

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

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[No. 11.]

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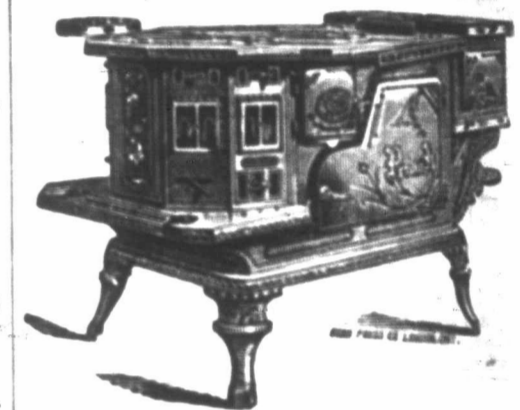
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LESSONS FOR SUNDAYS and HOLY-DAYS.

March 21st—2nd SUNDAY IN LENT
Morning—Genesis xxvii. 1-41. Mark xv. 1-42.
Evening—Genesis xxviii. 1-11. 1 Cor. xii. 1-28

THURSDAY, MAR. 18, 1886.

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

A VERY LOOSE STRING.—A daily paper which is generally regarded as the organ of a certain public dignitary, who complained that "the string hangs loose," in enforcing the laws against illicit drinking, thinks it right to thus travesty the word of God. We copy from an editorial of the 18th Feby. last.

"Daniel was in the prophet business and used to open the windows three times a day, towards Jerusalem, which was to the east, (sic) utterly regardless of the fact that the east wind is full of malaria, and that he might open his window towards Chicago. This conflicted with the law of Darius and they seized Daniel and lugged him off to the Zoo, and fed him to the lions. But the lions wouldn't have Daniel, it wasn't their day for Daniel, they wanted spoon victrols that day, and Daniel, he didn't want any lions." We ask attention to this disgusting language, in order to expose the class of men whose help was sought and ostentatiously used by one who says "the string hangs loose," in enforcing laws to suppress immorality. Such a blasphemous travesty of Scripture is more dangerous than a score of brothels or saloons, for it passes into the family circle like a flood of sewage. How a man who conducts "our Bible class," who carries on a Christian mission hall, can quietly accept public association with men who thus make God's Word a vulgar jest, is one of the most revolting evidences possible to conceive of the demoralization caused by inordinate ambition.

The string does indeed hang very loose with a follower of Christ, who is publicly yoked with a blasphemer, or who without rebuke allows a newspaper recognised as his champion thus to bring Scripture into contempt! The using of Scriptural characters and Scriptural language to give piquancy to political attacks is much to be deplored. No reverent

mind can hear these allusions without a shock of pain.

THE CHURCH AND POLITICAL CHANGES.—It so happened that the times during which the Church is universally acknowledged to have been in the highest state of purity were times of frequent and violent political change. One at least of the Apostles appears to have lived to see four emperors pulled down in little more than a year. Of the martyrs of the third century a great proportion must have been able to remember ten or twelve revolutions. These martyrs must have had occasion often to consider what was their duty to a prince just raised to power by a successful insurrection. That they were one and all deterred by the fear of punishment from doing what they thought right, is an imputation which no candid infidel would throw upon them. Yet if there be any proposition which can with perfect confidence be affirmed touching the early Christians, it is this, that they never once refused obedience to any actual ruler on account of the illegitimacy of his title. At one time, indeed, the supreme power was claimed by twenty or thirty competitors. Every province from Britain to Egypt had its own Augustus. All these pretenders could not be rightful emperors. Yet it does not appear that in any place the faithful had any scruple about submitting to the person who in that place exercised the imperial functions, while the Christian of Rome obeyed Aurelian, the Christian of Lyons obeyed Tetricus, and the Christian of Palmyra obeyed Zenobia. "Day and night"—such were the words which the great Cyperian, Bishop of Carthage, addressed to the representative of Valerian and Gallienus—"day and night do we Christians pray to the one true God for the safety of our emperors." Yet those emperors had a few months before pulled down their predecessor Emilianus, who had pulled down his predecessor Gallus, who had climbed to power on the ruins of the house of his predecessor Decius, who had slain his predecessor Philip, who had slain his predecessor Gordian!

The truth is that the Church never so prospered as when it simply minded its own business. "One thing I do," said the wisest of the Apostles, to-day the Church fritters away its energies over an endless variety of schemes which exhaust the time and powers and means of both clergy and laity in organizing and working.

MR. BOOTH ON RELIGIOUS WORSHIP.—The *Saturday Review* thus satirizes the statement that no religions or pseudo-religious organization can keep very long out of the law courts. The Salvation Army has claimed of late rather more than its fair share of legal notice. The "General" had to be taught that he could not break a covenant because he professed to be better than his neighbours. Certain of his troops have enjoyed an opportunity of learning the lesson that they are not licensed to commit the offence of abduction. Recently the Army appeared in the character of parishioners objecting to pay Poor rates. When it comes to putting the hand of disbursement into the pocket of plenty, the "Salvationist" is even as other men are. Mr. Booth appealed against a rate which charges him for the relief of the poor on premises estimated to be worth more than a thousand pounds. The ground of the appeal was that these buildings were employed exclusively for religious worship, and were, therefore, exempted from parochial rates. The Middlesex magistrates thus found themselves involved in the arduous inquiry which has perplexed many a natural philosopher—What is religious worship? It appeared, however, that in one part of the premises a "lady captain" and a "lady lieutenant" reside. This portion of the building is clearly not exclusively devoted to religious purposes. There remained the Grecian Theatre, and the question whether the performances which take place in it can be described as religious. On this point Mr.

Bramwell Booth explained wherein, according to him and his fellows, the worship of God consists. It appears to imply the presence in a prominent position of what is called the "blind brigade." This is not a synonym for the Salvation Army, but the collective designation of blind Jimmy, blind Johnny, blind Mark, and others. The harmonium, the concertina, and the banjo are the chief weapons of the brigade. The harmonium (never was an instrument more unfortunately named), the concertina, and the banjo do not complete the musical attractions of Salvation Army services. There are also tambourines and whistles, drums and bones. But the bones, says Mr. Bramwell Booth, are not like those of the Christy Minstrels. That is highly probable, for the Christy Minstrels are experts. It is necessary to have these things, and it is necessary to advertise them. Otherwise the Salvation Army could not perform public worship. The Middlesex magistrates, perhaps wisely, held that the Grecian Theatre was a place of worship. They could hardly be expected on a rating appeal to consider too curiously the relation of the sacred with the profane. The Salvation Army thus takes a place, so far as the Middlesex magistrates can give one, among the religious bodies of England. Its Corybantic excesses are worship. Its volleys of hallelujahs are piety. Its "knee drill" is religion. The authority for these otherwise disputable propositions is "Booth appellant—the Parish of St. Leonard, Shoreditch, Respondent." But the vulgar will, perhaps, be of a contrary opinion.

PLAIN AND WISE WORDS FROM A BISHOP.—The Bishop of Lincoln preaching recently at St. Agnes, Kennington, said they "should ask themselves why they were Churchmen. They were not merely members of an old and splendid society, with a magnificent history which had conferred great benefits on mankind, but by being members of the Church they were in a sphere in which God came into the closest covenant with men. The Church was even wider than humanity, and he feared that many did not realise their position as Churchmen, and talked of the Church and sacraments not as part of our belief as Christians, but as something to be contrasted with or instead of faith in spiritual religion. The coldness of the Church in John Wesley's time almost compelled him to build chapels where there might be warmth, contact, touch; and the same led to the Primitive Methodist secession. The Church said, "Dearly beloved brethren," and their beloved brethren never spoke to one another. In this upheaving day of progress which he would not desire to retard—they must as Churchmen learn something of the spirit of love and sympathy, notwithstanding the divisions of class and wealth. Zealous Churchmen were too often apt to be narrow Churchmen."

The good Bishop put his finger on the weakest spot in the Church of England, which is that men who are brethren in that church stand aloof from each other as those who recognise their relation in a common brotherhood in any other organized body, never do. The members of the various secular benevolent societies exhibit in their intercourse far more of the spirit of Christianity than do those who are united in Christ—who, therefore, are members one of another by sharing in the corporate life of Christ's Body—His Church. That is the key to parry divisions, to strife, to deadness; we have lost the divine sense of common brotherhood by losing sight of the essential living unity of the Church as the visible manifestation of Christ by His Body, the Church. A revival of corporate life, corporate consciousness, would dissipate this coldness by causing every member to glow with love and sympathy. Let each churchman reform his own habit of never speaking save his to private circle, and the revival would be accomplished.

Human innocence is ignorance of evil; Christian holiness is to know the evil and to choose the good,

SPIRITUAL INSENSIBILITY.

THE insensibility of the soul has many phases. There are many ways in which the soul may fall into deadly slumber. In one of its phases, it may be called the sleep of the mind, the torpor of the intellectual life. It is manifested by an avowed indifference to all high culture, by an expressed disbelief in any necessity for it, by a persistent resolve never to enter upon the region of lofty thought; by an indifference and a careless contempt, which, one of our foremost writers has been bold enough to assert, are spreading through the bulk of our highest social class, amongst the high-born and amongst those whom their fathers' industry and enterprise have raised to positions of vast wealth, spreading through them and influencing their children. Even the great schools to which the sons of the wealthy resort are not free from this taint of neglect of the higher life of culture. For there—so the whisper is going round—boys are allowed to initiate themselves into billiards, and betting, and gambling, when they ought to be subject only to influences which shall make them earnest workers in the world which lies beyond the school. And are there not instances known to us all, of men of high birth abandoning all fine culture to devote their energies to exciting sports, and wild gambling, and hurried to early graves by the ignoble enthusiasm which possessed them? The soul may also be sunk in the sleep of selfishness,—the selfishness which manifests itself on the one hand in indifference as to others' welfare, in the desire to use others simply to minister to selfish ends, in the disposition to treat servants as human chattels: on the other hand, it may be manifested by men of lower rank in the social scale possessed by a consuming desire to get on in the world, to get money, to get money if they can, above all things to get money, to gain advantages over their fellows, to rise to power, to add to their pleasures. But whether such selfishness manifests itself in men of high rank, or of low rank, the prevailing thought in the mind of one possessed by it is that his personal welfare and the success of his schemes are of infinitely more importance than anything else in the world. The soul, too, may be lost in the sleep of vulgarity, which is really selfishness in its coarsest form. This is an accomplishment which is not monopolized by any one social class. We see instances of it whenever we see a display of pride and position; whenever we see aristocratic skirts avoiding the mud of plebeianism; whenever we see professional hands drawn back from contact with hands engaged in trade; whenever we see any shrinking back from association with each other, of those who ought to be knit together in the bonds of christian union. We see manifestations of that blight of the soul we call vulgarity, whenever we meet with those who take delight in saying what gives others pain, in being rude when it is just as easy to be civil, in cringing to superiors, in being insolent to inferiors in rank. I am afraid that we are scarcely conscious how deathful this form of selfishness is, how that

this vulgarity is but death mingled with our daily life. We are scarcely conscious how men of other countries, when they come amongst us, marvel at the roughness, the surliness, the gloomy silence, the absence of the smiling face, which they see in far too many with whom they come in contact. Oh! let us cease to cherish this kind of selfishness which so excites the wonder of our fellow-christians of other countries. Let us always remember our Saviour's golden rule. Let us, even in the small things of life, do as we would have them do unto us. Let us restrain the tongue which would speak words tending to give pain to others; let us cultivate gentle courtesy; let us meet our fellow-creatures with a genial smile; let our demeanor be most courteous when we speak to those whose grade is lower than our own; let us advance to our superiors with a frank and manly fearlessness, free from all corrupting servility. There is yet another sleep in which the soul may be lost,—the sleep of the bigot and the intolerant. Bigotry and intolerance are based upon ignorance. It is not always a reproach to be ignorant. It is natural, in a world in which men are trained under so many widely differing influences, that some should grow up thorough strangers to the set of ideas with which others have been familiar from the time they first began to think. We ought always to have a thoughtful consideration for those who have no opportunity for seeing things as we see them. But when ignorance becomes aggressive instead of modest, presumptuous instead of distrustful in itself, then it becomes deathful in its character; it becomes that which we call intolerance and bigotry, that which cannot exist alongside of the love of Christ which when it enters the human heart constrains it to work no ill to fellow-men. Oh that none were enslaved to such deathful sleep! Oh that all so enslaved to it would awake out of it into the nobler life of christian charity! Oh that in all our churches the ears of the uncharitable and intolerant could from time to time be made to tingle at the sound of the reproaches of those who would stir them up to enter upon a more brotherly attitude towards the whole christian world.—DR. CROSS in *Lenten Reader*.

