

Canadian Churchman

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

Vol. 18.]

TORONTO, CANADA, THURSDAY, FEBRUARY 11, 1892.

[No. 6.]

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Premiums for the year..... 808,311 43
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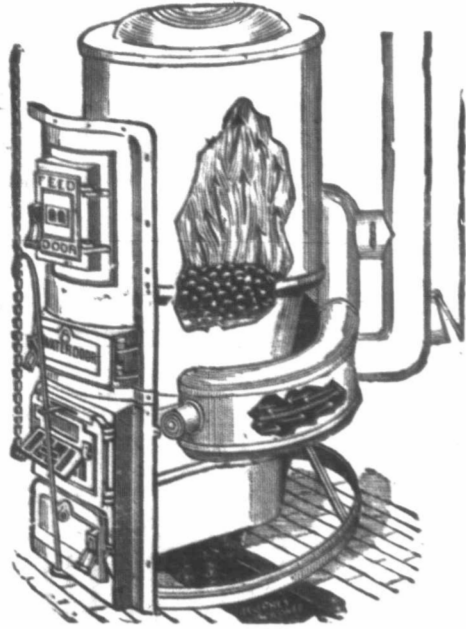
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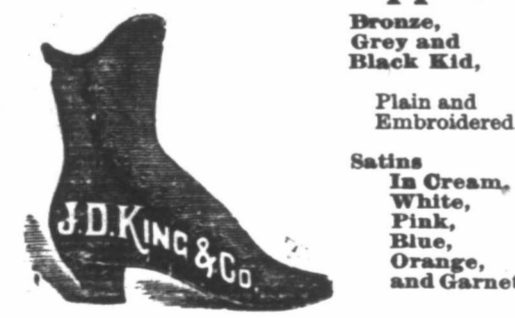
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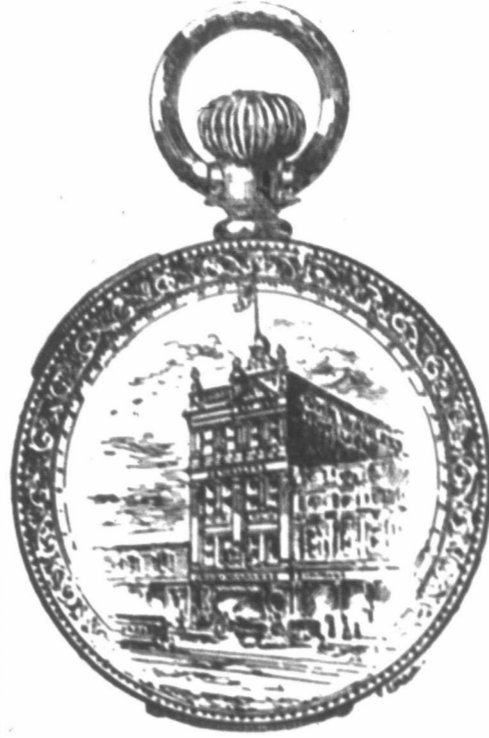
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Canadian Churchman.

TORONTO, THURSDAY, FEB. 11th, 1892.

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CHRISTIANIZING JAPAN is beset with the usual difficulties arising from the divisions of Christendom. The *Catholic Mirror* pronounces Protestant efforts "a failure," while the *New York Independent* points out that Roman Catholic results amount to less than half those of the Protestant missions.

PEACEFUL IRELAND.—It has been claimed as the singular and peculiar glory of the Irish nation that they succumbed to the Gospel message "without resistance and effusion of blood"—the only nation in the world that did so. Thousands of monks gathered in monasteries to learn, and then scattered "to the four winds" to teach.

THE EASTBOURNE EMBROGLIO has been sinking into a new and worse phase: the mob has learned to act on the principle of the Salvation Army—defiance of authority!—and turned their weapon against themselves. The real authorities of the place seem powerless to control either belligerent—the mob or the Army. The latter ought to "know better."

"MORE UNCTION, LESS OFFICIALISM," is what a correspondent of the *Church Times* considers to be the desideratum at headquarters of the S.P.G. It is quite possible that the venerable Society is not being run on the most perfect system, and a little of the "righteous smite me friendly" remedy does an immense amount of good occasionally, there and elsewhere.

FATHER HALL IN ENGLAND.—The eloquent Cowley Evangelist is being utilized to good purpose in Liverpool. His Advent sermons at St. Margaret's

and St. Catharine's are said to have made a wonderful and widespread impression. He has been engaged to preach the "Three Hours" at the former church next Good Friday. So America's loss is England's gain.

TOO MUCH TOLERATION!—It may have been all right to make Cardinal Newman an Honorary Fellow of his old College (Trinity) at Oxford; but Prof. Ince thinks it "an abuse of the modern spirit of toleration to act as if all religious opinions were to be considered equally true or false, if only they are held sincerely." *Apropos* of the proposed Newman statue.

"RES EST DELICATA" explains the *Guardian* as it makes its bow, and retires from the field of controversy on the subject of Scripture Inspiration. It had been well to have remembered this before entering the lists against such doughty champions of Orthodoxy as Archdeacon Denison and Mr. Webb-Peploe, and finding oneself ranged beside the Archdeacon of Manchester!

"EXTREMELY CHRISTIAN AND BEAUTIFUL," says the *Methodist Times* (Eng.), "are Lord Nelson's 'Home Reunion Notes' in *Church Bells*, and then proceeds to animadvert severely on "those Anglican priests who anathematize all those who do not live within the fold." Who are they? How would it do to substitute for anathematize the words "expostulate with?"

FATHER BENSON AND THE KENOSIS.—The Founder of the Cowley Evangelists ranges himself (in the *Cowley Evangelist*) on the side of Canon Bright in defence of the theory that our Lord did not empty Himself of His Divine Wisdom, when He set aside His Divine glory in order to effective self-humiliation in human form. Benson says what He did was rather to take upon Him "our emptiness."

THE "LAST WORDS" OF SCIENCE are never said, can never be uttered. To the end of time they will be learning how to unlearn, arguing in a circle, proving their predecessors and even themselves bad reasoners, alleging bold conclusions on insufficient premises, eating their own previous words, and all the time boasting that their present knowledge makes others' notions "demonstrably untrue."

"HONEYCOMBED WITH INFIDELITY" is reported to be the condition not only of France—as Roman ecclesiastics have been recently deploring—but of Germany also. So the two extremes meet: for in France Ultramontane Popery has choked off the national religious type of Gallicanism, while in Germany rampant ultra-protestantism has smothered similarly the dying embers of the national Church.

SONS OF SCOTLAND.—It is with great pleasure we note the unanimous appointment of the Rev. Dr. Gammack, of St. Saviour's, East Toronto, to the position of Grand Chaplain to the Sons of Scotland in Canada. The appointment must be gratifying not more to Dr. Gammack than to the Church at large, showing, as it does, the appreciation of so prominent a Churchman by those who must be very largely Presbyterian.

"THE SACRAMENT OF ESTABLISHMENT" is the title of a timely and characteristic ("old-timely"!) article in the *Church Times*, directed against those

Erastians, who like Canon Freemantle, cannot conceive of the Church aside from its connection with the nation as an "establishment." It is time to teach people that the latter is only an accident of a Church—merely its special recognition by the State for State reasons.

"BANISH AND DRIVE AWAY all erroneous and strange doctrines" is one clause of the "Marching Orders" of every priest in the Anglican Church; and they must be "ready to do it with all diligence." It must, however, be noted that this refers to the "doctrines," not the persons: and one of the best and most effective ways to "banish and drive away the former, is to win and attract the latter by friendly persuasion.

RESULTS OF THE PROSECUTION OF BISHOP KING.—Among these may be noted the increase of membership in the English Church Union during the past three or four years: 1,000 clergy, 20,000 more lay members, nearly double the number of bishops. If this is the way things are to go, the Church Association would do well for its own aims not to prosecute any more good bishops. This one has just about finished their own coffin!

"CARRYING DANGEROUS WEAPONS" is an accusation which can be proved only too easily now against the rash English writers of so-called "Higher Criticism." Infidels and sceptics turn the same weapons exultingly against the New Testament, which the critics profess to shield, and say boldly that "it exhibits the ignorance and misconception of the writers—no small amount of futile reasoning and baseless speculation."

RELIGIOUS QUESTIONS IN THE PRESS.—We see that Rev. F. C. Workman, in the *Mail*, brings a serious charge against the editor of the *Christian Guardian* on the score of "muzzling" its correspondence columns, so that theologians of Dr. Workman's stamp cannot "get the ear"—or, rather, the eye—of the Methodist constituency. Our own principle—and practice—is that ventilation is good where there is much chaff to blow off.

"DEPRAVED ACCOMMODATIONS" is a Gladstonian phrase adopted by Dean Hole, of Rochester, and applied by him to the new fad of "Pleasant Sunday Afternoons." The Dean deprecates "religion made easy, Christianity without a Cross, Christians (?) always craving after something new," &c. On the other hand, he takes great pleasure in the scene to be observed in his own Cathedral on Sunday afternoons—hundreds of working men at worship.

SCIENCE "COMING DOWN."—The *Lutheran Quarterly* has a very interesting article on speculations about men—paleolithic, pliocene, miocene. The age of the gravel beds (in which human remains are found) has been shortened from nine millions to 20,000, and lastly to six or seven thousand years. As time goes on Science finds out things it didn't know before, and has to correct its sums—till they happen to harmonize at last with revelation.

A STERN ESTIMATE OF CARDINAL MANNING is that of Smalley in the *New York Tribune*. "He was a soldier of the Church of England who deserted to Rome, a priest who mingled in politics, a minister of religion who fomented social strife, a disciple

of Christ who showed himself self-seeking, of fierce ambition, with a passion for worldly power. . . . From the moment he went over to Rome, he set himself to drag his countrymen after him. He had no success!"

GLADSTONE ON CRITICISM.—Replying to the *Record*, the veteran litterateur says his experience in Homeric studies has given him "a mean opinion of the negative speculations." His advice is, "beware of haste—reserve your judgments—yield only a provisional assent, until we know that specialism has said its last word." He then speaks of comparing their results—with "wider considerations" from the fields of history, philosophy and religion.

A DANGEROUS REMEDY.—Lady Brooke's benevolent but injudicious proposal to distribute a few thousand bottles of brandy among the victims of Grippe to enable them to "get on their legs again," would probably, as the *Medical Journal* insists, work the wrong way. Too many would not appreciate this indiscriminate benevolence—would go on taking too much and get off their legs again. Sir Morell Mackenzie's advice amounts to "convalesce slowly."

"TAXES SHOULD BE GRADED," is the main contention in a recent sermon by Dr. Wild, of Toronto, on "bearing one another's burdens." This is the "Swiss system" to which we drew attention last year, and is the most feasible and reasonable safety-valve against the dangerous accumulation of enormous fortunes (from "unearned increment" or fortunate speculation, etc.), and is the best corrective for existing abuses. The more a man has, the larger proportion he can spare out of it.

"THE GATES OF HELL SHALL NOT PREVAIL."—A writer in one of the Toronto papers professes to be very much shocked at Prof. Clark's proposition to make the Nicene Creed the basis for Christian Reunion—as if the learned Professor thereby assumed the infallibility of the Nicene Council. Why not? If Christ's promise has any meaning, where can that infallibility be displayed if not in a General Council? Certainly not in the gloss on Scripture made by a few Unitarians!

KELTIC INDIVIDUALISM.—It is no discredit, only a special feature—and in its place, a useful one—of the Keltic character, that it is adverse to organic movement, organization. Baring-Gould, in his "Church of Germany," notices the magnificent work which Irish missionaries did on the European Continent in a "sporadic and personal" way—each in his own little sphere, not "in touch" or collusion with the rest. It was left to others "to enter into their labours" and systematize their works.

THE BROTHERHOOD IDEA receives very practical illustration on a large and liberal scale among the "Brothers of St. Andrew." The Canadian circular for the Toronto Convention adopts the apt words of the American invitation of last year:—"If you are strong, come and help your weaker Brothers with counsel and cheer; if you are weak, come and get help; if you are luke-warm, come and be aroused; come in order that the Brotherhood idea may be a glorious reality to every Brother."

BISHOP TUTTLE AND ARCHBISHOP KENRICK.—The "golden jubilee" of the latter liberal Roman Catholic prelate was made the occasion—according to the *Western Watchman*—for the display of a singularly happy congratulatory salute from the

famous Protestant Episcopal bishop. He said:—"God be thanked for the long life of consecrated fidelity He has given you, and . . . when your work is done, may He lovingly administer to you a safe lodging place and a holy rest."

"INSPIRATION AND TRUTH" is the title of a cleverly written article in *Westminster*, wherein the writer seizes eagerly on the foolish admissions of such men as Dr. Driver trying to prove that the Bible is not, in any sense, inspired. The supposed perversions of historical and scientific facts are taken to "invalidate" any claim of the work to authority in inspiration. Nay more, the reviewer, in unconscious retribution, retorts upon the "new critics" their own accusation (against the Bible) of "incoherent verbiage."

"CAN AN INCUMBENT RESIGN?" is a strange question to ask in these days of almost unrestrained liberty, and yet the question is answered in the negative for the *Guardian*, apropos of Father Hall's recall. Not only Cripps and Blunt for the modern Church, but even Bingham (for the Primitive Church), "Apostolical Canons, Councils of Antioch, and Arles, etc.," are adduced to prove "the ancient right which every Bishop had in the clergy of his own Church, that he could not be deprived of them without his own consent."

LITLEDALE VERSUS MANNING.—The death of the latter following not long upon that of the former, reminds one of the famous passage of arms between the two champions on the subject of Manning's sermon (on "Feed my Sheep") in 1887, claiming the "Fathers of the Church" in support of Peter's primacy and that of Rome. Dr. Little-dale clearly showed (see "Words for Truth" p. 66, etc.) that the whole of the first seven Councils scouted and contemned the Papacy; freely ignoring, defying, anathematizing and condemning successive Bishops of Rome as schismatics or heretics.

