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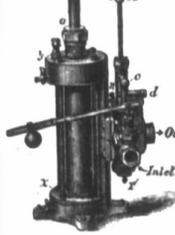
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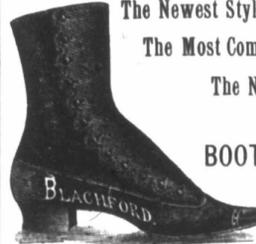


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TORONTO, THURSDAY, FEBRUARY 20, 1890

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Lessons for Sundays and Holy Days.

Feb. 23rd.—FIRST SUNDAY IN LENT.
Morning.—Gen. 19, 12 to v. 30 Matt. 1 to v. 21
Evening.—Gen. 22 to v. 20; or 23. Romans 7.

LENT.—The season of Lent begins on the day of the publication of this number of our paper. Lent is a time specially of Discipline, a time to learn more of "self-reverence, self-knowledge, self-control;" and therefore it is a time for living somewhat apart from the ordinary engagements of social life, a time for thoughtful meditation and self-examination, and for increased attention to the means of grace and use of them. It is a time when we may fitly consider, with increased earnestness, the nature and means of Christian perfection. The portion of our paper appropriated to religious instruction is already so full that we do not propose to add to these contributions for the season in general; but we hope to provide some Notes for personal use in Holy Week and at Easter.

UNIVERSITY OF TORONTO.—It is hardly necessary to give expression to the deep sorrow, in which all Canadians share, at the destruction of the noble buildings of the University of Toronto. It is a great loss; but we believe that, ultimately, neither public education nor the interests of the University will suffer. This conviction will help to soften the blow.

THE DUKE OF ORLEANS.—The name of the Duke of Orleans arouses strange memories in those who remember the history of the past. He is the great grandson of Louis Philippe, the citizen King, who fled from Paris in 1848, and this King was the son of the famous Philippe Egalite, who voted for the death of his kinsman, Louis XVI., and afterwards himself perished under the guillotine. He, again, was the sixth in descent, if we are not miscounting, from the first of this particular Orleans family, the brother of Louis XIV., who married Princess Henrietta, the daughter of Charles I. of England. The recent *escapade* of the young Duke of Orleans reminds us of the similar doings of Louis Napoleon, who, descending upon France, (with a tame eagle!) expected the population to rise and acclaim the representative of Napoleon I. He made him-

self supremely ridiculous; but, for all that, he became Emperor of the French. The young Duke has got two years in prison; but who knows whether, some day, he may not be Louis XX. or Louis Philippe II.?

CHURCH AND STATE.—The recent Encyclical of Pope Leo XIII. on the relation between Church and State, has excited more interest than can be easily understood by those who have followed the course of the Roman Church in the assertion of her claims. The Pope says plainly that, wherever the laws of the State conflict with those of the Church, the laws of the State are not to be obeyed. This may seem startling to those who do not thoroughly go into the matter. But, after all, how could the Pope say less? If he is infallible, whether personally or as the representative of the Church, then there can be no question of the duty of his subjects to obey him. The Apostles held that "we must obey God rather than man;" and if we are assured that he who speaks to us does so with the authority of God, our duty is perfectly simple. Here is the mistake that people make who do not know the Roman system. They do not understand its major premiss, its fundamental assumption, and so they alternately deny and wonder at the conclusions and inferences which are drawn.

THE CHRISTIAN STATE.—Is it impossible for us to rule and legislate on Christian principles? The Church of Rome says yes, unless we recognized the Supreme Pontiff. We say no, we know nothing of a Christian theocracy. We must render unto Cæsar the things which are Cæsar's, and unto God the things which are God's. Doubtless Cæsar is, in a sense, the representative of God; but in the civil sphere. We are further agreed that, however it may be in nations which have grown up, the altar and the throne mutually supporting each other, no such union of Church and State is expedient or possible among ourselves. Yet for all that, Christian government is not merely possible, but it is fairly realized among ourselves. Benevolent legislation, which recognizes the humanity and the rights connected with the humanity of every man, woman, and child in the land, must certainly claim to have sat at the feet of Christ.

CHRISTIAN COURTESY.—Courtesy, if not directly, yet at least by implication, is a scriptural requirement. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," is the distinct declaration of our Lord. It is within the memory of some of us, when, under all circumstances, courtesy to an opponent was the rule, and its opposite the exception. Is it in all quarters among us the same to-day? Is not calmness, quietness, courtesy regarded in many quarters as indications of weakness, timidity, time-serving, and many other things of a like nature? We do not care to speak of persons, for all are subject to discourteous treatment—especially, it seems to us, the Episcopate. But an instance in point occurs in regard to things. The present Episcopal habit is frequently a subject of scornful attack, and it seems to be thought witty to speak of it as "magpie." Now it would be just as easy to speak of the parti-colored vestments which would delight the hearts of some of the brethren as "cockatoo." But we can conceive of the indignation which such

an appellation would arouse, and of the lectures on discourtesy and even irreverence which would follow its application. The injunction "Be courteous"—or if we prefer the revised version "Be humble-minded"—would correct the error. In the one case the counsel would be direct, in the other the most self-contained reformers might be led to believe it possible that they were mistaken. At least they might be convinced that there was room for difference of opinion.—*Churchman.*

THE CITY AND THE RAILWAY.—Mr. Van Horne has written and published a letter to the Mayor of Toronto respecting the pending dispute between the C.P.R. and the city. Certainly the President of the great railway makes a very good case in the sense of defending the *bona fides* of all that they have done. The authorities of the city, he says in effect, knew of and permitted our action, and we have not exceeded the allowed limits. On the other hand, it is held that such action is injurious to the city, and encroaches upon its rights. It is something to know the problem. A solution must be sought which will recognize the claims of both parties.

COLONEL INGERSOLL.—Sometime ago Mr. Gladstone crossed swords with Colonel Ingersoll; but it was like using a rapier against a snowstorm. It was impossible to fix the Colonel to any point. It has been said that he is a curious amalgam of Henry Ward Beecher and Mr. Bradlaugh. He has a good deal of the human sympathy and the magnetic eloquence of the one, with the ruthless scepticism of the other. His paper in the *North American Review*, answering the question "Why I am an Agnostic" is a good specimen of the kind of attack which he makes on the Gospel. He is, in fact, not contending against the Christianity of to-day, but against the narrow-minded prejudices of a bygone generation. When we read that Christians say, "You must not examine, you must not investigate," we feel that we have to do with a controversialist who is not assailing the living, but the dead.

ECCLESIASTICAL PROSECUTIONS.—It is remarkable how men of different Schools are coming to very much the same conclusions with respect to the uselessness of prosecutions for doctrine or ritual. In the former case, nearly every action has failed; in the latter nearly all have been ineffectual. The three great prosecutions for doctrine, the Gorheem case, the Essays and Reviews case, and the Bennett case, simply had for their results the establishment of the rights of the parties assailed to a place in the Church of England. As regards the prosecutions for Ritual, they have not failed as the others did, to obtain judgments against the parties incriminated; but the result has been very much the same. Three or four clergymen have been imprisoned, and one or two have been deprived; but the unwisdom of the methods of the prosecutors has robbed them of the fruits of their victory. Instead of making the extreme men objects of distrust or dislike, they have not only excited a large amount of sympathy with them, but have driven moderate men to espouse their cause. The uselessness of these prosecutions seems to be coming home to the more moderate of the Evangelical Party. In the February number of *The Churchman* an English monthly Evangelical organ, we have a remarkable proof of this fact

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in an article by the Dean of Canterbury, Dr. Payne Smith. "The right appeal in all moral and religious questions," says the Dean, "is not to the law courts, but to the good sense and enlightened conscience of the thoughtful and religious people of our land. And they, by a slow but sure process, will give their decision. . . . Lawsuits will count not for, but against those who bring them." This is a remarkable testimony; and it seems to show that it is by the diffusion of truth and the encouragement of right thinking and loving action that our differences will be ended.

IS THERE NOT A CAUSE?

We have learnt from many quarters that our article, last week, on the condition of young men in the United States, has excited much surprise and even consternation at the state of things which it reveals. We are afraid that there is no escape from the facts. And the facts are very terrible to all good citizens, as well as to all Christians. Dr. Clokey, the author of the little book from which we drew our information, has certainly no interest in misrepresenting the case. It must be very distressing to a representative of one of the largest Christian denominations in the States, to confess that the work of the Churches has, to such an extent, been a failure.

We mentioned, last week, that we regarded Dr. Clokey's statement of the facts far more trustworthy than his manner of accounting for them. Saloons and the neglect of Sunday observance may work much evil; but these are no new things. We must go deeper and refer to some of those causes which we merely indicated at the end of our article last week. It is of no use scratching the surface, if we can get to the root of the matter.

We must begin with non-religious education, and, along with this, the decay of parental authority. Multitudes of children in the United States are educated at the elementary schools, without ever hearing the name of God, except accidentally or in a poem. They grow up no better than heathens. There is a priggish way of talking about religion not being the work of the school-master, but of the church and of the parent. The Church! let the reader meditate the Statistics which we presented last week, and then ask what chance there is of the Church providing religious instruction for the youthful population. And the parent! Shall we expect to see the parent, who does not himself care to go to a place of worship, gathering his children together and teaching them to read the Bible?

Verily, the time has not gone by when we need to recall the admonition of Dr. Johnson: "Clear your mind of cant." Carlyle used to say and to reiterate that we were "steeped in cant." We hope the matter is not quite so bad as this; but it is very bad, and the sooner we quit our delusions the better. We say *our* delusions; for in this respect the case is nearly as bad in Canada as in the States. We are daily boasting ourselves a religious people, whilst we are permitting thousands of the rising generation to grow up without the knowledge of God and of eternity.

Now, supposing that we were to keep out of sight the religious aspect of the question, we cannot ignore its social significance. It is not true that men can be made law-abiding and virtuous by merely material considerations. A man's life is not made up by food and clothing and work and play. An atheistic society has never been without a moral blight; and no teaching of Political Economy and Social Science will take the place of those spiritual principles of life which can be

imparted only through the knowledge of God in Christ.

It is, we are told, the duty of the parent to instruct his child. Of the father, for example, who goes out to work before his children are awake and returns wearied at night when they are going to bed! Of the mother, who often, poor thing, has very little that she can teach, and no time to teach it in.

But it is the duty of the Church and of the Sunday School to teach religion. How long does the teaching of the ordinary Sunday School last? Two hours every Sunday, shall we say? And is this the whole of the instruction that Christ's young are to have in His Faith, during a whole week?

We are quite aware of the difficulty of the whole subject. It is beset with difficulties; and we do not profess to solve them all. But there is one thing that we can try to do. We can try to arouse ourselves out of our self-complacency. We can bring ourselves to look at these matters nearly as we should look at them if we were not responsible for them. For one moment let us note the facts respecting the population of the United States. It gives us a thrill of horror as we pass our eye over the shocking details which have recently been presented to us. Well, let us remember that we have all the material for manufacturing the same products which exist on the other side. It is true that we are not likely, just at present, to have another gigantic Chicago springing, as it were, from the earth. But who can tell? And, as a matter of fact, we have a rapidly increasing population, and a considerable portion of them growing up in almost total ignorance of God.

What is to be done? It is not so easy to answer that question. But it is something to perceive clearly that it is clamouring for an answer, and that an attempt must be made to answer it. There is no subject more pressing at this moment than the subject of religious education. After all that has been attempted in the way of providing Scriptural readings for the schools, there seems to have come a lull in our proceedings, and it would be interesting to know what has followed—practically in the schools upon the provision thus made. It is a subject to which we must return again.

THE OLD EVANGELICALISM AND THE NEW.

Nothing seems more remarkable to the student of Church History than the transformations undergone by parties and schools in the Church. We find ourselves arguing against old forms of error, as we judge them, and, whilst we speak, we find that they have assumed such new shapes that our criticisms no longer apply to them. Thus the High Churchman has meant, successively, the Conservative, Tory Churchman, the Tractarian, the Ritualist, and now something more. The High Churchman of the Restoration or the Revolution would find the Tractarian quite a new species; and, if the Tractarian recognized the Ritualist as his offspring, he would certainly not discover the likeness to be a striking one. Whether we like this or not, it is inevitable.

A very interesting treatise on a similar subject has just been issued by a very distinguished Congregational Minister, the well-known Dr. Dale, of Birmingham. The subject which he treats is the "Old Evangelicalism and the New," and although Dr. Dale is himself one of the most distinguished representatives, among English Nonconformists, of the New Evangelicalism he is not quite satisfied with the change. Indeed we cannot imagine a more striking illustration of the abyss which lies

between the old evangelicalism and the new than would be afforded by comparing the writings of Dr. Dale's immediate predecessor, Mr. Angell James, with his own. Take, for example, Mr. James's "Anxious Inquirer" and "Christian Progress," and compare them with Dr. Dale's "Laws of Christ for 'Common Life,'" or almost any other of his writings, and it will be difficult to believe that the man who produced the latter work was nurtured on the former.