THE CHURCH DURING ELIZABETH.

COMMUNICATED.

THE fallacy of pointing to the opinions of a few powerful prelates and nobles, as representing those of the whole Church, is seen most clearly in the conduct of the nation on the accession of Queen Mary. The great mass of the people received the re-introduction of the old services with pleasure, and in the following year (1554), Mary wishing to set up again the headship of the Pope over the English Church, her Parliament was in accord with her. Thus, as Hallam says, "It is certain that the re-establishment of popery on Mary's accession must have been acceptable to a large part, or perhaps to the majority of the nation." Her persecutions being abhorrent to the nation, the great mass of the people were pleased with the

accession of Elizabeth. It has been thought that what are by some called "high Church" usages and doctrines were non-existent in the Church of England, after the reformation by Elizabeth, until the primacy of Archbishop Laud. But does that not seem too much to ask any one to believe? In 1559 the whole body of the English clergy were performing Mass, the overwhelming majority of them conformed to a reformation in the latter part of that year, and yet we are asked to believe that by 1595 the Church in England was nearly free from all usages and doctrines not in accord with modern (so-called) low-churchism! Were we to understand by the word "Church" a few prominent personages to the exclusion of the majority of the inferior clergy, (many of whom could not be trusted to preach, because of their known dislike to any reform,) and a great mass of the laity, this extraordinary proposition would be more credible. But we all repudiate such a meaning of the word "Church," and none more fiercely than "low-churchmen." But even the law of the land as it existed during the whole of the reign of Elizabeth was very much more "high" than during the Stewart's. Take it on a most important subject—the celibacy of the clergy. In the reign of Edward, the marriage of the clergy was legalized; celibacy was again enforced by law on Mary's accession, and this law against the marriage of the clergy was not repealed until the reign of James I. Sandys writes to Parker in 1559 of this law: "The Queen's Majesty will wink at it (*viz.* the marriage of a few clergy), but will not establish it by law." Afterwards, "Elizabeth herself having been sumptuously entertained by the Archbishop at Lambeth, took leave of Mrs. Parker with the following courtesy—'Madam,' (the style of a married woman) I may not call you 'Mistress,' (the appellation of an unmarried woman) I am loath to call you, but however, I thank you for your good cheer." This lady is styled in deeds made while her husband was Archbishop: *Parker alias Harleston*. (see Hallam vol. i, c. iv.) We have no means of finding out, certainly, how the services were conducted in the majority of parish churches, but in the Chapel Royal the Crucifix was used; being removed for a short time it was replaced in 1570 and remained there. The law during Elizabeth regarding lay-baptism recognized a public opinion on this subject much "higher" than that of the majority of modern high-churchmen. Baptism by midwives was enforced, a practice much objected to by the Puritans as recognizing a doctrine differing from their own. "In Strype's Annals, 501, we have the form of an oath taken by all midwives to exercise their calling without sorcery or superstition, and to baptize with the proper words." Hallam, vol i, ch. iv. This was not abolished until James I. For years after the reformation, Sundays and holidays stood much on the same level, and it was not until 1595, that Sunday began to be placed on nearly the same footing as it has now. "The first of these Sabbatarians was a Dr. Bond, whose sermon, (on this subject) was suppressed by Archbishop

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Whitgift's order. One of the charges by the Puritans against Bishop Aylmer was for playing bowls on Sunday," (see Hallam, vol. i. ch. vii. As to persecution of the puritans, it could be shown that this was practised under Grindal, Parker, and Whitgift; its short-sighted folly and wickedness was understood by no one until enlarged upon by Jeremy Taylor and Milton.

Elizabeth directed her committee of divines, charged with the review of Edward's liturgy, "to make the people easy about the corporal presence of Christ in the Sacrament, and publicly thanked one of her chaplains who preached in defence of the *real presence*, (see Neal's History of the Puritans, vol. 1, page 138.) It must be also remembered that the "Protestation" at the end of the communion office placed there in the reign of Edward VI. by the advice of Calvin, was removed during the reign of Elizabeth, and was not replaced until Charles II. We are not writing to defend Laud, but in the interest of common, ordinary truth. "Episcopacy" and "Election" are not the only points of difference between modern theologians. Many Romanists during the 15th century agreed with some Protestants on those subjects. And again, there were *Presbyterian Protestants* who refused to receive, and expelled from their cities the English exiles, who fled, on Mary's accession, abroad; the Lutherans refused to receive them because they were *Sacramentarians*; (for so Luther called those who denied Christ's bodily presence in the Eucharist), such had to find shelter elsewhere, (See Mosheim's Ch. His. cen. xvi., sec. 3.)

It is simply an outrage on common sense to attempt to persuade us that the Church which used the Baptismal office and the office for the visitation of the sick, which directed in her canons that copes or vestments should be used in Cathedral Churches at the celebration of the Holy Communion, and that "due and lowly obeisance should be done" by all in the Church, whenever the sacred name is used during divine service, long before Laud was born, was a Paradise of modern Low-churchism before his birth.

W. B.

THE MONTAGU CORRESPONDENCE.

A FEW weeks ago we re-published two letters that appeared in an English newspaper, the organ of the extreme wing of the Low church party. One of these letters was stated to have been written by Cardinal Manning. This was not the case, it was however the production of one holding very high ecclesiastical rank in the Papal Church. That letter was so terribly damaging to the Roman cause that it produced a flutter amongst the Papal party, and Dr. Lynch, "Archbishop of Toronto," termed it a "forgery" and a "lie with seven leagued boots." We have now before us a letter written by Lord Robert Montagu who was asked to say if these letters were genuine. We give his reply in full, letter for letter, word for word:

41 Queen's Gate, London, S. W.,

February 26th, 1886.

SIR,—I have received your letter and the two enclosures which were directed, by mistake, to the Carlton Club. My letter of Feby. 19th, 1883, (enclosure A.) is, as far as I can see, correct. It was addressed to a "Monsignor" of the Roman Catholic Church. His answer, dated Feby. 20th, seems also correct. As that Monsignor is alive, and as the knowledge of his name would subject him to bitter life-long persecution, I refrain from giving his name. The editor of the Dominion Churchman must have made some not unnatural mistake in ascribing to Cardinal Manning, the Monsignor's letter; probably it was because a letter of mine, addressed to Cardinal Manning, was published just before it in the English papers. I enclose a copy of it. With regard to the Monsignor's letter, I think that Dr. Lynch, who signs himself "Archbishop of Toronto," has very hastily designated it as a "forgery" and a "lie with its seven leagued boots." Doubtless he was nettled at the exposure of his Church; and I hesitate to follow his example and to say that his expressions prove that he is alike destitute of the spirit of Christ and of the feelings of a gentleman; although I may judge by his name and demeanor that he has the blood and character of an Irish nationalist. The letter is authentic and extant, and the Monsignor deservedly holds a very high position, which is mainly due to his excellent qualities and character.

I have the honor to be, sir,
Your obedient servant,

ROBT. MONTAGU.

To———Esq.

The above was addressed by Lord Robert Montagu to a prominent churchman in Toronto, who has kindly given us permission to place it before our subscribers. The title "Monsignor" is only given to Bishops and to private Chaplains of the Pope, so that the letter in question is just as significant, possibly even more so, than if it had been written by the pervert Manning.

We may add as a comment on these letters, that quite recently a Roman Catholic dignitary in this Province was noticed passing carelessly to and fro before the Altar, when a Protestant visitor asked: "Why do you not genuflect in the customary way?" The Roman Catholic dignitary answered, with a shrug of his shoulders, "Oh! that is all fudge." The fact is that the Papal Church is honey-combed with scepticism, not less among its clergy than laity, and the most bigoted Protestant in his criticisms of the life and dogmas of the Papal Church does not exceed in severity the private judgment and comments of Romanists themselves.

TITHES.

COMMUNICATED.

IT is generally conceded that the enforcement of the 4th commandment of the Decalogue was but a re-enactment of an old law under a new dispensation, and with new

sanctions. There never had been a time when God did not require of men the devotion of one day in seven to his worship and service

In the re-enactment of the law of the Sabbath, the language is, "Remember the Sabbath day," which implies the previous existence of the Sabbath. It is noticeable that the first mention of the Tithe, under the Levitical dispensation, is as of a thing then known, and previously existing; and not as an original enactment. "All the Tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." It is to be remembered, that this declaration was made several years before the "Tithe" was formally set apart for the support of the Levites. The Patriarchs Abraham and Jacob had, we know, ages before, given to God their portion, in the "Tithe." Perhaps it may be regarded as a further reason, for the divine origin of this system, that it was universally prevalent among the Pagans. It appears that it was the custom for the Gentiles of various names, to offer the "Tithes" of their goods, as the Arabians and Phœnicians, the Carthaginians, the Grecians, Romans, Britons and others. In "Selden's History of Tithes" we find him stating that there was an Arabian law obliging every merchant to carry his frankincense to Subuta, and there offer to their god Satis, the 10th of it which his priests receive. Nor could they sell until after the Tithe was paid. The Phœnicians, influenced probably by Abraham's example, were accustomed to dispose the tenth of their spoils of war to holy uses. The Carthaginians sent the Tithe of their Sicilian spoils to Hercules and Tyren. The Grecians including the Asians of their sort, often consecrated their Tithes to Apollo. A verse of the inscription at Delphi, sacred to Apollo, is as follows: That we may hang up Tithes and first fruits to the honor of Phœbus. Other deities besides, are represented as receiving "Tithes," as Jupiter Olympus, Neptuneus Ischmicus, Diana of Ephesus, Juno and Pallas. Cicero says (in jest) never any man vowed Hercules a 10th in hope of increasing his wit. Carnillus vowed the 10th of the spoils "of war" to Apollo, and most carefully took order from their most learned priests to perform them. In Italy, it was always the custom to pay and vow Tithes to their deities. It is said of Cadwalla, king of the West Saxons, that before his being made a christian, about A.D. 684, he Tithed all his spoils of war to the Deity. It is said, too, that Cadwalla's ancestors, the German Saxons, whence England was chiefly filled, sacrificed to Neptune the 10th of all captives taken in their piracies. Wherever worshippers have been found, men have given gifts as a part of their worship. Even the Aborigines of our own country are said not to have been "unschooled in the doctrine of offerings." And in the language of the learned Montacutius, instances are mentioned in history, of some nations which did not offer sacrifices, but in the annals of all times, none are found which did not pay "Tithes."

"UNIFORM TEACHING IN SUNDAY SCHOOLS."

A Paper read at a Meeting of the Toronto Sunday School Association, at St. Matthias School-house, March 11th, 1886.

BY GEORGE B. KIRKPATRICK.

Believing that a much larger measure of success would attend the work of our Sunday Schools if the subject of this paper was faithfully carried out, I have no apology to offer for taking up your time for a few minutes while I bring before you a few thoughts that have occurred to me time and again while I was a Sunday school teacher. It was not what I could say on the subject that made me suggest it as one of the topics worthy of consideration by our Association; but rather the hope that discussion of a question, so to speak, the property of all, might elucidate some of those occult reasons for continuing a system, the necessity for which, if it ever did exist, to my mind does so no longer, in these days when the art of teaching has been reduced to a science, and when the best possible methods must be followed if as teachers we are to be a success. Without further preface, therefore, I would ask your attention to three points. (1) *What is meant by Uniform Teaching?* (2) *Is it desirable?* (3) *Is it attainable?* On each of these I want to be as practical as possible. Our time is too precious to spend in theorizing, and our work too high and noble not to endeavor to get the very best results possible out of it; or to use a common expression, "to work it for all it is worth."