AMERICAN ENNUI is becoming a stereotyped national characteristic—confined, we hope, to the South of the Lakes. An able writer in the *Chicago Herald* comments on the almost universal scowl or sneer of discontent and scorn to be seen on the faces of American females—even children. The same is true of the men in less degree. It is the expression of the petted and spoiled, but never satisfied. It is ludicrous to look at the beautiful paintings in All Souls Church, New York, and see this sentiment unconsciously reproduced: the downward droop at the corners of the mouth even in pictures of angels!

OBITUARY.

CHARLES H. SPURGEON.

An aching void is felt in many hearts since the news arrived from Mentone among Englishmen that the air had ceased for ever to vibrate in response to the eloquent voice of the great Saxon preacher of our day. For, what John Bright was among the parliamentary orators, that was Spurgeon among preachers—the strongest exponent of the richness and power of plain English. This peculiarity, however, alone would not have distinguished him. On the same level of life there were many who spoke much as he spake, the plain vernacular of the English tongue; many who combined with it the appropriate concomitant—as it always seems—of plain common sense, in a very high degree. Blunt honesty, a few strongly marked and clearly defined principles of religious thought, plain sailing and straight walking on these lines—such

examples are not very uncommon, happily, among Englishmen. In these respects, Spurgeon was but a strong type of the national characteristics. His vein of humour, too—a development of a happy, genial, hearty temperament—is common enough to have excited little or no remark. What else was there?

HIS VOICE

—that "organ" of extraordinary power—was all his own. There was probably no other Englishman of his generation with such a marvellous power of expressing physically, *viva voce*, all he thought. Once heard, that voice could never be forgotten. It was like the clear clarion notes of some rare feathered songster—so rich, so sweet, so smoothly rounded, so far-reaching. On the wings of that divine gift of nature ordinary sentiments gained both lustre and force; the hearer, fascinated thereby, returned again and again to drink in the entrancing sounds—bringing his friends with him. No building could contain all who wished to hang upon those lips, though 6,000 was the ordinary seating capacity of his tabernacle. When he chose to ridicule the mere ritualist, or the (to him) dishonest Low Churchman, or the hypocritical dissenter, or the recreant Baptist—a wave was set in motion from those 6,000 hearers, and myriads of eager readers, all the world over, which made the vessels of human thought and feeling rock in many a far away anchorage. His sentiments were too trite, his principles too few and narrow to attract much attention by themselves, or to be always reliable; but he was mainly on the side of truth and justice, honour and virtue—so he "voiced" the national conscience, and did it with truly singular power.

"CONFIRMING THE CHURCHES."

The life of a Lord Bishop in the Old Country may seem to many persons a very grand and noble one, on account of its dignity and emoluments as part of the Establishment. The idea of a Palace a Throne, a Cathedral, a seat in the House of Lords—all this makes a fine combination of glory and privilege, which would seem to carry with it almost no end of happiness to the possessor. The other side of the shield is, however, by no means a bright one. We shall say nothing about the secular side of the position, those things which pertain more or less directly to that seat in the House of Lords. Even from that exalted point of view, there is always in the background of a bishop's thoughts the demands of the more important and essential spiritual side of his position. The thought of 500 or more clergy, with almost an equal number of parishes, and many thousands (sometimes millions) of souls, thirsting for spiritual benefit, yearning for spiritual graces, dying for want of spiritual cultivation, nourishment, strength—these things knock very loudly at the door of a bishop's heart and conscience, even while he is comfortably ensconced among the Lords of the nation.

THE CONFIRMATION TOUR

is an ever present burden upon the Episcopal mind, even if he is able to forget the minutiae of all the grievances, personal or official, of a thousand churchwardens and parsons. The grouping of knots of parishes at convenient points, the treatment of the solemn subject of these various confirmation gatherings, the proper discharge of the Apostolical functions in regard to the many thousands of individuals concerned—all this presses upon the bishop's mind even if he is able to forget the demands of ordinations, visitations, synods, conferences, congresses, missionary gatherings,

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&c. The year is largely taken up with such work as this, and it must be always felt that much of spiritual benefit and religious impression is lost by the necessarily hurried manner in which much of the work has to be got through. These focusings of congregations for the purpose of confirmations are by no means easy to manage without a great deal of accidental evils in association with them. The graceful and edifying introduction and retirement from each such scene of work is very difficult to achieve, even where the cases of personal contact with officials are few and rare. That which "cometh daily upon him,"

THE CARE OF ALL THE CHURCHES,"

is—as St. Paul intimates in his own case—a very heavy and serious burden. Is the case much altered or at all improved when we transfer the scene of Episcopal labour to this side of the Atlantic? Probably not. It is true that the number of parishes and clergymen committed to the care of the average bishop here is smaller; but the distance and the difficulties of locomotion are immensely increased. The American bishop, whether north or south of the Lakes, is almost, if not quite, as much handicapped in the race of duty as his English contemporary. Every clergyman with a grain of sympathy feels a sensation of pity rather than envy when his bishop arrives—panting like a hunted hare, in his desperate efforts to overtake the formal list of demands on his time, year in and year out. No one grudges the diocesan any degree of relaxation, recreation or solace, which he may find possible to edge in among his confirmation engagements, whenever the strain becomes a little relaxed, and the tension less imperative. Confirmation, however—we mean the ceremony—ought to be only a small part of the Apostolic or Episcopal care: there is that larger and more general work of "confirming" or

"STRENGTHENING THE SOULS OF THE DISCIPLES,"

of which we read so often in the New Testament, and which may have suggested the title which has been given in our day to the ceremony of "laying on of hands" after Baptism. If the ceremony were non-existent altogether, enough "confirming" of a general character would remain in regard to the souls of the members of parish or mission churches to occupy the time of ten times as many bishops as we have. A remarkable article in the *New York Churchman* draws attention to a very notable fact as follows:—"The missionary Episcopate is the most honoured office in the Great West. It carries with it more weight; it carries with it more influence, than any other office, whether civil or ecclesiastical. . . . The work there can only be well done by a bishop; the same man as a priest, the same man as a general missionary, could not do it." The missionary bishop is known to be a *fixture*; the priest is not. The *personnel* rarely changes at all—even where it does the diocesan office is free from parochial vicissitudes. It is an anchorage, a guarantee of permanency. The office is a proof of personal as well as official eminence, talent, power, influence. Such a man can speak and act with unrivalled force. The work of *solidifying*, "confirming or strengthening" "the Churches," by strengthening its individual members, is not done, and cannot be done till we have many more bishops!

THE ANGLICAN HIERARCHY.

Much space has been occupied during the year past in the columns of the *Guardian* and other Church papers on the subject of "The Patriarchate of Canterbury." The subject had long been

in a nebulous condition in the public mind; but it was the discussion of the subject in an Australian Synod which "brought it to a head"—a new example of the way in which the sensations felt at the extremities of the Anglican (Church) Empire are apt to affect "the head," if we may so designate without prejudice the undeniable headquarters of our world-wide communion. Very able writers have appeared on both sides—it would be more correct to say, "on all sides"—of the question, and the correspondence would fill volumes with very interesting reading matter, if any publisher were to think it worth while to give this impromptu symposium a more permanent form than even the precious columns of the leading English Church papers present. As we have already intimated, the pressure of the enormous growth and extension makes this a question which *demand*s solution at an early day.

THE DEVELOPMENT OF A HIERARCHY

is, after all, a very simple and natural process, depending upon the precise mould into which the tribes and nations of the world are formed from time to time, and the manner in which the molten stream of Church life is "run" into that mould. It arises from the nature of things that the higher organization or development of Church machinery should "follow the shape" of national outlines, and should present—in a far different material, of course—the same general "features" as the secular conformation of human communities. The most natural difference which shows itself at first is that which arises from the institutions known as "Mother Churches"—the original first ventures or foundations formed in any community. Again, most naturally, such an "ancient" centre or fountain of local Church life is naturally to be found the *largest town* of the vicinity, the capital or head-city of the neighbourhood. Some have "patriarchs" and "metropolitans"—often, quite naturally, even necessarily, coinciding. The "exarchs" of the Greek and Roman Empires had their clear counterparts in ecclesiastical circles of life.

"A FLOATING PATRIARCHATE"

has been suggested as a substitute for the permanent patriarchate of Canterbury. The idea arises naturally from the necessities of modern Church life—population is so much more in a state of "flux" than in the period of the primitive Church. Even in those days, however, the Primacy of Jerusalem, as the "mother and mistress" of all Churches—both by reason of age and historic dignity—did not last long after the Apostolic Council of Jerusalem. The military arm of Rome crushed and obliterated, before the close of the first century, that natural centre and head of organic Christendom. Then loomed up the claim of Rome—the centre of the pagan Empire; but it had rivals in Antioch, Alexandria, Carthage. Presently Constantinople became the seat of Empire; and ever since Rome has been sinking into the background. Constantinople, too, had to recede from the force of events. Now, if anywhere, the centre of movement and population and convenience is London. So the centre of gravity—so to speak—keeps shifting. The American system of seniority patriarchate presents its advantages, as having an element of sentimental propriety in respect for age and experience, and also an element of regular and well-understood succession and arrangement.

CONVENIENCE OF LOCOMOTION AND ASSEMBLY

—to say nothing of the prestige of long establishment and historic dignity—will have a good deal

to say in the settlement of the question, probably most. York may contend for precedency with Canterbury, Armagh with Caerleon; but such places as London, Dublin, Edinburgh, New York, Montreal, Toronto, Winnipeg, are bound to win—on practical issues—in the long run, because the course of secular affairs have made them for the time being the meeting-places of myriads and millions for other purposes in general—politics, art, science, literature, &c., find such places to be their natural *rendezvous*. Meantime, it serves a good purpose in ventilation of the subject that even Iona and Lindisfarne, Durham and Bangor, should lift their heads in dignity of long pedigree ecclesiastical, and have it understood that if they cede the right of head-centre to London or Canterbury—it is only for temporary convenience, as in the case of Rome and Constantinople in the early centuries. The tone of absolute, inherent, almost sacred right, in which claims are made for Canterbury, or any other great historic or modern centre, is much to be deprecated. There is, in fact, nothing "solid" or important in such claims.

"THE ACCIDENT OF MAGNITUDE"

has, certainly, nothing to do with the essence of the Church Catholic. If Christendom were reduced to an individual bishop—though standing in the midst of an African desert, and surrounded by myriads of Asiatic heathens—the Church would be there all the same: bishop, priest, deacon, worshipper of God—all there! But the moment he wins his first convert, development begins—there is a congregation of souls, a Communion. When he forms a nucleus—be it ever so small in numerical value—and has to move on to another centre, it becomes necessary to devolve some of his functions (those of priest and deacon) on others, and so on—"ordaining elders in every city." More bishops are presently needed—one of them necessarily is recognized as patriarch, primus, metropolitan or archbishop. A *whole nation* is converted, and then even these higher ranks accumulate, and range themselves in dignified relation—according to historical prestige, general convenience, public advantage, etc. Such has been the history of the Church in every age and nation, and such it will continue. Nothing but a General Council of the Church Catholic could fix and stereotype such mutual arrangements perfectly—meantime, we must be satisfied with the next best thing to a General Council, as may be feasible from time to time. But such questions do not affect the *essence* of the Church.

REVIEWS.

MAGAZINES.—*Nineteenth Century* has a very startling article on the Russian famine: "The Horrors of Hunger," by Shishkoff—really an appeal from the Red Cross Society, and the title printed in vivid red lettering. "Hypnotism and Humbug," too, is well worth reading. Indeed, all the articles in this number are calculated to keep up the reputation of this review, which 'lives up to its title'—it is abreast of the age. *Westminster* is especially interesting this month. It begins with a scathing article on the everlasting subject of Hypnotism, and well calculated to make Mr. Stead feel uncomfortable. The title is "The Logic of a Ghost's Advocate," the latter individual being supposed to be Mr. Stead himself. "Inspiration and Truth," by Walter Lloyd ("Rev." though one would hardly guess it from his writing), is a straw showing which way the wind is blowing which the Higher Critics have so unwisely whistled up—to infidelity! The "Horrors of Sport," by Florence Dixie (!) is well fitted to make thoughtless sporting characters—indeed all sportsmen—stop and think. No thinking man can afford to "skip" the *Westminster*, whose defiant motto is "Truth

can never be confirmed enough." Blackwood improves as the months go by, apparently "putting on a spurt" as occasion requires (while keeping in the "old track" all the time), in order to keep the younger competitors in sight—withal giving us a draft of rich old wine, flavoured with new essences, "to taste." Twenty pages are given to an appreciative retrospect over "Fifty years (1842 to 1892) of Conservative influence." The very quiet but interesting story "Chronicles of Westery" comes to its conclusion, very nicely and properly, in this number. The several articles, on "Music," and other subjects, are particularly solid reading.

BROTHERHOOD OF ST. ANDREW'S CONVENTION.

The Council have issued the final programme in very neat form. It is substantially as printed in our last issue, and promises several magnificent public services and meetings.

The Hospitality Committee report that the success of the Convention as regards delegates from outside of Toronto is assured.

They had reports of over one hundred up to Friday last, and this number will probably be increased to one hundred and fifty before the Convention opens, whilst the Toronto clergy and Chapters will add at least as many more, ensuring Church meetings of no ordinary character.

New badges have been procured for both the visiting and the city delegates, and luncheon will be provided through the kindness of the Woman's Auxiliary of Toronto in St. James' School-house, on both the Friday and Saturday of the Convention, thus saving the delegates no little expense and giving the best possible opportunity for further fraternal intercourse.

SUNDAY SCHOOL HYMNS.

BY J. W. CONNOR, ESQ., M.A., PRINCIPAL OF BERLIN HIGH SCHOOL.

A paper read at the Ruri-decanal Church Workers and Sunday-school Convention, of the County of Waterloo, held in St. John's Church, Preston, Ont., Feb. 2nd, 1892.

It would hardly be proper before so intelligent an audience as this to quote the words of the man who, "provided he were allowed to write the ballads of a nation, cared not who made its laws," but it would be a very convenient introduction to this paper. For it is hard to overestimate the influence on many people of the hymns they have sung and learned in childhood. Poetry is addressed to that side of the mind which chiefly shapes our ideals in life, and though we fall miserably short of our ideals, yet without ideals, and high ones too, we should be like Bunyan's "man with the muck rake."

