

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, MARCH. 23, 1899.

[No. 12.

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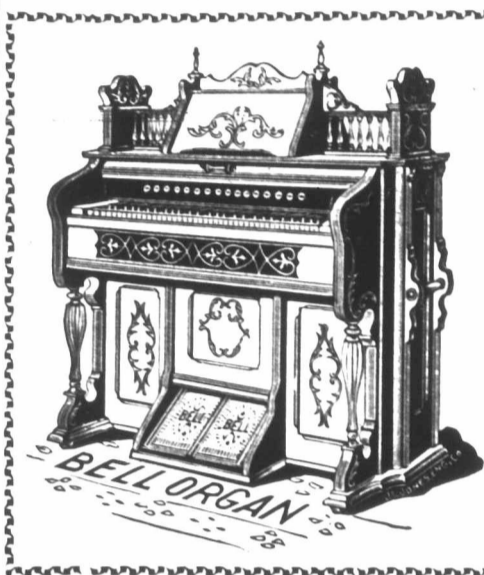
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SIXTH SUNI

Holy Communi

Processional: 36

Offertory: 88, 2.

Children's Hym

General Hymns

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Holy Communi

Processional: 1

Offertory: 125.

Children's Hym

General Hymns

OUTLINES

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BY REV. PROF. C

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LESSONS FOR SUNDAYS AND HOLY DAYS.

PALM SUNDAY.

Morning—Exodus 9; S. Matthew 26.
Evening—Exodus 10, or 11; S. Luke 19, 28, or 20, 9-21.

Appropriate Hymns for Sixth Sunday in Lent and Easter Day, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

SIXTH SUNDAY IN LENT—PALM SUNDAY.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 99, 280, 547.
Offertory: 88, 248, 251, 252, 255.
Children's Hymns: 286, 331, 332, 334.
General Hymns: 31, 91, 250, 253.

EASTER DAY.

Holy Communion: 127, 128, 311, 555.
Processional: 134, 136, 232, 302, 504.
Offertory: 125, 132, 135, 138.
Children's Hymns: 131, 329, 341, 343.
General Hymns: 126, 137, 139, 140.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Easter Day.

Exodus xii., 2. "This month shall be unto you the beginning of months."

These are events which stand forward as turning-points in history. Romans dated their years from the building of the City. Mahometans from the Flight of the Prophet. Christians date their years from the birth of Christ. The Passover made the month of Abil take the place of Tisri as the first month in the year.

i. A great moment in Hebrew History.

1. A time of Redemption. God was redeeming His people from the bondage of Egypt.

2. A time of Consecration. Slaying of the Lamb. Sprinkling of the Blood.

3. A time of Purification. No leaven to be used or found in their houses.

4. A time of Communion. The Paschal Lamb was eaten by the families. This in accordance with the peace-offering, which was especially a sacrifice of communion—when God feasted with His people, and they with Him.

5. Finally, a great deliverance. Slaves emancipated and made free men. The bondsmen of Egypt become a nation.

ii. The lessons of Easter analogous to those of Passover. Easter is the Christian Passover—the greatest Festival of the Christian Church—in various respects resembling its Hebrew archetype.

1. It is based upon the work of Redemption. Good Friday, the day commemorative of the great sacrifice, the preparation for Easter Day, the celebration of the victory over sin and death.

2. It is the day of the new birth of humanity, as the Passover was the birthday of Israel as a people. Note the significance of the Resurrection of Christ. (1) In regard to Himself, Acts xiii., 33, "He raised up Jesus, as it is written, 'Thou art My Son, this day have I begotten Thee.'" It was a new birth of Christ as second Adam. (2) So it was the birth of the Church in Him, I. St. Peter, i., 3, "Blessed be the God and Father . . . who, according to His great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

3. It is a day of sacred communion between God and man—a feast upon a sacrifice. "Christ our Passover . . . therefore let us keep the Feast."

4. And a feast of life and purity—"not with the old leaven, nor with the leaven," etc.

5. Finally, it is the ground of all our hopes. Christ is risen. We have not followed cunningly devised fables. Because I live, ye shall live also. Therefore, "Speak unto the Children of Israel that they go forward."

HOLY WEEK.

There is reason to believe that the Sacred Season of Lent has been kept with increasing seriousness and earnestness. From many parts we hear of special services and of large and increased attendances both at the meetings for prayer and instruction and also at the Holy Communion. Still the Season of Lent is long, and in these busy days comparatively few men can give up much of the time appropriated for work and re-

laxation. It is, therefore, of the greatest advantage to all who wish to reap what fruits they may of the season of self-denial, and to make what preparation they can for the glorious festival of Easter, that one short and most solemn week should close the Season of Lent—the week which we call Holy, which the Greeks call Great, and which has been dignified in many ways.

This week lies now near before us, between us and the great and blessed Festival of Easter, which commemorates the mighty event upon which we base all our hopes of pardon, acceptance with God, and eternal life. If Christ be not risen from the dead, then the Gospel is an illusion, our faith is vain, and our hope. But we have no doubt on this point. Now is Christ risen from the dead, and become the first fruits of them that slept. As by man came death, so also by man has come the resurrection from the dead. The man in whose heart the joy of Easter has never had a place, knows nothing of true joy. And it is for this joy that Holy Week makes preparation. How shall we prepare ourselves for this great Celebration? How shall we spend the solemn days which commemorate the bitter passion of our Lord? For many of our readers this question will be answered by the services in which they are called to join in their various parish churches or places of worship. Day after day either the events of the successive days will be brought before them, and hints for meditation will be suggested, or topics of a nature suitable for the season will be treated so as to lead to further private meditation upon them. In a general way, nothing can be better for most of us than to follow such instructions and suggestions. They will take us out of ourselves. They will, in many cases, suggest lines of thought which might not otherwise have occurred to us; and so they will lead us into a deeper comprehension of the work of our Lord, and of our own relation to that work. We hardly know how much we need such aids. We skim the surface of things. We are of course familiar with the events in the Life of our Saviour. We are specially acquainted with every detail in the last few days of His life. And yet these events are far from being so fruitful of teaching, of influence, of spiritual power as they might be. We are almost losing the habit of meditation, and such a loss is incalculable. There may be some, indeed, who have not, or who have only to a limited extent, the advantages of guidance such as that of which we have spoken. We may be prevented from going, day after day, to the services of the Sanctuary. Then let us at least try to use the week in such a manner that we may come into closer communion with God, and make some preparation for the great Celebration of Easter. We may, for example, make a selection of the various incidents of Holy

Work—taking for one for each day. There are books of devotion, which will help us in this, or if we have not such at hand, at least we have our New Testament. Let us then select one point each day, in the morning, turn it over in our minds many times during the day, concentrate our thoughts upon it in the evening, ask its meaning in regard to our Lord and His work, its lessons for ourselves—for our own lives—how it may bring home to us our defects, how it may throw light upon our duties, how it may lead us to more earnest resolves in the future, so that our life may be purified, elevated, enriched, strengthened. Is not this what we are all professing to aim at? Will anything (service or prayer or sermon or anything else), be of any benefit to us unless it leads to these results? Unless we are brought nearer to God and fitted for more intimate and blessed communion with Him, then all our work is in vain. God grant that Easter may find us "in the Spirit on the Lord's Day."

A MORE HOPEFUL OUTLOOK.

We have just received a report of a very important meeting of the English Church Union, at which the present state of Church matters was discussed, and, more especially, attention was directed to the proposal of the two Archbishops already noticed in the columns of this paper. Lord Halifax presided, and protested vehemently against the notion that he, and those whom he represented, were chargeable with lawlessness. We will not follow him in his lengthy declaration and argument on this subject; but will here only draw attention to the resolve which he expressed on behalf of himself and those whom he represented, with regard to the proposal of the two Archbishops to consider any case that might be brought before them. "We shall never," says Lord Halifax, "get an opportunity for a more spiritual hearing than that now proposed." Let it be remarked that this was the demand of the "Ritualists," that they should be tried by a Spiritual Court and not by a Secular one. There was some fear that they would object to the two Archbishops as not being a legally-constituted court; but we may not hope that such fears are groundless; for Lord Halifax tells the clergy that, if they were to refuse to appear before such a court, "they would put themselves hopelessly wrong with all rightly-informed Church opinion." As the English "Guardian" remarks: "Coming from the lips of Lord Halifax that is very significant, and we believe that the number who will thus put themselves in the wrong will be infinitesimally small." May we hope, then, that there is a reasonable expectation of the establishment of peace?

PUBLIC EXECUTIONS.

We are afraid to say how many years have elapsed since the late Mr. Charles Dickens took a seat at a window in Newgate Street, opposite to the great, grim old prison, in order that he might be present at

the execution of Mrs. Manning and her husband for a foul and treacherous murder of which they had been guilty. There was a pretty general notion in those days, that public executions had a salutary and deterrent effect upon those who came to witness them. There is something so dreadful in a human being suffering the last penalty of the law, being publicly strangled for the commission of a heinous crime, that one could hardly imagine a number of people coming together to witness such a sight without being deeply impressed at least by the solemn thought of a fellow-creature leaving this terrestrial scene. Mr. Dickens determined to ascertain, as well as a man could do so by a single experiment, what was the actual effect of such a scene on a multitude of people collected together in London. Mr. Dickens came to his post in the evening, and in the evening the people began to assemble in the street, although the execution was not to take place until about 8 o'clock next morning. All night long the crowds gathered in front of that terrible building, and spent the hours in a manner which Mr. Dickens partly described and partly said he would not undertake to describe. Every kind of horrid ribaldry came from the lips of men and women and boys and girls. Every kind of indecency was a matter of conversation and amusement among them. The one thing that was not seen anywhere among all that multitude was any serious sense of the awful tragedy that was being enacted, any salutary effect on any human being then present. Mr. Dickens recorded his experience in a letter to the "Daily News," and it is believed that this letter had considerable influence in bringing about the passing of the Law which made executions private. Since that law was passed, it has been practically operative—very few persons, sometimes very few indeed, having ever received the Sheriff's permission to be present. We believe that the Law of Canada, in like manner, requires that executions shall take place in private; but we know that its provisions are evaded in the most flagrant manner. When Birchall was hanged at Woodstock, all the neighbouring roofs of houses were covered by spectators, eager to contemplate the strangling of a fellow-human being. Perhaps no one was much to blame for this, but at any rate such an incident should never be allowed again. But nothing so bad has come under our notice for years (if ever), as the disgraceful scene at St. Scholastique, the other day, when not only were a large number of men and women permitted to see the culprits on the scaffold before they were launched into eternity, but where a number of other people present tore away the covering intended to hide the victims in death, that they might look upon their last agonies. We do not know whether anyone in particular can be held responsible for this horrid scene—whether the Sheriff or the Chief of Police—or anyone else; but certainly there should precautions be taken to prevent the recurrence of such a scene. The account of it, if read in another country, would certainly

produce the convictions that we were barbarians and not civilized people.