Uniform Teaching.—Perhaps I may be allowed first to show what it is not. For some time during enforced idleness, I visited a number of Sunday schools during the hour of teaching so as to observe the different methods in use, the lessons taught, and, as far as possible, the visible effects of such teaching. It became at once apparent that each school was conducted on a system peculiar to itself, no two being alike. I observed in some instances that the teacher was not confining attention on the lesson set down for that particular Sunday, but had apparently made his or her own selection at hap hazard; and this both in the catechetical as well as the Bible lesson. And these cases I found by no means isolated ones. Now what is the effect when the Superintendent comes to sum up this teaching at the close of the school, in such a case? He finds on asking a few leading questions, that instead of getting answers from the whole school, some of the scholars have neither been reciting or studying the subject for the day. Confusion is engendered in their minds, and the intelligent ones are not slow to draw conclusions and comparisons by no means complimentary, when contrasted with their day school. Again, I found that in less than twenty minutes many teachers had got over the whole work of the day, and as far as they and their classes were concerned, were ready to be dismissed. I found on the other hand, many who could not get time to teach half the lesson prescribed. Some teachers have told me that to teach the catechetical lesson took up their whole time; others I have observed made no attempt to teach it at all, but have plunged at once into the Bible lesson. I may add that once or twice I have seen the story book produced, and read diligently to the class. Again I found another school where there was no Bible lesson at all taught. Now I think that in all these cases which I have cited, you will agree with me there is no uniform teaching. That there has been a dissipation of force, and that the best results need not be looked for. Let us come now to a definition of what it is. Again, if you will allow me, I will give you a practical example: I found several schools in which the time was divided up into the requisite number of periods according to the subjects taught, so much for each, as experience had shown. Here it was impossible to give undue prominence to one branch of study to the exclusion of another. We are sometimes apt to forget that Sunday school teaching is something more than mere recitation. I hold that every portion: the singing, the reading of God's word, the opening and closing prayers, even the taking up of the collection are, and should be made to be, valuable adjuncts to the more direct work of the school. St. Paul gives good sound advice in I Cor. xiv, 15, 16, which, though alluding to the public services of the Church, may be usefully applied to the Sunday school. He says: "I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also; else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest." Here you see he joins the spirit and the understanding together, showing how necessary it is that for any real benefit, the two should go hand in hand.

In these Sunday schools that I have in my mind's eye, I found attention given to the singing hymns chosen that all could understand, all urged and en-

couraged to sing, in fact the singing was a prominent part of the instruction. In the form of service for opening and closing I found no two schools to agree, as a matter of fact we differ quite as much as non liturgical bodies of Christians. I am strongly in favour of a short responsive service of some sort, as tending to educate the scholars up to their taking more than a silent part in the services of the Church. A fixed time then for the catechetical lesson and the recitation portion whether it be verses of the Bible, or the collect for the day, or a hymn, then I found what I could not but recognise as a good idea, evidently a compromise between those who find the hour a great deal too long to teach in, and those who find it all too short. At the stroke of the bell all ceased what they were at, and a hymn was sung, thus affording a change of position, a rest for teacher and scholar, and a point of departure to commence the Bible lesson, which after occupying its stated time was brought to a close by the superintendent's review of the work of the day. I do not intend, in this paper to put in a plea for any particular scheme of lessons. If my Sunday school experience has taught me anything, it is that there must be no driving by any one. Whatever advantage might be gained by the use of the same lessons in all our schools, they would be dearly bought at the sacrifice of that spirit of confidence and mutual regard which lies at the bottom of successful work. I would strongly advocate, however, for all the classes except the infant, graduated lessons on the subject taught in the school, examples of which may be seen in the current numbers of the *Church Sunday School Magazine*.

To come now to the second point. *Is Uniform teaching in our schools desirable?* I think that the advantages are so plain if we only think of them that we shall have no difficulty in arriving at a conclusion. Now that all school teaching is improving, and only the best methods are retained no matter how venerable may be those rejected, if tried and found wanting. I think we must no longer go on satisfied with what has been. *Excelsior* must be our motto. As better methods crop up we must seize upon them, graft them on our system, and each labour for the one common end, which I take to be the development of the Christian life of our scholars, and their education up to a point, at which, with charity towards all, and a hearty recognition of their worth, they can, *ex animo* be firmly fixed in their attachment to their own Church, as a true branch of the Catholic Church, so that with God's blessing, we may have done our best, hope that no storms in their after life may cause them to drift from their moorings, or make shipwreck of their faith.

And now what shall I say on the third head? *Is such teaching attainable?* I confess I approached this question with diffidence; a lion is in the path; if we could only catch and chain him up for a time, I believe his teeth and claws would be harmless, and he would henceforth be powerless. Some call this lion by one name, some by another. I call it *self conceit*, each goes on in his own way quite happy and contented with his own method, it is such a trouble to make a change, the teachers and scholars are used to our way, and although it must be confessed that the results are not what we should wish, yet it has been our way so long that we dislike the thought of introducing novelties. My friends, the Christian virtue of self sacrifice comes in just here. If it can be demonstrated by this night's discussion that a change would be for the best interests of the Church, then in God's name let us not be deterred by difficulties, they can be overcome by united action.

At the last meeting of our association at Holy Trinity, Canon Damoulin struck the keynote when he proposed a meeting of all the superintendents to discuss their work. Let some one take the lead in this. If they can agree on common action the thing is done, for I firmly believe that if a superintendent kindly and plainly points out to his teachers how the school can be improved, they will all heartily fall into line.

I need hardly say to you as teachers that I am assuming throughout the co-operation of the clergy; without that failure is certain; but I don't propose to entertain the idea for one moment that you will not have their cordial assistance. I read the signs of times wrongly if I don't see that all are coming to see the folly of isolation, I was going to say, the sin.

With agnosticism rearing its hideous form all around us, now, if ever, is the time to present a united front to all foes, and see that the young people committed to our care are sent out into the battle of life as far as we can do it, thoroughly furnished unto all good works.

Our Master, the Lord Jesus Christ expects nothing less at our hands.

My time is up. Let me in concluding express the hope that the outcome of the discussion to-night may be action, the thing is feasible, it is worth an effort. Let us give it a trial.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—The late Col. Dyde, C. M. G., and de camp to Her Majesty.—At a meeting of the corporation of Christ Church Cathedral, held on March 6th, the following minute was passed:

The corporation having heard of the sudden death of Colonel Dyde, who was the oldest worshipper in the church, and was for many years a cathedral warden and member of the select vestry.

It was resolved to place on record their deep regret at the sad event, and their sympathy with the afflicted family, and that out of respect for the memory of the deceased this corporation do now adjourn.

The rector was requested to send a copy of the above minute to Mrs. Dyde.

On March 8th, the funeral of the late Colonel Dyde took place from his residence in McGill College Avenue. All day the remains of the gallant veteran lay at his house and were visited for the last time by many old and faithful friends. The expression upon the face of the deceased was as natural as life itself, and a slight smile gave the countenance a look of peace and content. Wrapped around the coffin as it lay in the room were two old flags, those of the regiment he first served in, and of which he was a lieutenant, presented to the regiment by the wife of the then Governor, Lady Cathcart. Many floral offerings, beautiful in design, were sent, including one from the Montreal Garrison Artillery. The funeral was private, judged suitable, owing to the circumstances of the deceased gentleman's death, but the respect and affection felt for Col. Dyde was evidenced by the number of citizens, young and old, who flocked to pay the last respect to his memory. He was ninety-one years of age.

At the morning service in Christ Church cathedral, Rev. Mr. Norton said before commencing his discourse he should say a word of respectful and loving sympathy with the family of the late Colonel Dyde, on the great sorrow which had befallen them—a sorrow which was shared throughout the city, and especially in that congregation where Col. Dyde was so well known and esteemed. One of the most beloved and respected men in Canada, had gone to his rest full of honors and full of years, and while all they could say could not alleviate the distress of the stricken ones, yet he asked that they should be remembered in the prayers of the congregation, that God might send them strength to bear it. Col. Dyde was a perfect gentleman, an honorable and gallant Christian soldier, and had left behind him a name and memory with which it was an honor to be connected. All must be glad and proud to have had him as a member of the cathedral, which he loved and had worshipped in. The rev. gentleman closed with a further expression of sympathy with the bereaved family.

The members of the Canadian branch of the Royal Caledonian Curling club met on Saturday afternoon at the Thistle Rink, and appointed a committee to draft resolutions of condolence with the bereaved family. It having been learned that the family did not desire a public funeral, the idea of the members attending the funeral in a body was abandoned.

ONTARIO.

BELLEVILLE.—Christ Church Vestry Meeting.—Sitting on the "aggravated parishioner."—A vestry meeting was held in Christ Church last evening, at which a large number of pew holders were present. Rev. E. W. Sibbald, rector, in the chair. After the meeting was opened, the following resolution was moved:

That in view of many of the holders of pews in Christ Church, who are in arrears, and also owing to the fact that a number of applications for pews, which on account of position required cannot be accommodated, this vestry therefore suggests and recommends the churchwardens be urged to take steps as they deem advisable and to the interests of the church, towards settling as to arrears in pew rents, and also arrange for pews for those who may require them, as well as to declare a forfeiture of pews against those who have neglected to pay for the same, and to grant or withhold pews as they may deem best for the interest of Christ Church.

It was moved in amendment that the following be added to the resolution: "But in no case where parties now holding pews desire to retain the same shall they be disturbed in their possession, so long as they continue to pay the rent."

The chairman ruled this amendment out of order, and refused to put it to the meeting.

It was then moved that the last clause of the original resolution be struck out, which was lost, and the original motion was carried.
The meeting then adjourned.

TORONTO.

PARKDALE.—The Bishop of the diocese visited this parish on Sexagesima Sunday. At three o'clock in the afternoon, he addressed the children of the Sunday school, at a short service, from the text, Eccles. x. 8. Immediately after this service, which was held in St. Mark's church, he went with the rector to the Home for Incurables, where, at 4:30 p.m., another short service was held, with an address from the Bishop to the patients from Rom. x. 10. After the service his lordship visited those patients who were unable to attend the service and spoke a few kindly words to them. Tea was then had in the reception room, through the kind hospitality of the lady superintendent, Mrs. Craigie. After tea the Bishop returned to St. Mark's Church, where at 7 o'clock, after evensong as far as the third collect, twenty-one persons received the laying on of hands, eight males and thirteen females, five of whom had been baptized on the day previous to the confirmation. The Bishop gave a most earnest and practical address. The church was crowded, it being necessary to place benches in all the passages to accommodate those whom the seats could not hold.

SUTTON WEST.—The annual missionary meeting was held in St. George's Church, on Monday, 3rd March, after evening prayer, read by the Rev. Mr. Marsh, of Rosemont. The rector, the Rev. G. Nesbitt, presided, and interesting and thoughtful addresses were made by the Rev. C. H. Marsh, the Rev. C. R. Bell, of Keswick, and the Rev. C. E. Whitcomb, of Toronto. There was a fair attendance, and the collection taken up considerably better than that of last year.

The Church of England Workingmen's Association.—The qualifications for this society are: That members shall be working men, who are regular communicants of the Church of England, and workers for Christ and His Church. Associates are working men who are members of the Church of England. Honorary members are communicants who pay not less than \$1 a year. The two former subscribe 25c. per annum. The associates and honorary members have no voice in the management. The central society meet every Monday at 8 o'clock, in the mission room, Phoebe St., Toronto. Last Monday, the Provost of Trinity College commenced a course of instruction, which will be continued for some months, every Monday after the 15th of March, on which night the room is required for the mission now being held in St. George's parish. The clergy are requested to make this known in their parishes, for as the teaching will be progressive, the lectures should be attended from the commencement.