Moreover, the frequent repetition of the same hymns, acting together with the power of metre and rhyme to stamp impressions deep on the memory, causes snatches of hymns, or even whole hymns, to abide in the mind long after lessons, impressed with the greatest care, have faded out. How important then that what has so powerful and abiding an effect should be wisely chosen.

It will therefore be not unprofitable to consider what may detract from the usefulness of hymns in our Sunday schools, and to consider what is the kind of hymns likely to do most good, and how the greatest possible benefit may be derived from them.

What may detract from the usefulness of a hymn for Sunday school purposes? First and least important, but still worthy of consideration, is any defect in its literary form. Now-a-days, when popular instruction is almost universal, it would be an injury to the cause of religion to present the truths of revelation in such a form that any of our scholars should be led, from disgust of the language of hymns he had used in childhood, to feel contempt for their teaching. Although the hymn book that contained this dull stanza—

"When Jonah sank beneath the wave
He thought to rise no more,
But God prepared a fish to save
And bear him to the shore,"

—is, I think, pretty well out of use—none too soon—yet there are lines almost as prosaic in "Moody & Sankey," and some approaching these in the Hymnal Companion and in almost every collection ever made.

Even inattention to consistency in the use of figurative language causes a distraction of mind to all who perceive it. I could quote a flagrant instance, but I forbear, as the rest of the hymn is good and devout. But there is no need to use any hymns suspicious in point of taste—there are hundreds of good ones.

A more serious defect is either teaching or implying false doctrine. Thus is not the rhyme—it can hardly be called a hymn—"I want to be an Angel" largely responsible for the notion so common that "good people, when they die, become angels"? Yet what an inspiring thought that there is in

A song that even Angels
Can never, never sing.

"To Him that loved us and washed us from our sins in his own blood!"

Again is there not very incorrect teaching in a popular hymn, "O Paradise, O Paradise," in these words:

"I want to be as pure on earth
As on thy spotless shore."

Asking for what we do not expect to receive. And we may see a striking example of the way a great truth is perverted by exaggeration and losing sight of correlative truths, in

"Cast your deadly doing down,
Down at Jesus' feet,"

when contrasted with

"In every time of need,
Before the judgment throne,
Thy work, O Lamb of God, I'll plead,
Thy merits, not my own.
Yet work, O Lord, in me
As Thou for me hast wrought,
And let my love the answer be
To grace Thy love has wrought."

Not less important is the effect on a child's ideals of the hymns which by frequent use are held up as standards to him. For example, a hymn that I still remember, has the words:

"Nothing is worth a thought below
But how I may escape the woe
That never, never dies";

which certainly, taken in their natural meaning, inculcate spiritual selfishness. It is well that our hymn books are pretty free from such passages; but there is what is at least a very unfortunate expression in the hymn "O Lord of Heav'n and earth and sea," that is to say,

"Whatever Lord we give to thee
Repaid a thousand fold will be,
Then gladly will we give to thee."

And is there not an approach to irreverent familiarity in

"Safe in the arms of Jesus,
Safe on His gentle breast."

Let us remember our Lord's rebuke even to such a saint as Mary Magdalene, "Touch Me not," or rather, "Be not clinging to Me."

But the great danger to be shunned is unreality, the bane of our religion, that which infests our services, even the most solemn. Now, may not this be very largely fostered by giving hymns containing language appropriate only to advanced Christians to be sung by Sunday-school children—babes in Christ? Take for example:

"Like some bright dream that comes unsought,
When slumbers o'er me roll;
Thy image ever fills my thought
And charms my ravished soul."

Now either these words are sung without realizing their meaning, or an injury is done to the child's conscience, which tells that they are not true as far as he is concerned.

The same may be said of nearly all "experience hymns." What, for example, is there in the experience of a healthy-minded child to correspond to Cowper's lines:

"What peaceful hours I then enjoyed,
How sweet their memory still;
But they have left an aching void
The world can never fill."

No doubt these and such hymns are very proper for use by individuals, but they are quite unsuited to the average Sunday-schooler.

Enough, perhaps, of objections, you may say. What kind of hymns are free from the drawbacks referred to? To find an answer, let us study carefully the Canticles in our Prayer Book. There we see that the prominent subject is not human feelings, but God's goodness, especially in redemption. If Mary's spirit hath rejoiced in God, her feeling is quickly passed over to dwell on how "He hath shewed strength with His arm—hath filled the hungry with good things;" and if Simeon says "Nunc dimittis," it is because his eyes have seen "the light to lighten the Gentiles"—and the song of Zacharias is full not of his own feelings, but of the "Dayspring from on high that hath visited us to give light to them that sit in darkness and in the shadow of death."

There will be much less danger of reality in the case of hymns that dwell on God's greatness and goodness, especially if the children are properly questioned by their teachers or the superintendent on the subject-matter of the hymns. This will be easier if hymns are chosen with a view to the season

of the Church year, so that teaching and singing may converge on the same point. Again hymns of the type of "Rock of Ages," "Jesus, Lover of My Soul," are suited to all ages and conditions. Another advantage of such hymns is that they are generally such as can easily be explained to young children, so as to be understood fairly well, while, unlike some of the hymns for children, they are not so childish in language as to disgust the older scholars. One or two points may yet be noted. Should not the Church hymn-book, not some collection of revival hymns or gospel hymns, be used? We are trying to train the children to take part intelligently and feelingly in the Church's services; then should we not train them to use the very hymns that are likely to be used in church? Again, where else can we find hymns suited to the Church seasons? For the same reason, while tunes are chosen that appeal to the tastes of children, these should be taken from those that are in use in the congregation. This will perhaps make children more inclined to attend Divine service. Again there is one great objection to the tunes used in connection with gospel hymns and the like, they lend themselves so readily to profaneness. This more than compensates for any additional readiness with which children learn them. What thoughtful person has not been shocked at the way boys and girls sing in sport hymns in which the holiest names occur? But experience shows that children can be taught to sing good solid tunes, and sing them heartily, as I remember was done (not by myself) in our Berlin Sunday school years ago, when "Moody and Sankey" was discarded. Here, however, I would venture a hint. Don't let the organist choose the hymns. Let her choose the tunes if you like, but be sure the words are suited to the children's needs. It is not at all necessary that the words to which any desirable tune may be set should be used; there are generally plenty of good hymns in the same metre; anyway the singing is not to please the children, but to improve them and to glorify God. You have no doubt heard the legend of the monastery in which the singing was very devout, but unscientific, till it was visited by a stranger with a magnificent voice, and how the singing improved, but how discussions crept in, so that the prior had a vision in which an angel asked him why their sweet singing was no more heard in heaven. Let us keep in mind the moral.

In conclusion let me briefly sum up the preceding desultory remarks.

(1) There is no need to use in Sunday school hymns that are weak in style, or can be interpreted in favour of any error in doctrine or practice; for there are far more hymns that are unobjectionable than we can ever use.

(2) We should shun any containing language bordering upon irreverence, or likely to foster unreality, and should cultivate the habit of putting ourselves in the place of the children.

(3) Narrative hymns and those that either praise God for His mercy or call upon Him, can by judicious teaching be made a most valuable means of spiritual training.

(4) Both hymns and tunes should be so chosen as to make good Churchmen and Churchwomen, that is, sober minded but devout Christians, believing and living all the truths of the faith once delivered to the saints.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

SHERBROOKE, P. Q.—One of the subjects discussed at the annual meeting of the deanery of St. Francis held on Dec. 9th last, was the formation of a guild of Church choirs for the deanery. The subject was referred to a committee, which decided that the subject was not quite ripe for determinate action, but which recommended that the gentleman who had brought the matter forward, Mr. Arthur Dorey, organist of St. Peter's, Sherbrooke, should be encouraged to organise a festival service, obtaining the assistance of as many choirs as possible in the service. This was to be looked upon as an experiment. With this encouragement, Mr. Dorey, with the sanction of Canon Thorneloe, arranged to hold a festival service, which took place on Wednesday, Jan. 27th, in St. Peter's Church; about seventy voices took part, the choirs represented being St. Peter's, Sherbrooke; St. George's, Lennoxville; Bishop's College, Lennoxville; Richmond, Cookshire, Magog, Compton, and others. The clergy present were surprised; those present were Revs. Canon Thorneloe and R. Fothergill (Sherbrooke), Principal Adams, Dr. Allnatt, Prof. Watkins, N. P. Yates (Bishop's Coll., Lennoxville), G. H. Partee (Compton), J. Hepburn and T. Rudd (Richmond and Melbourne), J. C. Cox (Windsor), R. Tambs (Magog), A. H. Robertson (Cookshire), H. E. Wright (Angus). The service was choral: First part intoned by Canon Thorneloe, second part by

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Prof. Allnatt, D.D. The lessons were read by Revs. H. E. Wright and A. H. Robertson. The music by the combined choirs was of a simple but effective character. The opening Hymn was A. and M. 391, "Onward, Christian Soldiers." Special Psalms—xxiii, cxxxiii, cxxxiv—were chanted: the first two verses of each and the Glorias being full, and the other verses given antiphonally. The first of the Psalms was chanted to one of the simplest Gregorians, the latter two having a simple Anglican chant. The Magnificat and Nunc Dimittis were [Bennett in A. The anthem was "Blessed be the Lord God of Israel" by Barnby. This was well rendered—all three parts being in their way equally effective. The full chorus at the beginning, the tenor solo by Mr. H. R. Fraser, of Sherbrooke, and the beautiful chorale set to the bass, "Angels from the Realms of Glory." Hymn before sermon, A. and M. 308, "O Praise ye the Lord."

The sermon was preached by the Rev. Principal Adams of Bishop's College, on St. Matthew ii. 10. After giving a summary of the Epiphany teaching of the Church, a comparison was made between the unborrowed, unsullied light of a star, and the pure tones of sacred music. A reference was made to the effect on the soul of music and especially of harmony, an argument for collective action in musical Church work, and in fact in all other departments, being deduced from the superiority of a harmony to the separate sounds which compose it. The function of choirs was looked on as two-fold, (1) to lead the congregation in those simpler parts of worship which should predominate, plain chants, well known tunes, plain songs, &c. (2) To interpret to the comparatively untrained congregation the higher music, to listen to which reverently might be made a religious education. Finally, sacred music interpreted our godly and hopeful sorrow, and our triumphant joy—the prevailing note in such a service as this should be praise.

During the offertory a rendering by Barnby of Hymn 7 A. and M., "Christ, whose glory fills the Skies," was sung, and the final Hymn was A. and M. 305 "Saviour, blessed Saviour." The service from a musical point of view was perfectly successful, and the Church of St. Peter was quite full upon the occasion. Directly after the service a meeting of the choirs with clergy took place in the Church Hall, and an association of church choirs for the deanery of St. Francis was formed, and a constitution agreed to. The first annual service of the newly formed association will be held at Sherbrooke, the service now reported being looked upon as experimental. There are to be three local centres, Sherbrooke, Richmond, and Coaticook. Each of these is the centre of seven or eight parishes, and it is hoped will have local festivals during the year.

The officers of the association are: Patron, the Bishop of Quebec; vice-president, the Rural Dean; president, Canon Thorneloe; secretary treasurer, Mr. H. R. Fraser; musical director, Mr. Arthur Dorey; council: the clergy of the deanery with a lay representative from each choir in the deanery; members—all members of church choirs in the deanery. After the meeting the visiting choirs and clergy partook of the very kind hospitality of the Sherbrooke choir, to whom, including the hardworking organist, Mr. Dorey, the greatest credit is due for the very successful inception of an important local effort in this highly interesting department of Church work.

"O sing unto the Lord a new song, let the congregation of Saints praise Him."

QUEBEC.—The annual meeting of the Church Society was held at the Cathedral Church Hall on Wednesday last, the 3rd inst., at 2 p.m.

Present, the Lord Bishop of Quebec in the chair. The Lord Bishop of Niagara being present, was invited to take a seat on the platform.

After prayers, the minutes of the last meeting were then read and confirmed.

The reports of the Central Board, Diocesan Board and Clergy Trusts Committee, were presented, adopted and ordered to be printed.

The report of the Deanery of St. Francis was also read, received and ordered to be printed in the annual report. The financial accounts of the Church Society, Diocesan Board, Clergy Trusts Fund, Bishopric Endowment Fund and Local Endowment Fund, were presented, adopted and ordered to be printed. The Lord Bishop presented the report of the Committee appointed to consider the best and most suitable manner of commemorating the Fiftieth Anniversary of the Church Society.

One hundred and thirty-seven new members were then elected.

The Vice-Presidents were re-elected.

The following gentlemen were then elected to serve on the Central Board, viz., Messrs. C. Judge, W. H. Carter, H. J. Pratten, R. Campbell, W. H. Tapp, T. H. Norris, J. C. More, G. R. White, John Burstall, senr., T. A. Young, E. A. Hoare, E. J. Hale, W. H. A. Eckhart, R. R. Dobell, E. H. Wade, Herman Young.

The following were elected members of the Diocesan Board:—The Very Rev. the Dean, Rev. G. H. Parker, Rev. A. J. Balfour, Messrs. Robert Hamilton, W. H. Carter and C. Judge.

The Clergy Trust Committee were then elected, viz., the Very Rev. the Dean, Revs. T. S. Chapman, F. Boyle, Canon Vonffland, Canon Richardson, A. J. Balfour, L. W. Williams, and Messrs. R. Hamilton, W. G. Wurtele, C. Judge, E. J. Hale, George Veasey, John Hamilton.

The thanks of the society were then given to the Hon. Counsel, Hon. Geo. Irvine, Q.C., Jas. Dunbar, Esq., Q.C., and George Lampson, Esq., for their services in the past year. The thanks of the society were also given to the auditors for their services during the past year. A verbal alteration in Article V. of the By-laws, considered at last meeting, was then finally adopted. Some verbal alterations of one or two of the By-Laws were then agreed upon for the first time.

Resolutions were passed ordering the report of the Church Helpers' Association to be printed in the Church Society's report, and welcoming cordially the advent of the new Association, and thanking the members for their successful efforts on behalf of the Church Society.