The nucleus of Dr. Dale's treatise was a sermon preached in Argyle Chapel, the scene of the ministry of the celebrated Mr. Jay, on the hundredth anniversary of its opening. Naturally the contrast which is drawn by Dr. Dale has special reference to the state of things among English Nonconformists; and perhaps it must be said that a greater change has taken place among them than within the Evangelical party in the Church of England. There was very little difference between the opinions of Mr. Jay and those of the ordinary Evangelical clergyman of his period; but it is believed that in the present day, what is called the rationalizing process has gone further among Nonconformists than in the Established Church.

As far as the Church of England is concerned, there have been at least three periods in the Evangelical movement—the first with its ascetic enthusiasm, mainly an evangelistic effort to arouse the unthinking, to bring them to Christ crucified, and to lead them to a life of personal consecration and devotion. The second period had distinctly declined from the first in various respects. Its asceticism had either disappeared or become less real, its testimony sounded too much like an imitation of words spoken by others, and its general position had become more negative. Formerly it had preached the Gospel; now it took to denouncing those who did not preach the Gospel, or who were supposed to preach somewhat more or less than the Gospel. A very interesting article, which appeared in *MacMillan's Magazine* a good many years ago, gave a good account of the change which had taken place.

But, in the next period, we have to note a double phenomenon, the one the penetration of nearly all schools and parties by the evangelical impulse, and the other, the transformation of the Evangelical party itself. Of these the one is certainly no less remarkable than the other. Indeed to such an extent has this penetration gone that many High Churchmen and Broad Churchmen, and even Ritualists, might easily pass for Evangelicals if they only abstained from the use of certain phrases and kept off some of their favourite subjects.

If we were to select some of the principal writers belonging to other schools about the time of the Evangelical movement, we should understand what a change has taken place in the subjects and methods of Christian teaching. Take, for example, the famous sermons of Dr. Hugh Blair, and put them beside those of Wesley or Whitefield or Simeon, and we see what these men have accomplished. The leading topics in the evangelical preaching are all or nearly all absent from the sermons of Blair. The atonement, justification by faith, conversion, the personal spiritual life—these were the topics which the Evangelicals may be said to have re-introduced into the English pulpit. And now these topics are in every pulpit.

The High Churchman, even the Broad Churchman, is now as vehement in his appeals to men to "Come to Jesus" as the Methodist or Evangelical. The old lines of demarcation are, in this respect, entirely broken down; and, whatever may be the fate of the Evangelical party, the teaching of

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the first Evangelicals is now the staple of the teaching of every school in the Christian Church. Hence the difficulty of labelling men in these days. Hence the charges which are foolishly as well as mischievously brought against some of those who have come under the influences of the various movements of modern times—of being "all things to all men," and this not in an Apostolic sense. Why a man should not preach the Gospel in a surplice is a question which no longer interests us. But it is still a difficulty to some minds to understand that a clergyman may preach a full Gospel and yet turn to the east in the Creed and chant the Psalms. So much for the influences of the movement on other schools. To the transformations of Evangelicalism itself we hope to return in another article.

THE CHRISTIAN MINISTRY.

CHAP. I.—*Concluded.*

THE DOCTRINE IN QUESTION.

What do the opponents of the Church doctrine of the Christian Ministry concede? What do they deny? On what grounds do they deny it?

They concede, of course, that there was a divinely ordained ministry in the Hebrew Church, and that this ministry was a priesthood; but they believe that it passed away with the other shadows of the law, that it was perfectly fulfilled either in the High Priesthood of our Blessed Lord, or in the universal priesthood of believers, and that it has not, in any true sense of the word, its representative in the Christian Ministry. This ministry, according to some, is merely a human institution, appointed or allowed as a matter of social convenience, and probably tending to general instruction and edification; according to others, it is divinely ordained, but only as a teaching office, and destitute of a special divine authority. As for its being in any sense of the word an essential part of a spiritual organism, ordained to convey spiritual blessings to the members of Christ, this they for the most part utterly deny.

DIFFICULTIES.

There are peculiar difficulties in dealing with the antagonists of what we regard as Catholic truth, for, in the first place, they are always more ready to deny than to affirm. They are quite sure that the Christian Ministry is not what we affirm it to be; but they are not at all ready to tell us what it is. And then there is another difficulty far more serious, unless we are very careful in our dealings with them. In their arguments—or what must pass for arguments—they mix up reason and scripture in such a way that whenever the one fails then the other is brought up to do duty.

REASON AND SCRIPTURE.

You assert, for instance, that the Holy Scriptures bear witness to a divinely ordained ministry, endowed with certain attributes and powers, and you are instantly told that the thing is incredible because it is contrary to reason. You change your line of argument, and you show, from experience and history and the nature of the case, that such a ministry is most reasonable and to be expected; and you are then told with equal gravity that the New Testament knows nothing of it, and that New Testament principles condemn it.

We have no objections to arguments derived from reason or from scripture, and we are ready to acknowledge that no doctrine can be received by us which is repugnant to reason or unsupported by scripture. If a doctrine be irrational it cannot be taught in the Bible. On the other hand, no apparent reasonableness or fitness in a doctrine, no a priori probability can be accepted as a reason for believing in the truth of an opinion which is not taught in the Scriptures. We entirely accept these two tests of truth, therefore, but we must keep them separate and distinct. When we are proving the reasonableness of the doctrine, we cannot accept it as an answer that it is not scriptural. When we are asserting its scripturalness we do not hold that it is a sufficient objection to say that it

is unreasonable. Let these two questions be considered separately and distinctly. The insufficiency of either will destroy our argument. If it is unreasonable let it be rejected as incredible, if it is unscriptural let it be abandoned as untenable.

PRELIMINARY CONSIDERATIONS.

Every religion, true or false, consists of two parts—the revelation of God to man, and the approach of man to God. In every true religion there is a revelation, an unveiling of God to His worshippers, and there is an approach of the worshippers to God. In every false religion there is at least a belief in such revelation, and an approach to Him who is believed to be revealed. In both of these parts of religion the principle of mediation is fully recognised in all ages and in every religion.

DIVINE REVELATION.

God has revealed Himself to man in two ways, and in both ways this principle is acknowledged and employed. He is revealed in nature; for "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." This is the first, preparatory, imperfect revelation. But there is a more perfect and more glorious revelation of Him in His Son. In Him "dwelt all the fullness of the Godhead bodily." He was "God manifest in the flesh." "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The principle of mediation is everywhere.

WORSHIP.

So it is on the other side of religion. The principle of mediation is everywhere here also. In neither case is it present and operative to the exclusion of a direct communication between man and God. He who believes that God is revealed in nature also believes that He comes with light and life to the heart of man. He who draws near to God in His ordinances by the ministrations of a priest, or through the mediation of our Blessed Lord, yet believes that he can himself go forth with confidence and enter into the holiest of all.

IRVINGISM AND MORMONISM.

At present we will remind you of certain phenomena of modern history. You will hear people say, with apparent and often probably with real sincerity, that the days of priesthood are over, that a belief in it could hold its ground only in days of ignorance and superstition. Some people say very much the same thing about Christianity itself. The answer to both classes is substantially the same. There was a time in England when the idea of priesthood was almost dead among the people. But let it be marked it was the time when the idea of Christianity itself was almost dead as well. The revival of Evangelical truth led to the almost immediate revival of the doctrines of the sacraments and the ministry.

What are some of the most striking phenomena of the day? We say nothing at present of the reviving belief in the priesthood in the English Church, and among the Lutherans in Germany. Consider for one moment the phenomena of Irvingism and Mormonism. We apologise for the juxtaposition. It is not intended to institute a comparison between a foul superstition and tyranny like Mormonism, and a system so pure and Christian in its spirit, as well as so liberal in its tone, as that which is called by the name of Irvingism. Yet they both, in different ways, illustrate the craving among Christian men for an ecclesiastical organization in which a high place is given to the divine ordinance of the ministry.

These systems, according to our way of thinking, are merely human. Yet they illustrate the deep need of the heart of man for a divine ministry, they are a protest, a violent protest it may appear, against the notion of a man having no priest but himself. And the lesson is the more instructive, that they did not take their beginning from Romanism, Anglicanism, or any Episcopal communion. The first Irvingites were chiefly Scotch Presbyterians, and Mormonism too has recruited its forces chiefly from the ranks of non-episcopal communions.

These are phenomena that need to be explained. It may be, of course, that their explanation is to be

found in the corruption of human nature, and in its craving for anti-scriptural and unscriptural ways of serving God. It may also be that it is the regenerate life of the Church craving for its portion of meat in due season, for the sustenance that God has appointed for it in His ordinances. At any rate, the question is worth considering; and serious men will think that they are morally bound to consider it.

We have no intention of making exaggerated claims on behalf of the clergy. We have the most profound conviction that any attempt on the part of the clergy to gain for themselves a kind of power or an amount of consideration which was not ordained by Almighty God, will not only be most mischievous in its immediate effects, but will inevitably lead to the denial of that rightful authority which has been given to them by the appointment of the great Ruler of the Church.

On the other hand, it is equally true and evident that to refuse to the Christian Ministry anything which our Blessed Lord has really given to it, is to paralyse or enfeeble its energies to destroy or to diminish its usefulness, and to deprive the Church and every member of the Church of some of those gifts and graces which can become our own only through the use of divine ordinances. If the subject were studied in this spirit by clergy and laity, it could hardly happen but that we should reach at least to such an approximation to the truth as would help us both to work together for the glory of God, and for the good of His Church.

(To be Continued.)

REVIEWS.

WARREN HASTINGS.*

This is a volume of Macmillan's admirable series of "Men of Action," and it is one that will be read with great interest. It is possible that the younger generation feels but little interest in Warren Hastings, and that the generation which is passing away may still content itself with the brilliant essay of Macaulay, which, after all, comes very near to the truth of the matter. But there must be many who will use every means of informing themselves as to the history of the building up of the great Empire in India which is one of the glories of the English people.

The volume now before us is, in all respects, worthy of its subject. In the first place, its style is admirable. If we, here and there, in connexion with well-known episodes, miss the glitter of Macaulay's style, we have, what is better, the sobriety of truth and yet a graphic and vivacious description of the incidents recorded. There is hardly a dull line in the book. On the other hand, the author has visibly endeavoured to be perfectly fair, setting down accurately the facts as they have been ascertained, and putting them in the right point of view.

The spirit of his work may be understood from his estimate of Hastings. "Looking back on the character and career of Hastings, we may say that he possessed some of the strongest inbred qualities and defects of an Englishman, developed and directed by very remarkable circumstances. He showed a genius for pioneering administration that would have won him distinction at any epoch of our Indian history. His fortune brought him forward in the transitional period between Clive and Cornwallis, when the confusion of new conquest was still fermenting, and when the methods of irregular, unrecognized rulership had been discontinued but not discontinued; when the conscience of the nation demanded orderly government before it had become altogether practicable. It is no wonder that, among the sundry and manifold difficulties of such a period, a man of his training and temper should have occasionally done things that are hard to justify and easy to condemn, or that his public life should have brought him to the verge of private ruin."

Of course the most interesting portion of the history of Warren Hastings must always be that which relates to his impeachment in the House of Commons and his trial in Westminster Hall before

*Warren Hastings. By Sir Alfred Loyall, K. C. B. Price 60 cents. Macmillan, London & New York. Rowell & Hutchison, Toronto. 1889.

the Lords. The story is well told in this volume, and it brings out, with melancholy emphasis, the miserable part which political animus has so often played in our history. It is not easy to follow the details of such a trial, even if they were given in full, as here they are not. But perhaps the most valuable testimony was that of his successor, the Marquis of Cornwallis. He declared that during the whole of his seven years' tenure of office as Governor-General of India, "no personal complaint against his predecessor had been received, that Hastings was much esteemed and respected by the natives in general, and had rendered many essential services to his country." Such a servant scarcely deserved to be condemned by his country: yet in spite of his acquittal, the long trial, lasting from 1788 to 1794 nearly ruined him.

Hastings was 62 at the end of his trial. In the course of it, he pathetically reminded his judges that, as some of their number had dropped off in the course of the long and weary proceedings, so he might himself probably never see the end of them. He lived, however, fourteen years after the trial was over, and he lived to see himself honoured by that very assembly which had so furiously voted his impeachment. Here is his own account of what happened in the House of Commons in 1813, when he had given his testimony respecting Indian affairs. "When I was ordered to withdraw and was retiring, all the members by one simultaneous impulse rose with their heads uncovered, and stood in silence till I passed the door of their chamber."