Y. P. A.—Church of the Holy Trinity.—On the evening of Shrove Tuesday, a lecture was given by Mr. John Hague, vice president of the Young People's association on "The Life and Times of Robin Hood." The room was crowded. The lecturer gave an introductory sketch of the various stages in the growth of the national life of England, in order to show whence came that passionate love of personal freedom and regard for equal laws, which have made the old land the mother of free nations. From this the address passed on to a graphic sketch of the oppressive rule of the Norman regime, which provoked endless revolts, and developed that singularly striking character, Robin Hood. The poems which profess to narrate the doings of this hero, were analyzed, and shown to be consistent with each other, and to present a forcible portrait of a man at war with tyranny in Church and State, one who had the sympathy of the people, and the hatred only of those who were the instruments of Norman oppression. The conflict between the hero and the bishops and abbots, was shown to have arisen out of these men being foreigners, who drained England of its gold, to enrich the Papal Court. The lecturer showed what invaluable services the Church had rendered the English nation, having taught its people unity, agriculture and other arts of civilized life, and given stimulus, inspiration, and wise direction to all the impulses of the English race. Members of the choir of Holy Trinity, under the direction of Mr. Blackburn, organist, rendered the glees, "Bold Robin Hood," "Foresters sound the cheerful horn," and the part song "Farewell to the Forest." Mr. Rudge sang "Robin Hood and the Bishop," in the course of the lecture, which was materially enhanced in attraction by these musical illustrations. In moving a vote of thanks the rector said, that coming as he did from the scene of Robin Hood's adventures, he could confirm what had been said, and stated that the memory of this hero is still so kept up, that even the poorer classes are familiar with his deeds.

THE STRIKE OF STREET CAR DRIVERS.—As we write the whole street car service of this city is suspended, to the very serious inconvenience and loss of thousands. The men, it appears, were about joining the "Knights of Labour," and the Car company refused to have their affairs regulated by a foreign union. The labour question is becoming serious, and every means should be taken to eliminate all matters likely to produce a social conflict. In this good work, the Church may do society great service by wise counsels and mediation, so that while the just rights and claims of capital may be secured, there may be some modification in the severe conditions of the life of labour.

Lectures to Workingmen.—The Rev. Provost Body is delivering a course of lectures on Monday nights before the Working Men's Association, which are highly valued by the members. It seems to us worthy the consideration of the clergy, whether they might not combine for the purpose of organizing united parish missions. Some parishes have rooms and people to fill them, but no lay helpers, others have lay helpers and no rooms. The need of special organization is manifest and pressing.

Organization of a new Parish.—It is rumoured that a new city parish is being arranged in the north east section of Toronto. We trust that if this is so that no appointment will be made until the parish has been thoroughly visited and an active mission work carried on, so as to arouse general interest in the proposed parish, and to test the feelings and strength of the people in so important a matter.

Sunday School Association.—A meeting of the Toronto Church Sunday School Association was held on the 11th inst., in the room of St. Matthias's Church, Rev. R. Harrison, M. A., rector, in the chair.

Mr. Harrison gave a most interesting lesson on John vi. 5-14.

The report of the treasurer, Mr. H. Guest Collins, showed that the Sunday schools of All Saints' (2), St. Anne's, St. Matthias' (2), St. Bartholomew's, St. Mark's, St. Philip's, St. Luke's, St. Stephen's, St. Peter's churches, and of the Church of the Ascension (twelve in all) had paid in their assessments, and that the following schools were in default:—Holy Trinity, Grace, Church of the Redeemer, St. George's, St. James's, St. John's, St. Matthew's, St. Paul's, St. Thomas's, and Trinity East—ten in all.

The Secretary, Mr. C. R. W. Biggar, called attention to the fact that certain Sunday schools had not yet made any return of their attendance, number of teachers, and names of delegates, for the present year, and that in consequence the usual statistical report had not yet been published. Notice was also given that the local examinations of the Church of England Sunday School Institute would be held on June 5th, and that applications should be sent in not later than April 26th.

The paper read by Mr. Kirkpatrick appears on another page.

ASPLEY.—Rev. P. Harding begs very sincerely to thank the C. W. M. A. for another annual present in the shape of a "Christmas box" of good things suitable for and very acceptable to himself and his people. Two very successful Sunday school anniversaries are indebted for success to this present. It is to be regretted that this society, which so helps and sympathizes with missionaries oppressed by a sense of loneliness, does not meet with more generous support.

HURON.

WOODSTOCK.—The Rev. Warren Hastings, B. D., rector of St. Paul's Church has decided, not to accept the rectorship of St. Thomas's Church, Detroit City, which was recently offered him. His decision is a matter of general rejoicing, not only among his own congregation, but throughout the community, as the rev. gentleman is a deservedly popular clergyman.

SULLIVAN.—The congregation of St. John's Church, has presented the Rev. George Keys, with the sum of \$52, as a parting gift, on his removal to Clarksburg.

LUCAN.—The Rev. T. W. Magahy, of Lucan, and the Rev. W. J. Taylor, of Wardsville, preached missionary sermons in each other's parish on Sunday last.

GLENCOE.—The Rev. W. Haslam, of the Church Parochial Mission Society, of London, England, commences a six days mission here on Saturday next. Mrs. Haslam will hold meetings for women. Three week day services are held all through Lent by the incumbent.

LONDON.—*Annual Church Missionary Meeting.*—The annual missionary meeting of the churches of the city was held in the Victoria Hall, on Wednesday evening, the 3rd ult. The attendance was large. His lordship the Bishop of the diocese presided. On the platform were Revs. Canon Newman, Smith, Richardson, Principal Fowell, G. G. Ballard, W. A. Young, R. Hicks, E. Hutchinson, J. Edmonds, and Mr. V. Cronyn. A hymn was sung, and by Mr. Ballard a prayer offered. The Bishop, in his opening remarks, explained the absence of Rev. Mr. Rainsford, of New York. Rev. Canon Innes was absent, filling a duty in St. James's Church, London South, Rev. Evans Davis being seriously ill.

We have much pleasure in announcing that the Rev. F. D. Brown, formerly incumbent of Clarksburg in this diocese, has been appointed, on the unanimous request of the parishioners, to the valuable living of Winesham, Suffolk, England. Mr. Brown is a graduate of Huron College, London, Ontario.

LONDON SOUTH.—We regret very much to learn that Rev. Evans Davis, rector of St. James's, has been confined to his room with a severe attack of congestion of the lungs, brought on by a severe cold. The assiduity of Mr. Davis in his sacred calling has been more than his delicate constitution can bear with impunity. His health was greatly improved by his visit to the father land, whither he had gone for his health's sake. His numerous friends entertained sanguine hopes of his valuable life being prolonged. We do hope even now that he will be spared to the very large congregation that he was the means of building up.

His lordship the Bishop of Huron, has met with a serious accident. He had made appointments to preach three sermons in the deanery of Oxford on Sexagesima Sunday, but was unable to fulfil his engagement. He had, however, so far recovered as to be able to take part in the city on Wednesday evening.

The Ven. Dean Boomer is still lingering, waiting for the call to his Home.

GLENCOE.—Middlesex Deanery.—While we as Churchmen, admit the force of much that has been said against the raising of money for Church purposes by social parties and other similar purposes, the dire necessity stares us in the face of want of means for church purposes. It is doubtless true that we should not do aught that is evil in order that we obtain a good result, but a social party cannot justly be called evil. Any evil accompaniment should be strictly guarded against, and we hold that the strictest Puritan cannot find in them *per se* one iota against them.

ONEIDA.—Middlesex Deanery.—If the Indians are not yet as far advanced in industrial arts as their white neighbours, they are determined at least, to compete with them in the great city. The Oneidas have been collecting relics and making ready several articles to send to the coming Indian and Colonial Exhibition in London, England. Among the articles to be sent is a self acting railroad switch, and a perpetual motion machine, invented by William Dextaler also fruit, vegetables, and grain, and several carved walking canes, made by Elijah and John Sickle. This William Dextaler is a son to the former interpreter of the Church missions to the Indians.

ALGOMA.

The Rev. J. S. Cole, begs to acknowledge with many thanks, a large box from friends at Guelph, per Miss Thurtel, received some time back. Our Christmas tree was the most elegant I have seen; and an entertainment, lately held, the most successful ever given here. These results being largely due to help from the C. W. M. A., per Mrs. O'Rielly, and to the contents of the box in question, some of which have also greatly contributed to my personal comfort during my peregrinations, and \$2.50 kindly sent by Miss Stanley, also per Miss Thurtel, for some fund of the mission. One is sometimes unable to express one's thanks, and the statement of results due to the thoughtful kindness and persevering energy of friends is the best expression one can offer.

FOREIGN.

The Archbishop of York, the Bishop of Durham, and the Bishop of Winchester have become patrons of the Church Emigration Society.

Among the candidates lately ordained by the Bishop of Oxford were several who had been Nonconformist ministers, and one gentleman who, a few years since, was a follower of Mr. Bradlaugh.

An association has been formed in England called the Morning Watch, whose object is to encourage early rising and early communion with God. "A little while spent with Him before the cares of the day dim the freshness of the mind does more than ought else to foster close communion."

Bishop Hare has issued a pastoral to the clergy and people of South Dakota, urging upon them the importance of instructing the children of the Church in the catechism.

Mr. C. J. Studd has invested his fortune of £100,000, for the benefit of the China Island Mission. This Society is rapidly taking its place in the first rank of Missionary enterprise.

Last year in New York City there were arrested 2,248 boys, and 1,050 girls, ranging from seven to fourteen years of age.

The Holy Synod of the Greek Church has appropriated 50,067 rubles for its mission in San Francisco.

The January receipt of the American Bible Society were \$59,795.72, and during the same month 64,287 volumes were received from the Bible house.

The Episcopal churches in Brooklyn, N. Y., during the last seventeen years are reported to have paid \$600,000 of church debts. They are now mostly free to devote their energies to other work.

Missionary agencies in South Africa are busily at work. We read that there are 450 Protestant missionaries, 92 native ministers, 40,000 communicants, 250,000 under instruction, and probably 1,000,000 more or less, under the influence of Christianity.

The contributions of the English Church during the last twenty five years, excluding those for purely parochial and some other objects, will reach \$400,000,000.

VIRGINIA.—In this diocese are between thirty and forty regularly licensed lay readers, doing efficient work in their various fields of duty. The Bishop's visits to many of the parishes of the diocese having impressed upon him the importance if not absolute necessity of increased lay work in order to keep their churches alive.

The Episcopal Brotherhood of Baltimore has nearly 200 members, and has disbursed more than \$12,000, of which more than \$6,000 were in benefits to sick members and the widows and orphans of members, and \$1,200 in funeral expenses.

The Rev. J. Miller Darling, M.A., formerly minister of St. Andrew's (Liverpool), Church of Scotland, has joined the Church of England, and is now a member and a communicant in St. Saviour's Church, (Archdeacon Bardsleys'). Mr. Darling, it is expected, will apply for Holy Orders in due course.

Some idea of the magnitude and proportions of Bishop Doane's cathedral can now be obtained by a view of it as it stands. There have been built in it 10,000 tons of material at a cost of \$100,000, of which one half was expended upon the foundation and the other upon the choir.

ZULULAND.—As there is good reason to hope that the long night of discouragement and difficulty that has hung over mission work in Zululand and Swaziland is preparing to make way for a dawn of better things, we present our readers with the following description, which may enable them to follow the changes for the better which we earnestly hope, in God's good providence, are about to take place.

The present boundary of Zululand to the south is the Tugela river, which, since the proclamation of British sovereignty over Natal in 1843, has proved a tolerably sufficient barrier to the incursions of the Zulus in that direction, as it was in former times the scene of some of their fiercest battles. To the north of Zululand, next the Indian ocean, we have Tongaland, a thickly wooded and in some parts marshy country, inhabited by a race much inferior to the Zulus, and consequently despised by them, especially as they prefer a peaceful life to the glories of war. Owing to their aversion to fighting and consequent unwillingness to invite attack, probably, they keep but few cattle, and rear goats principally. Till our war with the Zulus, Tongaland was a dependency of Ketchwayo's, and they were little given to venturing out of their own territory; but now they pass more freely

into the labor-fields of Natal, under the protection of Chief John Dunn, who has erected one or two stations on their route where they may rest in safety and get some food. To the northwest Zululand borders on Swaziland, the abode of another interesting race, inferior in character to the Zulus, as they are greatly addicted both to lying and stealing. But though the men are inferior to the Zulu men, the women are superior to the Zulu women, and noted for their beauty in South Africa, possibly because they have less heavy work to do.