REVIEWS.

Four Key-Words of Religion. By William Reed Huntington, D.D., Rector of Grace Church, New York. 12mo., pp. 109, 25c., paper covers. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

On the four Key-Words, Life, Light, Law and Love, Dr. Huntington discourses with his usual power, and leaves no one in doubt as to his meaning. His audience is the society of to-day, and he applies his doctrines to the needs of living men, their difficulties, ambitions, and fears. In tracing back, for instance, the genesis of love, identifying its birthplace, and clearing it, as he says (p. 94), from the reproach of a plebeian ancestry, he makes a wonderful appeal to our imaginative faculty, and we quote it as a sample of his terse and powerful style: "Imagine the night before the day when God said: 'Let there be light; blot out the whole universe of visible things at a stroke, and let us put ourselves face to face with Him, whose word called it into being. Consider where we stand; everything familiar to our five senses has been swept away, man, the brutes, the rocks, the earth, the sun, the stars. And now a question: What, in that far pre-historic, nay, pre-cosmic time, was the meaning of the words, 'God is Love.' That the saying must have had as real and as deep a meaning then as it has now we cannot question." The four addresses are full of strong, earnest thought, and every time they grasp the situation.

Lessons from the Cross. Addresses delivered in St. Paul's Cathedral during Holy Week, 1898. By Mandell Creighton, D.D., Bishop of London. 12mo. pp., 132, 75c. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

These addresses are very largely character studies, although the last seven of the twelve are professedly upon the Last Words. They are felt to be the work of a practised teacher and sound theologian. His estimate of the characters of the Chief Priests, Pontius Pilate and Herod is very clear and just, giving to them all, and especially to Pilate, due credit for any better motive that was influencing them. As we read, at this season, the story of the trial and crucifixion, we have always a feeling of pity for Pilate, whose desire was to save Jesus if he could. But he once paltered with expediency, and gave way to what he knew was injustice: the crowd recognized its advantage, and the priests drove the wedge home. The address upon the action of the Penitent Thief is specially beautiful, and views his life and character on a side that is seldom recognized. But all the addresses are very striking, expressed in strong, masculine phrase.

Whatever Dr. Shiron, of Newton, Mass., gives is carefully done and full of information. His latest, "What Everyone Should Know Before Coming to Confirmation," (Thomas Whittaker, New York), strikes us as better adapted to be a manual for a teacher than a text-book for a pupil. Its price, 10c., allows it to be freely distributed among the older candidates who are anxious to instruct themselves.

—The man of faith is never in a hurry for God to explain Himself.

—The aspirations of man are the inspirations of God.

"GIVING TO I

A sermon preached by Lord Bishop of Toronto on Sunday morning words "How much Luke, xvi., 5.

I am moved to words this morning the carrying on of (to the support of distinction must be made which have become the question—giving His worship, and the poor. It is the and endeavour to p Old Testament, we unmistakably assert Jew only but to ma prior—the great scribed in our Lord language, "landlord tenants-at-will, occ from Him advancement and highly very necessities of the light which fe indispensable elements of production, freely enjoyed, Her rental, claims a del earnings from the the next place, it Scriptures, as well the object to which ment shall be made of God is the first was created; it is ; it must be maintained God has the dues payable earth and users of ferent matter also The Bible exhorts urgently, but place of showing mercy Charity, under the primacy in the tri more excellent wa all virtues. But I move you to the to the building o clergyman, or th fitting propriety ; upon you this du itable sentiments, human sympathetic tive of recompen to alms-giving, " leneth unto the out, it shall be p any case upon ar press upon your question, "How I venture to say answer contains problem of Chur the members of of God to yield answer, every p plexes and I immediately vari as well as not asked of we cannot shelt quision behind individual separate my Lord?" Ar separately for h will have the ar when He will c count of their s count it will be before the judg must needs be v more; another

"GIVING TO THE SUPPORT OF THE CHURCH."

A sermon preached by the Right Rev. the Lord Bishop of Toronto in St. Alban's Cathedral, on Sunday morning, March 12th, 1899, from the words "How much owest thou unto my Lord?"—Luke, xvi, 5.

I am moved to speak to you some very plain words this morning on a subject which is vital to the carrying on of God's work amongst us—giving to the support of the Church. At the outset, distinction must be made between two kinds of giving, which have become confused in our modern view of the question—giving to God for the maintenance of His worship, and giving in charity for the relief of the poor. It is the first of these I have to speak of and endeavour to place on its proper basis. In the Old Testament, we find this fundamental principle unmistakably asserted by God—as applying not to Jew only but to man, that God is the universal proprietor—the great "house-holder" as He is described in our Lord's parables, or in our modern language, "landlord;" and that all men are His tenants-at-will, occupying under Him, enjoying from Him advantages of possession which, if common and highly regarded, are of priceless value, very necessities of life. Such are the air we breathe; the light which fertilizes and gladdens; water, an indispensable element of life; the soil, with its powers of production, and the like. Now for all these, freely enjoyed, He demands a return by way of rental, claims a definite, proportionate share of our earnings from the use of His gifts, as His due. In the next place, it is equally plain from the same Scriptures, as well as obviously reasonable, that the object to which He has ordained that this payment shall be made is His worship. The worship of God is the first and highest duty for which man was created; it is a necessity of his spiritual nature, it must be maintained in the earth; and for its maintenance God has provided by the devotion to it of the dues payable to Him by the tenants of His earth and users of His gifts. Alms-giving is a different matter altogether—it is wholly voluntary. The Bible exhorts to its practice frequently and urgently, but places it on a different basis—the duty of showing mercy, compassion, brotherly kindness. Charity, under the Gospel, is exalted into the primacy in the trinity of Christian graces—it is the more excellent way, the very bond of peace and of all virtues. But I am not seeking this morning to move you to the exercise of charity. Contributions to the building of a church or the stipend of the clergyman, or the maintenance of the services in fitting propriety are not charity at all. In urging upon you this duty I cannot appeal to your charitable sentiments, or use arguments to move your human sympathies; I dare not hold out the incentive of recompense, such as the promise attached to alms-giving, "He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again." No, I must rest my case upon another, because the true issue, and press upon your consciences the plain, abrupt question, "How much owest thou unto my Lord?" I venture to say that this question and its honest answer contains the whole solution of the vexed problem of Church finance. It is plain that if all the members of our Church were led by the grace of God to yield to it a practical and conscientious answer, every pecuniary difficulty that now perplexes and paralyzes our counsels would immediately vanish. You notice how personal as well as direct the question is; It is not asked of the congregation as a whole; we cannot shelter ourselves from its probing inquisition behind numbers; it is asked of each individual separately, "How much owest thou unto my Lord?" And it must be answered by each one separately for himself. God requires it; and He will have the answer; if not now, then in that day when He will call His stewards to render an account of their stewardship—a strict and solemn account it will be which each one will have to give before the judgment-seat of Christ. The answers must needs be various. One may find that he owes more; another less; but each something. All are

not equally endowed; but there are gifts of which all have received, and there is nothing the least favoured has that he has not received. If you really try to arrive at some accurate answer to this enquiry, you will take account not only of those free gifts of God, already mentioned, generally so thoughtlessly accepted, but of His prospering blessing upon your undertakings, which is the measure of their success, of the protection He has accorded you from danger, accident or disease, and of all the comforts and enjoyments you have known—social, domestic and personal—not forgetting the advantages under which you happily live in peace, freedom and security, in a favoured land, under benign government. Of course many of these items of indebtedness to the gracious Sovereign King it is impossible for us to appraise at a money value. To this side of the enquiry we may be content to answer, "I cannot tell. My debt is incalculable. All that I have I owe to the goodness of my Lord." As to that other class of benefits received, which the Christian will acknowledge as before all, the computation of them will seem more hopeless still. I mean His spiritual blessings, the free gifts of grace—God's inestimable love in the redemption of the world by our Lord Jesus Christ, the means of grace here and the hope of glory hereafter; when he sits down to attempt the reduction of these to some aggregate of value that shall express what they mean to him of benefit, he finds himself lost in the computation of infinities, and can only take refuge, like David, in the generalities of adoring wonder. "Oh, how great is the sum of them! If I should count them they are more in number than the sand." But I take it that when we would ascertain how much is due from us to God for the maintenance of His worship, it is not so much our spiritual debts that we are called upon to compute as how much it is obligatory upon us to pay to Him, as our Lord, in rental for the temporal benefits held by us in tenure from Him for our profit. Is it possible that our Church members in these days make this a matter of deliberate calculation? Have you ever done so? When we see the denomination of the coins habitually placed in the offertory plates, on the one day of Christian worship, and contrast it with the amounts unhesitatingly, unstintingly paid for any form of amusement or entertainment on every day devoted to the worship of the world, can we for a moment conceive such a calculation to have dictated the contribution. If it were so, then I say that to select the smallest coin that is current, and to place it in the offering to the Lord at His holy table, as a response to the challenge, "How much owest thou to my Lord?" is to offer an awful, a daring affront to His Divine Majesty. I do not mean to depreciate the widow's mite which the Lord commended. God forbid! But the widow's mite has been made the scape-goat of innumerable meannesses. The widow of her poverty cast into the treasury of God all the living that she had. The preponderating five-cent pieces that are found in every Church plate do not represent so many widows pinched with poverty, but almost so many people more or less prosperous, who can never have asked themselves the question, "How much owest thou unto my Lord?" Now, brethren, this general absence of all principle and method regulating people's contributions to Church purposes is as unreasonable as it is deplorable. You know that in your worldly business you would account it the extreme of impudence and unwisdom. The moral which our Lord drew from the parable rebukes it: "The children of this world are in their generation wiser than the children of light." Each one of the debtors to the certain rich man could answer off-hand and in exact figures to the steward's question: "How much owest thou unto my Lord?" Each one of you could answer the like question in regard to your business with equal readiness; and is it true that you have so loosely conducted your relations with the God you own as Lord and Master as never to have even investigated how much you owe Him. The searching enquiry is not to be put off by the easy assertion that in this matter you are free to exercise your discretion to give or not to give, to give much or to give little as your mood dictates—that your offer-