THE GOSPEL OF S. LUKE.*

Different opinions are entertained with respect to the use of sermons and outlines of sermons by clergymen in the preparation of their own discourses. But here as elsewhere we must distinguish. If clergymen use other men's labours in order to avoid the toil of preparing sermons of their own, nothing can be much worse. But if, on the other hand, they study the sermons of great preachers in order to learn their art, in order to obtain inspiration for their own work, in order to be helped to modes of thought which will enable them to diversify their own methods of treatment, then we must say distinctly that such a course is not only lawful but obligatory. A preacher who says he never reads other men's sermons must be a very foolish and probably a very conceited person; and the two qualities not uncommonly go together.

That there is little prospect of this kind of study being abandoned is proved by the considerable number of homiletical works that have appeared of late years. Not only have we a good many magazines whose chief business is the publication of sermons and outlines of sermons, but we have quite a number of Commentaries treating the Scriptures in this fashion. Thus we have an English translation of Lange's great work, a Homiletical Commentary, a Pulpit Commentary, (an immense book), and now the "Biblical Illustrator," which on the title page has for its second designation the following: "Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Historical, and Homiletic, gathered from a wide range of Home and Foreign Literature, on the Verses of the Bible."

If this description could convey to the mind of the reader the fact that nearly the whole work is made up of outlines of sermons on the successive verses of the Book treated, it would have correctly described its contents. As regards the selection of outlines, it is impossible to do otherwise than approve. The best preachers are chosen and, in our judgment, the analysis of the sermons is done about as well as it could be done. Neither too much nor too little has been given. Mr. Exell has large experience in this kind of work, and he has done just what we should have expected.

These three volumes, each containing nearly 800 closely printed pages, may illustrate the wonderful richness of this precious Gospel, the Gospel according to S. Paul, in matter for pastoral teaching and evangelistic work. To the parable of the Prodigal Son alone nearly 90 pages are given, and none of them are wasted.

*The Biblical Illustrator. By Rev. J. S. Exall, M.A. S. Luke, Vol. iii. Price 7/6. Nisbet, London; William Briggs, Toronto. 1889.

THE STUDY OF POLITICAL SCIENCE IN CANADIAN UNIVERSITIES. By J. G. Bourinot, LL.D., D.C.L., C.M.G. Dawson, Montreal, 1889. TORONTO UNIVERSITY STUDIES IN POLITICAL SCIENCE. W. J. Ashley, Editor, No. 1. THE ONTARIO TOWNSHIP. By J. M. McEvoy. Warwick & Sons, Toronto. 1889.

We put these two very interesting pamphlets together as belonging to the same general movement. Dr. Bourinot may be said to have a somewhat more practical aim and to follow more definitely an historical method of inquiry, while Professor Ashley approaches the subject from the more purely scientific point of view; yet neither of them ignores the other side of the inquiry. Speaking of Political Science, Dr. Bourinot remarks, "No course of subjects is better calculated to profit the student than this, when it is fully and faithfully carried out. It is one inseparably connected with the vital interests of the whole community. Every man, woman, and child has an interest in the efficient administration of government, and in the impartial execution of the laws. These are matters which relate immediately to human happiness, and those studies which teach the principles on which all good government must rest, the respective duties, powers, and privileges of the different executive, legislative, and judicial authorities, and the eternal maxims of civil liberty, are studies which, when taught in the spirit of a judicious and honest historian, are well worthy of the name of a science, and should obtain a pre-eminence over all departments of thought and study, except the teaching of the true lessons of Christianity." Professor Ashley remarks, in a somewhat similar strain: "Nothing is more striking in the intellectual history of our own time, nothing more full of hope, than the growing interest excited by Political Science. . . . Two ideas underlie the movement. The first is that the State, with all its constituent parts and all its activity, can be studied in the same spirit as the biologist brings to the observation of the animal organism, or the mathematician to the manipulation of numbers, i.e., with absolute impartiality, with a complete suppression of all other motives than the ascertainment of truth. The second is that knowledge thus acquired by scientific observation and analysis will be of practical use." Professor Ashley's Introduction is most suggestive; and Mr. McEvoy's paper on the Ontario Township is full of information. Dr. Bourinot's Lecture, alike in matter and form, is worthy of his great reputation.

LEAD KINDLY LIGHT. A New Year's Sermon by Rev. Samuel Massey.

This is a very admirable sermon, preached by Mr. Massey on the first Sunday of the new year, in "S. Thomas's Episcopal Church, Montreal." It is headed No. xvii.; but we do not know what this means, and it has no publisher's name. This is rather a pity, as we can honestly recommend the procuring and reading of the sermon.

A TRIP ACROSS BRITISH COLUMBIA. Hamilton Spectator Publishing Company. 1889.

We have here a charming account of a journey taken by a gentleman (anonymous) and his two sons across this great continent, on a visit to British Columbia, with a peep into the United States afterwards. Sketches like these are of much interest now, and will be of practical use to his- torians afterwards. The remarks of observant and cultivated travellers are no less useful than the more business-like statistics of professional men; and we think that readers of this pamphlet will share in the sentiment of the writer who declares, "Our attachment to and faith in Canada and Canadian institutions are not diminished by our trip." There are some very good wood engravings; and perhaps the most striking are two which represent Winnipeg in 1871 and 1887. It is hardly credible that sixteen years should have worked such a change. Hardly less wonderful is a view of Medicine Hat, an eight month's old town.

MAGAZINES.—The *Churchman* for February is a number of unusual interest. First we have an article by the Dean of Canterbury on Prosecutions for Ritual Observances, which we have referred to in our editorial notes. Next comes a very appreciative and sympathetic notice of Robert

Browning by Mr. E. H. Blackeney. He says: "The poetry of Robert Browning is essentially noble, healthful, and gives a bracing tone to our whole moral nature. We do not find any trace of that sickly sentimentalism or mawkishness too often discoverable in modern poetry." Dean Boyle has an interesting article on Pearson; and Lord Grimthorpe writes well and rather less slashingly than is customary with him on the two Prayer Books of Edward VI. The February number of the *Toronto Methodist Magazine* maintains its high level both in form and in matter. We have continuations of the Canadian Tourist Party in Europe and of Lady Brassey's Last Voyage. This is followed by a charming article, admirably illustrated, as are most of them, on the "Land of Burns," by Mr. F. S. Williams, a veteran in this field, if he is, as we suppose him to be, the author of "Our Iron Roads." An article of importance, on the question of University Federation, by Chancellor Burwash, will be read with interest by the promoters and opponents of that movement. To many undoubtedly the most attractive article in the Magazine will be a "Forest Ramble with Dr. Nelles." We acknowledge the receipt of a number of publications, all edited by that experienced writer, Mr. Charles Bullock. Mr. Bullock's point of view is not exactly our own; but for their purpose we could hardly have better periodicals than those which are published under his management. First comes his monthly Magazine, *The Fireside* (price 6d.) a publication similar to the *Leisure Hour*. The articles are shorter than in the ordinary magazines of a more secular character, but they are excellent for ordinary Christian families. The illustrations are very good, notably the frontispiece giving the beautiful exterior of Salisbury Cathedral. *The News* is a weekly penny paper of a religious and non-denominational character. *Home Words* is a monthly penny magazine adapted for families who may be unable or unwilling to expend the larger amount required for *The Fireside*. *Hand and Heart* is also a monthly penny magazine, "a family, social, and temperance journal," with perhaps a greater reference to working men. They are all published at the "Home Words" office, Paternoster Square, London. The February number of the *Canada Educational Monthly* contains a continuation of Professor Cappon's paper on "Subjects and Methods in the Teaching of English," a reply to the Professor's previous criticism by Mr. J. E. Wetherell, B.A., a very interesting paper on the Book of Nature by Sir Daniel Wilson, read before the oldest Scientific Society in the New World, and other articles. *The Canadian Church Magazine* holds on its way successfully. It opens with a memoir and excellent likeness of Dean Carmichael, has a large quantity of very interesting Missionary Intelligence, an engraving of the beautiful church of S. Paul at Woodstock, together with an account of the parish, and other matters of interest.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

INDIAN MISSION.—The Indians stationed at Lake St. John, in this diocese, who are part of the Mistassini tribe hope to have a church in which to worship in the spring. The Rev. H. C. Stuart, M.A., who was the first priest to visit them for 30 years, and who prepared a number of them for confirmation last year, has already received quite a number of subscriptions towards the building fund, and will be pleased to receive any donations at his address, Bourg Louis, P.Q. The whole of the tribe are members of the Church and have been for 200 years, ever since the opening of the Hudson Bay posts. Their language is a Cree dialect which has never been translated, and the Rev. Mr. Stuart is learning it from a clever Indian boy that he has with him, and whom he is training for college. It is expected that he will take Holy Orders and become the Missionary Priest for the tribe. The new church will be called *Ke-che Manitou* (Holy Spirit). The Hudson Bay agent was at one time a choir boy in St. John the Evangelist's (Dr. Wood's) church, Montreal, and before the visits of Mr. Stuart, he has been in the habit of reading the Church Services for the Indians. They now have choral celebrations with the *Sanctus*, *Agnus Dei*, and *Gloria in Excelsis* well rendered, as

the Indians are and say, "We are an example of faithful Indian brethren man of the Church continually with and heathens proud of his trouble and journeys he is also pleasing ahead of some of a bright and unattractive good example to

QUEBEC.—He is to visit our church at the C Sunday in Lent. On the following meeting under in the Music Hall and lecturer he

The Rev. St. Friday evening resulting from long been in retired list since honours (1865) Gold Medallist ordained deacon Bishop of Toronto Newcastle in the diocese of Ontario parishes of Ros declining years married.

CARLETON Place long looked for man not very own parish, a from the publication would find a Mr. Atkinson was of Lanark, Or settlement the cations were mate known strength of m used to great tending earnest which aged was cast. The tages, he was the result of in the Church ship. His into truth, far in a earned for his and kindlines Many of the cl look back to t sionary deput venter and his modest, but of Missionary M the little cotta Mr. Atkinson as the result the last fifteen Place, and for confined to his ness was cha and resignatic with the mess to him in spir cheered and encouragement gious men of a and though l no compromi shrewd, if g taught him it dered, and h if they were a wholesome But his influ room, till his was constant and correspon influence for verse with a want of tech pieces will lo whom they during his li has left by vi

the Indians are quite musical. They all like music, and say, "We can't have too much." This is a good example of faithfulness and firmness among our Indian brethren, though not visited by any clergyman of the Church, and surrounded by, and mixing continually with Roman Catholics on the one hand, and heathens on the other. Mr. Stuart is naturally proud of his mission, and deserves great credit for his trouble and inconvenience, together with the long journeys he is compelled to make to visit them. It is also pleasing to see that these *red men* are so far ahead of some of their white brethren in fully appreciating a bright, joyous service instead of a cold, dull and unattractive one. They are indeed setting a good example to many Churchmen.

QUEBEC.—His Lordship, the Bishop of Nova Scotia, is to visit our city about the first of March, and will preach at the Cathedral on the morning of the second Sunday in Lent, and in St. Matthew's in the evening. On the following Monday evening he is to address a meeting under the auspices of the Church Society, in the Music Hall. With his reputation as a preacher and lecturer he will, no doubt, attract a large audience.

ONTARIO.

The Rev. Stuart Foster, of Picton, passed away on Friday evening, 31st January, after a brief illness resulting from an attack of "La Grippe." He had long been in failing health, and had been on the retired list since 1881. He was a graduate with honours (1865) of the University of Toronto, being Gold Medallist in Classics of this year. He was ordained deacon in 1872 and priest in 1873 by the Bishop of Toronto. His first clerical work was at Newcastle in that diocese, and afterward at Milton, in the diocese of Quebec. In 1874 he came to the diocese of Ontario, where he served successively the parishes of Roslin, Shannonville, and Pittsburg. His declining years were spent at Picton. He was never married.