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.

"UNFERMENTED WINE."

SIR.—Of all the "rubbish" of which one of your correspondents so bitterly complains, as being dumped into your columns and those of other newspapers, none is worse than that which is hung upon the "fermented juice" idea, as being the "Simon Pure" for wine. Grape juice, if left to itself, becomes fermented, 1st as ordinary wine; 2nd, as vin-aigre; and 3rd, as decomposed matter. Who is to decide at which stage of these three or four it is most properly called "the creature of God," if it be not in its original state ("wine in the cluster" or freshly expressed) most properly so called.

It is quite useless to dwell upon the "germ theory" as solving the difficulty, that would prove too much, because "nature" provides cholera, diphtheria, small-pox, and other germs, that we do not think it a duty to encourage and nurse. The fact of the matter is that the various stages of the juice of the grape have their several uses, distinct from one another, and to be distinguished accordingly. Unfermented wine is a good beverage. Fermented wine is a good medicine. Vin-aigre is a good condiment, and even the last stage of decomposition of grape juice probably has some proper use.

Yours,
FAIR PLAY.

LAY HELP.

SIR.—On reading your article on the above subject, in last week's issue, it occurred to me that there is one manner in which the church not only sanctions, but, as far as it is possible to do so, directs her laity to help in the great work of leading souls to God. One of the rubrics immediately preceding the baptismal service for infants, directs, "And note, that there shall be for every male child to be baptized two godfathers and one godmother; and for every female one godfather and two godmothers." Even at the baptism of adults the church requires godfathers and godmothers for the persons baptized, to act as their witnesses, and remind them of the solemn responsibility resting upon them as the members of Christ. Again, when children are brought to be confirmed it is required that "Every one shall have a godfather or godmother, as a witness of their confirmation." I greatly fear, indeed, I know that this is an aspect of "lay help," which is sadly neglected, nay, all but fallen into disuse. How often it is in the experience of every parish priest that he is obliged to accept the father and mother of the child as its sponsors, or else must himself be godfather, to nearly all the children of his parish, and in many cases his wife the godmother. The great blessing which a faithful and true godfather would be to a child, must be apparent to all who read carefully and thoughtfully the exhortation to godparents at the end of the service for the public administration of holy baptism. And in no way could a layman more efficiently assist his clergyman than by filling the place of a faithful sponsor to one or more children in the parish.

God grant that this neglected aspect of "lay help," may be more thought of in the days to come than in the past. There is much room for work here if godly laymen will only show their willingness to undertake to assist the parents in bringing up their children to "lead a godly and a Christian life." The work is indeed a secret and a silent work, not known to the whole community, but a work which He that "seeth in secret will openly reward." Brethren of the laity who may read this letter, will you not help us in this most needed way, and bring down upon yourself God's blessing here, and His eternal reward hereafter?

CHAS. L. INGLES.

SIR.—My attention having been drawn to the illustration used in support of the argument for the necessity of lay readers in my letter of your issue of the 11th ult., I beg to say no reflection upon the gentle-

man in the incident referred to was intended. It only occurred to me as an instance of what might take place, therefore I hope your numerous subscribers, who happen to recognize the case, will accept it as such. As a matter of fact, the reader alluded to gave sufficient reasons for his own attendance to the clergyman who had engaged him, and the latter carefully explained to his congregations the cause of the accident.

Yours,

J. A. MACPHERSON, L.L.D.

DOES SWEDENBORG SAY SO?

SIR.—My attention has been called to an article in the DOMINION CHURCHMAN, of February 11, headed "The New Jerusalemite or Swedenborgians," in which the following statement occurs: "He, (Swedenborg) represents Luther and Calvin as lost beyond hope. Nor does he stop here. Knowing that the writings of St. Paul give the lie to his pretended revelations, he attempts to invalidate their authority by saying that the condition of Paul is also deplorably bad, though he does not quite assert that his state is finally irrevocably hopeless."

Will the author of the above statement be so kind as to furnish us with an answer to the following questions: 1. Where in the writings of Swedenborg, is Luther represented as "lost beyond hope"? 2. Where, in said writings, is Calvin represented as "lost beyond hope"? And, 3. Where, in said writings, is the attempt made to invalidate the authority of the writings of St. Paul?

If an answer to these questions will be given in the DOMINION CHURCHMAN, we will be most happy to point out to its readers where Swedenborg states that Luther is among the happy in heaven, what he says of Calvin in the other life, what he says of the apostolic writings, and how he constantly quotes Paul in support of the doctrines he reveals.

Yours truly,

J. S. DAVID.

19 Mulberry St., Hamilton,
February 25th, 1886.

We are familiar with Swedenborg's writings, and should be very sorry to have to say what that misty luminary does or does not teach. The whole system of Swedenborgianism rests upon the hypothesis that what is written in Scripture is not meant, that words are intended to conceal the writer's meaning, not reveal it. That is the fatal weakness of this system of theology, hence disputations as to Swedenborg's meanings are of all discussions the most unprofitable, tiresome, and unsubstantial.

ED. D. C.

LOCAL PAROCHIAL "USE."

SIR.—The letter of "W." in your issue of 11th March on the subject of "Principle and Courtesy," deserves to make itself felt in our various parishes and among our clergy. It may, perhaps, help the view presented with so much force by your correspondent, if it be mentioned that such eminent clergy and dignitaries of the Church as the late Dean Grasset, Archdeacon Body, etc., always have exhibited the proper courtesy to the church in which they consent to officiate for the time being. It was noted at the time, as a remarkable thing, that these gentlemen and others of their "school," used surplice and coloured stole, when preaching special sermons in the Lenten course at St. Matthias's, Toronto.

I am not quite sure that all will agree with "W." in thinking the north side proper more correct on principle, than the north end. Doubtless, the best plan is not to officiate as celebrant at all, unless the custom of the parish in this respect can be complied with. But is it a matter of principle?

Yours,

CATHOLIC.

12th March, 1886.

THE REV. JOHN MAY IN REPLY TO ARCH-DEACON PINKHAM.

SIR.—I regret that the Ven. Archdeacon Pinkham in his letter, did not see fit to expend his energies in controverting my statements rather than in the endeavour to discredit myself. Those statements are true; and no amount of detraction from the character of their author can obliterate the facts themselves, or invalidate the inevitable conclusion. Nor will the imputation of sinister motives on my part mend matters. As to my main position, it stands unassailed, nay, virtually conceded, in the only part of the Archdeacon's letter which has any bearing on the subject. He does not even attempt to show why a missionary's allowance here, should more than double that of his Ontario fellow-labourer.

With reference to the Presbyterian church in Winnipeg, I am in a position to say that although her clergy get good salaries, there are only two of them to get salaries; whilst our own Church maintains at least five within the city limits. The Presbyterian Assembly has wisely set its face against the multi-

cation of churches in the city, and so have something to spare for destitute places.

Mr. Pinkham having so far forgotten himself as to indulge in innuendoes respecting my character and my history, I claim space for a few words in reply. He tells your readers that I came to this country "under difficulties," leaving to infer that I laboured under some professional disability or deprivation. Now, such was not the case. From the date of my ordination in 1862 to the date of my arrival in Winnipeg, in July, 1883, I had never been visited in any way or degree with Episcopal censure, much less suspended or deposed, as I found on my arrival had been circulated and believed in this country. It is true that from 1876 to 1883, I did no clerical work, my time and energies being more than occupied by my duties as Inspector of Schools. On my arrival at Winnipeg, I found that I should be equal to occasional Sunday work at least; but I secured no encouragement whatever. The minds of clergy and laity alike had been poisoned by an idle and mischievous rumour. I was shunned as an ecclesiastical leper. Only one clergyman, the Rev. E. S. W. Pentreath, called on me. From that day to this I have not been honoured by a visit from one of them. I have never been invited to preach in one of their churches, even after receiving the Bishop's license, which I did in April, 1884. On that occasion his lordship was very kind indeed, and expressed himself well satisfied with my testimonials, two of which came from the Revs. Fortin and Pentreath, of Winnipeg, and three from distinguished clergymen of the diocese of Ontario, (to whom my past career was intimately known), together with a letter from his lordship the Bishop of Ontario. As to any ingratitude on my part to Messrs. Fortin and Pentreath, it does not exist. But nobody knows better than Archbishop Pinkham himself, that I was plainly entitled to their letters; so that the question of gratitude does not necessarily come in. It is the duty of a clergyman to give on demand a certificate of character to any well behaved member of his flock; and I belonged in a measure to both these clergymen. I did, however, at the time feel grateful, and I do so still.

This is my case up to my arrival in Winnipeg, and, in part, since. It would have been more manly when mentioning "my difficulties," to specify what they were. If Mr. Pinkham knows anything to my detriment since that date, why am I not cited to appear before the proper tribunal? He is an officer of the Church, let him do his duty. I do not desire to be spared, as some have been, at the expense of the Church. If I have been guilty of anything that would warrant his pointed insinuations, by all means let me be tried and convicted,—not condemned unheard, and then vilified in the organs of the Church. Every man is innocent till heard and convicted, and I challenge the world to-day to show when and where I have ever yet been called to answer my accusers face to face. *Justitia fiat, ruat cælum!*

Your truly,
J. MAY.

Manitou.

WIDOWS' AND ORPHANS' FUND.

Sir,—During the last few days, I have received four communications from headquarters on financial matters, to say nothing of extra diocesan appeals. I should be dull indeed if I were not quickened to some reflection by them all, and I just wish to make a clean breast of it, and say out without fear or favour what I think about these showers of papers, commending what I say to all the brethren who read your columns, especially my clerical brethren. I am moved to this by the latest periodical premonition of the failure of Widows and Orphans Fund which has reached me in a circular from the committee managing that fund. So I was set a thinking. If in a war of conquest appeals were made to the country by the governing powers for new levies, and if ere this it had reached the ears of the people, and was for certain known, that the men in the field were very badly provisioned, and, worse, that the families of the fallen would be left unpensioned, in spite of the government's pledge to those who had enlisted:—could it be reasonably thought that there would be a chance of success in raising the desired levies? Now this either has been or is constantly threatening to be the case with this diocese of Toronto. Let me enumerate what we are called upon to do for missions during the current year:—1 and 2 Synod quarterly collections; 3, harvest thanksgiving collection; 4, missionary meeting with collection; 5 and 6, Epiphany and Ascension-tide Appeals of Board of Foreign and domestic missions; 7, collection on day of intercession for missions; 8, collection on Good Friday for Jewish missions, under Episcopal sanction; 9, just issued the Bishop's invitation to the children for Lenten tithe to the "Treasury of God"; and 10, the customary house to house collection, (or in view of it the parochial scheme). But in the midst of these tumultuous sounds of the ecclesiastical machinery, no tender, appealing voice

comes to us in behalf of the widow and the orphan in face of the want and sorrow too readily lost sight of in the engrossing bustle of missionary enterprise, as it is called. No, we have but the calm, stern reminder that our parish is so much in arrears, and the assurance that if we do not make them up it is inevitable that pensions cannot be paid. I think it is high time for the clergy to speak out, and to insist that there shall be no talk of non-payment to their widows and orphans. The clergy are the very main-springs of missionary movement, and they should insist that their widows and orphans should not be neglected in the Church's ministration. The Bishop has told us once and again that the average of parochial contribution outside Toronto to clerical support is \$432. Out of that sum provision cannot be made for the future. Under such a state of things clerical poverty is no unknown thing. Some of us have known it but too well, and for the love of Christ have borne it cheerfully, or at any rate with no loud outcries; nay, more, have been content that our families should bear it with us, not desiring great things for them. But it would be ungenerous, undutiful, and irreligious to be content that the Church should break faith with them after our decease, and that the pittance necessary to keep off actual starvation, should be withheld or diminished. In the past this has been partially the case, and we are every now and then threatened with it in the future. Now, I maintain that the widows and orphans of the clergy should be regarded as the sacred charge of the Church, and should have the very first claim on the general means of the Church, and for the following reasons.