ings to God's house and service are not dues to be claimed from you as of right, but voluntary gifts on your part. It is impossible that you can seriously entertain or defend such a position; you know that you are a debtor to God, and that He requires at your hand something more than caprice may dispose you to give. The question is, "How much? Why not settle it with yourself? Why not, in the sight of God and with the sanction of prayer to Him for His guidance, determine, once for all, the definite proportion of your income, or the weekly sum which it is your duty to set apart for His worship, in return for all you receive from Him? Any fixed conclusion you may come to and faithfully carry out is surely more satisfactory, easier and happier than the aimless, spasmodic, variable, haphazard practice of giving on impulse without plan or system that is so unhappily prevalent. The proportion which God enjoined upon the Jews in the law was one-tenth—a considerably smaller proportion than your earthly landlord exacts from you for the rent of your house. But I am not going to insist upon the perpetual obligation of tithes; though I claim that our Christian liberty should lead us to devise more liberal payment to God than was exacted from the Jew, as we owe more to Him under the Gospel than he under the law; and the institution of tithes must be taken to express the mind of God which changes not. Still, if all the members of the Christian Church systematically devoted half of this proportion of their income to this purpose there would be more than enough in the treasury of God to maintain His house and worship throughout the world, in the amplest efficiency. There would be no more need to resort to such unworthy expedients, worldly, cumbersome, often distinctly evil, concerts, bazaars, theatrical performances, lotteries, for Church purposes; no more of those incessant and irritating appeals from the pulpit which threaten to turn the very means of grace into an occasion of begging for money. If you brethren of this congregation, each one, determined to devote this or a reasonable proportion of your income to the offertory, there would no longer appear a deficit on our monthly service account as there does now, in spite of a voluntary choir and almost all offices rendered without remuneration; there would no longer remain the standing disgrace to our Church of this beautiful building so well begun, at a standstill for all these years, the very interest on its debt unpaid with all the efforts made to collect it, and the most splendid church property in this country lying under the perpetually impending peril of foreclosure. I commend this subject—if you have not already determined it—to your individual and earnest consideration, as an exercise eminently suitable to this season of Lent. There are some I know, but they are few, I fear, who do conscientiously practise the rule of proportionate giving. They will testify how wholly satisfactory it is—that having separated this definite sum as God's portion—what is given from it is not missed and the giving of it does not cause that twinge of pain that commonly accompanies the extortion of a donation—but, instead, a feeling of pleasurable satisfaction. All this you will know, and, in addition to it, that blessing of God which falls upon those who give Him glory, when you have honestly answered the question, "How much owest thou unto my Lord?"

The Churchwoman.

This Department is started for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

ANGLICAN SISTERHOODS.

Without entering into any discussion upon the *raison d'etre* of sisterhoods, or trenching upon the ground of the religious sanction for these communities, I purpose to give a little sketch of their

history in England, and what the various orders of sisters have accomplished. Churchwomen in Canada perhaps do not often realize how short a time it is since the Church began to seriously organize women's labour in her service. Queen Victoria had already been on the throne of England eight years when the first step was taken, which has resulted in organized communities of sisters, not only in all parts of the United Kingdom, but in India and the colonies. Dr. Pusey and the present Duke of Rutland founded the first sisterhood in England in 1845, the nucleus being a small house in Albany street, Regent's Park, London, where a few women were received who desired to devote themselves to charitable work. Some of the sisters who were engaged in this pioneer movement went out to the Crimea under Florence Nightingale, and in 1855 that sisterhood was broken up. At present the oldest established order is the Clewer Sisterhood, which is perhaps the most successful and comprehensive. An Irish lady, the Hon. Harriett O'Brien, afterwards the wife and widow of an English clergyman, was the real founder of this community at Clewer, near Windsor, which has grown until it now embraces almost every branch of philanthropic work. Hospitals, schools, convalescent homes, training schools for domestic servants, district and mission work, are all in charge of the Sisters of St. John the Baptist, who, an English writer on the subject has said, strive to compass every form of charity, lessen every shape of sin and suffering, and to fill every gap in our social system as regards the needy. This order is housed in handsome buildings at Clewer, where they have the House of Mercy, the Orphanage, the Industrial School, St. Andrew's Hospital, and a number of pleasant cottage homes for ladies of small means. The sisters also have fourteen houses in London, and the same number in other parts of England, as well as branches in India and the East. Another order, which has now spread to all parts of the world, the Sisterhood of St. Margaret's, East Grimstead, began in 1854 with two members, who started this community with the aim of ministering to the bodily and spiritual needs of the poor. Their work is to go to the sick poor, whenever called and remain with them, refusing no difficulty and adapting themselves to all circumstances. This order includes an orphanage, a school known as St. Agnes' School, which is for the daughters of professional men, and accommodates sixty students, also a school for Church embroidery, where employment is given to many women and girls. The Sisterhood of St. Mary has perhaps spread most actively in mission work abroad, and in addition to its home work has charge of a mission at Poona, an Anglo-vernacular school, the Sassoon Hospital, an orphanage for natives, a Government High School, a Government native school, a boarding-school for high caste native girls, and attends to Zenana work and village schools. It is impossible to enumerate each of the orders and the work being done, but one especially devoted to nursing must not be overlooked. The Sisters of St. John the Divine, now located in South Kensington, make it their aim to ensure a high standard of character and skill in nursing the sick, whether rich or poor, in their own homes and in hospitals, by giving ladies and respectable women sound training under a superior and sisters, with a comfortable and well ordered home when unemployed. The work this order has done in Canada is of deep interest to many and will furnish material for part of a subsequent article on Sisterhoods in Canada. Thus one sees how from very small beginnings just half a century ago has arisen a powerful movement. Women who have a firm faith in their work, who can break all personal ties and give their lives to the alleviation of suffering, the lessening of degradation and crime, the education of the young, both rich and poor, and the extension of the Church, have found their numbers and powers increased from a small band to a mighty army.

The Very Rev. J. Watson, Rural Dean of Glasgow, recently completed fifty years of service in the Scottish Episcopal Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Annapolis Royal, St. Luke's.—At a meeting of the People's Mite Society, held on March 10th, Mrs. How was re-elected president and Mrs. Gray re-elected secretary-treasurer. The sum of \$90 was reported on hand. A resolution in favour of offering the wardens sufficient to repaint the interior of the church was passed.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

St. John.—For many years the Church people of this diocese have received the "Report of the Diocesan Church Society." In this they could read from the pens of the different clergy of other parishes reports of the work being done, look over the different subscription lists and study the finances. How the Diocesan Church Society has been amalgamated with the Synod, and its report is a thing of the past. For the first time the Board of Home Missions of the Synod has issued a report, and this is in substance the same as the old report above referred to. As the same work is being carried on under a new condition, the report is the same in the detail of finances, etc., as the old one of the historic D.C.S. One of the alterations has been the changing of the close of the financial year from the 30th June to the 31st December. This accounts for the report of the Board of Home Missions just appearing at the present time rather than, as of old, about the end of July. Under the old regime only the parishes receiving aid from the Mission Board gave reports of work; but before the meeting of the Diocesan Synod in July the Bishop asked every clergyman in charge of a parish or mission to give a report. As a result, for the first time on record, we have a report from every clergyman in the Diocese who is in charge of a parish. We learn from the Treasurer's report that the assessments from aided parishes amounts to \$13,953.90; the contributions from a self-supporting and aided parishes, \$4,429.13; children's mission account, \$309.37; S.P.G. grant, \$2,664.96, and the other amounts, interest on mortgages, trusts, debentures, etc., make the whole amount of general income, \$29,656.81. But to take the Diocesan Mission account by itself we find there is but a small deficit. To offset \$29,019.50, the income from all sources is reported at \$25,721.66, which seems at first to leave a deficit of \$3,297.84, but there was due from aided missions on December 31st, when the report was made out, \$2,648.50. This is, of course, a sure income, though it is much to be regretted that the returns are so slow in coming in from the several parishes that they make our financial standing appear worse than it really is. This deducted from the deficit marked in the Treasurer's report leaves a real deficit of \$649.34. Some heavy grants have been made the last year by the Board, such as to Albert, where for \$25 assessed a grant of \$700 is made. But this is for the building up of promising missions, and altogether the showing is satisfactory, though we may hope to do better.

Trinity.—On Sunday, March 12th, the Very Rev. the Dean preached at both the morning and the evening services.

Although notices have not been issued yet it is known that the annual Sunday school conference is to be held here in May.

Upper Corner.—St. Mark's.—A very successful meeting of the Church of England Sunday School Teachers' Union was held at this place on Wednesday, March 1st. The meeting was held in the Mission room. Holy Communion was celebrated

at 10.15 a.m., and the rest of the day was spent in the discussion and study of topics of live interest to the Sunday school workers. The Rev. A. A. Shipper was chairman. Besides him the following clergy were present, viz.: The Rev. A. J. Cresswell, rector of Springfield; S. Neales, rector of Sussex, and W. Eyton. Papers were read by Miss Ida Pearson and the Rev. A. J. Cresswell. Mr. H. G. Scovil conducted a model lesson. Hospitality was extended to the visitors by the kind Church people of that section of the parish. The meeting adjourned to meet at Johnston on August 23rd next.

Baie Verte.—The new church which has recently been erected in this place will, in all probability, be consecrated in May next by the Bishop of the diocese. Thanks to the energy of the rector the church building is already quite free of debt.

Moncton.—St. George's.—On Sunday, March 5th, at morning service, Rev. E. B. Hooper referred to his eighth anniversary as rector of this church. During these eight years there had been 160 baptisms of infants and adults. Seven confirmations had been held and 145 confirmed. Eight years ago there were 122 communicants in the parish; now the number is 220. Fifty-five marriages had been celebrated, 80 persons had been buried, 1,630 public services had been held, 1,130 sermons preached and over 10,000 pastoral visits paid. The churchwardens' books revealed the financial work. During the eight years the congregation had raised for all purposes nearly \$19,000, of which \$1,002 was for objects outside the parish, missions, etc., while nearly \$18,000 had been spent at home. This shows that the parish had been mindful of the saying that charity begins at home, and though in this case it did not end there, he did not regard the contribution of \$357.64 to missions, foreign and domestic as altogether satisfactory. During the eight years he had been in Moncton he had seen the debt on the rectory wiped out and nearly \$300 spent in improvements. Other small debts had been paid, the large window in the south of the church had been put in, as well as the pipe organ; the old school house had been removed, the grounds beautified, the church enlarged, and the general expenses provided for. He was thankful for the uniform kindness extended to him and he urged all to greater spiritual progress.

Campbellton.—Christ Church.—"Away up in the northeastern portion of the Province of New Brunswick, and within a very few miles of the line which separates it from the Province of Quebec, one finds the flourishing town of Campbellton, with its population of about two thousand people—many of whom speak nothing but French—of which number probably one-half are of the Roman Catholic persuasion," writes one of our correspondents who recently paid a visit there. "Here our Church has a foothold, and is gradually adding to its numbers. Under the guidance of the rector, the Rev. James Spencer, during the last three years much has been done to advance the interests of the Church and Church people generally, and one of the results obtained has been the increased attendance of children at the Sunday school. If our Church can get hold of the children—and especially in places of similar conditions, with a mixed community—and keep them, she must necessarily advance. Mr. Spencer is about to form a Chapter of the Brotherhood of St. Andrew in his parish. He has the men, and the harvest is great."

St. Andrew's.—Lenten work is being carried on under the usual forms this year. The "daily services" are very well attended and especial interest is shown in the two courses of lectures delivered, the one by the rector, the other by the curate. Preparation is being made for a visit from the Bishop for Confirmation in May.

MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.
Montreal.—At a meeting of the Executive Committee of the diocese, held on the 21st February,

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J. F. LEWIS D.D., LL.D.

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the Rev. J. G. Baylis, B.D., was appointed secretary in the place of Canon Empson, who has resigned.

ONTARIO.

J. F. LEWIS D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON Maitland.—The Rev. Richard Lewis, M.A., a widely-known Anglican clergyman, died recently in this town, aged 75 years and six months. His death was not unexpected, as he had been ailing for a long time with paralysis and was therefore incapacitated from the active work of the ministry. He practically, however, remained the rector of the Maitland parish till his death, though the duties were performed by an assistant. The deceased was born at Richmond, near Ottawa. He was a son of Capt. Lewis, an army officer, who settled there with his family. One brother, John Bower Lewis, a well-known and leading lawyer in Bytown, became mayor of Ottawa and subsequently represented the city in the Dominion Parliament. The subject of this short sketch received his education at Bishop's College, Lennoxville, Que., and graduated there as Bachelor of Arts. He was ordained deacon by the Right Rev. George I. Mountain, Bishop of Quebec, in 1848, and was appointed first to the charge of Portneuf, near Quebec. On being advanced to the priesthood he was made rector of Franktown and then rector of Kemptville, from which place he was appointed rector of Prescott and Augusta in succession to the late Rev. Robert Blakey. By arrangement he gave up all clerical charge of Prescott and went to live in Augusta, near Maitland, where he has been rector over thirty years. For several years the deceased was Rural Dean of Grenville, but his infirmities prevented him from discharging the duties and he resigned the position some years ago. The deceased clergyman was well-known, and very highly respected, and his death will be sincerely mourned by his many friends.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Plantagenet Mission.—The Rev. C. F. Lowe of the Mission of Tennyson has just concluded a most successful ten days' mission at St. Paul's church, Fenaghvale. Though the mission was held under most unfavourable conditions, as the nights were very dark, and there were no sheds to protect the horses from wind and storm, and the weather most unfavourable, Sunday being exceedingly stormy, yet the attendance at all the services was good, people coming long distances and staying with friends over night in order to hear what tidings God's special messenger had for them. There were three services daily with addresses for men, women and children, eight celebrations of the Holy Communion, two addresses for men only, two for women only and five children's services. The little folk, like their elders, paid great attention to the missionary's addresses, and at his request they brought each day a neatly written account of what he had told them the day before, and one lad, having heard that the missionary was going to build a church in his parish, brought him ten cents wherewith to begin the work. The question box, which was freely used by those attending the services, proved a veritable spiritual and historical Klondyke. The intercession box also was freely used by the good people of the parish, who desired prayers for many at home and abroad. The missionary said that there were more special intercessions asked by the laity than ordinarily, which as the missionary said, "was a sign of deep spirituality and testified very largely to the example of the life and teaching of their own parish priest. Notwithstanding the arduous labours of the missionary he found time to visit and comfort one who, through old age, was unable to attend the services. He also visited the school. During the mission many of the good people spoke to the missionary in the vestry and received much consolation from his kindly advice and direction. The expenses of

the mission, which were unusually heavy, were provided for by the people through the offertories on Sunday, and this, together with the fact that a short time prior to the mission the congregation contributed some fifty dollars to the mission fund of the diocese, makes the reality of this devoted people's religion most marked. During the mission the congregation had the pleasure of a visit from the Rev. H. A. Thomas of the Caledonia Springs mission, and their old and much esteemed friend, the Rev. Rural Dean Phillips, who officiated at the midday celebration on Tuesday and the early celebration on Wednesday. The congregation have already decided to wipe out the reproach of not having shelter for their horses, and there are many other signs that their spiritual life has been deepened and their zeal for God and His Church increased. During the mission the good people were most kind in sending supplies of milk, butter, eggs, cake, bread and other good things to the parsonage, and on the Monday after the mission they brought fourteen nice loads of wood for the incumbent's use.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. James'.—The Rev. Professor Clark occupied the pulpit of this church at the mid-day services last week, and the Rev. Professor Cody is preaching at these services during this week.

Westhill.—The funeral of Mr. P. W. Walker, son of the rector of this village, took place on Monday, the 13th inst., from the rectory to Westhill cemetery. The first part of the burial service was read in St. Margaret's church by the Rev. Dr. Osborne of St. Saviour's, and several appropriate hymns were sung by the choir of Christ church, which is one of the five churches in Mr. Walker's parish. The deceased had been for some time in the employ of W. R. Brock & Company, and Mr. Smallpiece, a member of the firm, acted as their representative at the funeral. The employees of the firm sent a beautiful floral wreath as a token of their regard for the deceased. We beg to express our sincere sympathy with the bereaved father and the relatives of the deceased in their sad loss.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Gorrie.—St. Stephen's.—On Friday evening, March 10th, the incumbent of this church received a very agreeable surprise, when two of his parishioners in the persons of Messrs. John Donaghy and Henry Perkins presented him with a private Communion Service on behalf of the congregation, accompanied with the following address: "To the Rev. A. B. Farney, Incumbent St. Stephen's Church, Gorrie, Ont.: Rev. and Dear Sir.—On behalf of the congregation of St. Stephen's church we desire to convey to you some token of our appreciation of your services as a minister of the Church of God in our midst. Although you have been but a short time amongst us, yet in that time we have recognized in you an untiring energy and devotion to duty, specially manifested in the large number prepared by you for admission to the full privileges of the church in the Apostolic rite of Confirmation, and generally in the great interest you have taken in the young of this district, building them up in the faith and fear of God, and knitting them more closely to His Holy Church. Believing that it will be of great use to you in your ministrations to the sick and the infirm, we ask your acceptance of this private Communion Service, as a slight mark of the esteem of your parishioners, and as a token of our appreciation of your services in the past; and we pray that you may long be spared to continue your good work of winning souls to God, and of building up the Church in our midst to the praise and glory of His holy name. John Donaghy, Henry Perkins. Signed on behalf of the congregation of St. Stephen's church." The Rev. A. B. Farney replied in a most suitable manner, thanking the

congregation for their very kind remembrance. The presentation took place at the residence of Mr. James Perkins, one of the churchwardens.

Dorchester Station.—St. Peter's.—The re-opening services of this church were held on Sunday, the 12th inst., when the Lord Bishop of the diocese preached twice, the Rev. G. W. Racey, the rector, reading the prayers on both occasions. There were good congregations at each of the services, the sacred edifice being crowded. For two months the church has been closed, and during that time extensive alterations and repairs have been made. The building has been ceiled with pine, oiled and varnished, the wall papered with stone coloured paper, the wainscot and pews are pine, oiled and varnished, the old windows are replaced with modern windows with cathedral glass, and the building is newly carpeted throughout. The pulpit is also new, being of the revolving pattern. Two new chancel chairs, very handsome ones, are the gift of Mr. J. C. McNiven, furniture dealer, of Dorchester Station. The choir are now supplied with chairs and occupy a position in the chancel. The choir rendered splendid service, the chants and anthems selected being very appropriate. The incumbents, the Rev. Geo. W. Racey and the congregation deserve to be congratulated on their labours, the best of all is that, although the expense was considerable, it is all paid, and the church is free of debt. The collections amounted to \$32.60.

ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE. MARIE.

Oliver.—This Mission is situated on the western boundary of the Diocese of Algoma, Murillo is the station on the C.P.R., 13 miles west of Fort William, and the little church of St. James', Oliver, lies about 3 miles to the north. The first Anglican service was held in Oliver by the Rev. J. K. McMorine, then rector of Port Arthur, now of Kingston, in a private house, October 7, 1879. In the spring of 1880 regular services were started and held monthly. In June, 1883, the Bishop of Algoma (Dr. Sullivan), visited the Mission, and urged the building of a church. During that summer and the next students held services, who urged on the building of a church. In the summer of 1884 a farmer gave two acres of land, and in the latter part of August the work was started, the congregation preparing the foundation, and on October 7th of that year, 1884, the first service was held by the Rev. J. K. McMorine. The church cost \$500, which was raised by subscriptions, in part by the people of the township, by friends in Port Arthur and elsewhere, and a grant from the S.P.C.K. It is notable that the church was built, paid for and consecrated within a year, being consecrated by the Bishop of Algoma, September 4th, 1885, the Rev. C. J. Machin being rector of Port Arthur. St. James' has the honour of being the first church built and consecrated between Fort William and Rat Portage, and was the fourth consecrated church in the diocese. The Mission remained attached to Port Arthur, a drive of 16 miles, until 1887, when the Rev. M. C. Kirby was appointed to Fort William, and Oliver was placed under his charge, services being held every alternate Sunday, until the rapid growth of Fort William, with two churches to serve, took up all Mr. Kirby's time and St. James' was closed for awhile. Fort William became self-supporting in 1895, and the Rev. M. C. Kirby, rural dean of Thunder Bay, was appointed to Oliver and took up his residence in the Mission. In May, 1897, the Rev. M. C. Kirby paid a visit to England, and a student of Trinity College, Toronto, held services there for six months. Then lay readers from Port Arthur, under the supervision of the Rev. J. W. Thursby, faithfully ministered and kept the church open. Mr. Kirby resigned in May, 1898, and the Bishop of Algoma appointed the Rev. T. J. Hay to Oliver. The people attend well, coming long distances, and the services are bright and hearty.

The writer of the above has written us pointing out that a statement which appeared in our issue of

the 24th November last, in which the writer thereof says that St. George's, Dromore, which had then been recently opened, was the first church built by any congregation between Fort William and Rat Portage up to that time, was not correct, as the church of St. James', Oliver, of which he writes, was consecrated by the late Bishop of Algoma in the month of September, 1885.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE,
WINNIPEG, MANITOBA.

Winnipeg.—An important Church gathering will be held in this city during the week beginning April 9th and ending April 16th. The occasion is the celebration of the one hundredth anniversary of the formation of the Church Missionary Society, the organization that has done much to spread the Gospel in distant lands. The celebration of the centenary will be held in Winnipeg simultaneously with the larger gathering in London, Eng. Special sermons will be preached on Sunday and meetings held during the week in Winnipeg and other towns in the diocese. The chief speakers will be the Bishop of Huron, the Bishop of Caledonia, Archdeacon Kirkby and the Bishop of Qu'Appelle, all of whom have accepted the invitation of the Archbishop of Rupert's Land to be present at the centenary celebration.

MACKENZIE RIVER.

WM. DAY REEVE, D.D., BISHOP, MACKENZIE RIVER, SELKIRK.

Fort Simpson.—The Bishop of this diocese appeals to Church people at large throughout Canada for the sum of \$1,500 to enable him to place a steamer on the Yukon River, in which he may be able to travel up and down that river, and minister to the spiritual needs of the settlers throughout that large tract of territory.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER.

New Westminster.—Holy Trinity.—This church is well advanced in its rebuilding, and it is hoped that it will be completed and ready for service about next Easter.