CARLETON PLACE.—Last week there passed to his long looked for rest in the Paradise of God, a Churchman not very widely known beyond the limits of his own parish, and who would perhaps have shrunk from the publicity had he known that his name would find a place in your obituary column. William Atkinson was born in 1824, in the rear of the County of Lanark, Ont., then much more of a backwoods settlement than it is even now. All his early associations were with dissent, giving him a very intimate knowledge of both the weaknesses and the strength of most of the sects; and this insight he used to great advantage in after years, when contending earnestly in the various religious controversies which agitated the community in which his lot was cast. Though denied many educational advantages, he was a reader and a thinker; and when, as the result of mature conviction, he found his place in the Church, his was no half-hearted Churchmanship. His intelligent zeal and firm grasp of Catholic truth, far in advance of most of his contemporaries, earned for him the name of Bigot, till his charity and kindness of spirit disarmed his antagonists. Many of the clergy of the diocese of Ontario, who can look back to the days, twenty years ago, when missionary deputations were not restricted to the convent and his solitary colleague, will remember the modest, but open-handed, hospitality with which, at Missionary Meeting time, they were entertained in the little cottage opposite St. John's, Lanark, where Mr. Atkinson had built himself a comfortable home as the result of his industry and honest toil. For the last fifteen years of his life were spent in Carleton Place, and for nearly the whole of that period he was confined to his bed. His long and often painful sickness was characterized with uniform cheerfulness and resignation; and oftentimes when visiting him with the message of consolation, those who ministered to him in spiritual things have felt their own hearts cheered and strengthened by his sympathy and encouragement. His bedside was the resort of religious men of all sorts and conditions and persuasions; and though he dealt with their religious opinions in no compromising spirit, and seldom failed to strike a shrewd, if gentle blow where his early training taught him it would tell, yet no bitterness was engendered, and his friendly foes would come again, and if they were not convinced they at least learned many a wholesome truth that repaid them for their defeat. But his influence went beyond the walls of his sick room, till his crippled hand refused to hold a pen, he was constantly engaged in writing for the local press, and corresponding with those whom he professed to influence for their good. Occasionally he wrote in verse with a rugged aptness that made up for any want of technical finish, and many of his fugitive pieces will long be treasured, at least by those for whom they were written. A generous contributor during his life-time to the funds of the Church; he has left by will a sum of money to be applied towards

the endowment of St. James' Church, Carleton Place. Not long since he was engaged in a controversy upon the question of "prayers for the dead," and we cannot better close this notice than with those words, the comfort of which he had himself found when holding sweet communion "with those whose rest was won" e'er he was called to join them more closely. "May his soul rest in peace, and may perpetual light shine upon him," Amen.

KINGSTON.—*St. George's and St. James'.*—On Sunday, 2nd February, addresses in the interests of missions were delivered in the Anglican Churches. In St. George's Cathedral, Rev. R. D. Baker, Bath, occupied the pulpit in the morning. He appealed in forcible language to the people to stretch forth their hands to save the immortal souls of their dying brethren belonging to missions in distant parts of the diocese of Ontario, living in large numbers without hope and without God in the world. He then gave a statistical review showing the growth of the Church in Canada since 1787. The number of parishes had steadily increased in the diocese of Ontario until now they had over 113, and 130 clergymen. In Ontario there are five dioceses with 530 clergymen. During the first nine years of the existence of the diocese of Ontario, the contributions for domestic and foreign missions amounted to \$49,000; in the second nine years \$76,000; and in the third nine years \$104,000; making a total contribution of upwards of \$230,000 in twenty-seven years. If to this sum they added bequests and contributions to the sustentation and diocesan funds, the total amount subscribed would reach over \$300,000. In shewing how mission work had advanced since the organization of the diocese in 1862, he instanced the case of Carleton Place—which, he said, by no means stood alone as a grand example of Church growth—where at that period there were three old wooden churches and no parsonage, and the mission was dependent upon the Mission Board for an annual grant of \$200, while now there are in the same area three strong self-supporting parishes, (Carleton Place, Almonte, and Clayton), with six churches, two of them costly stone structures, three commodious rectories, and contributions mission work aggregating annually over \$400. The speaker then went on to complement the Woman's Auxiliary Missionary Societies for the great work they had done and were doing on behalf of missions. He said the people had been raising \$10,000 to assist in supporting fifty-three missions within the diocese. This year they wanted \$3,000 additional. He pointed to the work brave missionaries belonging to the Church had done in foreign countries, such as Japan and Alaska. The results were gratifying, and he hoped his hearers would assist the work of missionaries in the diocese by giving liberally of their means. Rev. Mr. Harvey, of Stirling, preached at St. Mark's, Barriefield, in the morning, and at St. George's in the evening. R. D. Baker preached a most effective sermon in the evening at St. James', after a hearty service. At Christ Church, Cataraqui, in the afternoon, both visiting clergymen spoke, having a most encouraging meeting. The offerings of the day in the churches were a large increase on last year's.

PETAWAWA.—Canon Burke, rector of Belleville, has been spending several days in this mission holding the annual missionary meetings. It is probable that another year a change will be made in regard to the season for the meetings. In November men begin to go to shanties, and by middle of January there will be found very few men at home, and as few teams. The result is that congregations are much smaller, and of course the offertories also, whereas if these meetings were held in October or November, the men and teams would be all at home, and the congregations and collections much larger. It is worth a trial in districts where many are engaged in the bush during winter. Canon Burke held four meetings. Tennant Settlement, Friday, 11 miles, present 11, collection, 47 cents; Chalk River, 13 miles, present 35, collection, \$4.58; St. George's, Alice, Sexagesima Sunday, 14 miles, present 33, collection, \$2.58; All Saints, Petawawa, present 32, collection, \$6.06; Point Alexander, 23 miles, present 301. Total collections at four meetings, \$13.69, being \$1.03 in excess of last year. The average congregations throughout the year nearly double the above figures at each station, with exception of that period between November and April when so many are away in the bush. It is reasonable, therefore, to suppose that the collections will materially benefit by the proposed change of date for future meetings. Canon Burke expressed himself as very much pleased with his missionary tour through the Upper Ottawa district, of the work which he had heard a good deal for several years, and heartily wished them God speed in the future.

PEMBROKE.—The Rev. W. Ashley Read, late of Oxford Mills, was inducted to the charge of this parish on Septuagesima, in the presence of a large congregation. The solemn and impressive induction

service was performed by Rural Dean Bliss, after which there was a celebration of the Holy Communion, the newly inducted priest being celebrant, and thus beginning his ministration amidst his new flock with the highest Christian service. A large number communicated. Mr. and Mrs. Read have been heartily received, and there is an evident feeling of satisfaction with the Bishop's appointment.

KINGSTON.—*All Saints' Church.*—This church is to have a curate, it is said, the Revd. Mr. Bryant, of Toronto.

WILLIAMSVILLE AND CATARAQUI.—The Revd. A. W. Cooke, of this new parish, which takes in a portion of the city, has completed his plan for the Williams-ville church and himself turned the first sod the other day. It is to seat 200 persons, and will have chancel and vestry, and be very neat and ecclesiastical. It will be the fifth Anglican church within the city proper, and in that quarter, now rapidly building up, will supply a much felt want, and soon grow into a Church centre of great importance. Then, of course, Cataraqui, improving in its measure, will require greater oversight and attention than a city rector, except he keep a curate, can find time to give, and will be let go to form, in its turn, a parochial centre, when at last Collingsby will be reached, and Church work, many years ago carried on there under a Kingston Rector, be resumed, and that pretty and thriving village on Collins' Bay and the G. T. Railway be redeemed, and with it large portions of the fine surrounding country. This forward move in mission work should be realized at no very distant day, and the advent of the Rev. A. W. Cooke, as first rector of Williamsville and Cataraqui, to us, seems to point that way.

In Memoriam.—The Rev. Francis Lloyd Stephenson, M.A., B.D., Rector of St. Peter's church, Brockville, was taken to his rest on Jan. 22nd, 1890, after a ministry of 28 years, aged 51 years and 1 day. The deceased was born in Dublin, Ireland, Jan. 21st, 1839. He was educated at Bishop's College, Lennoxville, from which he graduated B.A. in 1860; M.A. in 1887; and B.D. in 1888. He was ordained deacon in 1861, and priest in 1862 by the Bishop of Ontario. The cause of his death was pleuro-pneumonia induced by la grippe. He was an energetic and hard-working priest, remarkable for his business capacity and executive ability. The vigor that he threw into all parts of his pastoral work and calling was remarkable, as was evidenced by his success in extinguishing the heavy debt which he found on the parsonage of St. Paul's church, Almonte; and subsequently his enlargement and repairing of said church, at a cost of \$3,500. On his appointment to St. Peter's, Brockville, he restored and beautified the fabric of the church, and considerably improved the services, as well in numbers, as in effectual rendering. As preacher before the Synod of the diocese in June last, his sermons attracted much attention, and resulted in the clergy electing him a delegate to the Provincial Synod. He will be much missed in the works and councils of the diocese. He was an excellent scholar, a sound and orthodox divine of Catholic opinions, and a careful and reverent administrator of the Sacraments and rites of the Church. While he was not at all, in the vulgar sense, "a ritualist," he loved all the beauty of holiness. Work was his delight; and at his work he met the premonitions of his death. He received the wounds of the last enemy—not from behind, but face to face. His sudden death came upon his parish with stunning effect, and the deepest sorrow and truest sympathy were shown by the crowds that attended his funeral obsequies at St. Peter's church on the 35th January. Thirteen of the clergy of the diocese were present—and several were prevented by illness from attending. The processional anthems, "I am the resurrection," &c., were said by the Rev. Canon Pettit and Dr. Nimmo. Rev. B. B. Smith, rector of St. George's Kingston, read the Lessons. The choir chanted Ps. 90 antiphonally. As an Introit, hymn 401, A. & M. sung. A celebration of the Holy Communion followed, the Rev. Dr. Nimmo, of Trinity Church, Brockville, being celebrant. The three sons of the deceased communicated. The Creed was omitted as was also the "Gloria in Excelsis," as unsuitable, the 51st Psalm being substituted, and instead of "the Gloria" at the end of the Psalm, the choir chanted,

"Grant him, O Lord, eternal rest.

And let light perpetual shine upon him."

At the close the "Nunc Dimittis" was sung. The service at the church, which was fully choral, was very impressive, and owed much of its dignity and solemnity to the effective rendition of the choir. The service at the grave was said by the Rev. Rural Dean Grout, Rector of Lyn. The deceased was a younger brother of the Rev. R. L. Stephenson, M.A., Rector of Perth, and brother-in-law of W. W. Berford, solicitor, Perth.

PRESCOTT.—*St. John's Church.*—The annual mis-

that is, stage by stage, as was shown by the six days or periods of creation; by the growth of natural things, first the blade, then the ear, then the full corn in the ear; in the establishment of Christ's kingdom, the visible church springing from the handful of disciples in the upper room at Jerusalem, and spreading abroad over the world; also in the building up of Christ's kingdom in the hearts of individuals: it was a slow, gradual growth. Man's work must be done in the same way if it is to last— instantaneous results, quick developments, so much looked for in these days, ought not in the nature of things, to be expected. Growth, slow but sure, is what we must strive for. The rev. gentleman then gave a short review of the progress made by St. Barnabas parish in the ten years of its separate existence. In 1879 there were eighteen communicants. The Christmas communions in 1889 numbered one hundred and twenty-five, although some sixty communicants of the parish were prevented by sickness or other causes from making their Christmas communion. The church has gone on increasing steadily every year in strength and influence throughout the diocese. Many improvements have been made in the building and in the services; the Sunday school is in better condition than ever before; the parish work has been sustained amid many difficulties and discouragements. Many have been led by the grace of God to take a deeper interest in spiritual things, which are the true realities of this life. Though the growth of the church has not been so rapid as sanguine ones anticipated, yet there was much to be thankful for. Considering the slow stages in which all God's work is carried on, the day of small things is not to be despised. The preacher concluded by exhorting his parishioners to continue to appreciate their spiritual privileges and responsibilities, and be true and loyal to the interests of the church, and the day would come when St. Barnabas would be a greater power than it is even now for the spread of church doctrine and bible truth in this part of God's vineyard. His advice, therefore, was to thank God for the past and take courage for the future.

The ten days' Mission at Farewell was very much appreciated. The congregations were large, attentive and thoroughly interested in the touching story of Man's Redemption, which always reaches the heart. The Rev. Rural Dean Belt, M. A., in a dignified and scholarly way, treated his subjects well. The singing was well rendered by the Farewell choir, and twice during the Mission they were assisted by the choir of St. Paul's church, Mount Forest. The last evening nearly ninety must have stood up and renewed their Baptismal Vows of Faith, Repentance and Obedience when called upon to do so by the Missioner. The thanks of the clergy and church wardens are due to the respective choirs of Farewell and Mount Forest, and to Mr. Hugh Morrison and Mr. Robert Morrison, of Farewell, for entertaining the visiting clergy and missioner.

HURON.