First, because of the compact embodied in our Widows and Orphans by-law, without which it would be impossible to obtain an adequate supply of clergy, considering what clerical stipends are. Because also the conviction of the Church's fidelity to this engagement is well nigh the chief earthly encouragement of the present workers; that, whatever their present straits, and however impossible it is to provide suitably for their dear ones, yet absolute starvation shall not be their lot. Because the prohibition to "muzzle the mouth of the ox treading out the corn," that is, the working clergy, most certainly includes the support of their families: which St. Paul assumes as the very ground of his argument in 1 Cor. ix. Because "a Father of the fatherless and a God of the widow" is certainly expressive of as tender a relation as any God bears to the heathen. And, returning to my first illustration, because we have no right to raise new levies unless we can sustain the existing army.

God forbid that I should deny the sacred claims of the kingdom of Christ, or disown the compassion due to those sitting in darkness; I only maintain that our charity should not be at the cost of the widows and orphans of our clergy, at the cost of the heart's blood of the husbands and fathers who leave them after a life of toil, of "drudgery made divine" by its pure motive, "for Christ's sake"; that the Church should not ungratefully even think of breaking faith with the living and the dead.

It may look fine, it is true, in extra-diocesan eyes to raise so much for missions: but if they saw behind the scenes the future widows and orphans of the clergy deprived of the poor crust to which they were entitled, it would take off the glitter of such outside religion. If St. Lawrence, instead of the "miserable rank of poor, lame, and impotent persons" which, as Hooker, following Prudentius, says, he presented to the Roman Prefect, as the treasures of the Church, had presented a handsome sum got ready for foreign mission work. I venture to think the story of his martyrdom would not have proved so famous an episode in the history of the Church and her martyrs. I say, then, not only to my clerical brethren, but to all just men in the Church as well, let us see that the claims of present workers in those whom they may leave behind helpless and unprovided for, have the first place in our disbursements, and be, according to both divine and human enactments, the first charge on diocesan funds. "The husbandman that laboreth must be the first to partake of the fruits."

If this principle be repudiated, the multitude of appeals will find their way soon enough into the waste paper basket, or will meet with little heartiness of response. Bitterness instead of generosity will be stimulated in the breasts of a much suffering clergy, to the immense detriment of the Church's work. I won't venture to compare myself, though I could, with many who now rather wonderfully imitate the boastful Pharisee, but I can say of my little village, all work-people but half a dozen, that for several years past they have contributed annually, repudiating spontaneously, concerts and socials, and paying all directly, \$5 per capita down to the youngest baby, and as far as I am concerned in that, I am not ashamed of any comparisons that may be instituted in the charitable proof of my want of interest in Church work.

Your obedient servant,
Port Perry, 8th March, 1886. JOHN CARRY.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

MARCH 28th, 1886.

VOL. V.

3rd Sunday in Lent.

No. 18

BIBLE LESSON.

"The Syrophenician Woman." St. Matt. xv. 21, 28.

The happiest portion of our Lord's ministry is now ended. He had been for the last year residing in Galilee, making his headquarters in Capernaum, going thence into the country round about the sea of Galilee, preaching in the open air, teaching in the synagogue, healing the sick, going up and down doing good, never resting, yet never wearying. The scene of many of the miracles lately studied by us is laid in Galilee. During this time hundreds had been healed, thousands had heard His gracious words; and what was the result? Disappointment and desertion, St. John vi. 66. We follow him to-day to another part of the country. He goes away to the north-west, to the borders of Phoenicia, to the country where Ehjah found refuge, 1 Kings xvii. 9, it was a heathen country the inhabitants though wealthy, were, like all Gentiles looked down upon by the Jews, they were "dogs"; this term in Scripture always implying reproach. Let us see.

1. What the Jews thought about Jesus. They had their minds so fixed upon a temporal king, who should free them from the hated Roman yoke, that, though ready enough to follow Him as long as he fed them, yet when He spoke to them of higher things which he would bestow on all who really desired them, they ridiculed the idea of the "carpenter's son" coming to them from heaven; they were offended at His teaching, verse 12, and from half-hearted friends they became His deadly enemies. No wonder He leaves them for a while. Now let us see.

2. What a Gentile thought about Jesus. A poor Gentile woman comes crying to Jesus, her daughter is very ill, "grievously vexed with a devil," she has heard that He casts out devils. Would He help her daughter? But then He is a Jew, and she a Gentile. No matter, she will risk His anger even, and throw herself on His mercy, verse 22. About Him stood the chosen twelve, proud of being Jews, counting themselves as the children, and such as her the dogs. He will show them the repulsiveness of such exclusiveness by putting it on for a moment Himself. See what she calls Jesus, "Son of David." How earnestly she begs, her daughter's trouble is her's. What answer does she get? Not a word. Yet she follows crying after Him. He can if He only will. The disciples are displeased; she is making a scene, if she follows them into the house, it will be known where they are, St. Mark vii. 24. She must be got rid of, verse 23. What is His reply? verse 24. It seems as if all was lost, but she will not give in. She follows Him into the house, and falls at His feet, and worships Him, saying "Lord help me." Surely He will give way now. No. He gives her the hated name of dog, verse 26. Was Jesus really harsh and unkind? No, this trouble was proving her, He foresaw that her faith would triumph, and through her would teach us a lesson. And so instead of arguing, she accepts His words, and turns them into a reason for having her request granted. Like Jacob with the angel she wrestles, as it were, with Christ, and will not let Him go till He blesses her. His answer, Archbishop Trench paraphrases thus, "Saidst Thou 'dogs'? It is well, I accept the title, and the place; for the dogs have a portion of the meal—not the first—not the children's portion, but a portion still—the crumbs which fall from the table." She has conquered, her faith is rewarded, she is "sent away" happy, St. Mark vii. 29. How true is Rom. x. 22.

3. What Jesus thought about her. See how he praises her: O woman, great is thy faith. He places her among the number of those specially commended by Him, as He had Nathaniel, St. John i. 47, and the centurion, St. Matt. viii. 10. We may learn from this two important lessons. One of warning, one of encouragement. The Jews were God's chosen people, they had every spiritual advantage offered them, yet remained hard and unbelieving, and so lost the blessings Christ came to bring them. So it is not enough for Christian people to be called by His name, if they are not true followers of Him, illustrating by their lives and actions that there is a vital reality in their religion, for nothing else will stand the test, see St. Matt. vii. 21, 23; Rom. ii. 13; St. James i. 22. See how persevering this woman was, she wanted a bless-



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ing, though she was not sure how He would receive her, she would not give up, see Psalm xxvii. 14. See her humility too, so we are "not worthy so much as to gather up the crumbs under His table," yet He is the same Lord, who wants us to be earnest and persevering in prayer. See Psalm xl. 1; Isaiah xxx. 18; Lam. iii. 26; St. Luke xviii. 1-8; and who, we may be sure will give us, if not just what we ask, certainly *good things*. see St. Matt. vii. 11.

Family Reading.

FAITHFUL IN LITTLE.

"He that is faithful in that which is least, is faithful also in much."—Luke xvi. 10.

I cannot do great things for Him,
Who did so much for me;
But I would like to show my love,
Dear Jesus, unto Thee;
Faithful in very little things,
O Saviour, may I be.

There are small things in daily life
In which I may obey,
And thus may show my love to Thee
And always, every day,
There are some loving little words
Which I for Thee might say.

There are small crosses I may take,
Small burdens I may bear,
Small acts of faith, and deeds of love,
Small sorrows I may share,
And little bits of work for Thee
I may do everywhere.

And so I ask Thee, give me grace
My little place to fill,
That I may ever walk with Thee,
And ever do Thy will;
And in each duty, great or small,
I may be faithful still.

"IS THAT ALL?"

Having accepted an invitation to preach in the east of London, I wandered up one street, down another, until at length I reached the mission hall of which I was in search. On entering, I saw that the hall was filthy with the grime of a London low-life neighborhood, and a few women and children were gathered to listen to my address. I felt aggrieved at the prospect, and much inclined to grumble that I had been brought half a dozen miles from home, on a wild gusty night, into such a neighborhood, to talk to such an audience; but having found my way and engaged to speak, I at once commenced. When the meeting was ended, I prepared to retrace my dangerous way towards home.

I had descended the two steps from the platform, and was passing on, when a shaky voice said, "I want to speak to you."

Turning at the request, I saw a very old woman, with an exceedingly dirty face, and hands still more filthy, holding on to the rail in front of her seat, and trembling with excitement or nervousness—perhaps both.

I asked, "Well, what is it?"
"I am seventy-three years old," she said.
"Well, what is that to me?" I thought, but said nothing.

"And I can see to work as well as ever I could."
"Don't see what I have to do with that," was my silent comment.

"And I can earn my living by needle-work."
"Why do you tell me this?" I asked.

"Because I want you to know that I don't come here to beg. I know well enough there's a lot of lazy vagabonds as comes for nothing else; but I'm none o' that sort; I earns my living by my eyes and fingers, and begs nothin' o' nobody."

"But what do you want from me?" I inquired.
"I'm seventy-three years old," she repeated,
"and I can't expect to live very much longer. I have been listening to you talking about the gift of God; I knew I had not got it, and I made bold to ask you to tell me more about it. Remember, I am a poor old woman of seventy-three, and make it as plain as ever you can."

If a blaze of light had flashed into the dirty hall, I could not have felt more astonished than I did at

the old woman's request. How should I lead an anxious soul, that had been seventy-three years in utter darkness, most speedily and safely into the light? I lifted up my heart to the Lord, and a thought came. I at once put my hand into my pocket, produced a sixpence, and said:

"Mother, have you had any tea?"
"I didn't come here to beg," she said.
"Have you had any tea?"

"I didn't come here to beg."
"No one said you did; but that doesn't answer my question, which I intend to repeat until you reply plainly. Have you had any tea?"

"No, I ain't," she shortly rejoined, hoping to get rid of the subject.

"Mother, have you got any supper at home?"
"I didn't come here to beg," she again repeated.
"Mother, have you got any supper at home?"

"No, I ain't," she repeated rather angrily.
"Well, see, here is sixpence—just the thing you want. It will buy you bread, butter, tea, a candle, coal, and milk; and so give you food, light, and warmth." And the old woman knew by many years' experience, the statement was correct in her locality, but she only repeated, "I didn't come here to beg."

"You have not been accused of begging, or any thing else," I continued; "but I want to make it clear to you. This sixpence is mine, given in charge to me to give freely to any one that needs it. Your need of it is very sore; you are trembling with hunger and cold as you stand there. In your poor garret it is dark, hunger-bitten, cold—no light, no fire, no food; the money I offer will produce all these things, which you require so much. Take the money; it is mine to give, and you need it."

Still she said, "I didn't come here to beg. I only want you to tell me how to get safely to heaven."

"That shall surely come after; but I want to settle this first—or, perhaps they will come together. Now, be advised—take the money;"

The picture of a hungry night was no new thing to her, and signs of relenting appeared in her face. Almost unconsciously she then stretched out fingers drawn like birds' claws with age and labor, but she did not take the money readily; little by little she came nearer, until her fingers closed upon the coin. She raised it from where it lay in the palm of my hand, and held it in her trembling fingers.

"Well, have you got it at last?"
"Yes, but not willingly," she said.

"Now, mother," I said, "you want the gift of God, which is eternal life; you want pardon for all your sins; you want peace with God; you want His Holy Spirit to lead you. Now, just as your wants for the body were met in the gift of the sixpence, so God has met all your wants for the soul in the gift of Jesus Christ, His Son. In Him God has provided all that we need, for time and eternity. But we must take Him as God's free, undeserved gift; and this is just what we are so unwilling to do. We want to *earn* Him; we want to *deserve* Jesus and heaven; but we never can. We do not like to take Him as a gift. Just as you were so unwilling to accept the money, so thousands are unwilling to accept Jesus on the only terms they can receive Him."

