thee."

For he had saved another life. His last patient had been given up by the doctor, and he had pulled him through by sheer nursing; a young man, the father of five little children. The mother had died at the beginning of the outbreak.

"Lord, I thank Thee," said Hope, and his face was radiant as he laid himself on the truckle-bed.

We never know what a day may bring forth, and the next day brought a change to the silent nurse. He hardly noticed it at first, but men shunned him. Not his patients—they clung to him as they had always done, but the doctors, the Relief Committee, the few acquaintances he had made, they hung back, the frank manner completely gone—something had been told them!

Hope's face turned ashy pale as he realised it. "Lord, is this Thy hand? must I be punished yet more?" he cried in his soul.

Then Dr. Lance, the cheerful young fellow whom Hope had begun to delight in, spoke to him. "Is it true what they say?" he asked of his nurse.

The man's eyes fell. "Tell me what they do say," he asked.

"That you are a—discharged—convict; ugly words, but soon contradicted," said the young man uncomfortably.

"I can't contradict them," returned Hope. "Can I go back to my work?" he asked, almost humbly, as the doctor stood electrified and silent. "I don't want to cheat, but the sick did like me, and I wanted so to save life. Yes, I took one," he went on, "God knows I did. In the heat. He spoke evil of the woman I loved, and I struck him. He died. Yes, I took his life. I repent of that. All the time I was in prison I prayed the Lord to let me live to save life. Well, He's done it, and I thank Him. I did wish, though, that it hadn't got out till the fever was over."

That night a dirty little bit of twisted paper reached John Hope's lodging. It was from Scip.

"I've got it. Nobody won't nurse me, and I s'pose you won't, 'cos I brought the news."

Hope smiled once more over this. God was good to Him. To let him return good for evil so soon! He hurried down to the wretched cabin where Scip lived, where Scip's wife and four children had died in that visitation.

The negro was very ill, dying as soon as stricken. He stretched out his hands to Hope. "I never meant to harm ye."

"You've not harmed me, my boy; it's all right, said the nurse almost cheerfully.

"You'll stop by me, begged the poor black. I can't die alone; it's hard enough to live alone."

There was a special service that night in the city, to pray for the sick and dying. The bells sounded across the waste and reached the poor hut. "They sound like calling us," said Scip, after a paroxysm of chills and cramps. "Hold my hand, master."

Hope took the poor dark hand and held it till the bells stopped. And then the watcher found that Scip had been called, for the hand was cold and nerveless.

Hope was grieved; he would fain have had this life, too. He was greedy for lives, he told himself, half smiling.

The stars were shining outside like lamps. He would go to the city and ask for help to bury this poor fellow. Or no, he was too weary for that; he would do as he had had to do more than once before—dig the grave and bury the poor negro himself.

It was hard work, but the sand was loose and poor Scip light to carry, so he managed it.

Afterwards he lay down in the hut, quite worn out, and slept a little. When he woke he felt giddy and strange. Utterly powerless, too. The truth dawned upon him. "Lord, I've got it now," he gasped.

Yes, it was the fever. And Hope had no one to nurse him, and no one came near the solitary hut. He was not afraid, not impatient, however. In his weakness he simply thought, "I have been a wicked man; they will not come near me."

And then he turned to his God. "Lord, don't You leave me, though—don't You forget me!"

And then he slept and prayed again; prayed and slept all his time.

Two days passed, three, and still Hope was alone; alive still, still praying in a low, weak tone.

"Lord," he said, "they loved me, my sick, and I saved some lives. I'm glad I lived long enough to save life. I'm much obliged to You for that. I wish there was something else I could do for them. What can I do lying here, though? Ah, I know. Pray for a change of weather, for a cold spell. Lord, Lord, grant it for these poor sick!"

Then the poor brain wandered and addressed imaginary people round him. Presently his voice grew stronger, and took a tone of pleased surprise.