TILSONBURG.—A very successful mission, conducted by Rev. C. E. Whitcomb, of St. Matthews, Hamilton, was closed Monday, Feb. 10th. Judging from the large and steadily increasing congregations and the great interest evinced, much good has been effected, which it is to be hoped will be permanent. The missioner, whose well known and exceptional powers as a speaker and preacher, and general rare gifts as a parish priest and missioner, need no elaborate description here, took for the basis of his evening addresses the Lord's Prayer, which afforded ample scope for a loving and yet unflinching exposition of Catholic Truth, which was presented, it is needless to say, in all its fulness; every address being characterized by a uniform firmness of tone and a general Catholic consistency of thought, at once stimulating and instructive. Besides the expositions of the Lord's Prayer, an address to women was given at 3 p.m., and there was a celebration of the Holy Communion every morning at 8 a.m. On Friday a children's service was held which was very largely attended, and on Saturday evening there was a preparation for the Holy Communion. On Sunday there were three celebrations, at 8, 9.30 and 11, the second being held for the especial benefit of the Sunday school children, nearly all of whom were present. In the afternoon an address to men was given, of which a large number availed themselves, at night the church was packed. The services were brought to a close the following day and were very well attended. At the close of the final service, Mr. J. H. Wilson, principal of the public schools and organist, rose, and in a short, well expressed speech tendered to the missioner the heartfelt thanks of the young men of the congregation, to which Mr. Whitcomb briefly responded. As the congregation dispersed a memorial card was distributed. Thus ended what under God it is most earnestly hoped will mark a new era in the history of this parish. Some features of the regular work of this parish are

as follows: A weekly celebration of the Holy Communion at 8 a.m., in addition to a mid-day celebration once a month; a Children's Guild, a Girl's Friendly Society, a literary society, a Young Men's Society, a bi-weekly service in the church, etc. A confirmation class will shortly be started.

MITCHELL. The service in connection with the "C. E. T. S." held in Trinity church on Tuesday evening, was very well attended. After a short service of prayer and praise, the Rev. W. Johnson, rector, of Forest, gave an excellent sermon, in which, while strongly advocating personal liberty, he showed the beauty and duty of restraining that liberty within certain bounds. It was an earnest plea for total abstinence for the sake of others. Mr. Blowes sang a solo very sweetly. The rector gave a short address, and conducted the service. These gatherings are evidently proving of great utility, and increasing interest is manifested in them. The shortened form of evening prayer was used, and the singing was hearty and appropriate.

ALGOMA.

"We are badly in want of a bell at our little church, St. Stephens, Broadbent Mission, Parry Sound. By united effort we have erected a very substantial building, but still has much to do to complete it before consecration in the summer, when our Bishop has kindly consented to endeavour to visit us to consecrate both church and burial ground attached. We would be glad to hear from any of our brother wardens who may have a bell to dispose of, either as a gift—for we are not a very wealthy community—or at a low figure, help in this respect would greatly encourage our members. Johnston Mayee, James Bartlett, wardens."

British and Foreign.

At the last meeting of the Moravian general synod provision was made for the appointment of a Bishop for each of the larger missionary fields.

The Jews in New York city have forty-nine synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly 90,000.

No less than seventy-four missionaries were recently dismissed for their work in various parts of the world by the English Church missionary Society, which was the largest valedictory dismissal the society has ever known.

In one church in Japan there are a judge of the supreme court, a professor in the imperial university, three government secretaries, and members of ten noble families.

Narayan Sheshadri, the distinguished Hindu who visited the United States some years ago, has been, it is said, the means of bringing 1,000 heathen into the fold of Christ.

The Bishop of Bedford, England, has issued an appeal for ladies who can provide for their own maintenance to devote themselves to Church work among the poor of east London.

The venerable Bishop Crowther, whose bodily vigor is remarkable in so old a man, has undergone a slight operation upon his eyes, which has been successful, but may prove to be only a preliminary one.

The Rev S. A. Selwyn, a son of the first Bishop of New Zealand, and now the incumbent of St. James' Church, Hatcham, London, has obtained from the Bishop of Rochester leave of absence from his parish for six months, that he may visit the west African colonies and hold mission services.

While in England Mr. Arnot read an account of his travels across the continent of Africa before the Royal Geographical Society, by which it was most favorably received. When asked by the members to what he attributed his success in winning his way among the people, he answered simply: "To the presence and power of God with me day and night."

SOUTH AFRICA.—The Bishop of Capetown, who has been making a tour in his diocese, lately wrote:—"I am approaching the end of my journey. . . . It has been an interesting time, as, in these last parishes especially, there is a great deal of real mission work. At Zuurbraak, for example, I confirmed a hundred coloured people, and eighty here last night. Altogether I shall have confirmed about 650 this journey alone. At Heidelberg I consecrated the new Church, and at Herbertsdale I am to dedicate the new school chapel."

A missionary writes from the diamond mines:—"This is the 'East End' of Kimberley, which contains over 50,000 people from all parts of the world, all intent on money-making. There are four gigantic diamond mines—the biggest 'holes' on the earth's surface—named Kimberley, De Beers, Du Toit's Pan, and Bultfonting; the two last are in the district I am in charge of. It is a vast place of one-storey houses, chiefly of red earth colour, or merely of corrugated iron, painted and ornamented with wood-carving; huge market-place, crowded with waggons drawn by sixteen, eighteen, or twenty oxen, and the English Church in the centre, an imposing edifice of red brick. I preached there recently to a congregation of 600, almost all of them men. A short time ago I witnessed an extraordinary sight—a service in a Kafir 'compound.' I must explain: A 'compound' is an enclosure where some 500 or 600 Kafirs are living under certain restrictions during the time they work in the mine. It contains a shop, where the necessaries of life may be had, at which the men buy all they want. They are not allowed outside the compound during the time of employment. It has an entrance passage leading down into the open mine. The men have to pass through a searching-house, stripped, to prevent stealing or illicit diamond-buying. I rode to the compound with Mr. Crossthwaite, the missionary. He began by taking a large handbell and going round the various quarters, (all of which open into a courtyard). We passed through groups of most extraordinary-looking beings, some wrapped in gaudy blankets, others fairly clothed, and many unclothed—sleeping, cooking, Kafir-beer making, gambling, letter-writing, yarning, mending, or reading; one was having his leg bled, another playing a native violin. It ended in some sixty (all clothed in blankets) crowding on their haunches to listen and worship. It was a wonderful service, in two languages, Sesuto and Seshuana, that is, the languages of Basutoland and Bechuanaland. Each short sentence of the sermon was translated into the two languages, the first interpreter clothed in a flannel shirt and trousers, the second in a blanket. After the service they crowded round to buy books. Last week I went out to Vual River, . . . forty-two miles away, to stay two days on a farm. Such a lonely, rough life! . . . The farmer has 300 horses, and about 1,000 cattle, and as many sheep. I had a narrow shave of my life. I went out for a solitary walk in the prairie grass and bushes. So likewise walked out alone with his rifle in search of a buck, of which there are plenty all round. I lay reading under the shade of a bush, when suddenly I spied him, far off, peering over another bush. He mistook me for a porcupine, and fired right at me. The bullet passed close over my head, and ploughed into the ground. I turned icy cold, realising instantly what had happened. It was a merciful escape, and I felt it so."

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Feb. 11th.—The week has been uneventful enough so far as Church news goes. The various parishes are preparing for the now fast approaching Lent, and in nearly every church the penitential violet appears in some shape or another. The "use" on Septuagesima Sunday was more than various. In the churches of the extremists who seem to think that nothing is churchly, unless assimilated as far as possible to Rome, everything was penitential as well in ritual as in vesting. The *Te Deum* was not sung at Matins, the *Benedicite* being substituted for it. At the celebration of the Holy Communion the *Gloria in Excelsis* was omitted, and a hymn sung or said in its place, the Feast of the Purification being transferred, as in the Roman calendar, to the next day. The churches which affected the Sarum rite, on the contrary, the Feast altogether superseded the Sunday, and white frontals and hangings and vestments and many lights and flowers, texts, *Te Deum* and *Gloria in Excelsis* and gladsome music testified to the voice of those who kept as a holy day that hour which witnessed so strongly to the Incarnation. In a few extreme Sarumites, blue—the old Sarum color for feasts of the Blessed Virgin—was the hue of every hanging and vestment, and in one or two, where common sense entered into the ritual, the joy befitting the feast was attempered by the penitential strains of the *Benedicite* at Matins, and of some hymns instead of the Angels' song at the celebration. Strangely enough, in the extreme Low churches if any variation was made in the colors the Roman use was followed and violet was conspicuous, except, of course, for the stoles, which, as is the custom, were of funeral black. In their services also the Feast of the Purification was studiously ignored. Thus do extremes meet. The Broad Churchmen pleased themselves and went in for what was pretty and æsthetic. But this is their unvarying rule. They have the law, and yet

"ARE A LAW UNTO THEMSELVES."

to the extreme discomfort of many of their bishops, and to the still more extreme bewilderment and puzzlement of the faithful, who would fain know what to do and what to believe. Thus in the Litany we are taught to pray against all "false doctrines, heresy and schism." Yet a glance at the daily papers shows that an epidemic of disloyalty in this respect has broken out afresh in the Church of America, whose symptoms are more strongly developed than of old. Thus at the meeting of the "Evangelical Alliance," recently held in this city, we find one of them, and that conducted on a Friday too—as if to flout Christ's dying prayer for unity, set apart as that on which the rector of one of the most fashionable up-town churches, the Rev. C. B. Smith, a brother of Archdeacon Mackay Smith, of this city, was to take turns with Baptists, Methodists, Presbyterians and Congregationalists in "leading the services." I have already adverted to the participation in *sacris* of the Rev. Dr. Donald of the Church of the Ascension, this city, and Dr. Phillips Brooks, of Trinity church, Boston, on the occasion of the installation and "ordination" of the pastor of Plymouth Church, Brooklyn, when the former said he was "glad to be asked to assist in a council to ordain and install. He was present, not as the representative of a Church, but as an Episcopal minister, a High Churchman (save the mark) with Dr. Brooks, not in defiance of the ecclesiastical authority of the diocese of New York and Massachusetts (Dr. Donald ignored the fact that they were there in defiance of the ecclesiastical authority of the diocese of Long Island), for they came openly and were ready to answer for their actions. If there were any adverse criticism, it would come from that *curse of the Church, the denominational newspaper*. (Sensation.) In his capacity of an Episcopalian minister he greeted the two pastors as ministers of God and *fully competent to administer the two Sacraments*." (Applause.) Dr. Phillips Brooks was

"GREETED WITH APPLAUSE."

He "deemed it a great privilege to stand in the place so long occupied by the pre-eminent preacher of America and of our time (Beecher). . . . The power of the Christian preachment was the *greatest power in our century*. . . . To set forth truth and God as adapted to the nature and needs of men was the essence of preachment. . . . If anything would bind the broken Church together and make all one in Christ, it would be secured not by constitutions and conventions, but it would be by getting every part of the Church fired with enthusiasm and love of souls. Dogma and life must be united and must reach out and find each other. *Let the Church be reorganized and animated by love of truth and God, and it would claim all that belong to it.*" But if Dr. Brooks thus virtually confesses that the Church of Christ has failed as an organization, and that it has lost its love of truth, how can he profess any belief either in the "Holy Catholic Church" or in the "One Catholic and Apostolic Church," in which he professes his implicit and explicit faith, whenever he says the Apostles Creed or that of Nicea?

BROAD CHURCH RITUALISM

likewise honeycombs the Theological School at Cambridge, Mass. There the story of Jonah and the whale (Heber Newton's bug bear) is put upon much the same basis as the ancient myths; while the Pentateuch is of much later than mosaic origin, though Moses probably wrote the Ten Commandments. The Ark and the Tabernacle did not exist in early Jewish times, but the whole account of them was the invention of later writers, whose purpose was to give God's apparent sanction to Solomon's Temple and its priesthood. We are also informed, on what seems good authority, that Harvard University boasts a society of which the Hebrew Professor in the Church Seminary at Cambridge is president, which meets every fortnight to read and discuss papers on the "Old Testament and other Semitic myths!" It is to be hoped that this is at least exaggerated, if not utterly untrue. Still, where there is smoke, there must be fire.