"I never saw it so," she said; "I thought I had to earn heaven."
"There are thousands like you," I answered, "who turn away, despising and rejecting the gift of God. But I hope you will be wiser; and just as you have freely taken the gift of the money now, take the infinitely greater gift of Jesus Christ. You have to take what is ready and offered."

"But must I not repent?" she inquired.
"This will come by faith in Jesus, just as food and light and warmth were all in the sixpence. Only believe in Jesus."

"Is that all?" she asked in surprise.
"That is all," I replied. Repentance, joy, peace, heaven, are all in Jesus Christ."

"Then I am a saved old woman," she loudly cried, clasping her drawn, withered hands together with the sixpence between them, "for I bow to Jesus now."

"Thank God!" I most rejoicingly exclaimed.
"Truly I have not labored in vain, nor spent my strength for nothing and in vain."

A little more counsel, a few words of earnest prayer and then I looked for the last time into the aged face. Hope, forgiveness, peace, were there; and as I turned into the dark, dangerous way, it seemed bright with a light that was not of earth—a light in my own spirit, lighted there by the rich blessing of the Lord of the harvest upon the labors of an unbelieving servant in the great harvest-field.

A MOTHER'S BRAVE DEED.

A few miles south of Marlborough, Md., is a chasm which is spanned by an open trestle bridge. To the bottom of the chasm at the deepest point is perhaps sixty feet. The railway approaches this bridge around a sharp curve, and the engineer of a train cannot see the bridge until near it. As the Pope's Creek south-bound passenger train sped around the curve nearing the bridge, the engineer was horrified to see a woman crossing the bridge on the railway track, carrying in her arms an infant and leading by the hand a child of perhaps three years of age. The engineer at once applied the air brakes and blew the danger signal, but it was impossible to stop the train. The woman heard the train approaching, turned and looked at it and saw the horrors of her situation in one glance. Below, the heavy rains had filed the chasm until it had become a torrent. The engineer rushed forward toward the front of the locomotive with the intention of seizing the woman and trying to drag her to the cow-catcher. The woman caught both children in one arm, with the other she firmly seized one of the ties on which the track is laid and swung herself between the ties and below the bridge and the train passed over her. It was so quickly done that the spectators supposed she had jumped from the bridge. As soon as the train could be stopped, conductor C. A. Haverstick and brakeman Honeyman rushed back to the spot where the woman was seen to disappear. They found her clinging to the tie with one arm and holding her two little ones with the other. From this perilous position they were soon rescued, the woman much exhausted, but all of them without a bruise or a scratch.

A RECEIPT IN FULL.

Do you remember the story of Martin Luther when Satan came to him, as he thought, with a long black roll of sins which truly might make a swaddling band for the round world? To the arch enemy Luther said, "Yes, I must own them all. Have you any more?"

So the foul fiend went his way and brought another long roll, and Martin Luther said, "Yes, I must own them all. Have you any more?"

The accuser of the brethren, being expert at the business, soon supplied him with a further length of charges, till there seemed to be no end to it.

Martin waited till no more were forthcoming, and then he cried, "Have you any more?"

"Were these not enough?"
"Ay, that they were. But," said Martin Luther, "write at the bottom of the whole account, 'The blood of Jesus Christ cleanseth from all sin.'"

MAKE EVERY DAY HAPPY.

When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving; trifles in themselves light as air will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of human time to eternity.

You send one person, only one, happily through the day—that is, three hundred and sixty-five in the course of a year: and supposing you live forty years, only, after you commence that course of medicine, you have made 145,000 human beings happy, at all events for a time.

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BE OF GOOD CHEER.

I would cry "Be of good cheer," because I discern in each soul of man, however far fallen, a capacity of better things. I know the image of God has been shattered and well-nigh destroyed, yet the fragments are not all hopelessly evil, and here and there one may find dim traces, even where one would least expect, of that which has been, and by the grace of God may yet be again. In each soul there is something which may be the starting point of a new life, some secret longing for deliverance, some dim discernment of truths that may make it free, some natural gift of love or tenderness, which by God's mercy may be cherished into a christian grace, some pledge and potency of heavenly things. I would go to the reckless hardened sinner, and I would say to him, "Brother, this life of yours does not make you happy. You feel and know you are made for better things. You have had foretastes and earnestings of better things. You have prayed when a child, if never since. You have had your visions of a nobler life than this. You have your better moments even now. It is not too late. Lay that poor, sin-warped, world-battered heart of yours down at your Saviour's feet, and ask Him to take it, bad and worthless as it is, and to make it what He would have it be, and I shall have hope for you yet. You will have your struggles, and your battles, and very likely your falls too. But what else could you expect after such a life? You must not think you are to slay Satan at a blow. Yet I shall hope for you. For I know that, while you are weak, there is One who is strong, and He has said, 'My strength is made perfect in weakness.' Therefore, O brother sinner, 'be of good cheer.'"—*Bishop Walsham How.*

HOW TO MAKE A GOOD WIFE.

Be attentive and courteous to her.
Be cheerful when you enter your house.
Don't be afraid to praise the neat room and bright fire.
Don't be afraid to praise her mending, and her skill in fashioning and making.
Don't fail to give her words of approbation whenever you can conscientiously approve.
Never deceive her. Be ever true to her.
Let your conduct be such that she will be proud of you.
Be so upright that she will be happy in teaching your children to honor you.
Do not sit silent all the evening absorbed in reading your book or newspaper.
Give your family some of your attention. Tell them of the amusing things that have brightened your day's labor.
Speak kindly to the children.
Play and talk with them a few moments after supper.
Interest yourself in your wife's employment.
Encourage her when she is downhearted. Be glad with her when she is happy.
Let her know by words and actions that she is appreciated, and you make her happier that she walks by your side.
Don't wait to tell the world upon marble that which will be so grateful to her loving heart to hear from your lips.
Share with her your good fortune as unselfishly as you do your ill.
Let her walk by your side, your honored companion, your strong hand helping her over the rough places, and sustaining her when wearied lest she faint.

—We see in the secular papers every now and then appeals for fresh air and cleanliness in our churches,—not for cold, but for fresh air. We wish the appeals were oftener heeded. If the congregations are drowsy and stupid and go home with headaches, the fault is not in the sermon, but in the air they are compelled for two hours to breathe. It is impossible for the human mind to be bright and alert while breathing poison. It is a subject of interest alike to clergy and people. A supply of fresh air would give life to the sermon and arouse the lethargic mind.

"HOLINESS TO THE LORD."

"Holiness to the Lord!" where is that inscription to be stamped now? Not on the vestments of any Levitical order; not on plates of sacerdotal gold, worn upon the forehead. Priest and Levite have passed by. The Jewish tabernacle has expanded into that world-wide brotherhood, where whosoever doeth righteousness is accepted. Morning has risen into day. Are we children of that day? For form, we have spirit; for Gerizim and Zion, our common scenery. The ministry of Aaron is ended. His ephod, with its gold, and blue, and purple, and scarlet, and fine twilled linen, and cunning work, has faded and dropped. The curious girdle and its chains of wreathen gold are gone. The breastplate of judgment that lay against his heart, and its fourfold row of triple jewels—of sardius, topaz, and carbuncle; of emerald; sapphire, and diamond; of figure, agate, and amethyst; of beryl, onyx and jasper—has been lost. The pomegranates are cast aside like untimely fruit. The golden bells are silent. Even the mitre, with its sacred signet, and the grace of the fashion of it, has perished. All the outward glory and beauty of that Hebrew worship, which the Lord commanded Moses, has vanished in the eternal splendors of the gospel, and been fulfilled in Christ. What teaching has it left? What other than this?—that we are to engrave our "Holiness to the Lord," first on the heart, and then on all that the heart goes out into, through the brain and the hand: on the plates of gold our age of enterprise is drawing up from mines, and beating into currency; on bales of merchandise and books of account; on the tools and bench of every handicraft; on your weights and measures; on pen and plow and pulpit; on the door-posts of your houses, and the utensils of your table, and the walls of chambers; on cradle and playthings and school books; on the locomotives of enterprise, and the bells of the horses, and the ships of navigation; on music halls and libraries; on galleries of art and the lyceum desk; on all of man's inventing, and building, all of his using and enjoying; for all these are trusts in a stewardship for which the Lord of the servants reckoneth.—*Bishop Huntington.*

—It is very easy to trust a friend when he seems all right. Anybody could do that. But the real test of friendship comes when everything seems all wrong. True friendship is that which does not waver because of appearances, which is just as firm and confident when there is room for doubt as when the friend is beyond all possible cause of suspicion. Trust is worth most when it is most needed.

—A writer in *The Independent* thinks he has solved the problem of "choosing a minister" by the guidance of these principles: "As to preaching: 1. Is the tone spiritual? 2. Is the matter Scriptural? 3. Is the aim direct? 4. Is the manner attractive? As to organizing power: 1. Has he shown it? 2. If so, was it amid circumstances like ours? 3. Has he the method in him? Personally: 1. Is he studious? 2. Is he judicious? 3. Is he amiable?"

—As people are generally more anxious to speak than to listen, a good listener is always sure of a welcome. When listening, the attention should never be engrossed by any ideas but those of the speaker. Another important element is the art of speaking the right word in the right place, a difficulty which seems insuperable to many, and which really is greater than appears at first sight. When listening to the cares and troubles of others, it is scarcely gracious, and certainly not comforting, to give a long list of similar grievances. Nor is it polite, when a friend is shown a painting, a sculpture, or other work of art, for him instantly to describe a similar thing, only more valuable, that he has seen elsewhere, or possibly has in his own possession.

—Money and fame are the two things that men work hardest for, and after death one is worth to them just about as much as the other.

HINTS TO HOUSEKEEPERS.

A charming design for a bureau or sideboard cover has clover blossoms and leaves in the natural colors, with a spider-web background.

It may not be generally known that if the saucepan in which milk is to be boiled be first moistened with water, it will prevent the milk from burning.

Pretty aprons are made of "piece" lace cut round and bordered with wide lace. A puffed or plaited pocket embellished with a knot or bow of ribbon is placed on the right side.

COOKIES.—Two cupfuls sugar, one cupful butter, two eggs, one large cupful sour milk, two teaspoonfuls soda, nine cupfuls flour. Season with caraway or mace. Beef suet may be substituted for butter.

MUFFINS.—One coffee-cupful of sweet milk, one egg, one tablespoonful of white sugar, one of butter, two cupfuls of sifted flour, two and one half teaspoonfuls of baking-powder, salt; bake quickly.

Paper holders are easily made of the soft Japanese straw mats. They are bound with ribbon and are turned up half way to form the receptacle for the papers, bows of ribbon finishing the place where the mat is fastened.

The entire *batterie de cuisine* is brought into requisition for adorning the dressing-room. Miniature washboards, rolling-pins, saucepans, frying-pans, tubs, irons, spoons, and hatchets are covered with plush, satin, or elaborate painting, and are put to all sorts of uses.

OMELET WITH OYSTERS.—Beat six eggs very light, season with a little salt and pepper, and mix with half a cupful of cream. Pour the mixture into the frying-pan, in which a tablespoonful of butter has melted but not browned. Add twelve large oysters, brown delicately, fold and serve.

A tea cozy is made of "piece" lace, with the design outlined with heavy embroidery silk or with fine silk cord after the manner of the escorial laces. It is then lined with silk or with satin sheeting of the same shade as the embroidery silk, which is tacked to the chamois lining and is finished with silk cord or with bows of ribbon.

Graham muffins made in this way are wholesome for breakfast: One quart of Graham flour, one tablespoonful of baking powder and half a teaspoonful of salt sifted. To this add two eggs well beaten, two ounces of melted butter and enough milk to form a thin batter, mixing thoroughly. Bake in muffin rings or pans half filled with the batter in a brisk oven.