British and Foreign.

Between £4,000 and £5,000 has been raised for the purpose of erecting a new church at Braemar.

Dr. Mañon, Lady Margaret Professor of Divinity at Cambridge, has been elected Hulsean Lecturer for 1899-1900.

The Queen has approved the appointment of the Ven. S. Pryce, archdeacon of Carmarthen to be dean of St. Asaph.

The Rev. H. W. Lett, M.A., has been appointed to a vacant canonry in Dromore Cathedral. He is the rector of Aghaderg.

The Right Rev. Herbert Bree, Lord Bishop of Barbadoes, died at St. Aubyn's, Hove, near Brighton, on the 26th ult, aged 71.

A violet altar frontal, stoles, ante-ependium, markers and alms bags have been given to St. Mary's, Ambleside, by a few of the communicants.

Mr. R. Sibbald has been appointed organist of St. Martin's, Edinburgh. He has held a similar position at St. Columba's for some years past.

The Very Rev. J. S. Cooper, the Dean of Ferns and for 35 years rector of Killanne, county of Wexford, died recently at Killanne rectory, aged 70.

The Rev. D. Wilson, curate of St. Anne's Church, Belfast, has been appointed successor of St. Patrick's Cathedral at Dublin and warden of the Grammar School.

The Rev. J. E. Stocks, M.A., vicar of St. Saviour's, Leicester, has been appointed by the Bishop of Peterborough to the vacant Archdeaconry of Leicester.

In connection with sundry improvements now being offered at St. John's, Lowestoft, it is proposed to erect a brass to the memory of the first vicar, the late Rev. M. Beaumont.

The death is announced of the Rev. A. H. F. Luttrell, who for the past sixty six years has been vicar of Minchhead, Somersetshire, aged 91. He was ordained deacon as long ago as 1831.

It is proposed to erect a Mission Hospital at Onitsha, which is a place about 140 miles from the mouth of the Niger, as a memorial to the late Bishop and Mrs. Hill, and the Ven. Archdeacon Dobinson.

The new Parochial Hall for the parish of Whitehouse, diocese of Connor, Ireland, was opened recently by Miss Norah Gallaher. It is a large and handsome building and is capable of accommodating 250 people.

At a meeting of the Bishop of London's Fund, which was held lately, the report stated that the total receipts during that year had amounted to £20,793 3s. 2d., as compared with £22,877 1s. 2d. in the previous year.

A very handsome brass eagle has been presented to St. Augustine's, Dunbarton, by Mr. George Brown of Crosshill, Glasgow, in memory of his sister, Miss M. A. Brown, who was for many years a member of the congregation.

The Archbishop of Canterbury has appointed the Rev. G. L. King, vicar of St. Mary's, Tyne Docks, in the diocese of Durham, to the vacant bishopric of Madagascar. He was formerly Scholar of Clare College, Cambridge, and was ordained in 1884.

The great societies are already making their May arrangements. The Bishop of Worcester will preach the annual sermon of the C.M.S. at St. Bride's, Fleet street. The C.P.A.S. preacher at St. Martin-in-the-Fields will be the Rev. Dr. H. C. G. Moule, the principal of Ridley Hall, Cambridge.

The appeal for £50,000, which the Dean of York is making for the restoration of York Minster, has made a good start, upwards of £8,000 having already been promised. The work will be spread over some considerable time, so that what is wanted is a substantial yearly income for twelve or fifteen years.

The Rev. Charles E. Cornish, M.A., vicar of St. Mary de Redcliffe, Bristol, has been offered and has accepted the bishopric of Grahamstown, South Africa. He was educated at Exeter College, Oxford, and was ordained to the priesthood in 1871. He has been vicar of St. Mary de Redcliffe for the past sixteen years.

The Bishop of Oxford has dedicated a chancel screen of English oak, designed by Sir Arthur Blomfield, which has been erected in St. Mary's Church, Mortimer, near Reading, by the parishioners, at a cost of about £400, as a memorial of Mr. Richard Benyon, of Englefield-house, lord of the manor of Mortimer.

The vestry of St. Mary's, Ambleside, have agreed to provide new choir stalls, raise the reredos, retile the chancel, place a marble pavement in the church, and carry out other improvements. Towards the cost of this work Major Harrison has promised £470 for the choir stalls, and £200 for altering the reredos and paving the church.

The font grave which has been placed in Lambeth parish church in memory of Archbishop Benson was used for the first time, on Wednesday afternoon, when an adult from Ilford, Essex, received baptism by immersion therein. The service was performed by the Rev. C. W. Jacob, of Ilford, assisted by the rector of Lambeth. Mrs. Benson attended the service, desiring to be considered one of the "chosen witnesses" of the baptized woman.

The Church Missionary Society has completed its programme for the Centenary meetings, which will continue from April 10th to 15th in London, and from April 17th to 22nd in the Provinces. Daily meetings have been arranged in London at Exeter Hall, at which a great number of Bishops and well-known missionaries will speak. A handsome medal has been struck in commemoration of the centenary, and memorial cards have been prepared for subscribers to the fund.

Four Indian and two African clergymen will be in England for the Church Missionary Society's Centenary next month. Two of the Indian clergymen are graduates of Indian universities, and one African clergyman, the Rev. James Johnson, has the distinction of being an honorary M.A. of Durham. One of the six was formerly a Hindu. Another was once a Mahomedan, and a bitter opponent of Christianity. The rest are Christians of the second generation.

An Indian newspaper, *The Arya Messenger*, states that no fewer than 6,016,759 little Indian girls between the ages of five and nine are married, and that 174,000 of these are widows, condemned by the Hindu religion to perpetual widowhood—a life of continual degradation and hardship, and often of shame. *The Arya Messenger*, though not a Christian paper, denounces this outcome of child marriage in language which would be considered exaggerated if used by missionaries.

A site has been obtained from the Government for the erection of an institute for soldiers, free and open to all wearing the Queen's uniform, at Abbasieli, Cairo, where the 21st Lancers and other mounted troops are quartered. The cost of carrying out the plans—viz., £1,500—has been guaranteed by the Church of England Soldiers' Institute Association, so that no delay may take place in beginning to build. There has been £1,036 already collected for this object, and the association trust to being able to collect the remaining £464 needed, as well as about £300 for furniture.

In a recent issue *The Church Times*, commenting editorially in the following manner in regard to the speech which was lately made by Lord Halifax in London at a meeting of the members of the English Church Union, says: "That the speech besides being admirable for its defence of the Catholic position, was much to be recommended for its treatment of the Archbishop's plan of arbitration. The plan proposed may not be ideally the best, it may even go beyond the range of questions placed by the Second Preface to the Prayer Book within the Archbishop's purview, yet it has the merit of being the best plan in the circumstances, and it is of a provisional character. 'We shall never,' Lord Halifax observed, 'get an opportunity for a more spiritual hearing than that now proposed.' That is perfectly true so long as the present state of things continues. Lord Halifax went on to say that those of the clergy who, in cases where they and their Bishops take certain matters diversely, should refuse to appear before the Archbishops, would put themselves hopelessly wrong with all rightly-informed Church opinion. We have it on the authority of the Archbishop of Canterbury himself that he will form an independent judgment based on the evidence produced. On that assurance we cannot assume for a moment that any specific case has been already prejudged by His Grace, though we confess to a feeling of dissatisfaction with the action of certain Bishops who, by their directions to the clergy, appear to be anticipating the Archbishops' decisions."

All Letters containing the signature of the responsible for the opinions expressed marked Commun not necessarily the appearance of the Editor thinks the publication.

THE BISHOP

Sir,—I would cautions, who are versed in expressions on the reception of the grounds, upon the disliking of fussiness people who take the chance and have portmanteau in darkness, trying his way from his Is not some pre weather should be and choir meet the conveyance, and If inclement wea ought there not of the men of the

THE COND

Sir,—In refer wholesale compl like to ask him alleged state of Church's way, by regular quarterly fasting), on beh priest of Clinto days, let Mr. R as the Prayer-I after Nicene C hymn on Prayer

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Sir,—Two of your columns. like to say that contributor, we customs, would It would form struction on th interest to yo two questions necessary in a without previ confirmation added to bapt it becomes a baptism does sacrament "I fore be admin to receive cor been the reg point. Your vice of the P aker?), does

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THE BISHOP'S RECEPTION AT CONFIRMATION.

Sir,—I would call forth from some of your readers, who are versed in forms and ceremonies, a few expressions on the point (not one of the six), of the reception of His Lordship at the church gates or grounds, upon his visit to administer the Sacrament of Confirmation. The Bishop's well-known dislike of fussiness does not absolve the Church people who take their familiar places in the bright chancel and nave while their diocesan with his portmanteau is circumambulating in outer cold and darkness, trying one disused door after another, in his way from his carriage to the rector's vestry. Is not some pre-arrangement possible? If the weather should be propitious might not the clergy and choir meet the Bishop when he alights from his conveyance, and precede him to the church door? If inclement weather prevented such a reception ought there not surely to be a "guard of honour" of the men of the congregation?

W. H. F.

THE CONDITION OF THE CHURCH.

Sir,—In reference to Mr. John Ransford's wholesale complaints about the clergy, I should like to ask him if he has ever tried to remedy the alleged state of affairs in God's way, and the Church's way, by observing the Ember Days, as a regular quarterly season of earnest prayer (with fasting), on behalf of the clergy. If the parish priest of Clinton does not give notice of these days, let Mr. Ransford insist upon his doing so, as the Prayer-Book commands it. (See Rubric after Nicene Creed). One is reminded of the hymn on Prayer (No. 246, A. and M.):

"Have we no words? Ah! think again,
Words flow apace, when we complain.
And fill our fellow-creature's ear,
With the sad tale of all our care.

"Were half the breath thus vainly spent,
To heaven in supplication sent,
Our cheerful song would oftener be,
Hear what the Lord hath done for me."
and for the Church.

FREDK. THOS. DIBB.

TWO QUESTIONS.

Sir,—Two questions have recently been asked in your columns. In sending answers to them I would like to say that it would be helpful if some regular contributor, well-informed in Church doctrine and customs, would undertake this work for your paper. It would form a valuable means of spreading instruction on the Church and would be a source of interest to your subscribers. My answers to the two questions would be as follows: 1. Is Baptism necessary in a case where the person was confirmed without previous baptism? And was the rite of confirmation valid? Since confirmation is a gift added to baptism, its strengthening or completion, it becomes a ceremony without proper meaning, if baptism does not precede. Baptism, which is a sacrament "necessary to salvation," must therefore be administered, and the candidate ought then to receive confirmation again. This, I believe, has been the regular teaching of the Church on this point. Your correspondent who refers to the advice of the Provost (Is this the late Provost Whitaker?), does not seem to touch the point. He

baptized a Methodist who had rejoined the Church and been confirmed. In this case the baptism was probably hypothetical, as it was at any rate doubtful whether the person had not received Methodist baptism; and further it does not tell us whether the Provost advised that the confirmation should be repeated, or not. 2. Explain the last clause in the Communion Service: "Unto which He vouchsafe to bring us all." This is the old form of the "subjunctive"—or may we call it the "optative" mood. Your correspondent is correct in rendering "may He vouchsafe." Modern English commonly uses the auxiliary verb in the subjunctive mood; but the old form is none the less correct, and in respect of literary style is to be preferred.