THE CANONS OF THE CHURCH

are belittled in the same way. They are never quoted singly to be derided as the fossilized utterances of a bye-gone age. As for holding them to be binding, they pay as much attention to them as they do to those of the General Convention or the convention of their own diocese. The good old "Tractarian" doctrine, that a bishop's lightest word was to be looked upon as law, is a something too ridiculous to be even imagined in these days of enlightenment and liberty. It is deeply to be regretted that the same pernicious theory is held by one or two of the very extreme ritualists in this city, as for instance by the Rev. Arthur Ritchie, rector of St. Ignatius's church, who, though he has been strictly enjoined by his bishop neither to reserve for adoration purposes or for exposition what is over of the consecrated Sacrament in a tabernacle on the altar, nevertheless not

only does so, but has a fancy "Service of Prayer and Praise" in the afternoon, which is nothing more or less than the Romish rite of "Benediction of the Blessed Sacrament." Yet Mr. Ritchie, who in his own way is every bit as lawless as any Broad Church rationalist, and occasionally every bit as doctrinally unsound, has no words severe enough for the Broad Church methods as tending to unsettle men's faith. Yet he and his erratic proceedings are none the less unsettling to the faith of others. Not that his disciples go over to Romanism. That sort of thing was never popular or fashionable here. They simply pitch religion overboard and become religionless and Churchless. Still his lawlessness is not of the type that wilfully destroys all faith in revealed religion. It may generate superstition which, when it loses its power, is the parent of unfaith. It is rather the religion—the cult of self-willedness than of rationalism, and as such, is less fatal in its consequences, and more susceptible of cure.

CHURCH NOTES.

The Presiding Bishop has appointed the Bishop of Albany to the supervising charge of the congregations of the American Church in Europe, *vide* the Bishop of North Carolina who has resigned the office.

St. Bartholomew's church, in this city, has a Chinese club, whose members were entertained recently on the occasion of their New Year. One hundred and thirty were present, and gazed with wonder and admiration at a magic lantern, and listened with amazement to the phonograph. They could not understand how the talking machine spoke both in Chinese and English, and at last came to the conclusion that a "foreign devil" was hidden somewhere behind or inside the instrument.

Even if we don't get the World's Fair, and the meanness of underhanded politicians has rendered this more than probable, it is very unlikely, Dr. Dix says, that any work will be begun on the new Cathedral for the next four or even five years.

The Congregationalists of Vermont have come to the conclusion that it might be "wise to use the Liturgy or Litany in Congregational worship." Apparently they think them interchangeable terms.

In 1884, when Bishop Paret was consecrated to the see of Maryland, there were only two candidates for Holy Orders. There are now nineteen.

The branch of the White Cross Society connected with the Young Men's Christian Association in this city, now numbers 2,000 members. Bishop Potter, who at first was doubtful about encouraging the society, as there seemed to be a certain amount of peril in the evil suggestiveness of even good words on so delicate a matter as that which formed the basis of the Society's work, is now convinced that it is doing a noble part in saving the young and even those of mature years from themselves.

BOSTON'S GREAT PREACHER, THE REV. PHILLIPS BROOKS, D.D.

Phillips Brooks is physically and mentally an immense man. He is several inches taller than six feet, and the rest of his body is large in proportion. He has certain definite ideas of his own about preaching, which he has put into print. In a work which he published on this subject he said that "in every sermon must be the truth, but the truth uttered through personality." This indicates better than any one else could put it the man's own method. His personality determines the character of his preaching. He is a perfect reservoir of physical and mental energy, and he dispenses his energy in overwhelming volumes. He is a Niagara of oratory, a cataract, a plunging flood. His flow of ideas and words is simply immense. The most expert stenographers find it extremely difficult on the most favorable occasions, and frequently absolutely impossible to report his sermons in entirety. He makes very few pauses, even rushing ahead in his speech when the sense of his discourse demands a stop. Even in his most solemn prayers and invocations he talks at a rate which keeps the most nimble reportorial fingers on the jump, without intermission of any kind. He is the terror of reporters, many of whom would rather face the dangers of a pitched battle than to be assigned to "take" Phillips Brooks. He never displays any oratorical grace or art. He is not an elocutionist, and employs none of the artifices of rhetoric. He is impetuous at all times. Usually he preaches one sermon every Sunday from manuscript, and one without written notes of any kind.

His manuscript is unusually clear. It is written in a beautiful hand, and has hardly ever an erasure or an interlineation. He can talk with equal facility with or without notes. One Sunday in going into the pulpit to deliver a sermon from manuscript he discovered that he had placed in his pocket the

wrong roll of paper. Without a moment's pause he delivered an original sermon to the vast audience that he always has, and nobody ever knew that every word of it wasn't contained in the pile of loose sheets that lay before him. Phillips Brooks is always intense, and nearly always painfully so. It is difficult to follow him in his mad rush onward without experiencing mental discomfort. His voice when he begins is usually low, but it soon swells in volume and becomes frequently thunderous. He doesn't modulate or inflect, and never uses his powerful voice for effect. Some one said of him once: "He is like an emery wheel, constantly whirling and throwing off an eternal stream of sparks." Although rapid, he is not diffuse; neither is he epigrammatic, however, but he is always suggestive. He is powerful as a preacher rather than as a teacher. He has a habit of throwing his head up from his manuscript and pouring out his words. He rarely creates a smile, uses no wit or pathos, and scorns oratorical devices. He dislikes to have pictures taken of him.—*Boston Herald*.

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.

Church Services.

SIR.—I beg your permission to ask attention to some points often noticeable in the services of our Church, and which appear to need careful consideration from Churchmen of every school of thought.

1. The curtailment of the services.
2. The omission to take notice of Saints Days and other Holy Days, especially when they occur on a Sunday.
3. The hymns used at special seasons.
4. The sermon.

1st. The common custom, growing, I regret to say, of curtailing in various ways, both Morning and Evening Prayer on Sundays, by omitting part of the Exhortation,—which, indeed, should be spoken with care and deliberation—by omitting the "State" prayers in direct opposition to the Rubric when Litany is not said, (and I do not now refer to occasions when, after the third collect, the office of Holy Communion is begun,) by the almost universal disuse of the prayer for Parliament, and of one of those orders by (I think) the Provincial Synod for the Governor-General, and which, I venture to say, should be carefully used in Canada as a connecting link between the Church of "England" and Canadian born people, and to which, in one of his recent charges, the Bishop of Toronto directed attention. The General Thanksgiving is also sometimes omitted, and the prayer for use in EmberWeeks is rarely said.

It is sometimes urged that the people desire shorter services, though I doubt much if this idea would be sustained if the congregations were polled; but the time occupied in saying these prayers would be but a very few minutes.

2nd. The very usual omission of all notice of a Saint's day or other Holy day which may happen to fall on a Sunday, and when frequently the proper lessons, collect, epistle and gospel for the Saint's day should be used instead of those for that Sunday. I am aware that the words in our Prayer Book are "may be read," yet by old custom, while certain Sundays (such as first in Advent, Easter Day, and first Sunday after Whitsunday, and Trinity Sunday) take precedence of any Saints days, yet some festivals also take precedence of other Sundays; as example, the recent feast of the Presentation in the Temple, or Purification, which occurred on Septuagesima Sunday, and should have been observed, but in the one church I can answer for, was not noticed in any way, the collect even not being said, nor one of the hymns for the day used.

3rd. The Hymns used at certain seasons. I am told that these depend mainly on the choir, who will not attend the weekly practice, and so, on the Sunday, it is often found necessary to change the hymns which (may) have been selected, for some well known and often used hymns. If this be so, it would seem that reform is sadly needed. Choir-men, boys, and young women members of the choir who absent themselves, without cause, from the practice, should not be permitted to take places in the chancel on Sunday. Whether this be the cause or not the fact remains that very frequently, on special Sundays, and even during certain seasons—Advent, Epiphany and Lent,—the hymns used are quite, and sometimes painfully, inappropriate. In hymns A. & M. there are ten hymns for Advent and eleven noted as suitable, and yet in the last Advent season others were more usually used. For Epiphany there are eight, and six suitable, and yet on those Sundays others were used unnecessarily. For Lent there are sixteen, and seventeen suitable.

But I fear the true cause is that the selection of

hymns is too often a matter of fact, hymns have been haphazard, only a ment of Divine Sc

I have been told has become ne occupied in singi true, that much be enough for ou Service is so oc sometimes the Ps six hymns during universal custom Commandments; would gladly se are four or five submit with all cess might well b supposed necessari be removed.

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Where it is a people the reaso found to be mo very much need liable-to be lax much of their knowledge is du painfully notice Easter Day is ri congregation, a are used, one not one in a hu certainly had ne the same appli Creed is used, to the 95th ps when almost in as usual in utte think that tea remedy some besides excitin people about t year.

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While friend the Great Cor death, and to according to H. I.—ACCOUNT OF Mary Magda James, and th Lord from Gal the sepulchre. embalming of done on the Sa 'who shall roll

hymns is too often delegated to the organist, and as a matter of fact, I have known instances when the hymns have been chosen by the organist, and almost haphazard, only a few minutes before the commencement of Divine Service.

I have been told that the shortening of the prayers has become necessary because so much time is occupied in singing. It is true, I almost wrote too true, that much of the short time (now supposed to be enough for our congregations) allotted to Divine Service is so occupied. There are the canticles, sometimes the Psalms, and four, often five, and even six hymns during morning service, besides the usual six hymns during morning service, besides the universal custom of singing the responses to the Commandments; (with reference to which, I for one, would gladly see the old use restored;) and there are four or five hymns during evening service. I submit with all deference that the shortening process might well be applied to the singing, and so the supposed necessity for curtailing the prayers would be removed.

In connection with the singing, I would refer, with very great pain, to the far too common and irreverent conduct of the choirs during the service, who frequently occupy themselves with their books and whispered consultations, and I quote the Bishop of Rochester, Dr. Thorold, on the point. He says, "I am in favour of a surpliced choir, but bargain for two things, clean surplices, and a choir, which when surpliced, is not to be distinguished for bad singing. I know choirs whose singing is almost a means of grace, it is done so beautifully, so reverently, and with so much care. I have also, I am sorry to say, seen choirs who during the service were turning over their music or whispering, and not praying, and people see it and are chilled, and those who ought to be nearest to God, and helpers in the service, are actually hindrances."

4th. On the last point, the sermon, I write with much diffidence, and do not desire to discuss the question of written or extempore sermons, nor the manner of the preacher, but to refer to the very infrequent occasions when the preacher notices the special day or season—of course this does not include Christmas, Easter or Whitsuntide—and I take leave to urge that this is much to be regretted, and that the clergy lose many a great opportunity of inculcating sound Church teaching.

Where it is adopted, the custom of teaching the people the reasons for observing the days or times is found to be most useful, and the teaching is often very much needed. The congregations are much too liable to be lax in their attention to the service, but much of their want of attention and their want of knowledge is due to the want of teaching. It is often painfully noticeable—for example, the anthem for Easter Day is rarely found by the greater part of the congregation, and on the days when proper psalms are used, one might be excused for assuming that not one in a hundred had ever heard of such, and certainly had never looked at the table for them, and the same applies to the days when the Athanasian Creed is used, and to the direction in the rubric as to the 95th psalm on the 19th day of the month, when almost invariably the organist and choir go on as usual in utter neglect of the rubric. I venture to think that teaching from the pulpit would soon remedy some of these blemishes to our services, besides exciting more interest in the minds of the people about the various seasons in the church's year.

None of the points I have referred to involve any controversial question, and indeed are noticeable in all our churches. I shall be glad, if by your means, this letter may draw attention to the subject, and that some of your readers, clerical and lay, will say how far they agree with, or dissent from what I have urged, and if the latter, I will, with your leave, endeavour to sustain my position.

ONE OF THE LAITY.

Sunday School Lesson.

2nd Sunday in Lent. March 2nd, 1890.

"THE RESURRECTION OF CHRIST."

When Christ died, His friends gave up all hope, although He had foretold His Resurrection. They "trusted that it had been He which should have redeemed Israel," and all their hopes were buried in His grave.

While friends despaired and enemies triumphed the Great Conqueror won His final victory over death, and took again the life He had laid down, according to His own promise. (S. John x. 18).

I.—ACCOUNT OF THE RESURRECTION.

Mary Magdalene, Johanna, Mary, the mother of James, and the other women who had followed the Lord from Galilee, came very early in the morning to the sepulchre. They brought spices to complete the embalming of the sacred body, which could not be done on the Sabbath. "They said among themselves, 'who shall roll us away the stone from the door of

the sepulchre.'" This question was soon answered, for an angel rolled away the stone, and frightened the soldiers who might have opposed their entrance.

Guard and stone were alike useless and keeping the door of an empty tomb; Christ had risen and passed out in spite of them. The disciples were slow to believe the wonderful news (S. Mark xvi. 11-13; S. Luke xxiv. 11); but before that first glorious Easter Day was over, he had shown Himself to Mary Magdalene (S. John xx. 16), to the other women (S. Matt. xxviii. 9) to two disciples, to S. Peter and to ten Apostles (S. Luke xxiv. 13-36).

II.—THE MEANING OF THE RESURRECTION.

By rising again our Lord did two things:

1. He conquered Death for Himself. He had won the victory over Satan and his angels (S. Matt. iv. 10, 11; Col. ii. 15; Heb. ii. 14) and had conquered sin by forgiving it (S. Luke vii. 48-50; Col. ii. 13, 14). Disease, the result of sin, fled before Him, and now He had vanquished the last enemy, Death (1 Cor. 15-26), "abolished death," (2 Tim. ii. 10).