The meeting was then closed with the Benediction.

St. Matthew's.—This congregation had the pleasure of having among them on Sunday, the 31st ult., their former beloved rector, the Right Rev. Chas. Hamilton, D.D., Lord Bishop of Niagara. His Lordship preached both morning and evening to very large congregations; in fact, in the evening some people could not get into the church. He carried the beautiful pastoral staff, which was presented to him by St. Matthew's Church at the time of his elevation to the Bishopric.

MONTREAL.

MONTREAL.—The thirty-seventh annual meeting of the Church Home wa held last week in the institution. The Lord Bishop of Montreal in the chair; His Lordship Bishop Reeve, of MacKenzie river, N.W.T.; Canon Mulock, Rev. Dr. Norton, Rev. J. H. Dixon, Rev. L. N. Tucker, Rev. G. A. Smith, Dr. Davidson, Mrs. Waddell, Mrs. Carmichael, Mrs. W. H. Garrett, Mrs. Bond, Mrs. J. S. Allan, Mrs. Smith, Mrs. Stancliffe, secretary; Mrs. Simpson, treasurer; Mrs. Drake and many others.

The secretary's report was read by the Rev. L. N. Tucker. Every room is now occupied, and great satisfaction is expressed by the residents and visitors with the order and comfort of the internal arrangements. Although some of the residents, and all the transient guests, pay the expense of their board and lodging, about half the inmates are partially or wholly dependent upon the charitable fund, and this fund is allowed to stand at so low a figure that the executive committee is constantly straitened for ready money.

The year's accounts closed with a deficit, which, however, has been met by the friends of the institution subscribing liberally. The executive committee urge the necessity for some endowment, and state that the average cost of an inmate being \$200 per annum, the sum of \$4,000 would endow a single room in perpetuity.

The whole income required for annual current expenses is at present between \$4,000 and \$5,000. The Rev. L. N. Tucker moved the adoption of the report, and paid a high compliment to the secretary for the manner in which it had been drawn up. He hoped the Church people of Montreal would support the ladies in this work. He complimented the committee on having such an able matron as Miss Dunning. The Rev. Dr. Norton seconded the report. Dr. Davidson presented the treasurer's report, showing \$4,419 had been expended during the year, leaving an indebtedness of \$443. Dr. Davidson moved and Mrs. Waddell seconded the adoption of the report. Mr. Robert Reford was accorded a vote of thanks for assisting the executive committee in their financial matters. The report of the Deaconess' committee was read and adopted. The Rev. J. H. Dixon presented an interesting report from the King's Daughters, which was adopted.

The election of officers for the ensuing year resulted as follows:—President, the Lord Bishop of Montreal; first directress, Mrs. Waddell; second directress, Mrs. M. H. Gault; third directress, Mrs. Bagg; secretary, Mrs. Stancliffe; treasurer, Mrs. G. W. Simpson.

Committee of management—Miss Moffatt, Mrs. J. S. Allan, Mrs. F. Bond, Mrs. Chisholm, Miss Durnford, Mrs. Fairbanks, Mrs. A. F. Gault, Mrs. Helmsley, Mrs. A. Henderson, Mrs. Hague, Mrs. Kerry, Miss Kirkman, Mrs. Loverin, Mrs. Leach, Miss Ludington, Miss McCord, Mrs. Parker, Mrs. Reford, Mrs. Rosseau, Lady Smith, Mrs. Shelton, Miss Shepherd, Mrs. Torrance, Mrs. Thos. Wilson and wives of city clergy.

His Lordship Bishop Reeve delivered a short ad-

dress, in which he made reference to the mission work in the North-West.

Thanks were tendered the physicians, the legal advisers, the lady collectors, circle of King's Daughters, Bishop Bond for presiding, and the city press for assistance rendered. Bishop Reeve pronounced the benediction and the meeting adjourned.

The Rev. Canon Ellegood and Ald. Shorey have left via New York for Bermuda for the benefit of their health.

Looking Backward.—After the harmonious Synod just held, we are tempted to glance back 31 years, when we find on record, that on 15th January, 1861, the annual meeting of the Diocesan Church Society was held. The Church Chronicle of that time goes on to say:—"On no previous occasion has a larger or more respectable assembly been gathered. Every congregation in the city was represented by many of its most active and zealous members, and several laymen and clergymen from the country were also present. There was a tone of reality and heartiness about the meeting which gave good evidence that the Society is increasingly occupying its just place in the hearts and convictions of Churchmen, as that which, with God's blessing, is destined to prove the chief instrument of maintaining and extending the kingdom and gospel of Christ throughout the Diocese." It is much to be desired that the winter session of Synod should have a fair trial.

The quietness of the Synod Hall in winter, in lieu of the June thunder of empty coal carts on the stony street, is something to be grateful for; and taking as read several reports which are printed in the journal of Synod, saves much time, and is a marked improvement. By some clever process of nomination the old fashioned mode of election for Provincial Synod delegates, Diocesan Court, and the Executive Committee, was avoided, and the result was unanimously accepted. Throughout the whole session a lively interest was maintained for three whole days; morning, afternoon and evening the time was well occupied. Even the Memorial Service for the Dead Duke interfered not with the Synod, and the Sunday School Institute formed its supplement.

ONTARIO.

MATTAWA MISSION.—The lay reader of this mission, Mr. Plant, was admitted to the holy office of a deacon in the Church of God on Sunday, January 24th, in St. Peter's Church, Brockville. Thus this mission has added another name to the long list of those who have been given to the sacred ministry by means of the "associate" system as worked in this truly missionary section of the diocese of Ontario. Some of the men who have been thus sent forth to labour in the Lord's vineyard, having first passed through a valuable time of probation, under good wholesome discipline, in the old Upper Ottawa Mission (of which the Mattawa Mission once formed a part), are counted amongst the most useful priests of the diocese. The training of men in practical missionary work is therefore a most important part of the work of the mission. But it is also an expensive part. Every man received as an associate costs the mission \$250—\$150 for board at mission house, and \$100 for stipend. The raising of this sum rests entirely upon the mission priest, and the responsibility often proves a source of much anxiety. Still the work of this large mission of seven townships cannot be efficiently done without this lay assistance. The building of a new church seems to be more effective in awakening sympathy and practical aid, than the maintenance of lay associates. It may seem that there is nothing to show (as in the case of a building) for money expended in that direction in the mission; but the fact must not be overlooked that while the same money might build a church, a far greater result is obtained; the services of the Church are maintained with frequency and regularity, and it is not too much to expect (as experience has proved), that in the persons of the men the mission gives to the ministry, there is a nucleus of energy that shall, under God, result in the building of many churches and the salvation of many souls. While the bishops lament the scarcity of Canadian candidates for the ministry, the plan of procuring, in a systematic manner, young men from England, giving them a good practical training in missionary work, with ample time for pursuing their studies, and then passing them on either to the University or for ordination—a plan hitherto so successfully worked in this mission—is capable of considerable extension. But the question of means would make many priests hesitate before they would adopt our plan. We can understand this, for the raising of the necessary funds is an anxious and at times a most oppressive responsibility. The associate system, however, has proved successful, and has won the entire confidence

of the Bishop. By its assistance the Church has been well built up in these scattered parts, where, without it, the operations of a single-handed missionary must have been extremely limited. It is therefore worthy of a little effort and anxiety, as regards funds on the part of the mission priest, and is thoroughly deserving of liberal, ungrudging, and continuous support on the part of the laity. We most earnestly appeal for funds for this important part of our work. Contributions, large and small, will be gratefully received and acknowledged by the Rev. R. W. Samwell, mission priest, mission house, Mat-tawa, Ont.

BROCKVILLE.—*St. Peter's.*—Rev. Mr. Newham, curate of this church for some time past, has been promoted to the charge of a mission at Winchester. His place in St. Peter's has been filled by the appointment of Mr. Lionel B. Stephenson, son of the Rev. F. L. Stephenson, late rector of the church.

The Rev. Professor Worrell, of R.M.C., requests that all letters, &c., be addressed to him "Kingston Ont."

TORONTO.

On and from Feb. 8th, 1892, the address of the Rev. H. N. Burden will be Holy Trinity Vicarage, Shoreditch, London, E., England.

St. James' Cathedral.—A pleasant entertainment was given under the auspices of the Church of England Temperance Society, and Miss Dixon's Bible class, in the parlor of the schoolhouse, on Tuesday evening, 2nd inst. The rector presided, and delivered a most interesting address on the temperance work, its difficulties and its extension. Rev. Mr. Lewis also spoke. After a short programme, to which Rev. Mr. Winterbourne, the Misses Nicholson, Barchard, and Legeer, and Master Cole contributed, refreshments were liberally served, and several names were received for enrollment in the membership list. The meeting closed with a hymn and the benediction.

St. James' Cathedral.—The Young Girls' Missionary Guild of this church held a public entertainment in the school building on Thursday evening, 4th inst. Messrs. Dockerey and Chambers gave some excellent vocal numbers, as also did the Messrs. Reynolds and Roseburgh. Mr. Jarvis rendered well a couple of recitations, and Master Morrison acquitted himself creditably on the violin. Mrs. Irvine Cameron acted as accompanist. The Guild under the leadership of Miss Du Moulin sang with sweetness a couple of glees. Cake and coffee were served at the close of the entertainment to all who were present.

Trinity News.—The work in the Parish of Scarborough is under the direction of the Rev. J. Senior of Trinity College.

The mission in connection with the parish of St. Cyprian, recently opened in the north end, is in charge of Mr. Chappee, of Trinity College, under the direction of the rector.

The following members of the Trinity College Missionary and Theological Society were engaged with duties in various localities on Tuesday last:—Mr. J. E. Chilcotte, at Hillcrest Home; Mr. C. B. B. Wright, B.A., at West Toronto Junction; Mr. Little, at Beamsville; Mr. E. A. Becket, at Dundas; Mr. W. L. Baynes-Reed, at Thornhill, and Mr. Johnston, at Milton.

We are glad to learn from Mr. T. Leech, B.A., who is in charge of the mission of Pickering and Greenwood, that the work in that locality is progressing most favourably.

NIAGARA.

HAMILTON.—Canon Curran has so far recovered that he hopes shortly to be allowed to venture out, and also to resume his work. He says he has no intention of resigning his position as rector of the Church of St. Thomas.

Rev. E. M. Bland will leave next week for the Bermuda Islands, where he will stay about six weeks to recover his health.

HURON.

LONDON.—*Helmuth Ladies' College.*—On Tuesday the 26th ult., the Rt. Rev. Bishop Reeve of McKenzie River visited the College, and addressed the students and others upon the work and needs of his diocese, also upon some of the interesting customs and manners of the natives. The address was complete with information and interesting particulars.

On Sunday, 31st ult., the Bishop of Huron preached in St. Ann's Chapel, belonging to the College. His Lordship's sermon, based upon Isaiah xxvi. 4, was most forcible and instructive, and was listened to with wrapt attention.

PRESTON.—The half-yearly meeting of the Rural Deanery of the county of Waterloo, was held in St. John's Church, on Tuesday, Feb. 2, at 11 o'clock. The Holy Communion was administered, after which the rural-decanal chapter was organized for business. Amongst the more important business was the arrangement of missionary meetings. The rural dean read a letter from his Lordship the Bishop of the diocese, in which he points out that the present state of the Mission Fund imperatively calls for increased liberality and support. The Bishop makes four strong points in his appeal, and these points will be brought before the missionary meetings. It was therefore urged by the rural dean that the missionary meetings this year should be made as attractive as possible, by having a missionary song service whenever practicable, and that the Sunday school children be asked to attend, and that as much interest and enthusiasm be infused into these meetings as possible. The following plan was agreed upon:—

Galt—Thursday, March 10. Deputation, Mr. A. H. Dymond, of Brantford. (Rev. J. Edmonds to take part in the service.)

Berlin and Waterloo—Local arrangements. Haysville, Hamburg and Wilmot—(date not fixed.) Deputation, Rev. Rural Dean Downie.

Preston and Hespeler—March 15 and 16. Deputation, Rev. J. Ridley, and Rural Dean Downie.

The rural dean gave an interesting verbal report of the condition of the various parishes in the rural deanery. He expressed a strong desire that active steps be immediately taken for the erection of a place of worship in the vicinity of Waterloo, in which the members of the deanery assembled heartily concurred, and sincerely hoped that his parishioners would aid him in carrying out his plan.

The next meeting of the rural deanery will be held in Galt, in the month of May.

The Sunday School and Church Workers' Convention was opened at 3 p.m. by singing the 109th hymn. The Gospel for the day, and appropriate prayers, were read by Rev. Mr. Edmonds. On motion, duly carried, Rev. Mr. Edmonds was appointed secretary.

An introductory address was then given by the Rev. Mr. Downie, emphasizing the main thought of Gospel for the day, namely, the "Presentation of Christ in the Temple," and he insisted that we also should present our children to God in His Temple. A hymn appropriate to this theme was sung, No. 348.

Mr. Jas. Woods, of Galt, was then called upon for his paper, "Conditions of Success in Sunday School Work." It was not so much a paper as an address, given in Mr. Wood's own inimitable way, and it made a pleasant and profound impression, and called forth not so much discussion, as hearty concurrence and joyful assent to the sentiment expressed. The following is a brief and imperfect synopsis of Mr. Woods' address:—"What constitutes success in Sunday School work? Not festivals, pic-nics, prizes, sleigh-rides, etc.,—but bringing the children to the Lord Jesus. Present them to Him. Get them to know and love Him. There is an old saying, 'Aim at the sky, and you will go higher than a tree.' Let your aim be high. As you teach don't look at the clock, as if you were anxious to get through. Let the time pass all too soon for the work you have to do. Take pains. You are co-workers with God. Co-operation of parents was insisted on. Teachers must be in time, five minutes at least before the school begins. Order and reverence enjoined. Impressions of children indelible. Intuitions of children unerring. Earnest prayer must be made for success. A striking emphasis was given at the close to Daniel xii. 3, 'They that be wise (i.e., they that are teachers) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'"

It is impossible to give the many illustrations with which the address was made luminous.