FRANK V. BAKER.

THE CHURCH.

Sir,—We hear much at the present as to how the Archbishops and others in England are trying to arrive at some method by which they can enforce the Rubrics of the Book of Common Prayer against the growing tendency of teaching Romanizing doctrine in the Church of England. It is sincerely to be hoped that they will succeed in the undertaking, and that their success will stimulate the Bishops of Canada to enforce the same Rubrics against the sectarian tendency arising from the want of teaching the principles so plainly set forth in our service book. Even some of the clergy seem to be afraid of offending their parishioners by teaching the fundamental truths declared by the Church, such as are contained in the three forms of the Creed, the Catechism and the 39 Articles. This sectarian tendency in the Church (and very often direct sectarian teaching), is so prevalent that it has become a serious matter, and is being boldly published in the Church papers, e.g.: 1. In your issue of February 9th "A Canadian Churchman" (and he certainly does represent the Churchmanship of too many in Canada), includes Roman Catholics along with Methodist, Independents and Presbyterians as being (in his words): "None the less members of 'the Church' which is in England and therefore 'of England.'" So in the same way 'the Church' of Canada consists of all the baptized Christians in Canada, some of whom are in communion with the See of Rome, and some are not, some call themselves Presbyterians, some Baptists, some Methodists, and some very foolishly call themselves members of the Church of England; though how the Christians of Canada can be members of that part of 'the Church' which is located on the other side of the Atlantic, has never been satisfactorily explained." If the writer would take the trouble to look up a history of the first few centuries of the Christian era he would find that bodies of people teaching similar (and often the same) doctrine to that of the sectarians of to-day were unhesitatingly called by the Church "heretics." Not a trace of them remains except since the Reformation under new names—"Old foes under a new face." It would certainly be better if "the Church" in this country were called "The Church of Canada," but the fact remains that "the Church of England" is the Church of the English people, and when some of these English people came to Canada they brought their Prayer Books with them, and the Church among them was still the Church of the English—"The Church of England" in Canada. 2. A sample copy of your contemporary (Feb. 9th, 1899), was sent me, and the answer to No. 66 in the Question Drawer by the Rev. Dyson Hague is too mischievous to let pass unnoticed. He says: "Up till about the year 1533-1534 the Church of England was a mere section of the Church of Rome." This statement is somewhat at variance with the truth, inasmuch as the Church in the island at first was known as "The Church of Britain," but the Britons were driven to the north and west, and their homes taken by the Jutes, Angles and Saxons, which three tribes were afterwards Christianized by the efforts of the old church of the country, and of Augustine and his followers (who landed in 596). These two branches of the Apostolic Church gradually merged together until at the Synod of Whitby, in 664, they

became one, and the country being now called England (Angle-land), the Church is henceforth known as "The Church of England." Roman influence was but slight in England until near the beginning of the 13th century, and then in 1215 the Magna Charter declaimed "the Church of England shall be free," etc. Though the Church of England was more in some places and less in others gradually influenced by the Bishop of Rome from the beginning of the 13th century until the Reformation in the 16th, yet this growing influence during those three centuries could never make the Church of England, "a mere section of the Church of Rome up till about the years 1533-1534." More is unnecessary after the splendid letter of the Rev. Dr. Langtry in your issue of Dec. 29th, re "The Hon. G. W. Ross' Blunder."

GEORGE McQUILLIN.

RURAL DEANS.

Sir,—Your correspondent, "Rural Pastor," tells your readers that Rural Deans have no authority to enter the parishes of the clergy in his Rural Deanery, for the purpose of ascertaining and reporting upon the manner in which the duties of the incumbents are carried out, the attendance of the congregation at the services, upon the financial position and other matters pertaining to the progress of the Church, unless he is invited to do so by the said clergy. How then is the Bishop of the diocese to be made acquainted with the proper working of the respective parishes in the diocese. If this be so, surely it is time that some method should be adopted whereby a full report should be sent in to the Bishop so that he may be able to gather such information as will help him to come to a just conclusion as to what clergy to remove and when, so as to carry out the provision of the Act just passed by the Local Legislature in that respect. A case in point: A clergyman was appointed to the living of a parish about ten years ago with a salary of \$900 per year, with free parsonage, etc. A small debt of \$1,600 was on the church, the debt still stands, and the difficulty is great to pay the running expenses and the interest; the congregation has considerably lessened, especially in the attendance of the old members of the Church. Is not this a situation for the powers to look into and straighten out. If Rural Deans had the power to look into these matters without waiting to be invited to do so (which would rarely or ever occur), they possibly could bring the parishioners and clergy to work harmoniously together, and so advance the interests of the Church. Until some such supervision is enforced I very much question whether the act just passed, and referred to above, will be of any material benefit to clergy or their people.

CHURCHMAN.

THE PRESENT CONDITION OF THE CHURCH.

Sir,—Please allow me to say a word in the present controversy, regarding the present condition of the Church. In the first place I am not one of those who worry overmuch about the matter, because I believe so strongly in the Divine character of the Church as the body of Christ that I think God will take care of it. Its success or failure after all does not depend upon what John Ransford or "Clericus," or I think about it, but it depends upon God, and we leave the results to Him. Of course in another sense the work of the Church is given by God into the hands of men, and He has entrusted the "ministry of reconciliation" to an order of men, empowered from on high with the authority that Christ gave. I am afraid that the masses of our laity have altogether too low a view of the powers of the priesthood. The ordinary layman does not look upon his parish priest as of God, appointed with authority. The laity deserve a good deal of sympathetic guidance in this matter. They apparently do not know that their clergyman is God's ambassador in the parish acting for Christ. I fancy I hear a chorus of laymen reply—"do not know! Of course we know!"—

Yes, here is another trouble: the laity know about everything, but they do not act upon their knowledge. If they have the knowledge, I am afraid it is unsanctified knowledge, which only enables them to say anything they please to the clergyman, and treat him, ay, treat him, often in a way that they would not dare to treat one of their fellow laymen. The clergyman may offend, and the layman may fall into the same errors, but let me draw a picture of what I have seen and heard, which convinces me that our troubles are caused by either a lack of definite knowledge, or else a direct refusal on the part of the people to give up to what they profess to "know." Imagine a pretty church in one of our villages in Ontario. The congregation fairly good on Sunday evenings, and slightly larger Sunday mornings. A careful observer will notice that a certain number are present both morning and evening. Then he will observe that a number of the congregation are generally present in the evening, but seldom at worship in the morning and vice versa. The clergyman is active. He may not from a worldly point of view, be gifted with the burning eloquence of St. Peter, but he has had a sound theological training. He is not given to any known vice, he has a decided realization of his enormous responsibility. He has arranged that the people may come to the church every day if they will, according to the rule laid down in the Book of Common Prayer. He has inaugurated a Bible class; a celebration of the Lord's Supper every Thursday morning; a service every Friday evening. Thus the people cannot say that they are in any sense neglected, for they are visited from time to time. Now let us look at this from another side. A certain few are always to be found at these week day appointments. They do "know" that their souls are worth caring for, and they accordingly act upon their belief. But what about the rest of the congregation? Well, they are satisfied to let the few represent them during the week, and even sometimes on Sundays—because they haven't time! They have time though to attend a concert, or a circus, or a horse-race, or go shopping, or to spend hours and hours at amusement of every kind and description. The parish priest eats his heart out with anxiety. He speaks of those things on Sunday. The people listen in a critical sort of way. They come to church once perhaps on the Sunday as a matter of course, it is a habit they have acquired. The clergyman may plead with them Sunday after Sunday, and during the week at their homes, he may impress on them the fact that the exercise of religion is a daily not a weekly thing. He is gratified perhaps after weeks of constant talking and teaching to see one or two more added to the few. Lent comes round. The clergyman again appeals to those people who find time more valuable than eternity, to come aside with Christ, and examine themselves, take stock. The faithful few come, and perhaps a few more. After one of the services he goes out into the street. He catches sight of Mr. M—and two or three other Churchmen standing on a street corner. He approaches them—they accost him. He finds out that they have been talking for the last half hour over some political event, but were too busy to spend that or another half hour with the Crucified One. They are interested, deeply interested in the doubtful accounts given in the daily press about Ritualism in England, but do not care to take the trouble to spend half an hour on their knees in the parish church, meditating upon their own sinfulness. No one can deny that I have drawn a true picture of what really happens in a great many parishes. The parish at large is content to regard things as in a flourishing condition, provided the Sunday attendance is fairly good, and above all that the finances are all right—or nearly all right. If a man pays his five or ten dollars to the priest's stipend (though his tobacco bill may amount to twenty or thirty dollars), and allows his wife, as a rule, to do the church going, or if he braces up occasionally and goes out in the evening, he regards himself with a high degree of satisfaction, and thinks he has done his duty. The parish work is like a stage-coach. The clergyman and the "faithful few" are

trying to drag the coach in a very slow and inefficient way. The people, instead of being set on the alert to cater, hood, or the wheels, and help or push from behind, are comfortably seated inside, allowing the clergyman and the "few" to do all the work. Let the indifferent, lukewarm party get out of the coach and push! When there is a special work-day service for the deepening of the spiritual life, let them attend it, let them not send their little boy or girl to represent the family. They don't allow such representation at the theatre, or the bad room, or the dinner table. Men do not allow their little boys to do their smoking for them, nor do they leave them to attend to their business, where a financial loss might ensue. Then why should they be indifferent to the claims of religion, when so much is at stake. Laymen, get out of the coach and push, and the old church with God's help and blessing will roll on.

HUGH J. SPENCER.

THE C. C. M. A.

Sir.—Your correspondent "A.B.C." while expressing his admiration of the vitality of the C.C.M.A., thinks it does not seem fair that the friends of the C.C.M.A. should set up a society practically a rival to the official channel, and then force the Church to accept their society. May I mention certain facts without drawing any inference: 1. There have always been in the Canadian Church many enthusiastic supporters of the Church Missionary Society of England. 2. After the Board of Management of the D. & F.M.S. was formed in 1883, for several years it officially recognized both the S.P.G. and the C.M.S., dividing the undesignated foreign missionary money between these societies. 3. In 1888 after the friends of Rev. J. C. Robinson had sent him to Japan the official board entered into an arrangement with the S.P.G. to send out missionaries in connection with this English society. 4. Since 1890, when Rev. J. G. Waller was sent to Japan as a missionary in connection with the S.P.G., practically all undesignated foreign missionary money goes into a special fund of the S.P.G., out of which the D. & F.M.S. missionaries are paid. (See S.P.G. Reports). The C.M.S. now receive no grant out of the undesignated Epiphany collections. 5. Those who from before the formation of the D. & F.M.S. have always supported the C.M.S., and who, while the D. & F.M.S. divided its funds gave undesignated, have now no other way left them of continuing their interest in the C.M.S. than by designating at least a portion of their offerings for the Canadian missionaries labouring in connection with the C.M.S. The C.C.M.A. has no independent missions. The C.M.S. is as thoroughly and as loyally a Church society as the S.P.G. Both are doing a noble work in the mission field. Neither in England nor in Canada is the Church in her corporate capacity carrying on her own missions independently of the great societies.