"Lord, it is You! It's very good of You to come when all the rest have forgotten me. But there! I remember! They deserted You. They let You die by Yourself. Will You hold my hand, dear Lord? You know I'm sorry. You know I've repented and tried to save life."

After a little while he said in a tone of supreme contentment, "Dear Lord!"

In the morning the hut door was opened, and Dr. Lance and a member of the Relief Committee came in. The hut told its own tale; the lifeless corpse in the corner was silent forever.

The men took off their hats.

"Dead at his post," said Dr. Lance, grasping the whole state of the case. "Good Lord, what a smile he wears!" he added suddenly.

Ah, Yes! The penitent may smile when he dies with his sins confessed, his hand in that of his Lord!

After all, those bells had called Hope too, as Scip declared.

LENTEN OFFERINGS.

Dr. Langford, in sending out an appeal to the Sunday Schools, tells this story, and makes the application:—

A man who was very sad once heard two boys laughing. He asked them:—

"What makes you so happy?"

"Happy?" Said the elder, "why, I makes Jim glad, and gets glad myself!"

This is the true secret of a happy life: to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and heaven will be happier for the company of those we have, by God's help, brought there.

Children

HOW KATIE

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Childrens' Department.

HOW KATIE SAVED THE BABY.

The Hudson family were nearly through breakfast when Katie, the little nurse girl, brought Daisy, fresh and rosy, and placed her in her high chair by mamma's side. She tied the bib securely, filled the silver mug with milk, and brought from the kitchen the dish of oatmeal that baby liked so well. She lingered a little to hear what Mr. Hudson was saying about Mr. Shandley, who lived next door, to her mother. She knew he was engineer on the night express that often awoke her with its shrill whistle, and when Mr. Hudson called him a brave man she felt pride in her acquaintance with Teddy and Mary Shandley.

"He saved scores of lives by his presence of mind last night," she heard Mr. Hudson say, as she lingered at the door a moment.

"I wonder what's presence of mind," thought Katie; "it must be something grand to have."

When breakfast was over she went to the sitting-room to prepare Daisy for her morning ride. Just as she entered the room, Georgie said, "Mamma, papa said the engineer showed great presence of mind last night. What is presence of mind?"

"I can tell you replied Hal; "it's thinking quick, and acting in a hurry. To illustrate, I see your clothes on fire, and I rush upon you so, and roll you in a rug in this way," suiting the action to the word.

"Sto-o-p!" shouted Georgie, struggling to escape, "let me alone."

"Not until every spark of fire is out," replied Hal, as he rolled him over again. In the rough play that followed, Georgie quite forgot the subject in which he had for a moment been interested, and Mrs. Hudson found no opportunity to add to Hal's explanation. Katie heard Georgie's question and Hal's reply. She watched the boys for a moment in their noisy frolic, and then fastened Daisy's plush cloak under the dimpled chin, tied on the delicate lace cap, held up the rosy face for mamma's good-bye kiss, and carried her little charge to the dainty carriage at the side-door, thinking all the time of the engineer's presence of mind, and of Hal's definition.

"I know what it is, Daisy," she said, as she tucked in the scarlet Afghan that Grandpa Hunt had made so beautiful with embroidery and fringe, "I know what it is, pet; it's just as Hal says—if I should see the house on fire and should snatch you out of your little cradle all rolled up in a blanket, and run right through the fire and smoke to Grandma Hunt's house, they'd say Katie Donahue had presence of mind. I'd do it, darlin'; don't you know I'd save my precious little pet?"

"Coo, coo," answered Daisy, as well as she could with two fingers in her mouth.

Katie had now reached the main street and was trundling the carriage sedately along, talking to baby in the cheerful way that brought smiles and dimples to the sweet face.