Rev. J. Ridley, J. Downie, J. Edmonds, Mrs. Cunningham, and Mrs. Bevan, of Preston, all spoke in warm terms of Mr. Woods' address.

After the 16th hymn was sung, Mr. J. W. Conner's paper on Sunday School hymns, was read by Rev. Mr. Ridley. This paper provoked a warm and interesting discussion, and was participated in by Messrs. Ridley, Woods, Downie, Edmonds, Jell, Mrs. Cunningham, Mrs. Pattinson, and Mrs. West and Mrs. Bevan of Hespeler. Mr. Conner's main contention was well sustained, namely, that there are many objectionable Sunday school hymns. They taught unreality and selfishness in religion. Some of these hymns were defective and misleading in doctrine, and some too familiar and amorous in expression. He instanced several of these classes, and this severe criticism provoked dissent on the part of those to whom these hymns had become endeared by various associations.

Mr. Woods insisted that the hymns sung in our Sunday schools constituted an integral part of our doctrinal teaching, and that therefore due care should be exercised in their selection. Sunday school hymns that were at first very popular, soon wore out. There were hymns that would never wear out, and could never be sung too often; such were "Rock of Ages," "Jesus, Lover of My Soul," "My Faith Looks up to Thee." This enduringness was the test of real worth and value.

The mind of the convention was in favour of retaining the Church Hymnal in our Sunday school services.

The discussion was felt to be eminently interesting and profitable, and although disappointment was experienced in the absence of some delegates, who had promised to read papers, yet the time filled up rapidly, and the hour of adjournment arrived all too soon. It was moved by Mr. James Woods, seconded by Mrs. Junck, of Hespeler, that the next meeting of the Sunday School and Church Workers' Convention, in January, 1893, be held in the village of Hespeler. Carried.

The evening service at 8 o'clock was well attended, visitors being observed from Galt, Berlin and Hespeler. The pretty church was well lit, and looked radiant and beautiful. It was a bright and hearty service throughout. The choir of the church contributed some excellent music.

After the shortened form of evening prayer, the first address was given by Rev. Mr. Edmonds, the new Incumbent. "It seemed to him," he said, "like an induction service, as if they were met together to welcome their new minister. He believed that was the spirit in which they were gathered together."

The addresses which followed all bore reference to Mr. Edmonds' character and faithfulness as a minister, and recommending him to the confidence and affection of his new parishioners.

Mr. Woods, as usual, gave a characteristic address on Sunday school work.

The Rev. Mr. Ridley followed with a thoughtful and eloquent speech, which was attentively listened to and highly appreciated.

The Rev. Mr. Downie wound up in his genial and earnest way, and his closing words gave great satisfaction. He makes a capital Rural Dean. No man is more earnest and indefatigable in his advocacy of Sunday school work, except it be Mr. James Woods, of Galt. And they are brothers in zeal and labour. The one is chairman, and the other is secretary of the Sunday School Committee of the diocese. No wonder that their presence inspires success, for their hearts are in the work.

ALGOMA.

AXE LAKE.—Mr. James Daily, one of the much respected settlers of this district, has been removed by death. The Rev. L. Sinclair was sent for to officiate at the funeral, but being in a distant part of his mission the message could not be forwarded in time. We are informed that Mr. Fraser of Charlton officiated, and the burial ground was that belonging to the Presbyterians in McMurrich. Another esteemed settler, ex-councillor Walker of Histed, was buried in the same place last week by Rev. H. P. Lowe, M.A., of Aspidin Mission.

RAVENSCLIFFE.—The Rev. L. Sinclair visited the Public Day School on Wednesday, Jan. 20th, and was much pleased with the style of teaching adopted by Miss Thompson, particularly in the spelling of the second senior class. A special service will be held on Sunday, Feb. 7th, in the St. John the Baptist's Church at 7 p.m., on behalf of the new organ, of which more will be said in a future issue.

RUPERT'S LAND.

DELORAIN.—The Rev. S. Goodman, lately arrived from near Ottawa to take charge of this mission, is doing a good work, and has already won golden opinions. He is a worker, and of the right kind. He is also a fluent and impressive preacher; and, in his hands, the service has become bright and attractive. A church edifice, however, is much needed. There are many willing helpers; and, doubtless, the work of building will soon begin and be brought to a successful issue. A parsonage is also needed. The Church people of Deloraine are to be congratulated on their good fortune in having placed over them a priest whose promise is excellent, and whose record is blameless and marked with success.

The Rev. Sir William Henry Cope, twelfth baronet, of Bramhill Park, Hants, died, last week, at Southsea, aged eighty, from the effects of a chill. In 1842 he was appointed Minor Canon and Librarian of Westminster, but resigned in 1853. Sir W. Cope was author, in conjunction with the Rev. H. Stretton, of *Visitatio Infirmorum*, and was editor of Sir Anthony Cope's *Meditations on Twenty Select Psalms*.

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British and Foreign.

It is said that the Moravians send out one in every sixty of their members to the foreign field, and raise twelve dollars per member annually for foreign missions.

"Y Goleuad," the official organ of the Calvinist Methodists of Wales, announces that another minister of the Connexion, labouring in Monmouthshire, is about to be received into the Established Church.

Lady Clarke, wife of the Solicitor-General, has given £5,000 for the purpose of raising a permanent church in St. Peter's district, Staines, and Sir Edward Clarke has promised to arrange for an endowment of the building.

In response to a generally expressed desire, the Bishop of Exeter has authorised a modified form of the words in the Prayer-book for time of any common plague or sickness to be used as a Collect of Intercession by the clergy in his Diocese during the present epidemic.

A stately cross of red granite, with Celtic ornament, has just been placed over the grave of Archbishop Thomson in the churchyard at Bishopthorpe.

The famous abbey of Fecamp, where the well-known "Benedictine" liqueur is made, was totally destroyed by fire recently. The loss entailed by the disaster is said to amount to more than £80,000. Hundreds of thousands of bottles of the liquid were destroyed.

The number of vacancies in the clerical staff of the Dutch Reformed Church continues lamentably large. They amounted in January last to 272. This was, however, a better state of things than at the same time in 1890, when the vacancies were as many as 386.

The last lineal descendant of the author of *Robinson Crusoe* lives at Bishopstortford, and is in receipt of out-door relief from the Chelmsford Union. He is in his seventy-first year, and is paralysed and nearly blind. James W. Defoe, for that is the name of the poor old man, had three sons, each of whom were christened Daniel. Two of them died, and the third is a sailor. His last letter to his father was dated from Iquiqui, Chili.

Two ex-ministers of the Calvinistic Methodist connection have just been ordained, one by the Bishop of Llandaff and the other by the Bishop of St. Asaph. Ten ministers of this denomination in the county of Monmouth have applied to the Bishop of Llandaff for admission to the Church of Wales. Mr. Gladstone will probably find that the Church in Wales will solve its own problem, and not need disestablishment.

The Archbishop of Canterbury arrived at Algiers on the first of this month. The archbishop's secretary states that his grace's visit to Algiers was not undertaken by medical advice, as has been asserted in some journals. It will probably be seen that Dr. Benson has visited North Africa with a view to seeing something of Mohammedanism and of suggesting some extension of missionary work among the adherents of Islam. He will most likely visit Egypt and the Holy Land before he returns home.

As one result of the English protectorate in Egypt, new irrigation works have been pushed in all directions, and the agricultural productions of the country greatly increased. Last year four hundred millions of pounds of cotton were produced in Egypt, being nearly one-quarter of the entire quantity consumed in Great Britain.

The death of Dr. Samuel Crowther, the black Bishop of the Niger, closes a romantic life. At the age of nine he was carried off as a slave and bartered for a horse, and again sold and bartered for tobacco and rum. He eventually came into the hands of the Portuguese, when he was captured by a British Man of War and placed in charge of a missionary in Sierra Leone. He was baptized, taking the name of Mr. Samuel Crowther, the well-known vicar of Christ church, Newgate.

The Diocesan Synod of Nelson has elected the Ven. Charles Oliver Mules, Archdeacon of the Waimea, to be bishop of the diocese, in the place of Dr. Suter, resigned. The election was practically unanimous. Archdeacon Mules was formerly Curate of Stradbroke, Suffolk, under the present Bishop of Liverpool, and accompanied Bishop Suter when the

latter first went out to his Diocese twenty-four years ago.

At the last meeting of the Auckland Synod, Bishop Cowie had completed the twenty-first year of his Episcopate, and as the outcome of a movement then started, he has been presented with a pastoral staff, made of manuka and sandal-wood, the crook being of copper overlaid with gold. The work was done in London under the supervision of Dr. Codrington, formerly of the Melanesian Mission. The sandal-wood was obtained from Norfolk Island, to symbolise the great interest Bishop Cowie has always taken in Melanesian Mission work.

An attempt is being made in accordance with the resolution of the Provincial Synod of this year, to establish the White Cross Society in the Province of South Africa. The Bishop of Mashonaland (Dr. Knight Bruce) is now in England, partly with the object of finding a suitable man to start the work. The Bishop's address is 22, Kensington-gate.

The Rome correspondent of the Paris journal, *La Paix*, is responsible for the statement that King Humbert has made overtures to the Pope, offering him a compromise which would yield full satisfaction to the Papacy, while safeguarding the indefeasible rights of the Crown. "His Holiness" is reported to have been gratified. Meanwhile the Roman horizon in France continues overcast. The Marquise de Plessis-Belliere bequeathed to the Pope £400,000, and her mansion in the Place de la Concorde as a residence for the Nuncio. The Marquis de Colbert, her nephew, is now trying to have his aunt's will declared void.

The Anglican Communion embraces all Christians in full communion with the Church of England, and so is composed of these parts: The Church of England: 84 bishops, 24,090 other clergymen; the Church in the United States: 61 bishops, 3,800 other clergymen; the Church of Ireland: 13 bishops, 1,807 other clergymen; the Church in Canada: 24 bishops, 1,800 other clergymen; the Church in Asia: 13 bishops, 713 other clergymen; the Church in Africa: 13 bishops, 350 other clergymen; the Church in Australasia: 21 bishops, 269 other clergymen; the Church in Scotland: 7 bishops, 290 other clergymen; scattered dioceses: 9 bishops, 120 other clergymen. Total bishops, 189; total clergymen, 32,729.

At York Minster last week the Surrogate acting for Lord Penzance delivered his Lordship's judgment in the famous ritual suit instituted by James Hakes, surgeon, of Liverpool, against the Rev. James Bell Cox, Incumbent of St. Margaret, Tooteth Park. It was stated in the judgment that in 1885, the suit was instituted by letters of request in respect of certain alleged illegal practices in performance of Divine service. The Rev. J. Bell Cox refused to appear, and the practices complained of were said to be fully proved. The Court admonished him to discontinue the alleged illegal conduct. He paid no attention to this admonition, and, upon proof that he had continued to offend, he was suspended for six months. Proceedings were taken with a view to his imprisonment, but the Court of Common Law intervened by granting a rule nisi for writ of prohibition. Subsequently that rule was discharged, but in the meanwhile the six months' suspension had run out, and though the arrest of Mr. Cox had become no longer legal, he was apprehended, but promptly discharged by Queen's Bench. On October 19th, 1890, he was sworn to have repeated some of, if not all of his original offences, and the object of the present application was that the Court should enforce against him two admonitions of the Court. After reviewing the case, Lord Penzance said if the coercive authority of the Court was to be further invoked against Mr. Cox by reason of his conduct in October, 1890, it ought to be done by fresh suit and Bishop's sanction, and present application must be refused.

NEW ZEALAND.—The second session of the thirteenth Synod of the diocese of Auckland has recently taken place. The business was chiefly of local interest. The education question was discussed, and the following resolutions were adopted:—(1) That it is desirable that provision be made by the Legislature for the daily recital of the Lord's Prayer by the children in public schools; and (2) also for the reading of short selected passages of the Bible. On the opening day of the Synod, the Ven. Archdeacon Dudley presented the Bishop with a handsome crozier, subscribed for by the members of the Synod. The two lower portions of the shaft are of white manuka; the upper portion is of sandal-wood, from Norfolk Island, symbolising the connection of Melanesia with the Auckland diocese; and the head, which is in the form of a shepherd's crook, is of wrought copper, richly ornamented, overlaid with gold. The joints, as well as the ferule, are of bronze, heavily gilt. Below the corona is a scroll inscription.

AUSTRALIA.—A deputation representing the convention of the National Scriptural Education League recently waited upon the Premier of Victoria to urge the necessity for Bible-reading in the State schools. The deputation numbered thirty, and included the Bishops of Melbourne and Ballarat and others. The Premier said that the matter was surrounded with very great difficulty. It would be hopeless to make any attempt of the sort suggested in the present Parliament. He did not think the exclusion of the Bible from the State schools was right. Still, the people had a right to say whether they would have it or not. He promised to submit their views to the Cabinet. It was a matter for regret that the school series had been altered, but some new books were being brought out, and the alterations could be easily done away with. The deputation wanted to go further, but it would be their duty to make this a question at the general election, and personally he was with them.

INDIA.—In 1884 a Female Hospital was commenced at Delhi, chiefly as an offering to Mrs. Winter's memory. The main part of the building was completed, and medical work has ever since been carried on there. At that time, however, it was not possible to secure the proper frontage, and the building was therefore left incomplete. This frontage was added by the late Rev. R. R. Winter's exertions, and it is proposed now to build the remaining part of the hospital as a memorial to him. The work will cost about 5000 rupees.

Correspondence.

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

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

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Evening Service Leaflets.

SIR,—Your correspondent "K." regrets the failure of Mr. Timms' venture in publishing the Leaflet for a few weeks, and is disposed to blame Church people for not taking it up. This is the second time the attempt has been made in vain. The first attempt was probably premature: there was not much local "demand" for such an aid to devotion. Now, however, the time seemed ripe: a vast number of dissenters find Church services attractive on Sunday evenings and are being supplied with Prayer Books, with which they wrestle hopelessly—and the said Prayer Books are found to have suffered extensively when carried off the field! Why did not, then, this "missing link" fit in? I fear we must blame the publisher—more zeal than discretion! What was wanted was a Prayer Book Service simplified: what we got was a Prayer Book Service complicated by a Psalter with puzzling and inappropriate notation, and a load of hymns appended to puzzle and distract people still more. Result: confusion worse confounded!—a good object spoiled by injudicious handling. It was the foreign matter that did harm; people wanted the Prayer Book consecutive service pure and simple, without note or comment! SMILAX.