2. He conquered Death for us. If Christ had not risen our condition would have been hopeless. (1 Cor. xv. 17). In that case He would have been the vanquished one and Death the conqueror; but now our Leader has won the victory, and His followers should not tremble before a fallen foe, but join in S. Paul's shout of triumph. (1 Cor. xv. 55-57.)

Christ, who could rise again from the dead, can also raise us. He is the first fruits of them that slept. (1 Cor. xv. 20.) On the day of His resurrection, the first ripe sheaf of barley was waved before the Lord, as a pledge of the harvest. (Lev. xxiii. 10, 11.) So His resurrection is the pledge of ours. (Rom. vi. 5.)

III.—THE RESURRECTION OF THE SOUL.

By this is meant the soul passing from the death of sin, to the life of holiness. Baptism is "a death unto sin and a new life unto righteousness." (Rom. vi. 4. 5, 11; Col. ii. 12.) But the new life is then only begun and grows slowly, like our natural life; needing constant care and nourishment. (1 S. Pet. ii. 2; S. John vi. 27, 35, 51.)

Our affections must be set on things above. (Col. iii. 1, 2.) If we care only for earthly things now, we can hardly expect to care for heavenly things suddenly, when this life is over.

Family Reading.

Devotional Notes on the Sermon on the Mount.

8.—THE FOURTH BEATITUDE.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled."—S. Matt. v. 6.

The position of this Beatitude is very remarkable, as is its connexion with the two great portions into which it divides the whole series. It is the central one of the seven. The first three lead up to it, and the last three may be said to proceed from it. The first three, as we have seen, follow naturally the one upon the other, depicting the progress of spiritual experience. They tell us of the establishment of right relations in the soul towards God and towards man. We are now to contemplate the condition of the heart which has become established in the life of grace, in the love of God.

Man's heart, when right—right with God and with man—hungers and thirsts after righteousness. A man hungers for the thing which he regards as his chief good. And so one man hungers and thirsts for pleasure, and another for money, and another for fame. Or rather, each man hungers for satisfaction, craves for the fulfilment of his desires; but each finds that satisfaction in the thing which corresponds with his own nature.

There is something in man, as man, which cries out for God. Nothing else can ever satisfy him. "Thou hast made as for Thyself, and our heart is restless until it rest in Thee." We may go further. It is not in God merely as the infinite, eternal, all-sufficient strength and support that we desire Him; but as the Holy and Righteous One. Even the unreconciled says: "I delight in the law of God after the inner man." The very heathen could say: "I see and approve the better, whilst I follow the worse."

But the case is far more urgent in those who have obtained the first fruits of the Spirit, in those who are born anew to God. They have tasted and seen "the beauty of holiness." With the unregenerate man there is an undefined craving, a hunger for something, he hardly knows what. He only knows that he is hungry and thirsty; but he knows little of the object which he must find in order to appease his hunger and his thirst. It is

very different with those whose spiritual senses are exercised to discern good and evil."

They have known the sweetness of righteousness, or rather, of the Righteous One. "To them that believe in Him and love Him, 'He is precious,' 'His Name is as ointment poured forth.'" To know Him is to love Him and to desire Him, to long for more perfect communion with Him, and for that absolute holiness without which intimate communion with the Holy One is impossible. And so they hunger and thirst after righteousness and the Righteous One.

Here again we light upon the key note of the Sermon on the Mount—righteousness and blessedness through righteousness. All outside of this sphere is comparatively worthless. And this is known to those who are living the blessed life. It is not that they sit down and calculate that by means of righteousness they may attain to happiness. They know too well that the pursuit of happiness ordinarily means failure and disappointment. It is rather that they have so true a perception of the beauty of the Kingdom of God that they cannot but long for its righteousness.

And such hunger and thirst are not like the painful earthly appetites which craved for material food, and, when they obtain it, have their solicitations stilled. There is sweetness in this craving and in its gratification; and it is never stilled, for it possesses for ever the joy of desire and the joy of satiety. "Nearer, my God, to Thee" is its increasing cry. And ever as it comes nearer, more urgent grows its desire for closer and more intimate communion with God.

And this explains to us the love of God's word, the delight with which men of God turn from the occupations of earth to listen to those heavenly strains which sound in the ear like the harps of angels. This explains the sweetness of prayer, of meditation, of public worship, of the blessed sacrament of the Body and Blood of Christ, in which He feeds us with that flesh which is meat indeed, and that blood which is drink indeed. Thus do we know that we hunger and thirst after righteousness, when we say of God's word that it is sweeter than honey to our taste, when we say of the House of Prayer, "I was glad when they said unto me, let us go into the house of the Lord."

But we must turn to the promise to see the manner in which the hungering are made blessed, "They shall be filled." A hunger which found no food, a thirst which found no refreshing draught to stay its cravings, could bring no blessedness, but only misery. But this can never be the condition of those who are longing for righteousness. We might almost say that this is the only blessing of which there is an inexhaustible supply, and which is always present with us. For righteousness is the Righteous One, is God. And it is His very nature to communicate Himself wherever He can, wherever there is a preparation for His presence and dwelling.

Nay, more, the very craving which longs for Him is a sign and token of His presence. As we have said, it is those who have already tasted, that desire to drink full draughts of the river of His pleasures. And this first participation is the pledge and prelude of many a blessed draught in the future. "They shall be filled." Every act and condition of life will be made a channel through which the water of life will flow into them. The Holy Communion, the Sacred Scriptures, Prayer public and private, Meditation on God and His grace and glory, the preaching of the word—these we call means of grace, and by all these will God replenish our hungry souls; but not by these alone. In the performance of every duty, in the enduring of every trial, in every society, in all joys and in all sorrows, the blessing may come to us. Even when passing through the valley of Baca we shall find a well in which the water of life will be springing up.

"They shall hunger no more, neither shall they thirst any more," we read of a time when the painful hunger of life shall be over; but assuredly that does not mean that then desire shall cease; for in that state in which God's servants shall serve Him and shall see His face, they will find their blessedness in being satisfied with His righteousness. They shall drink of the water of life that proceedeth out of the throne of God and of the Lamb.

Children's Department.

"Boy."

CHAPTER VII.

One day Lady Selby was lying on the sofa in her pretty boudoir, suffering from headache and ennui. All the guests had departed, and the day was very grey and wet. "Life is not much worth living," she sighed, forgetting that a few hours before she had been the gayest of the gay and the most charming of the hostesses. A knock came to the door, which was slowly repeated several times.

"Come in," called out Lady Selby, almost glad of any interruption which might break the monotony of the afternoon.

The door was just opened and a golden head peeped round the corner. "Mother dear, may I come in?" said a little voice, gently.

"Yes, of course," said his mother. Now it was a strange fact that, however much she neglected this little son of hers, Boy was the only one of all her children she allowed to come near her when she was ill.

"What made you come?" inquired the mother.

"'Cos I heard you was achey, and 'cos I thought I might be a comfort, and 'cos I wanted something," Boy answered placidly, taking up a position on the stool by her side. "But mother dear," he went on; "you mustn't think that I came first 'cos I wanted something, for it only came into my little head as I was walking down the passage."

Lady Selby was satisfied, for she might be always perfectly certain that Boy spoke the exact truth.

"Mother dear, sha'n't I fetch some of that smelly smart stuff for your poor dear ache?"

"Do you mean eau de cologne, child? for if you do, I only wish you would."

"Course I will," said Boy joyfully, as he trotted off to the bedroom and reappeared with a huge bottle.

"It smells sweet, but does not feel smart," said Boy taking out the cork.

"That's hairwash," exclaimed Lady Selby.

"How stupid," remarked Boy, in a matter-of-fact tone, again trotting off, and reappearing with the right bottle.

Then, patiently and gently, he soothed the hot forehead with his little hand dipped in the scent. After a long pause Boy began again—

"Mother dear, are you better?"

"Much better, darling," Boy's little heart gave a throb; she so seldom said "darling" to him.

"Then I has been a comfort, mother dear?"

"Yes, a great comfort, Boy."

"Are you well enough to listen to a plan?" inquired Boy anxiously.

"Yes, darling," said his mother, also a little anxiously; for Boy's plans were always a trouble to her; she found it often so very difficult to answer his questions, and though she would not own it even to herself, his questions were sometimes quite beyond her.

"Well, mother, I wants very badly to give a tea-party," said Boy.

"Certainly, my child, there is no objection to that," answered his mother, much relieved.

"And I may ask who I like?"

"Just whoever you like, and you may write the notes yourself."

Boy put the bottle down and started off to the writing table, and brought

the blotting-book and ink and other writing materials, and deposited them on his mother's sofa.

"I said you might write the notes," said his mother, wondering what was coming next.

"Yes, I will," answered Boy; "but you must write to nurse first of all."

"What about?" asked Lady Selby, rather amused than otherwise.

"Write just what I say," Boy went on; and his mother dipped her pen lazily into the ink.

"Dear madam, first mother dear," began Boy.

"To nurse!" exclaimed his mother.

"Yes, we will start her in a good temper," Boy gravely remarked, remembering he had heard his father say so that very morning as he was writing to one of his tenants.

"Now go on," as soon as he saw the "dear madam" safely on the paper. "I particularly wish master Richard to give a tea party."

"Richard?" interrupted Lady Selby.

"It sounds grander," said Boy, nodding; "and he may invite who he likes, and he need have no clean pinafore, and Maria can go out for the day."

"I remain—put 'I remain,' mother dear;" for he noticed she paused in her writing, but he was fortunately so engrossed in his letter that he did not detect the smothered laugh. "I remain, your own friend."

"Boy, I cannot put that," said his mother, in dismay.

"No, I s'pose not," said Boy. "I puts it to Duddle's, but that isn't quite the same. Mother dear," he went on, "you may end it just exactly as ever you like." So he seemed satisfied, as he watched his mother put the pen down, having written, "Yours truly, Margaret Selby."

"You haven't finished," remarked Boy.

"Why, what else do you want," said his mother.

"The pith," gravely answered Boy.

"The what?"

"P I T H—pith." Then seeing she still looked puzzled, he went on: "The thing at the end which papa says the ladies put the pith of their letters in."

"Oh! the postscript," said his mother, laughing.

"That's it," said Boy gleefully.

So she added "P.S.," and looked up to know what to write.

"Master Richard may have a whole—put 'whole' in big letters, mother dear—'pot of jam,'" dictated Boy. "Now, 'P. S. S.," he went on.

"What, another postscript?"

"Yes, 'not rhubarb.'"

"Not rhubarb," she repeated, failing to see the drift of the child's remark.

"Oh! can't you spell it, mother dear?" seeing she paused. "R U R U, B U B bub, rubub," spelt Boy, slowly; "for if there is one thing I particularly dislike it is rubub jam," concluded Boy.

Having folded up nurse's letter, the child went over to the writing table, and wrote three little notes. The first one was to Polly Mason. Polly was the gardener's little girl, and it ran thus:—

"dear pollie
plese cum to tee to-morrow,
your friend boy."

The second note was to Duddle's.

"dear dodles."

"I musn't put the same to every-one," remarked Boy to himself.

"cum to my party to-morrow at 11111 a clok,

your own friend
boy selby."

And the third note was to little Lady May, Lord and Lady Eustace's only child, who lived at Mount Temple, the adjoining estate to the Selby's.

She was a great friend of Boy's. He never could make up his mind whether she came from fairy-land or was an angel child, for she was very small and fragile, with a halo of the lightest hair round the lovely little face. He thought that she must have come from the garden of lilies that he had dreamt of, and yet she seemed strangely like the princess in the book with the blue cover and the pages torn. "She is about the age of Polly," thought Boy, as he folded up his third note. It never struck Lady Selby to ask whom her little son had invited, or she might have felt a little for nurse's feelings afterwards, when that stately person had to prepare tea for three guests.

Boy's tea parties generally consisted of the children from the Rectory and two little cousins who lived at the Abbey; so she supposed he had asked them now, and as he had said nothing, she thought she would please him best by entering into the fun and asking no questions.

A deep sigh from the region of the writing table informed her of the fact that the task was finished, so she raised her head from the sofa and told Boy he had better send off his invitations at once.

"Mother, dear, how shall I send them?"

"You can take them down to the drawing-room, and ring the bell for Bruce, and ask him to send the notes by one of the grooms at once." This was an errand after Boy's own heart.

"What shall I say to Bruce, mother?"

"Say I told you to give him the notes."

"I' means 'me,' mother dear."

"Then say 'mother.'"