F. H. DuVERNET.

A SECOND CONFIRMATION UNNECESSARY AND WRONG.

Sir.—In the matter of your interesting correspondence in reference to the confirmation of a person who was not baptized, it seems to me that, if it was the result of a mistake, and not a wilful rejection of Holy Baptism, we may reverently hope that God would not withhold His blessing from a heart duly prepared, through His preventive grace, by repentance and faith, to receive it. I cannot think that confirmation administered in good faith by Christ's minister to a person repenting of sin and believing in Christ, could be rendered null and void by a mere unintentional oversight or mistake. The sacraments are necessary for us because commanded of God, but not necessary to God; He can, if He will, confer His grace without them. In the case of Cornelius and his company we have an instance of the grace and gifts of confirmation being bestowed without either baptism or confirmation. And though St. Peter commanded the new con-

verts to be baptized there is no record of his afterwards laying his hands upon them. And it would clearly have been superfluous, as they had already received the gifts of confirmation. Even the Jewish system with its more legal aspect was not so completely enslaved to the letter of the law as distinct from its spirit; for St. Paul says in his Epistle to the Romans, chap. ii., 26, "Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" Surely then we are not to ignore the greater spirituality of the Gospel, and make it subservient to the merest accident. It seems to me, therefore, that having discovered the mistake that baptism had not been previously administered and complied with that requirement, it would not only have been superfluous, but wrong to repeat confirmation, as it would have implied the nullity of an act of Christ's chief minister in the Church, performed in good faith by all parties concerned.

J. McLEAN BOLLARD.

WITHDRAWS THE STATEMENT.

Sir.—My letter in your issue of 10th inst. was written before Mr. DuVernet's appeared. His letter puts the case to me in a new light. Since reading it and hearing his remarks before the Rural Deanery of Toronto I feel I ought in justice to modify the latter part of my letter about the C.C.M.A. being a rival of the D. & F.M.S. It is unfortunate that we cannot do without voluntary societies and unite together under the D. & F.M.S. in our mission work. But I see the point of what Mr. DuVernet has said, and therefore I beg to withdraw the statement in the latter part of my letter—i.e., all the words after "but what I don't like."

A. B. C.

STATE OF THE CHURCH IN CANADA.

Sir.—I have followed closely the letters which have appeared on the "State of the Church in Canada," in your recent issues. I have not much time to write articles for papers, but I cannot help sending you a few lines on this subject. I have been half a century in this country and have lived in four dioceses, Quebec, Ontario, Toronto and Niagara. I have always been a Churchman, and have assisted in Church work under the old school of clergymen as well as under the new. I have been closely associated with clergymen who were gentlemen and graduates of the Old Country universities; with sons of Old Country gentlemen who came here to learn farming, grew tired of the work, and then as literates entered the sacred ministry; and also with the sons of respectable Canadian farmers, etc., who took their degrees in our Canadian Colleges and were afterwards ordained. I have seen good work done under each class, but never what would be called rapid progress. I have also seen the work of the Church languish and die under each class. The Church has never made what might be called rapid progress at any period of her history in this country; but I hold that there has been steady progress made. Of late years the progress has been not in her numbers but in her buildings and services, and in the more careful preparation of candidates for confirmation. In the Diocese of Niagara, where I now reside, this has been most marked. With three or four exceptions the Church services in the diocese are such that all schools of Churchmen can join in without any reasonable cause for offense. They are in the large majority of cases frequent, attractive, reverent. While I must admit that Church people, on the whole, are the poorest givers to the missionary cause of any religious body, yet they love their Church and her services. Going back for a moment to the class of men who are entering the ministry, I see clearly that our wealthy people do not encourage their sons to enter a profession in which they cannot make a fortune, and that the candidates for Holy Orders come for the most part from the middle classes—but what of that. Turn to the Roman Catholics, the Presbyterians, Methodists, Baptists, and you find the same condition of things

—and what is more, most energetic in finding the bulk of their cities and large towns is of little consequence. What is of consequence is of course the root of the whole right sort of men (worldly—blessed and irritable), and If our clergy would take the side of our lawyers, doctors, or the there would be a of the next ten years, this, but it is not what I mean. C. touched upon. M. them; but before we had better have It is easy to find are we prepared to find most fault with not substituted a parishes; but are give it an occasion ishes in Niagara who have turned are faithful; but progress will be with three or four ers. They are v people together, their cords and return to the sul man have but li

SPIRIT

Sir.—I venture differ with your or either of the would necessarily character none of acter of a court i its judges, but rive their jurisdic sisting wholly o by Archdeacon stituted ecclesia sisting of the t conceivably be good Churchma of lynch law, se tion save that spiritual court which, I think, mind as soon binding upon th is derived from tion, binding up science, is deri power. Unless Rome merely t bury the consti dixit of either absolutely illeg jurisdiction eith this is not wha have fallen ba may have lost astrous legislat and ecclesiasti preface "conce And I think a noted that the acknowledgem steadily refuse the P.W.R. Ac have been just supposition th weak concessi

—and what is more they encourage it. The middle classes, farmers sons, etc., make, as a rule, the most energetic and self-denying clergymen. We find the bulk of our doctors and lawyers in the cities and large towns in this diocese who are making their mark, are sons of Canadian farmers. It is of little consequence in this country whether our clergy come from the middle or upper classes. What is of consequence, and here we strike the root of the whole matter, is that the men are the right sort of men for the work—saintly men (not worldly—blessed with good judgment (not cranky and irritable), and sympathetic (not indifferent). If our clergy who are blessed with these gifts would take the same interest in their work that our lawyers, doctors, insurance agents and business men, or that the Dissenting ministers do, there would be a different story to tell at the end of the next ten years. I could easily enlarge upon this, but it is not necessary. Your readers know what I mean. Our Sunday schools have been touched upon. Much that is true has been said of them; but before we condemn and abolish them we had better have something to take their places. It is easy to find fault. It is easy to tear down; but are we prepared to build up again. The men who find most fault with our Sunday school system have not substituted anything for them in their own parishes; but are content to watch the system and give it an occasional kick. I know of many parishes in Niagara which are being worked by men who have turned 70; several bordering on 80. They are faithful; but it cannot be expected that marked progress will be made. They cannot possibly cope with three or four young, active, dissenting preachers. They are working diligently to keep their people together, but not attempting to lengthen their cords and strengthen their stakes. I may return to the subject again, but being a very busy man have but little time for correspondence.

CHURCHMAN.

SPIRITUAL JURISDICTION.

Sir,—I venture, humbly but very decidedly, to differ with your view that the two Archbishops, or either of them with the other as assessor, would necessarily form a court whose spiritual character none could question. The spiritual character of a court is derived, not from the personnel of its judges, but from the source whence they derive their jurisdiction. A final court of appeal consisting wholly of lay judges, such as was preferred by Archdeacon Denison, might be a properly constituted ecclesiastical court, whereas a court consisting of the two Archbishops alone might quite conceivably be a state court whose authority no good Churchman would recognize, or even a court of lynch law, self constituted, and with no jurisdiction save that of might. The jurisdiction of a spiritual court rests upon two simple principles which, I think, must be admitted by every candid mind as soon as stated. Its spiritual jurisdiction, binding upon the conscience but not on the person, is derived from the Church. Its coercive jurisdiction, binding upon the person but not on the conscience, is derived from the Crown or governing power. Unless we have rejected the Papacy of Rome merely to erect another Papacy at Canterbury the constitution of a court by the mere ipse dixit of either or both the Archbishops would be absolutely illegal, and the court itself without jurisdiction either moral or coercive. Fortunately this is not what the Archbishops have done. They have fallen back upon a court which, though it may have lost its coercive power through the disastrous legislation of 1874, has retained the moral and ecclesiastical jurisdiction conveyed by the preface "concerning the service of the Church." And I think as a matter of justice it should be noted that the revival of this court is a practical acknowledgement that those priests who have steadily refused to recognize the courts founded by the P.W.R. Act without any ecclesiastical authority, have been justified in their refusal. On any other supposition the Archbishops have been guilty of a weak concession to the scruples of unreasonable

men. I do not pretend to say whether or not this proposed court has proper canonical authority. On the face of it it appears to have. But I doubt very much whether anyone in Canada has given sufficient attention to the subject to be able to decide the question. If it is accepted, however, it will be because it is a court deriving jurisdiction from the church, not because it consists of spiritual persons and has been erected by the Archbishops.

ROBT. W. RAYSON.

Family Reading.

ETERNAL LOVE.

Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;—

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our bed of pain;
We touch Him in life's throng and press,
And we are whole again.

O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call.
We test our lives by Thine.

The letter fails, the systems fall,
And every symbol wanes;
The Spirit over-brooding all,
Eternal Love remains.

—John Greenleaf Whittier.

PASSION SUNDAY.

"Father, forgive them; for they know not what they do."—St. Luke xxiii., 34.

Christ is being slain, a willing sacrifice for man's sin. He prays as man, forgiving and loving, and as the Son of God, one in will with the Father. He prays aloud for our consolation. He asks pardon for His murderers, as if they, not He, needed help. His prayer is, that they may know what they do, and in penitence and faith be forgiven. Not only the soldiers and the Jews, but all for whom He dies, cause His death, and share His intercession. There is hope in this prayer for all who are brought to see, in Christ's death, the work of their sin and His work for them.

My sins did their part in crucifying my Saviour. Alas, for my sins when I knew I sinned, and for my sins of willing ignorance! Alas, for sins which old habits of sin had made me unable to feel! Can I take hope from Christ's prayer? Yes; it looked back to man's first sin, and on to all that ever should be done. He knew what I would be—so dull of heart, so prone to sin, so heedless of His love and sorrow. Yet He died for me, and in this prayer pleaded that His death might win my pardon. Surely I know not what do when I put such love to pain. Surely, did I know indeed, I could not sin wilfully. Oh, that I might know what sin means, and be led to pray for my forgiveness, and plead the death upon the Cross with earnestness like Christ's! Oh, to have more of the Spirit of Christ in loving those who wrong me, and in not sparing self to do them good! Oh, for a larger

heart in judging others, and more hope and faith in praying and working for them!