Poor Sermons.

SIR,—Among parochial grumblers we often find the man who complains of poor sermons. The following prescription is almost a "sure cure," anyway it is well worth trying.

"Instead of waxing eloquent upon the declining power of the pulpit," the laymen of the Church should use the legitimate means for improving its power by supplying the preacher with food for thought. Sometimes ministers "have few books, and little or no means wherewith to purchase more." Those whose business it is "to serve tables," will be wise if—without neglecting the table of the Lord, and without diminishing the supplies of the minister's dinner table—they give an eye to his study table, and keep it well supplied with new works, and standard books in fair abundance. It would be money well laid out, and would be productive far beyond expectation. Let us give over expecting to receive instructive sermons from men who are shut out of the storehouse of knowledge by their inability to purchase books.

One word to the ladies. I suppose you are a member of the Ladies' Aid; you have funds in hand; you know your minister's salary is all too small; then why not propose that the Aid give ten dollars or even twenty to your clergyman—a token of esteem, etc., and ask him to use it in the purchase of books? We don't think enough about these things and so the Church suffers. HOPEFUL.

Jan. 27th, 1892.

Biblical Criticism.

SIR,—Allow me space to say that I read my friend Archdeacon Roe's letter in your issue of this week with very deep regret. The letter is more than unjust to the eminent Pusey House Divines. It is manifestly misleading, and I trust is so unintentionally. The head of the Pusey House and his associates have not "gone over in a body to the so-called Higher Criticism," that is, if by that expression the Archdeacon means what he represents as such further on in his letter. Such a statement is indeed an "astounding phenomenon" to any one who knows either the writers or the facts of the case. It is to me unintelligible and much to be deplored that the Archdeacon has not discriminated between the revolutionary criticism of those designedly aiming at the destruction of Christianity, and the teaching of the very men who to-day are standing in the forefront of the battlefield contending for the faith once delivered to the saints. These champions of Divine Truth, among whom are the eminent Pusey House Divines, know far better than we do what is essential to that faith, and standing face to face with the foes of the Gospel of Christ, know also how futile and foolish it is to weaken their cause by a defence of what is proved to be untrue in fact.

As to the ill-judged declaration of the thirty-eight good English clergymen, this, in common with many others, I cannot but regret. Already some of the signatories are apologising for its issue. In the list of the thirty-eight names, there is not a man whose scholarship and erudition would place him in the front rank. The names of Westcott, Salmon, and such like divines, are conspicuous by their absence. It turns out that it was drawn up by the Venerable George Anthony Denison, the Paladin of controversy, and who may be regarded as having for years past been placed on the retired list of the Church's captains. Dear old good man, he is still true to the soubriquet given him by his brother when Speaker of the House of Commons—"St. George without the drag-on." The safe and sober-minded editorial of the *Guardian* on this subject must commend itself to all unprejudiced minds, and should be read by those who wish to know what is the real opinion of the best minds in England on the subject. If you reproduce the Declaration of the thirty-eight, I hope in all fairness you will print that article also, as well as Archdeacon Wilson's letter. There is no question that by the thoughtful minds of the Church at home, the Declaration is regarded as a mistake, although they, like myself, have little or no sympathy with the so-called Higher Criticism.

Letters like those of Archdeacon Roe are calculated to create a panic in the minds of Christians, young and old, making them fancy that Christianity is endangered by enquiry, and that the Bible may turn out to be a fable. Whereas "*Jesus Christ is the same yesterday, to-day, and forever,*" and God's holy Word will remain to the end of time "*a Light to our feet, and a Lamp to our path.*" Don't let us lose our heads or our faith because of a new gale of boisterous wind that tosses our Church bark about. We have the Lord in the ship with us and there is no real danger.

T. BEDFORD-JONES, LL.D.,
Archdeacon of Kingston.

Brockville, Jan. 29, 1892.

Clergy Endowment Fund.

SIR,—When in England during 1885, I made an appeal for the general work of this diocese, but especially for help in the formation of a Clergy Endowment Fund, to provide for the stipends of the clergy. The response to this appeal, together with collections and subscriptions within the diocese, and from other sources, has enabled me to arrange for the investment of rather over \$3,500 to form the nucleus of such a fund. I applied last spring to the S. P. C. K. Society of England for a grant in aid of this purpose. They very kindly responded to my appeal by making an appropriation of £500 to meet £3,500 to be raised from other sources for permanent investment. This grant is however only payable in instalments of £100, each instalment to meet a sum £700 raised from other sources, and any part of the grant not claimed within five years, i.e., of April, 1891, to be written off as lapsed. I would therefore appeal to the Church in Canada to assist me in availing myself of the society's kind appropriation.

It is surely one which has a special claim on the Church there. If this endowment can be carried out, it will materially assist in laying a good foundation for the work of our Church in a very large and promising part of the Dominion of Canada.

The present missionary work among the Indians of this country, and the impending settlement which the fertile character of the westerly and Peace River country, and the timber and the mineral deposits of the eastern part assure calls, for a vigorous effort in this direction.

The increased missionary spirit so manifestly awakened in our midst encourages me to make this appeal, and to trust that it will meet with a generous response.

The Very Rev. the Dean of Rupert's Land, the Deanery, Winnipeg, or my commissary, the Rev. W. A. Burman, Middle Church P.O., Man., will be glad to receive subscriptions or donations for this purpose. I remain, dear sir, yours very sincerely.

RICHARD ATHABASCA.

Vermilion, Athabasca, Dec. 9th, 1891.

Notes and Queries.

SIR,—In the Oxford Bible, at page eighty-nine of "Helps to the Study of the Bible," we find it said: "The cradle of the human race, both before and after the flood, lay in Mesopotamia, whence issued the three great families from whom existing nations have sprung. Babylon (on the Euphrates), the earliest city, was founded by Shemites, but subjugated by descendants of Ham," &c., &c. In "The Teachers' Bible," under the head "Ethnology," by Sayce (Queen's Printers' Aids), this gentleman says Egypt was the first civilization of the post-diluvian era, and he gives a date something like 5000 B.C. for its founding. If we take the latter as correct, what date are we to assign to Babylon? C. A. F.

Ans.—The earliest Egyptian chronology does not admit of any real uncertainty, owing to lack of sufficient data. The date assigned to the first known Egyptian dynasty varies from 3800 B.C. to 5000 B.C., and neither may be accurate. The probable date of the earliest Chaldean inscriptions is about 2300 B.C., and we learn from these the history of that period. In addition they carry us back in a general way to the period before the flood, and give an account of the flood itself, mentioning the existence of flourishing cities, both before and after it. These accounts, however, furnish no material for chronological data. Babylon ranks amongst the earliest known Chaldean cities, but it was some time before it became a capital.

Sunday School Lesson.

Septuagesima Sunday.

Feb. 14, 1892.

GOD THE FATHER.

Before attempting to teach this lesson try to place yourself consciously in the presence of God, that you may really feel His greatness; then choose your words carefully, let them be few and reverent. When trying to teach others something of the nature of God, be very careful how you tread on holy ground. God has revealed Himself, to some extent, through His Son (St. Luke x. 22); what He has been pleased to tell us regarding Himself, that we know, but it is very dangerous to speculate further about Him. The creature cannot fully comprehend the Creator. Even the greatest of men are as nothing compared with God, "Who hath measured the waters in the hollow of His hand" and "weighed the mountains in scales," "Before Whom the nations are as a drop of a bucket" and "the inhabitants of the earth are as grasshoppers." (Isa. xl. 12, 15, 22). The sun, moon and stars, which man cannot influence, obey His will; and this great earth, which seems so firm and steady, is upheld only by His power, Who "hath the earth upon nothing." (Job xxvi. 7.)

Read Isaiah's vision (Isa. vi. 1-6.) Like the seraphim cover your face in the presence of the King, then teach the Lesson, but "be not rash with thy mouth. . . for God is in heaven and thou upon earth; therefore, let thy words be few" (Eccles. v. 2.)

I. "I BELIEVE IN GOD."

Every religion is founded on this belief. All nations believe in a God. Some men there are who venture to deny this truth, but they, the Bible says, are fools (Ps. xiv. 1), and surely only a fool could imagine that this wonderful world and all it contains made itself. All people then, except fools, believe in a God. The heathen worship many gods. Some think that every country has its own deity. The old Romans, when they conquered a country, used to worship the gods of the vanquished, and erect their statues in Rome. These false gods were either senseless idols or they were devils. St. Paul says idols "are nothing in the world," and again he declares that "the Gentiles sacrifice to devils." (1 Cor. viii. 4; x. 20. See also Rev. ix. 20). The Jews were often led away into idolatry, but were as often severely punished, until they learned this lesson, "The Lord our God is one Lord." (Deut. vi. 4). When they were quite certain of this truth, another, which had been almost entirely hidden from them, was revealed, viz., that in unity of this Godhead there be three Persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost." (Art. I.)

II. "I BELIEVE IN GOD THE FATHER."

He is called "the Father" for three reasons: (a) Because He is the Father of our Lord Jesus Christ from all eternity (St. John xvii. 24). The Jews sought to kill the Lord because He asserted this fact. In one Chapter alone (St. John v. 17-45) it is reiterated thirteen times. (b) Because He is the Father of all men by creation. This Fatherhood of God was not unknown to the Jews (Mal. ii. 10), and even the heathen Greeks called themselves "the offspring of God" (Acts xvii. 28, 29). (c) We are God's children by adoption, members of His Son (1 Cor. xii. 12, 14), children of God through baptism (Gal. iii. 26, 27).

III. "ALMIGHTY."

Only God is all mighty, able to do all things (St. Matt. xix. 26), "nothing is too hard for Thee" (Jer. xxxii. 17).

IV. MAKER OF HEAVEN AND EARTH.

That is the first thing God has revealed to us (Gen. i. 1). But having made all things, He did not leave the Universe to take care of itself, but regulates it always. He sends snow in winter, rain in summer, seedtime and harvest. The great God whom angels obey (Ps. ciii. 20, 21) condescends to number the hairs of our heads, and even watches over each sparrow which falls on the ground (St. Matt. x. 29, 30).

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XI.

(Continued.)

Whenever the vans had been in company, poor, helpless, blind Jenny had been a bone of contention, for Dorothy had never relaxed in her efforts to protect the ill-treated, neglected child, and her imperious courage and unflinching determination to do so had made her respected even by Joe and his half-savage boys, who were now growing up to a wicked, lawless manhood.

"She's just Nance over again," Joe would remark admiringly; "if Ellen had half her spirit, we'd get on." And the boys would listen open-mouthed to a rating from Missie, seldom daring to reply. It is true sometimes when her fearless reproaches made him angry, Joe would taunt Nance with the fact that Lil was "none of hers," and she would find it out some day, and set up for a fine lady in spite of her.

He took good care, however, never to say an ill word to Missie herself, and if it had not been for his brutal conduct to Jenny and the instinctive feeling that his civility to her could not be trusted, Joe might have found a partisan in Nance's adopted child.

As it was, if she did not hate him as she hated his sons, she shrank from him with intuitive terror that she would hardly acknowledge, even to herself, while she regarded his weak, foolish, cruel daughter Ellen with unfeigned contempt.

When Nance came in this evening grumbling that Ellen had been "beating that child again," because she had knocked over the milk, and that she had been telling her she ought to be ashamed of herself, and that she could get no sense out of Joe though he said it wasn't his fault, she believed he was half drunk, Dorothy forgot her own trouble in a minute, and sprang to the open door of the van to listen; nor did she listen long in vain for the sad wail of Jenny's well-known voice.

"Mother, may I bring Jenny in for some supper?"

She asked eagerly, and no one listening to her would have guessed at the burst of sorrow she had so quickly stifled.

"Yes, if you can get hold of her, but don't stay long. Lil. How's Jem been, how's the cough been?" Nance added wistfully as having struck a match, her eyes sought anxiously the white face of the invalid who had not yet spoken, fearing to betray his late emotions.

A minute later Dorothy was knocking imperatively at the other van door, both her grief and her anger were making her feel reckless; or she would have trembled a little, for mother said Joe was drunk.

"What do you want?" he asked sullenly as he only half opened it.

"It's only me," she said calmly, "and I want Jenny to come and have supper with us."

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"She shan't have no supper, she's been and overset the milk," said Ellen's peevish voice inside, and Joe grumbled something, and shut the door again.

"Then I won't trim your hat for you to-morrow, mind that, Ellen," said Missie sharply, and she did not move from the door.

Joe laughed as he opened it again, saying: "You two have it out, I don't care. What do you want the little blind mole for, Missie, eh?" he asked curiously.

"Ellen's been beating her, I know, and it's a cruel shame. You give her to me, Ellen, or I won't trim your hat, and I was going to put a red ribbon in it I've got; come, I won't wait."

The light from the van shone on Dorothy's upturned face; it was very white and tear-stained.

"You've been crying, Missie, what's up?" asked Joe with great surprise; then he suddenly turned and ordered Ellen to "hand out the brat," he did not want her whining all the evening whether she wished her hat trimmed or no.

"There, take her, I'm sure I don't want her," said Ellen ungraciously, as she pushed a small stunted child into Dorothy's outstretched arms; a miserable looking little object Jenny was, with coal-black hair and half closed, misty eyes.

Ellen made no further claim on Dorothy's promise. Missie's word, like Nance's, held good in the little camp, and as she had given up the child, even if against her will, Ellen knew the red ribbon would be hers.

Dorothy carried her burden back with a sort of fierce triumph which helped to still the aching of her heart, and, setting Jenny down on the seat close to the stove where Nance was now busy cooking, she returned to Jem's side.

"You've got her then, Lil," he said with a very loving smile; "poor little kid, what would she do without you?"

"I don't know, and nobody cares," she returned gloomily; "I s'pose people may do what they like with their own children, kill 'em if they like."