"Oh! I couldn't say 'mother' to Bruce, mother dear."

Lady Selby laughed. "Say 'her ladyship,'" she suggested.

"Rippin'" ejaculated Boy.

"What do you mean and where did you pick up such a word?" asked Lady Selby.

"It means a thing is particularly nice, I should think," said Boy, "for this morning, when father asked Uncle Harry if he did not think you looked well last night, Uncle Harry said 'rippin,' mother dear. Besides," he went on, "Mike uses it too. You do think it is a particularly nice word, don't you mother dear?" asked the child, in a sweet pleading tone.

"Run down with your notes, darling," said his mother, taking no notice of the question, and smiling to herself. So off Boy ran, downstairs and into the drawing room, and going up to the big fire-place, rang the bell.

Boy felt very proud, for Bruce was a greater person in his eyes than even his own father. Nurse called him "Mr." Bruce, and referred to him on all occasions, so he was by no means a person to be trifled with.

"I'll look as much like father as I possibly can; but it's a particularly great pity I isn't a bit taller," said Boy to himself. Then a happy thought

struck him, and it was as much as Bruce could do not to laugh when he opened the door and saw the child standing on a stool in the middle of the hearth-rug with his hands behind him, trying to whistle. Pretending to catch sight of the butler quite by accident, he began—

"Bruce," leaving out the "Mr.," for he thought it was grander, "Ladyship says you is to send one of the grooms men with all these notes."

"Yes, sir," said Bruce, looking as grave as possible.

"At once, Bruce," added Boy, mimicking his father.

"Yes, sir, said the butler; and as he was leaving the room he thought he too would enter into the spirit of the fun, and, turning round to Boy, inquired "Any more orders, sir?"

A little pause, and he waited. Boy was evidently racking his brain to think of something to say. It was quite clear he must say something, or Bruce would never leave the room.

"Thank you, Bruce," he answered, "it is particularly nice of you to have said that, but I can't think of any other single thing to say; except, Bruce, you might like to know that I shall agree with nurse when she says next time 'that Mr. Bruce is quite the gentleman.'"

"Thank you, sir," said Bruce, disappearing muck quicker than his wont, round the drawing-room door.

To be Continued.

CONSUMPTION CURED.

An old physician retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Power's Block, Rochester, N.Y.

The Business of the King.

"The King's business requires haste."
—1 Sam. xxi. 8.

And yet there is no other business about which average Christians are so easy. They "must" go their usual round, they "must" write their letters, they "must" pay off their visits and other social claims, they "must" do all that is expected of them, and then after this and that and the other thing cleared off they will do what they can of the King's business.—They do say "must" about that, which is undertaken at second hand and with more sense of responsibility to one's clergyman than to one's King. Is this being faithful and loyal and single-hearted? If it has been so, O let it be so no more. How can "Jesus only" be our motto when we have not even said "Jesus first!"

The King's business requires haste. It is always pressing, and may never be put off. Much of it has to do with souls that may be in eternity to-morrow and with opportunities which are gone forever if not used then and there; there is no convenient season for it but to-day. Often it is not done in the spirit of holy haste.

Delay in the Lord's errands is next to disobedience, and generally springs out of it or issues in it. "God commanded me to make haste." Let us see to it that we can say, "I made haste, and delayed not to keep thy commandments." We find four

rules for doing his word. V heartily; second fully; fourth, him to give us apply them th dicates as ou membering th about my Fath Especially i is between him let us never de blessing that v putting off ou King! shall rise fro and "go from F. Ridley Hau

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ty, "I made
eep thy com-
We find four

rules for doing the King's business in his word. We are to do it—first, heartily; second, diligently; third faithfully; fourth, speedily.—Let us ask him to give us the grace of energy to apply them this day to whatever he indicates as our part of his business, remembering that he said, "I must be about my Father's business."

Especially in that part of it which is between himself and ourselves alone let us never delay. O, the incalculable blessing that we have already lost by putting off our own dealings with the King! Thus hastening, we shall rise from privilege to privilege, and "go from strength to strength."
F. Ridley Havergal.

REMARKABLE CURE OF AN ULCER.—SIRS,—Two years ago I had an ulcer on my ankle. Knowing Burdock Blood Bitters to be a good blood purifier, I got a bottle and a box of Burdock Healing Ointment, and after using three bottles and three boxes I was completely cured, and recommend B. B. B. everywhere. Mrs. W. V. Boyd, Brantford, Ont.

Forgiveness.

"I will never forgive you! As long as I live I will never forgive you!"

I looked through the green shutters of my pleasant window upon a group of school children who were slowly separating as the above sentence was thrown back. I did not know to what the angry words were answer. The speaker was a slender little girl, and as she tripped away, turning now and then to see if any one were following her, I thought, "Never means far more than you suppose. Jennie, or Sarah, or whatever your name may be."

Very soon the street was quiet; the pattering feet and eager voices which amuse me day after day during the school term had passed on, leaving no echo on the sweet summer air. The only echo was in my heart, for the unkind speech stayed there. When one is a child the years are very long. From Christmas to Christmas seems quite a stretch. Think of being angry with a playfellow for a whole year! And what is a year to the long life of souls? One who says, "I will never forgive," means, in substance, "I will always be angry." "Always is a terrible while!"

This whole matter of quarrelling with playmates and making up just as good friends as ever, is not as slight as you may think. Anger and harsh words leave a stain that is not wiped away when the cause of vexation has been forgotten.



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Some boys and girls are very "touchy," as we say. They are always suspecting a wrong meant. They desire to be first in play or in the class room, where it is right to be first if you can fairly, without unkind or sharp dealings. Often such boys and girls are quick at making intimacies and just as quick in dropping them for new ones.

It is well to consider when you are much with a school-fellow what you are and what he or she is. "Hot love is soon cold," says the wise proverb, and if your friendship is mostly proved by telling secrets, talking sharply of your teachers or of other children, you will be sorry after a while. I do not know the name, even, of the pretty little girl that gave me my text, but I venture to guess that she belongs to the number of those whom I have described.

There is a clause added to the Bible sentence with which I head these hints to all who may read and think of them: "Even as God for Christ's sake hath forgiven you." If we forgave as He does, we should be "tender hearted;" and if all were tender hearted, the world would be a very different place!

It is hard to bear what strikes us as unjust treatment from our persons, whether older or of the same age as ourselves. While we are here below we shall have to bear much that cannot be set right, but that is a part of our discipline.

Only as people get on in years they see clearly how much the real happiness of life depends on a conciliatory spirit, ready to overlook faults and mistakes, and earnest to make harmony everywhere. "Blessed are the peacemakers" for ever and for ever; and let all of us say, Amen!

TRUST AN OLD FRIEND.—Old friends are best, and if ever sufferers had a friend, Hagar's Yellow Oil can justly claim the distinction. Pain never stays long where it is used, while for croup it is a specific. Parents should keep it in the house as a safeguard against accidents, frost bites, chilblains, sprains, bruises, burns, etc.

School-Girl Friendships.

In almost every school for girls there will be "cliques" and "sets," each of which has its own prevailing tone, its manners and customs, and its way of looking at the world, and at other people. The contrasted behavior of the different sets, even in a comparatively small school, is often amusing and instructive.

The first set—we put it first because it always puts itself first—will be the Exclusive Sets. The girls composing it are few and select, although the exact principle of selection is not always plain. They pride themselves on being haughtily civil to all the other girls, and on knowing as little of them as possible.

"Oh yes," one of them will say, politely, if she is questioned concerning a schoolmate not of the mystic circle, "she is very pretty and bright and attractive, and all that, and seems to be a lovely girl, but I only know her to say good-morning to. She's not in Our Set."

This set provokes much laughter and some envy among those not included among it, but it does small harm, except, perhaps, to its own weak-minded members, who do not always readily outgrow the habit of thinking and living in very narrow limits.

The Sarcastic Set is much worse. It is also small and somewhat exclusive, but it is not content to leave outsiders alone. It snubs them, criticises them, and laughs at them. It is the more feared and disliked because it often includes some of the brightest scholars; girls who enjoy the opportunity to use their sharp tongues freely on their fellows, secure of the appreciation and admiration of the faithful few whom they do not cause to wince.

The Gushing Sets is silly, but kinder. Its members go about with arms intertwined, chatter and giggle a great deal, and frequently pounce upon each other with ecstatic little shakes or sudden kisses. They whisper and write notes; they tease each other and blush; they always have an important secret, or several important secrets, to talk about in corners; they are frequently devoted to one another, but quite pleasant and amiable to other people when they happen to remember their existence.

The girls forming each set regard themselves as intimate friends, but the ways in which they manifest their intimacy also differ. The Gushers often display more affection than consideration, and in forgetting formalities are too apt to forget also much essential politeness. They are also reckless in their confidences. They often have to suffer scorching cheeks when they remember, in a cooler moment, the foolish things they have said.

The sarcastic girls occasionally turn their tongues against one another, and the offended exclusives, in council assembled, resolve to exclude one of their own number. The group of friends who can pass through school and graduate without having at any time had a quarrel within their ranks is indeed exceptional.

It is also fortunate. The squabbles of school-girls are not important matters. The girls who call each other "mean things" and "hateful little cats," and never mean to speak again, usually do speak again, and that soon, everybody knows.

Often they become as good friends as ever, and remain such, and then it matters least, since friends can afford to forgive and forget; but many of the friendships cease through separation or the natural process of growing apart.

How much better is it, then, for the friends who have become strangers to look back upon no regretted confidences, no exactions, no undignified squabbles, no rudeness under the guise of familiarity!

How much better that, in place of a folly, a sharp word, a scornful look, lingering in memory, there should remain in the heart of each a gracious remembrance of past comradeship, ready to kindle at need not again the old intimacy of girlhood, but the warm impulse that inspires the word of comfort in sorrow and the hand stretched out to help!

A Courteous Prince.

"Do not be afraid, Louis," said the Empress Eugenie, holding her son in her arms.

"I am not, mamma," answered the boy of eleven, "I have not forgotten that my name is Napoleon."

The cutter in which the empress and her son were being conveyed at night from a steamer, had struck a rock, and the waves were dashing over it at the time this conversation took place.

The young prince, who afterward lost his life in the war between the

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English and the Zulus, had one trait not common to children,—he treated his playmates and all who served him with marked courtesy. The favorite companion of his sports was Louis Conneau, the son of the emperor's physician. They were daily together, and many storms ruffled their intercourse.

One day, when there was to be a state dinner at the Tuilleries, at which the prince was not to appear, he invited Louis Conneau to dine with him. Both lads were very fond of strawberry cream, and the prince, in order to give an agreeable surprise to his playmate, requested that dish to be prepared for the dessert.

During the morning the two boys quarrelled, and Louis Conneau returned home. The prince, too proud to show any emotion at his playmate's departure, took his seat at the dinner table and tried to eat. But when the strawberry cream appeared his self-control gave way. The tears rolled down his cheeks, as he said to a servant:

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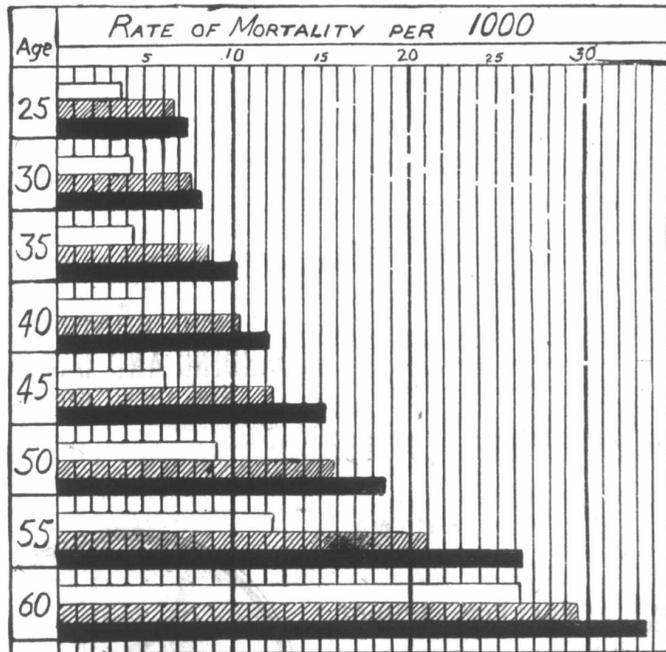
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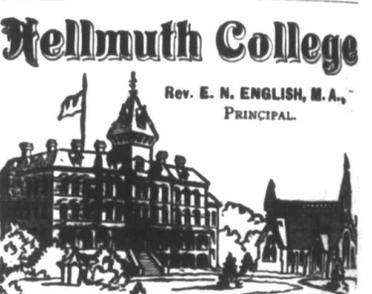
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