"No, no, pet, you musn't put Grandma's blanket in your little mouth," she said, stopping the carriage to tuck it in more securely. A wild shout caused her to look around, and for a moment her heart seemed to stop its

beating. Only a few rods away, a cow, broken loose from its owner, with a stout rope dragging at her side, came plunging with threatening horns directly towards the precious baby. Katie had lived on a farm, and, knowing something of the habits of animals, recognized at once the point of attack. The red carriage robe had caught the attention of the excited animal, and the baby was under the robe! As quick as thought Katie seized it, and, waving it above her head, ran to the other side of the street. Only once she looked back and saw that the course of the animal had changed; then she heard the clatter of hoofs coming nearer, and knew that the spreading horns of the enraged creature were close behind her. She could go no farther, and, throwing the robe as far from her as possible, fell fainting to the ground. The animal caught it as it fell, trampled it with his feet, tossed it high with his horns, tearing the pretty embroidery and staining the delicate colors, but Katie did not see it. Kind hands removed the frightened baby from the carriage and carried her home, but Katie was deaf to the cry of her darling. The cow was secured while engaged with the robe, but Katie saw not the frantic efforts to escape, nor heard the angry mutterings. When at last she opened her eyes in Mrs. Hudson's room, her first question was for Daisy. "Safe and sound," said Mrs. Hudson, bringing the rosy face, still wet with tears, close to Katie's own.

"Where is the blanket?" was the next question.

"Never mind the carriage robe, dear child," said Mrs. Hudson; "how could you think to do such a brave thing?" she asked, as she pressed the baby still closer.

"Hal said, 'Think quick, and act in a hurry.'" replied Katie, faintly, "but I hadn't time to think."

"Hadn't time to think!" repeated Mrs. Hudson; "the wisest head in the world could not have done better. I saw it all, Katie; how can I thank you for saving my baby!" and with a flood of tears Mrs. Hudson kissed the little pale face of the nurse girl.

"Hurrah for Katie!" shouted Hal, who until now had stood regarding her with profound astonishment. "A boy couldn't have done better; but you are indebted to me for an idea, aren't you? The masculine mind is the original one after all."

"Georgie, Katie has answered your question," said Mrs. Hudson; and when she pictured the consequences that would have followed a different course of action on Katie's part, Georgie had no difficulty in understanding the desirableness of cultivating habits of decision and promptness that, brought in exercise, people are wont to call presence of mind.

"GRIT."

Cyrus W. Field once invited G. N. Mitchell to address a Sunday evening meeting of newsboys. The sight of the shoeless, ragged, weather-beaten little fellows seemed to arouse all the sympathies of the good General's heart.

"Boys," he began, "when I see you I feel that I am one of you. No one of you can be poorer and more

friendless than I once was. I have known all about being poor."

No wonder all the eyes in the room were fastened on him. He then told the boys this story:

"When I was a boy of twelve years of age I was working for an old lady for twenty-five cents a week; and I tell you she kept my hands full. I used to saw wood, milk the cows, carry water, make fires, wash dishes, scrub and scour, before the days work commenced. My clothes were awfully ragged, and I had no money to buy shoes with, and so often went bare-footed. One morning I hurried and got through my work early. The old lady thought I hadn't done it, and was very angry and called me lazy, and said I hadn't worked any. I said I had. She called me a liar. I tell you, boys, I felt indignant, and I told her she should never have a chance to apply that ugly word to me again. I walked out of her house, and I never entered it again. I had not a cent in my pocket that day when I faced this big world. You couldn't tell what I did then? I met a man with a team. I addressed him boldly and asked him to hire me to help him. He looked at me and said he didn't think I would be of any use to him. 'O yes, I will,' said I. 'I can rub down and water your horses for you, if you will only let me try.' He didn't object any more, and told me to get up and ride. It was hard travelling, the mud was deep, and he was on a long journey; but that was my starting point in life.

I went ahead after that. An independent spirit, push, an honest purpose and what capacity God had given me, carried me successfully through. Now, boys, don't be afraid. What if you are poor and have few friends! Try again and again. You can push through if you only live to please God. I know it's hard times for you. But trust in Christ and he will always be your friend. Keep a good heart and be sure you push your way honestly through the world. I know how to sympathize with you because I have been through it all.—I know what it is. God bless you all."