"Folks know nothing about us, Lil, only God knows, Jesus knows," returned Jem sadly; it was hard for him to do battle with the uncertainty that lay in the future for those so dear to him, and his brave spirit was fainting within him.

"Blind children is taken care of in the books I've read, they's put into places where kind folks teach them all sorts of things, and take care of them, and they're good to them; the gentlefolk mostly puts 'em there, and pays for them, the folks that have lots of money, but there, they's the children that lives in houses, nobody knows nothing about us." Jem's voice was very weary, his last words sadly despairing.

Jenny meantime was holding out her skinny little arms to the fire with murmurings of pleasure, and the savoury fumes of Nance's cooking filled the van. Now and then the mother turned round, and glanced anxiously at the boy's face.

"Don't you talk no more, Jem, not till you've had some supper, your cough's so bad to-day; Lil, my dear, couldn't you sing to us a bit, seems to me it would do us all good; supper'll be ready in a few minutes now."

Nance's voice was brave and cheerful, she dared not sorrow yet.

"What shall I sing, Jem," asked Dorothy; he had entreated her with his eyes to comply, and her resolution steadied the trembling of her tones.

"There is a green hill far away"; sing that, Missie dear, I know all it means now," he replied with a smile which lighted up his whole face, "it'll do us all good, as mother says."

At first the words came with a quiver, very low and trembling, and then Dorothy's voice rose clear and sweet, filling the van with melody, and at each verse it grew stronger, while all anxious care died out of the dying boy's face.

Joe, listening outside, said, "That gal's voice is worth a fortin'!"

CHAPTER XII.

IT'S FOR JEM.

At last a day came when the artist expected his little model in vain.

She had not said that her brother was worse, and he felt somewhat remorseful when, on inquiry later at the encampment, he was told the invalid had died the night before; he had not done very

much for the poor boy, he told himself, yet that little had been most gratefully received; he knew Missie had sat to him to procure comforts for her dying brother. Would she come and sit again? He did not feel quite sure she would.

Ellen, who was lounging at the door of her van, said, "Jem went off sudden-like in his sleep, and Nance and Missie are just wild."

The door of the other van was tightly shut, a slight thread of smoke from the chimney alone spoke of life within; and not caring to face sorrow, he felt he could do nothing to soothe, he turned away.

The next day he was much surprised by the sudden appearance of Missie at the hour he usually expected her; her face was swollen with crying, and she looked so white and heart-broken that he would hardly have known her. She spoke, however, the few words she said quite calmly, and he had not the heart to tell her that in her present state she was not of much use to him.

He had finished his first picture, and was now working on the study of her head, and needed the expression he had just caught, one far brighter and happier than the one he had before transferred to canvas, for the knowledge that Jem had everything that the doctor had ordered had soothed much of Dorothy's anxiety, and with it the bitter rebellious thoughts had vanished.

He soon found she could not bear a word of sympathy, and when, after a short sitting, he told her he could do no more that day and held out the accustomed wage, he was startled by the bright rush of colour which came into her pale face, the passionate eagerness which shone in her eyes as she exclaimed:—

"I'll come regular, sir, quite regular, if you'll give me a sovereign to-day, a whole sov.; do, do give it me, I want it so bad; it's for Jem," she added, under her breath, and her lips quivered.

The artist handed her directly the required money, saying kindly, "You must not come for a few days, Lily, I shall not expect you."

"Yes, yes, I must come," she said hurriedly, "they'll be wanting to go soon; Joe says we must go, the rent is most up; I'll come quite regular."

"Well, I want to finish my picture," said the artist, with some hesitation; "but you see, Miss Lily, you don't look like yourself to-day, so I have not been able to do much."

"You mean I've been crying, and look ugly," she said, proudly drawing herself up to her full height; "but I won't cry again, I promise, and then my eyes won't look like that," she added, with a glance at a looking-glass which hung near her. "I'll look all right to-morrow, sir, I'll promise I will; you'll let me come, won't you?"

The artist felt inclined to beg her pardon, but he saw that she could not bear a word more, so he only told her he should expect her at the appointed time.

To be Continued.

Doves.

Audubon, the celebrated traveller and ornithologist, relates the following: "A man, who was once a pirate, assured me that several times, while at certain wells dug in the burning, shelly sands of a well-known key, which must be here nameless, the soft and melancholy notes of the doves awoke in his breast feelings which had slumbered, melting his heart to repentance, and caused him to linger at the spot, in a state of mind which he only who compares the wretchedness of guilt within him with the holiness of former innocence, can truly feel. He said he never left the place without increased fears of futurity, associated as he was, although I believe by force, with a band of the most desperate villains that ever annoyed the coast of Florida. So deeply moved was he by the notes of any bird, and especially those of a dove, the only soothing sounds he ever heard during his life of horrors, that through these plaintive notes, and them alone, he was induced to escape from his vessel, abandon his turbulent companions, and return to a family deploring his absence." After paying a hasty visit to these wells, and listening once more to the cooing of the Zenaida dove, he poured out his soul in supplications for mercy, and once more became, what one has said to be the noblest work of God—an honest man."

"Do Unto Others."

Do you wish for kindness? be kind;
Do you ask for truth? be true.
What you give of yourself, you find;
Your world is a reflex of you.

For life is a mirror. You smile,
And a smile is your sure return.
Bear hate in your heart, and erewhile
All your world with hatred will burn.

Set love against love. Every deed
Shall, armed as a fate, recoil;
You shall gather your fruit from the seed
That you cast yourself in the soil.

Each act is a separate link
In the chain of your weal or your woe;
Cups you offer another to drink,
The taste of their dregs you shall know.

Look without. What you are, doubt it not,
You will see, you will feel in another;
Be your charity stainless of blot,
And how loving the heart of your brother!

—Luella Clark, *Chnrchman*.

Don't Turn the Exhaust into the Sewer.

Steam should never be put into a brick or cement sewer, as it has an injurious effect on the same, causing disintegration and collapse within a very short time; neither should it be led into a brick chimney, for the same reasons. In some places it is the practice of engineers to turn the exhaust from pump or small engine into the sewer, but this is bad practice, and, we believe, an illegal act in some cities, for it will not only destroy the sewers, but the heat of the steam makes malarial gases more active, while at the same time it produces a certain amount of pressure that will force the gas back into buildings through the water traps commonly in use. In these traps there is seldom more than three inches of water, and very little pressure is necessary to force the gas through them. Wherever gas is forced back through buildings in this or a similar manner, the death rate in that locality will certainly be greatly increased.—*The Stationary Engineer*.

A Little Bell in the Heart.

My heart keeps knocking all the day!
What does it mean? what would it say?
My heart keeps knocking all the night!
Child, hast thou thought of this aright?
So long it has knocked, now loud, now low,
Hast thou thought what it means by knocking so?

My child, 'tis a lively little bell,
The dear God's gift, who loves thee well;
On the door of the soul by Him 'tis hung,
And by His hand it still is rung;
And He who stands without and waits to see
Whether within He will welcome be;
And still keeps knocking in the hopes to win
The welcome answer, "Come in, come in!"

So knocks thy heart now, day by day,
And when its strokes have died away,
And all its knockings on earth are o'er,
It will knock itself at heaven's door,
And stand without, and wait to see
Whether within it will welcome be,
And hear Him say, "Come, dearest guest!
I found in thy bosom a holy rest;
As thou hast done, be it done to thee;
Come into the joys of eternity!"

—From the German.

Hard Times.

This is still the universal cry of the day, the prevalent complaint which seems to have become chronic, and which is being more and more generally accepted with a spirit that savors strongly of lethargy.

But if the times are hard, as they undeniably are to many, should not the fact be met with only an increased energy and activity, a greater care and vigilance over the smaller details of expense and economy, and above all, a greater watchfulness over the obligations often carelessly incurred, to be heartily felt later.

It is such an easy thing to let little accounts run on, small sums slowly growing, insignificant at first, but before we are quite aware of it, assuming a size and importance decidedly inconvenient. The hard times complained of are but imaginary and far from real, unless they have taught us this

useful lesson—that with debt as with sin, it behooves me to “watch the beginnings.”

Now, the foregoing remarks may incur the risk of being regarded as purely self-interested, when abruptly applied to the matter of running subscriptions. Yet we could not have a better illustration of the point suggested. We all know how easy it is to dismiss from mind the small sum due, and let months slip by, the paper, which is really prized; coming meanwhile with unremitting regularity, yet silently reminding us all the time of the debt unpaid.

But we pass it over, and gradually it becomes an inconvenient matter to be reminded of; the amount at first so trifling, is not now at hand, and we can not say just when it will be. It would not do to stop the paper just now, and so the subject is again dismissed, and the account allowed to run indefinitely.

And yet if times are hard with you, so hard as to make it difficult to raise so small a sum, what must they be to one from whom hundreds, perhaps, of similar small sums are being withheld, and by whom heavy current expenses of publication must be met meanwhile?

As we have said—this may be regarded as a somewhat narrow application, but it serves to point the general moral—The harder the times, the more active should be the effort, at whatever temporary inconvenience, to meet each obligation as it arises, and thus days, it may be months, of weary care be avoided, otherwise laden with the weight of accumulating debt.

“Rock of Israel.”

Rock of Israel! Son of God,
Judah's Lion, Jesse's Rod.
From whose wounds, a sacred flood,
Streams the water, streams the blood;
Wash me in the priceless tide,
Rock of Israel! crucified.

Rock of Israel! Mary's Son,
Finished now the work begun;
Drained now the bitter cup,
Hope of sinners, lifted up:
Rock of Israel! Son of man,
Save, who only save me can.

Rock of Israel! David's Son,
With the Father, Spirit, one;
Living ere the world began;
Dying for the sins of man;
Rock of Israel! smote for me,
Thou my only refuge be.
—Rev. R. W. Lowrie, D.D.

Our Spiritual Mother.

The Church of England claims the duty and allegiance of every baptized Englishman. It is the right and duty of her clergy to minister to the whole population, dissenters as well as Church people.

The law of England still recognises this right and duty. Although the laws which did not allow people to worship in any way they pleased have been done away, all baptized Englishmen are still regarded as being under the care of the National Church.

It is quite a mistake, however, to look on the Church as a “Government Church.” The clergy are not paid by Government, and do not take their orders from the Government, though of course they are under the law, like the dissenters and the rest of the Queen's subjects. The Church was here before England was a nation, and the parishes (the same for the most part as remain to this day) were divided and mapped out 600 years before there was any regular Parliament of Lords and Commons in England. You will find from history that the Church made England, England did not make the Church.

If the Church were “disestablished,” as it is called, it would not make the least difference to the claim which the Church makes to minister to all Christian people in the land. The parish clergy would still look on all the people in the parish as their parishioners, and would regard themselves as pastors of the whole flock of the baptized.

When a clergyman is “instituted” to a cure of souls, he is sent by the bishop, representing Christ Jesus the Shepherd and Bishop of our souls, to take charge of all the souls within a certain district

called a parish. They are trusted to him as his flock. He is not sent to preach to a congregation, but to be the shepherd of a flock, even though some of the flock may refuse to receive him and acknowledge him as their pastor and guide. One of the first duties of a parish priest must be to seek out those who are not Churchmen, and bring them back to the ancient fold. He may have good congregations on Sunday, but he must not be satisfied with that. He is the appointed pastor of all.

He is appointed by the bishop, not by the Government. The ceremony of “institution” is a religious service. The law recognises the person instituted by the bishop to any place as the lawful parish priest of that place, and secures him in his rectory or vicarage. But if “disestablishment” came about, and the law of England no longer recognised any difference between the clergy of the Church and Nonconformist ministers, still the Church would regard herself as commissioned from Christ to minister to the whole population.

When a new Church district is mapped out, or a new parish formed, it is done without any reference to the number of Church people living in that area. The only point considered is: What is the total population? And a clergyman is said to have charge of three thousand or a thousand souls, or whatever may be the number of people in his parish, although many of these may belong to denominations outside the Church of England. M.

Character is Governed by Law.

Who has not felt when duty pressed,
So arduous seemed the act,
The soul did shrink its strength to test,
The arm all sinew lacked.

Shall prayer then certainly avail?
Strength cometh but by law,
As fires without fuel fail.
And winds bring ships to shore.

Living with Hercules gives strength.
His every word and deed
Shall nerve thy soul, until at length
The oak will seem a weed.

F. D. J.

How Can we Prosper?

Personal prosperity should be sought, because by it we build up character and can better advance the kingdom of Christ. But how can we be surest to thrive? Since mind and motive are most important factors, we begin with spiritual essentials and name the industrial afterward.

1. Live a humble, consistent Christian life. A teachable, spiritual mind, walking humble with God, is the best fitted for insight, prudence and action.

2. Keep the Lord's day holy. A religious rest keeps up the tone of mind, invigorates the judgment, and renews the bodily strength.

3. Attend the mid-week service, for it is a bulwark against the overweight of care. Active business is promoted by so safe and refreshing a set up in the midst of the six working days.

4. Be regular in family and personal devotions. Thus to keep the affections and motives well balanced is a protection against those misjudgments, notions and mere conceits which are so disastrous to business.

5. Work, but do not overwork. Be busy, but never hurry; energy of will and nerve and muscle must be wrought into every prosperous enterprise.

6. Think. One thought may be worth a hundred blows. It is the mind that manages and finally wins or loses.

7. Watch the important little things. A small waste may consume the narrow margin between profit and loss. To attend to important trifles is high art, but to spend time upon unimportant trifles is ‘fussiness.’

8. Promise only with great care to fulfil. A promise kept is a credit and a source of strength. A promise forgotten, neglected or broken is a weakness and a damage as well as a wrong.

9. Be careful of debts and credits. Watch the maturity of claims. Pay promptly and collect carefully. Always thank a creditor for notice, but settle without due but courteous notice.

Hints to Housekeepers.