MINCE GRIDDLE CAKES.—Chop all the cold bits of meat you may have, of whatever kind, cooked of course; season with salt and pepper, make a griddle batter as for pancakes, lay a spoonful on the well-buttered griddle, then a spoonful of the chopped meat and part of a spoonful of batter over the meat; when cooked on one side, turn, and, when done, serve as hot as possible.

Try this layer cake: Five eggs, their weight in fine flour, and also in sugar, and half their weight in butter. Melt the butter and mix it with the sugar, adding the yolks of the eggs, one by one, beating all the time, and then add the whites, which have been beaten to a stiff froth, adding the flour last. Bake in four jelly-cake tins. Marmalade or quince jam is spread between the layers.

HOW TO SUGAR POP-CORN.—Put into an iron kettle one tablespoonful of butter, three of water, and one teacupful of white sugar. Boil until ready to candy then throw in three quarts of corn, nicely popped; stir briskly until the sugar is evenly distributed over the corn, then set the kettle from the fire and stir until it has cooled a little and you have every grain separate and crystallized with the sugar.

Childrens' Department

DO THINGS WELL—A LESSON FOR GIRLS.

Laura came into the disorderly sitting-room, put a sweeping-cap on her head and began listlessly drawing a broom over the carpet. In a few minutes a goodly pile of dirt was swept out the door, when she took a duster and looked around, quite puzzled where to begin.

"I wish I'd never been to Aunt Sarah's," she said, dropping down on the lounge with a more discontented look than before. "It's all very well for her to talk about keeping things in order, but her children seem different from ours. Just look here."

It was rather discouraging. On one chair lay some crusts and molasses; on another a torn picture-book and some paints over which the glass of water used with them had been spilt. On the table, mother's over-filled work-basket was running over, some spools of thread tangled among broken toys. The ashes from the grate were widely scattered, and every corner seemed to have its separate litter.

"Who sweeps a room well, does God's service." Something like this Laura had heard said while at her aunt's house.

"I don't believe God has much to do with such a room as this," she said fretfully to herself. "And it don't make much difference how it's swept, I'm sure." But her eye noted rather uneasily the untouched corners, and the dusty patch under the table which her lazy broom had not reached. Aunt Sarah's cheery watchword: "Thorough, my dears, thorough," seemed to sound in her ears as she remembered how she had come home with a firm determination to institute a better order of things.

"I'll try it, any way." She dusted and carried out every movable article of furniture, sprang to her broom again, and this time wielded it with an energy which left little chance of peace to the seldom disturbed dust. And into the fire went many fragments of broken playthings that would surely never be missed. Aunt Sarah believed in a judicious keeping down of worthless trash.

The dirt being gathered this time in a dust pan and sent after the trash. Laura straightened and dusted the pictures, then the curtains. Books not needed were carried away, the others piled neatly in order. Newspapers were sorted, and those not to be saved taken to the kitchen for kindling. A basket was found for the toys, and the rubber shoes and a slate, which had lain under the lounge were put away in the closet. There was not time for a thorough cleaning of finger-marked windows, but a quick rub with some white paper brightened them amazingly. Then she washed up the oilcloth before the

grate, and when the furniture was back in place sat down with the work-basket, glad of a rest.

"I do think it's the most hopeless snarl I ever saw, but I'll try what 'thorough' will do here." A number of pieces for chance mending were rolled into a bundle, the thread untangled as far as it could be, wound and fastened. Needles were placed in the needle-book, and buttons in a box by themselves. A jumping-jack and a tin horse on wheels were rescued from a woeful entanglement in a skein of darning yarn, which was wound up and laid with the stockings, mated ready for mending. Almost everything went back into the basket which had been there before, but it was not half full.

Lastly, Laura went into the parlour and brought out a gay-colored tidy for the large chair and a worsted mat for a vase which she hastily filled with flowers. "I'm not going to keep all the pretty things out of sight," she said, "and I'm going to have a cretonne cover for this old lounge. It won't cost much and will lighten up the room."

Even baby gave a crow of delight as he came into the room on mother's arm, then scrambled down and laughed aloud as he crept toward his tin horse, which had been lost for a week. And mother looked around the room with a brighter smile than Laura had seen on her face for many a day.

"Oh, my daughter—have your little hands done all this? Why, I didn't know the old carpet could look so fresh—and what a cheery-looking, pleasant room it is, after all. What a precious comfort you are, my darling."

Laura looked around the tidy room with great satisfaction.

"I've been over every inch of it, mother. How pleasant it is to feel that you have done a thing thoroughly."

Try it, girls. Try what satisfaction there is in bringing order and sweetness out of confusion. Try what a joy there is in lightening mother's cares, in making dear faces brighter because the dear home is brighter. And be sure that the Master who has said, "Whatsoever thy hand findeth to do, do it with all thy might," will tenderly bless even a smaller service, conscientiously and heartily performed, than that of a "room well swept."

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

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AXMINSTER CARPETS at \$1.25 per yard. The regular price in the city for the same goods is Two Dollars.

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THE GREEN BOUGH.

Fred was a thoughtless, mischievous boy. He paid no attention to instruction; nay, he rather turned it into a joke.

One day he went with his sister Sophia into the garden. Sophia's little garden was full of the most beautiful flowers; but Fred's was altogether neglected, and full of weeds.

"Brother, brother," said the orderly little maid, "you never have your things in any order. Listen to me; it is with you just as our mother says: you will never in your life grow up to be a green bough."

Fred laughed, climbed up into a large pear-tree, and shouted, "Sophy, look at me up here! I have already grown up as tall as a green branch!"

Crack, crack, went the branch; Fred fell down and broke his arm.

A FINE FELLOW.—He may be, but if he tells you that any preparation in the world is as good as Putnam's Painless Corn Extractor distrust the advice. Imitations only prove the value of Putnam's Painless Corn Extractor. See signature on each bottle of Polson & Co, Get "Putnam's."

SPRING SALE OF CARPETS.—Messrs. Petley & Petley have this day commenced their usual annual sale of their well-known carpets, consisting of the choicest Axminster, Brussels, Tapestry &c., and they are now showing a fine line in Lace Curtains and Table Linens, at remarkably low prices. We would advise our numerous readers to call and examine their large stock, and we feel satisfied they will be well suited.

—Mr. J. J. Millman has purchased the well-known, old established business of Notman & Fraser, Toronto. The premises have been re-fitted—all the newest improvements being introduced—this is now one of the finest photographic studios on the Continent. Mr. Millman has had the patronage of the Governor General by special appointment, also the military officers of Halifax, N.S. (See Advertisement.)

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DEATH.

Departed this life, at 12 o'clock, noon, March 2nd, 1886, Charlotte Girdlestone, Widow of the late Captain Charles Girdlestone, in the 65th year of her age.
Grant her Thine Eternal rest.

LADDIE.

CHAPTER I.—Continued.

"He've been doing well in London?"

"Well, my Laddie's a gentleman! He's a regular doctor, and keeps a carriage, and has a big house and servants. Mr. Mason, our parish doctor, says as he's one of the first doctors in London, and that I may well be proud of him. Bless me! how pleased the boy will be to see his old mother! Maybe I shall see him walking in the streets, but if I don't I'll find his house and creep in at the back door so as he shan't see me, and tell the gal to say to the doctor (doctor indeed! my Laddie!) as some one wants to see him very particular. And then—" The old woman broke down here half-sobbing, half-laughing, with an anticipation too tenderly, ecstatically sweet for words. "My dear," she said, as she wiped her brimming eyes, "I've thought of it and dreamt of it so long, and to think as I should have lived to see it!"

The expectations of her travelling companion were far less bright, though she had youth to paint the future with bright hopes, and only nineteen winters to throw into the picture, dark shadows of foreboding. She had been well-brought up and gone into comfortable service, and her life had run on in a quiet, happy course, till she met with Harry Joyce.

"Folks says all manner of ill about him," said the girl's trembling voice, "but he were always good to me. I didn't know much about him except as he liked me and I liked him dearly, for he come from London at fair time and he stopped about the place doing odd jobs, and he come after me constant. My m'istress were sore set against him, but I were pretty near mad about him, so we was married without letting my folks at home know nought about it. Oh yes! we was married all right. I've got my lines as I could show you as there wasn't no mistake about it; and it were all happy enough for a bit, and he got took on as ostler at the George; and there wasn't a steadier, better behaved young feller in the place. But, oh dear! it didn't last long. He came in one day and I said as how he'd lost his place and was going right off to London to get work there. I didn't say never a word, but I got up and begun to put our bits of things together; and then he says as he'd best go first and find a place for me, and I must go home to my mother. I thought it would have broke my heart, I did, to part with him; but he stuck to it and I went home. Our village is nigh upon eight mile from Merrifield, and I'd never heard a word from mother since I wrote to tell them I was wed. When I got home that day I almost thought as they'd have shut the door on me. A story had got about as I wasn't married at all, and had brought shame and trouble on my folks, and my coming home like that made people talk all the more, though I showed them my lines and told my story truthful. Well, mother took me in, and I hid there till my baby was born, and she and father was good to me, I'll not say as they wasn't; but they were always uneasy and suspicious-like about Harry, and I got sick of folks looking and whispering, as if I ought to be ashamed when I had nought to be ashamed of. And I wrote to Harry more

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than once to say as I'd rather come to him if he'd a hole to put me in; and he always wrote to bid me bide a bit longer, till baby come; and then I just wrote and said I must come anyhow, and so set off. But, oh! I feel skeered to think of London, and Harry maybe not glad to see me.

It was dark by this time, and the women peering out could often only see the reflections of their own faces in the windows or ghostly puffs of smoke flitting past. Now and then little points of light in the darkness told of homes where there were warm hearths and bright lights, and once, up above, a star showed, looking kindly and home like to the old woman. "Every bit as if it were that very same star as comes out over the elm-tree by the pond, but that ain't likely all this way off."

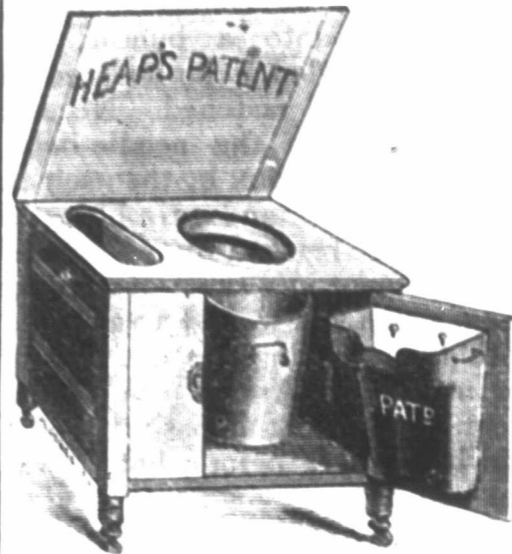
But soon the clouds covered the friendly star, and a fine rain fell, splashing the windows with tiny drops, and making the sights outside blurred and hazy. And then the scattered lights drew closer together, and the houses formed into rows, and gas lamps marked out perspective lines; and then there were houses bordering the line on either side instead of banks and hedges, and then the train stopped and a damp and steaming ticket-collector opened the door, letting in a puff of fog, and demanding the tickets, and was irritated to a great pitch of exasperation by the fumbling and slowness of the two women, who had put their tickets away in some place of extra safety and forgotten where that place was. And then in another minute the train was in Paddington; gas, and hurry, and noise, porters, cabs, and shrieking engines—a nightmare, indeed, to the dazzled country eyes and the deafened country ears.

(To be continued).

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I remain, faithfully,
THOMAS HEYS,

Analytical Chemist and Professor of Chemistry,
Toronto School of Medicine.

116 King St. West, Toronto, Nov. 30, 1895.

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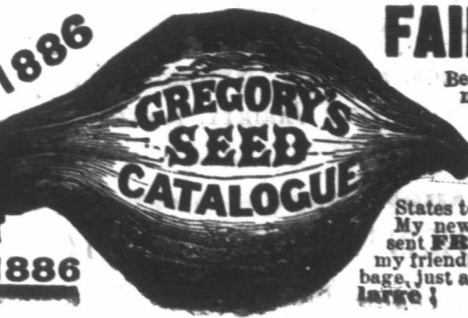
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