The boys were deeply touched at this. Tears were in many eyes. Some told their sharp jokes to keep from crying, and who doubts that Gen. Mitchell's kind and loving words to the needy newsboys were the starting point upward in more than one of those weather beaten lives.

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SIGNIFICANT!

SOME OF THE LAST PUBLIC OPINIONS OF A GREAT MAN.

New York Correspondence Cleveland Leader.

One has a most excellent opportunity to study "man" as represented by the average New Yorkers. Among the wealthy classes, very many of them have the waxy skin, dropsical flesh, and "puffed eyes" that are indicative of serious kidney affection. "Bright's disease" is plainly written on their faces. Since General Logan's death the subject of rheumatism is being discussed by the medical profession.

Every intelligent person, with any knowledge of the human system, is well aware that if the kidneys are in good condition all unnecessary material is regularly carried off by them. If not, various acids, such as uric acid, one of the chief causes of rheumatism,

are left in excess, creating deposits that cause all sorts of organic diseases. It would seem, therefore, that rheumatism, like dropsy, is not a disease, but the result of a disease, and it is safe to say that if the stomach and kidneys are kept in healthful condition, there will be no deaths from rheumatism.

General Logan was well aware that his disease was of the kidneys, and once expressed himself in indignant terms at the folly of doctors treating him for rheumatism, when it was the kidneys that caused the attacks. The high living and the excesses in all things, prevalent among wealthy men in large cities, especially in New York, is the chief cause for Bright's disease, and the aristocratic trouble known as rheumatism, even as insufficient and improper food bring about the same results among the very poor.

The above article, which we reproduce because of its general interest, is very significant. The public believes that rheumatism is an effect of diseased blood, this disease being caused by uric acid or kidney poison. Enough of this is developed daily to kill several men, and if it is not removed by the kidneys as fast as formed, it gradually ruins the health.

This fact is a scientific demonstration.

If doctors do not admit it, it is probably because they do not wish to attract attention to the menace deranged kidney offers to the general health, since they have no authorized specific for these organs.

General Logan knew what his real trouble was, and he recognized the nonsense of treating the effects—the real seat of the disease was the kidneys. Senator Sittig, of Illinois, whose vote elected Logan senator after four months of balloting, tells us that Logan often complained to him of great distress in his kidneys. Disease of the kidneys always produces rheumatism, Disease of the kidneys always produces rheumatism, and besides that, it causes paralysis, apoplexy, impotency, stomach and blood disorders, brain troubles, female complaints and countless other diseases which would almost never develop if the blood was kept free of uric acid or kidney poison.

These facts the public recognizes even though medical gentlemen for very evident reasons, will not publicly acknowledge them, lest, perchance, some proprietary medicine, like Warner's safe cure, now admitted to be the only scientific specific, will get the benefit.

Fie on such bigotry! It has been authoritatively stated time and again that there can be no real sound health if there is any false action of the kidneys. Insurance companies refuse millions of risks on this ground alone, hence it is that there is such universal popularity given to the great preparation named—a popularity that is based upon intrinsic merit.

Too much dependence upon professional advice, especially in matters over which medical men admit they have no power, too often results very disastrously, but of what use to the victim is experience gained by fatal disaster?

How much better it is to be guided by an unprejudiced public opinion in such matters.

Had Logan been so guided, he might have been spared many years.

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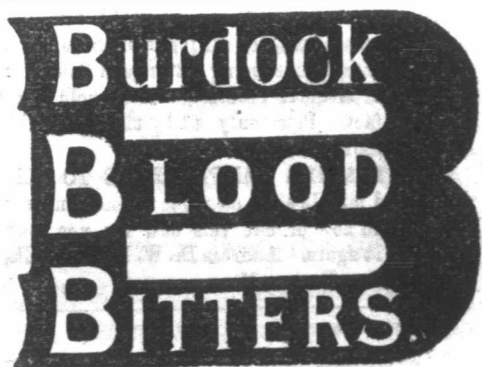
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