HOW TO MEASURE CORN IN CRIB, HAY IN MOW, ETC.—This rule will apply to a crib of any size or kind. Two cubic feet of good sound, dry corn in the ear will make a bushel of shelled corn. To get, then, the quantity of shelled corn in a crib of corn in the ear, measure the length, breadth and height of the crib, inside of the rail; multiply the length by the breadth, and the product by the height; then divide the product by two, and you have the number of bushels of shelled corn in the crib. To find the number of bushels of apples, potatoes, etc., in a bin, multiply the length, breadth and thickness together, and this product by 8, and point off one figure in the product for decimals. To find the amount of hay in a mow, allow 512 cubic feet for a ton, and it will come out very generally correct.

A VALUABLE TABLE FOR COOKS, ETC.—1 pound of wheat flour is equal to 1 quart; 1 pound and 2 ounces of India meal make 1 quart; 1 pound of soft butter is equal to 1 quart; 1 pound and 2 ounces of best brown sugar make 1 quart; 1 pound and 1 ounce of powdered white sugar make 1 quart; 1 pound of broken loaf sugar is equal to 1 quart; 4 large tablespoonfuls make $\frac{1}{2}$ gill; 1 common-sized tumbler holds $\frac{1}{2}$ pint; 1 common-sized wine glass is equal to $\frac{1}{2}$ gill; 1 tea cup holds 1 gill; 1 large wine glass holds 2 ounces; 1 tablespoonful is equal to $\frac{1}{2}$ ounce.

ATTACKED BY AN ENEMY.—Dear Sirs,—About a year ago I had a very bad attack of dyspepsia. For nearly four months I never ate a meal without suffering pain after. I had got so weak I could scarcely walk, when one day I saw an advertisement for B.B.B. and thought I would try a bottle. Four bottles cured me completely, and I am now strong and healthy. Miss Janet Stuart, Muskoka Falls, Ont.

IMITATION OF SPALDING'S GLUE.—First, soak in cold water all the glue you wish to make at one time, using only glass, earthen or porcelain dishes; then by gentle heat dissolve the glue in the same water, and pour in a little nitric acid, sufficient to give the glue a sour taste, like vinegar, or from $\frac{1}{2}$ oz. to 1 oz. to each pound of glue. The acid keeps it in a liquid state, and prevents it from spoiling; as nice as Spalding's or any other, for a very trifling expense. If iron dishes are used, the acid corrodes them and turns the glue black.

HEADACHE DROPS.—Castor, gentian, and valerian roots, bruised, $\frac{1}{2}$ oz.; laudanum, 1 oz.; sulphuric ether, $1\frac{1}{2}$ ozs.; alcohol, $\frac{1}{2}$ pt.; water, $\frac{1}{2}$ pt.; put all into a bottle and let stand about 10 days. Dose—A teaspoon as often as required, or 2 or 8 times daily.

BAD, WORSE, WORST—Cold, cough, consumption, to cure first and second and prevent the third use Hagar's Pectoral Balsam, the never-failing family medicine for all diseases of the throat, lungs and chest. A marvel of healing in pulmonary complaints.

EGYPTIAN CURE FOR CHOLERA.—Best Jamaica ginger root, bruised, 1 oz.; cayenne, 2 teaspoons; boil all in 1 qt. of water to $\frac{1}{2}$ pt., and add loaf sugar to form a thick syrup. Dose—One tablespoon every 15 minutes, until vomiting and purging ceases, then follow up with a blackberry tea.

NATURE'S CHOLERA MEDICINE.—Laudanum, spirits of camphor, and tincture of rhubarb, equal parts of each. Dose—One tablespoon every 15 to 30 minutes, until relieved.

EASILY CAUGHT.—Croup, colds, sore throat and many painful ailments are easily caught in this changeable climate. The never-failing remedy is just as easily obtained in Hagar's Yellow Oil, which is undoubtedly the best of all the many remedies offered for the cure of colds or pains.

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Do you good na the last

“Sweet O!” and early tha man go l ing him his voice chilled thurch o:

“If on with a l “or a Pu policeman the thing Sweep, O. that.”

Now, in her pr your hear neat eve sin to eat lady says

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CAUTION ford's” is spurious.

Children's Department.

RYE.

Do you know Rye?—blundering good natured Rye? Have you heard the last story about him? Poor Rye.

"Sweep, O! sweep your chimney, O!" and looking down into the street, early that morning, Rye saw the sooty man go by, his queer, peaked cap giving him a story-bookish look, while his voice, rolling out magnificently, thrilled Rye like the bass of the big church organ.

"If one can't go round the country with a hand organ," thought Rye, "or a Punch and Judy show, or be a policeman, then a chimney sweep is the thing. I'd just like to go singing Sweep, O! sweep your chimneys, O!" like that.

Now, Rye's mother has no servant in her pretty kitchen, and it would do your heart good to see how bright and neat everything is. "It would be a sin to eat off that floor," one nice old lady says, "it is so clean."

At breakfast, that morning, in that pretty kitchen, Rye said:

"Mother, don't you want your chimney cleaned?"

"By and by, dear, when I have the spare penny. It needs it badly enough."

"Now, help your mother all you can, to-day," said his father, hurrying away to his work; for it was last vacation this happened.

"I shall be gone all the afternoon," said his mother at noon, "and you must mind the house."

And now see what a good boy can do. As soon as his mother is gone, he capers a minute for joy. Such a happy surprise as he will give her, when she comes home. "She is just the best mother in the world," says Rye.

First he whistles for Tom, who lives next door. They manage, somehow,

to get the long ladder in place, against the kitchen chimney; they tie a rope fast to a brick; they peak their old felt hats, and singing, "Sweep, O! Sweep your chimney, O!" are soon on the roof. Oh, what black hands and faces! Oh, what fun! Oh, what lots of soot!

SCENE II.

Then they hide behind the pantry door, to see what the mother will say when she comes home.

"How much better to be helping mother than going fishing," said Rye. Mother comes in. She is dressed in white. She trips down into her pretty kitchen to lay out the supper. It is almost dark, but she does not need to light the gas. She knows just where everything is.

"How stuffy the room smells!" she is thinking. "How strange everything is to my touch," passing her sooty hand across her face.

Then Rye hears her scream with amazement, and he runs in to find her fairly crying at the plight the room is in.

"I thought I cleaned it all up, mamma, I meant to—"

Poor Rye! There are many things it is hard for him to understand.

JENNY MARSH PARKER.

Hawk and House-Hen.

Persons who write fables tell us that a hawk fell into a dispute with a barnyard fowl, and used the following words of reproof:

"Thou ungrateful creature, see how kind man is to thee! Thou hast full liberty to roam about, with plenty to eat, and a good roosting-place; and if I do but look at thy children, thou hast only to give the alarm, and the very boys and maids run out to defend thee. And yet, if they want to catch thee, thou wilt run, clacking and screaming, into every corner to avoid them; while I," continued the hawk, "who am chained to my perch, half fed, and only brought out for their amusement, come down at a call, and sit on their wrist."

"My good sir," answered Dame Partlet, "I have a notion that you never saw a hawk upon a spit; but that has been the end of all my family for many generations; so that I know pretty well how to value the favors which we receive at the hand of man."

Now, a very worthy friend of mine, who listened to this fable while I read it aloud, thinks it was not meant for hawks and barnyard fowls. And he begins to point me out a moral in it, thus:

"We are very apt to say: 'Well, if I were such a person, I am sure I would not behave as he does. But we never can tell how we shall act till we find ourselves placed in the same situation. It is enough if we do our duty in that state of life to which it has pleased God to call us.'"

Examine Yourselves.

2 COR. XIII. 5.

Since winter's snows lay upon the ground, a sweet child whom I knew very well has gone to her rest. She was one of Jesus Christ's children, and during her brief young life she strove, oh, how earnestly! to become like Him. Looking unto Him she lived, and looking unto Him she died. After her death there was found in her little desk a paper, written in her own handwriting, and containing questions for self-examination.

"I ask myself them every night," she once said to her mother, "before I say my prayers; and they remind me of so many things which I used never to think of." This little paper she kept between the leaves of her Bible, and I have copied it out exactly as she wrote it, in the hope that it may help to "remind" any other dear girl or boy. At the head of the paper there was this text:

- "Examine yourselves, whether ye be in the faith; prove your own selves."
1. Did I really pray this morning?
 2. Have I been dutiful and obedient to papa and mamma?
 3. Have I tried to bear and forbear with little brothers and sisters?
 4. Am I bearing malice to any one, or have I returned evil for evil?
 5. Have I been quite true in all I said?
 6. Have I been passionate, or said any angry cross words?
 7. Have I tried to get more for myself than for others?
 8. Have I been a peace-maker, or have I liked to see quarreling?
 9. Have I done any good to any one this day?
 10. Do I really try to be like Jesus?
- "Search me, O God, and know my heart, and see if there be any evil way in me, and lead me in the way everlasting."

Alice and the Bears.

A missionary who was going to work in North America was spending his last few days in England in the house of a great friend.

Everyone in that house desired to do something for him before he started on his journey—the master, the mistress, the servants, and the children. But there was one little girl too small to stitch, or write, or knit, or pack for her friend.

Yet she was very fond of him, and she sat on his knee, looking longingly in his face.

"Can't I do something for you?" at last she asked sorrowfully. "Do think of something I could do."

She was just going to bed, and when her friend kissed her good-night, he whispered to her, "Can't you pray for me?"

"Yes, yes," the little girl whispered back; "yes, I can, I will. But tell me what you will want out there."

So the young missionary thought a minute, and then he said, "It is a wild country: there are dangerous beasts in the forests I must travel through. Pray that I may be kept safe from the bears."

"Yes, I will," said the child, very seriously. And every night after that she said at the end of her evening prayers, "Pray God keep Mr.—safe from the bears."

Many months passed on. The missionary wrote to his friend in England several times he was well, he was safe, no harm had happened to him.

But still little Alice prayed "against the bears," as she said.

Her brother, a year older, told her one evening that she could leave off praying now, for Mr.—never met any bears, and perhaps there were no more left in the forest. There had been bears in England once, he said, but there were none now.

But Alice shook her head—she would go on till her friend told her he did not need her prayers.

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And, one day, a box came from America directed to the family. The missionary had sent it. There was many pretty things in it—bead slippers and embroidered bags and purses; but every one looked most at a great thick hairy rug, which was labelled, "For Alice, to kneel on when she says her prayers."

And the missionary's letter told a strange story. The little girl's prayer had saved her friend. He had been attacked by a bear in the dark forest, and with some difficulty had killed it. And here was the skin for his little friend.

"I thought of you all the time I was in danger, my child," he wrote to Alice, "and I was sure God would preserve me because of your prayers." This is a true story.

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A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and enlivens the functions.

Dr. EPHRAIM BATEMAN, Cedarville, N. J., says:

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CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

Sunday Talks.

BY BARBARA YECHTON.

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." —St. John xiv. 21.

Once upon a time there was a little girl who hated to study French (perhaps some of my little readers can sympathize with her). "The verbs are so horrid," she would declare sometimes. "I know I shall never be able to get them all into my head." One day Elsie's mamma and papa were called suddenly away from home. There was only time for a few hurried words before they left to catch the steamer, but mamma's last remarks made a deep impression on the little girl.

"Dear little daughter," she said, earnestly, "I am obliged to leave you and I cannot say when I shall be back. While I am away I want you to keep right on with those French verbs. I know they seem difficult to you, but I know also that you can do them if you only go at them in earnest. If you love me you will try to accomplish as much as possible while I am away.

"I will try, mamma," promised Elsie, and bravely she kept her word, though it was very hard sometimes to do so. The verbs were so dry and uninteresting that frequently she was tempted to give them up in despair, but love for her mother kept her at them until one day the dear ones unexpectedly came home; and you may imagine how surprised and delighted Elsie's mamma was to find how much her little girl had learned while she was away.

"Now I know that you love me," she said, "by the way in which you have obeyed me while I was absent from you."

It was love that gave little Elsie the perseverance and patience necessary to learn those French verbs, and it is love for Christ that will help you, dear children, to keep His commandments. You know love is a mighty power, greater than any other in the world. Under its influence the weak and timid have been known to become strong and brave, and the fierce and cruel mild and peaceful, and the stern and unforgiving gentle and forgiving.

Jesus Christ loved us with such a great and marvellous love that He came from heaven to earth and suffered shame and sorrow and death, that through Him we might receive salvation, and all He asks in return is that we shall love Him. With a love for Christ comes also a desire to do those things which will please Him, and then, unconsciously perhaps, we begin to keep His commandments.

Thomas Kempis tells us that this divine love "makes everything that is heavy, light; and it bears evenly all that is uneven . . . and makes everything that is bitter, sweet." He also tells us that "the noble love of Jesus impels a man (or boy or girl) to do great things, and stirs him up to be always longing for what is more perfect." And between the words

"He that hath my commandments, and keepeth them, he it is that loveth me," we seem to hear our Lord saying, "I know it will be hard sometimes, little soldiers, to follow after me; to bear all things, believe all things, hope all things, and endure all things, but nevertheless if ye love me with even half the love with which I have loved

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you, ye shall have strength given you to obey all my commands." Remember, dear boys and girls, that your love is more acceptable to Christ than any other offering you can make Him. And that love will help you to be patient and gentle, and holy and unselfish, it will help you to be brave and honest and yet tender and humble.

This love for Christ brings us a rich reward, too; hear what our Lord says: "And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." The love of God the Father Almighty thus rests upon all those who love the Son, bringing to them "the peace which passeth all understanding."

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boy who respects his father and mother, who treats his sisters and brothers with loving kindness, has laid a good foundation for a successful career. You will do as your parents tell you, and that certainly will be to study. Don't be in a hurry to get away from your school books. The cares and responsibilities of business life will come soon enough. Go to school as long as you can, and, remember, every hour spent in study in your youth will be worth money to you in after life. Read good books—the Bible above all. Make yourself acquainted with history. Study the progress of nations and the careers of men who have made nations great. If you have no library of your own, join one of the numerous associations to be found in all cities, where good, healthful books may be obtained. Study religion, science, statecraft and history. Learn to read intelligently, so that you may turn to practical use in after life the readings of your youth. Be sure you begin right. Do not waste time in reading trashy books.

—To pursue joy is to lose it. The way to get it is to follow steadily the path of duty without thinking of joy, and then, like sleep, it comes most surely unsought, and we "being in the way," the angel of God, bright-haired joy, is sure to meet us.

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