Oh, Lord Jesus Christ, who didst pray for those who slew Thee; give me Thy spirit, and grant that through Thy sacrifice and intercession my sins may be pardoned,

THE FINAL TRIUMPH.

The Bible has clear pointings to a final triumph, to a perfect unity in which God shall be all in all. God so loved the world that He gave His only-begotten Son to redeem it; His glorious purpose was "to sum up all things in Christ." Christ, lifted up on the Cross, would draw all men unto Himself; in His last agony, He urged a plea which in some measure applies to every child of man, "Father, forgive them; they know not what they do;" in the mysterious interval between death and resurrection, He proclaimed the glad tidings to the spirits in prison, who had once been signally doomed for disobedience; to Him, highly exalted, every knee shall bow, of things in heaven and things on earth, and things under the earth; through Him will God reconcile all things unto Himself, whether things upon the earth or things in the heavens; the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God; the last enemy, death, shall have no more dominion, for as in Adam all die, so in Christ shall all be made alive; and, as the closing scene of the sublime drama, "God shall be all in all."—Bishop Jayne.

HARD WORK WILL TELL.

One often envies greatness, overlooking the hardships and struggles passed through before the place of honour has been attained. When we read of the lives of distinguished men in any department, we find them almost always where they are through hard work. We hear constantly of the great amount of labour they could perform. Demosthenes, Julius Caesar, Henry IV. of France, Sir Isaac Newton, Washington, Napoleon, and many others, different as they were in their intellectual and moral qualities, were all renowned as hard workers. We read how many days they could support the fatigues of a march; how early they rose; how many hours they spent in the field, the cabinet, in the court—in short, how hard they worked.

DELIVERANCE FROM BONDAGE.

The supreme work of Jesus has been, and is, to bring men into a hopeful temper. He does this by showing them what they are. This is what is needed practically. Men are deterred from entering upon the task of personal redemption from the bonds of sin by an antecedent despair. Their brute inheritance is so clamorous that they have forgotten that they are also gods. The great value of the Incarnation is the proof which it affords that God can in very deed dwell in human form. Wherever the great fact of the Incarnation has been received, man's consciousness of his own dignity has revived. His sense of kinship with God has asserted itself. The creature discovers that he was not made subject to vanity willingly, but by reason of Him who hath been under that subjection in hope. He begins, in this hope, to strive for deliverance from the bondage of corruption into the glorious liberty of the sons of God! In the presence of Jesus men slowly discover that they are not worthless, and that they are not hopeless.—Rev. S. D. McConnell.

REJECT HIM NOT.

Refuse Him not, O man!
He bids thee seek His face,
He beckons thee to come and taste
The riches of His grace,
Was ever grace like His,
So boundless and so free?
Grace for the guiltiest,
Grace for thee!

Reject Him not, O man!
He speaketh from above;
He offers thee Himself, and all
The fulness of His love,
Was ever love like His,
So boundless and so free?
Love for the sinfulness,
Love for thee!

Resist Him not, O man!
He lays His hand Divine
Upon thy head in love, and says
"Let all My peace be thine!"
Was ever peace like His,
So boundless and so free?
Peace to the fearfullest,
Peace to thee!

Close not thine ear, O man,
With sin and toil oppressed;
He speaks to thee in love: "Oh, come,
And I will give you rest!"
Was ever rest like His,
So boundless and so free?
Rest for the weariest,
Rest for thee.

—Bonar.

BREATHING EXERCISE.

It may not be generally known to our readers that when exposed to severe cold, a feeling of warmth is readily created by repeatedly filling the lungs to their utmost extent in the following manner: Throw the shoulders well back, and hold the head well up. Inflate the lungs slowly, the air entering entirely through the nose. When the lungs are completely filled, hold the breath for ten seconds or longer, and then expire it quickly through the mouth. After repeating this exercise while one is chilly, a feeling of warmth will be felt over the entire body, and even in the feet and hands. It is important to practice this exercise many times each day, and especially when in the open air. If the habit ever becomes universal, then consumption and many other diseases will rarely, if ever, be heard of. Not only while practising the breathing exercise must the clothing be loose over the chest, but beginners will do well to remember, in having their clothing fitted, to allow for the permanent expansion of one inch, two inches, or even three inches, which will eventually follow.

YOUR OWN LIFE.

In this age, when economy of time is a matter of such great importance, there is frequently a strong temptation to get our opinions ready-made. The man who "always votes a straight party ticket" is saved much troublesome examination into the merits of candidates and issues. The people who accept what "they say" as final, are spared the necessity of sifting evidence and forming conclusions in harmony with facts. Boys and girls who go through their school work mechanically, never stopping to ask the why and wherefore, are bidding fair to become the sort of men and women whose opinions should all be enclosed in quotation marks.

Now, while we should not be inclined to ignore authority, or to pay no attention to the conclusions reached by those wiser than ourselves, we must not overlook the power of personality.

A successful teacher once said: "I would rather a pupil of mine worked one problem wrong, provided his method showed he had given some original thought to the subject, than that he worked twenty correctly by mechanically following the rules of his text book."

Most educators agree with the sentiment thus expressed. It is a matter of the utmost importance that we learn to think for ourselves. Otherwise the mind becomes relaxed, like an unused muscle, till at last it is hardly capable of making an effort.

Of course there are some who abuse this liberty. Certain young people seem to hold in contempt all opinions but their own, and loftily ignore the help others might give them in reaching correct conclusions. While we should guard against this extreme, we should not forget that each of us must live his own life, thinking and acting for himself. Nor is the reason for this necessity a selfish one. As one of the great leaders of this generation, Phillips Brooks, has said, "Only he who lives a life of his own can help the lives of other men."

CLEAVING TO CHRIST.

What is involved in cleaving to Christ? It means staying the mind upon Christ, making Him the centre of one's thought. There are some people who do not seem to have any centre for their thoughts; their thoughts go wandering about all over the world; they have no home. And there are some people who have a centre for their thoughts, but it is not a worthy centre—what they think of constantly is some object of personal ambition. There is something they want to get for themselves, and in their leisure moments their thoughts instinctively turn to that particular point; it is what they always come back to; there it is; there it is that their minds are stayed. But now the man who is cleaving to Christ is a man whose mind is stayed on Christ. Of course, I do not mean that he is always thinking about Jesus Christ; nobody can be doing that; but there is his centre, the centre of his thoughts, and through the day, wherever he may be, however he may be occupied, his thoughts have a way of turning spontaneously to that glorious object. There is the Lord always, so to speak, the background of his mind, the great object of his attention and contemplation.—Canon Scott Holland.

THE RICHES OF CHRIST'S DIVINITY.

The riches of Christ's divinity are unsearchable, and the riches of His condescension are unsearchable, and the riches of His tenderness are unsearchable, and the riches of His redeeming love are unsearchable, and the riches of His intercession are unsearchable, and the riches of His faithfulness are unsearchable, and the riches of His supporting grace are unsearchable. These riches will never be expressed, even to all eternity. No; not by the noble army of martyrs, nor the glorious company of the apostles, nor the goodly fellowship of the prophets, nor the general assembly and Church of the Firstborn, nor the innumerable company of angels, nor the spirits of just men made perfect, nor by all the ransomed throng of heaven. It will form their

most ecstatic employment in heaven. All the hosts of heaven, angels and men, will sing, "Worthy is the Lamb, blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever." And the eternal Amen will peal, and roll, and reverberate through all the arches of heaven! But never through all eternity shall the gathered host be able fully to express "the unsearchable riches of Christ!"

HINTS TO HOUSEKEEPERS.

Hot Cross Buns.—One pound of flour, one-quarter pound of sugar, one-quarter teaspoonful of cinnamon, a pinch of cloves, a pinch of mace, one-half pound of washed and dried currants, one cup of milk, one yeast cake, four ounces of butter. Mix flour, sugar, spices together, and add the currants. Make a hole in the centre, pouring in one cup of milk and the yeast cake, dissolved in a quarter of a cupful of warm, not hot, water. Work in flour gradually until you have a soft dough; mix well, cover and stand away till very light; add the butter, work and stand away till very light indeed. This should be a soft dough, and if too stiff more milk should be added. When the dough is light for the second time shape into buns, place them in baking pans, not too close together, and stand in a warm place for half an hour. Make the figure of a cross on each with a knife or a cross mould, brush with beaten eggs and bake in a quick oven for twenty minutes.

Spiced Meat.—Take a thin slice of round steak; remove the bone, all the fat, and the bits of skinny membrane on the outside. Make a dressing of one cup of bread crumbs, one-half cup of butter, mustard, pepper, salt, ground celery seed and spices to suit the taste, add enough hot water to make it soft, and spread over the meat. Now roll it up firmly and tie in a thin cloth, place the roll in a kettle and cover with boiling water. Boil from three to five hours according to the size of the roll. After it has boiled two hours put in a teaspoonful of salt. When it is done remove the cloth, place the meat in a mould with a heavy weight on top. When it is cold it will slice nicely and make a nice cold meat for lunch or supper.

Salmon Fritters.—Take some flakes of cold salmon, shake pepper, salt and chopped parsley over them; make a batter with two large tablespoonfuls of flour, one beaten egg, add enough milk or cream to bring it to the consistency of thick cream. Dip in each piece of salmon, and drop it immediately into boiling butter; fry a nice brown, drain, and serve on cut paper, garnished with cucumbers.

Potato Straws.—Cut raw potatoes about two inches long, and about one-eighth of an inch thick; fry in boiling fat till a golden brown, and crisp, drain well on a sieve before the fire, and serve in the centre of a dish of cutlets.

Potato Scones.—To a heaping cup of mashed potato, add a tablespoon of milk, half a cup of flour, and half a teaspoon of salt. Work the flour in well, roll out half an inch thick, cut in rounds, prick with a fork to prevent blistering, bake in a quick oven. Split and butter and eat while hot.

Iron rust and mildew may be bleached by rubbing on the spot lemon juice and salt, and exposing to a hot sun.

Sponging a faded carpet with salt and water often freshens the colours. The carpet must not be made very wet.

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Children's Department.

SPEAK GENTLY.

Speak gently, it is better far To rule by love than fear. Speak gently! let no harsh words mar The good we might do here. Speak gently to the little child; Its love be sure to gain. Teach it in accents soft and mild. It may not long remain. Speak gently to the young; for they Will have enough to bear. Pass through the world as best they may, 'Tis full of anxious care. Speak gently to the aged ones; Grieve not the care-worn heart. The sands of life are nearly run, Let such in peace depart. Speak gently, kindly to the poor, Let no harsh tone be heard. They have enough they must endure, Without an unkind word. Speak gently to the erring; they May have toiled in vain. Perchance unkindness made them so; Oh! win them back again. Speak gently, 'tis a little thing, Dropped in the heart's deep well. The good, the joy that it may bring, Eternity shall tell.

WANTED—A GIRL.

Yes, wanted, a girl!—a daughter, in thousands of homes, bright, smiling, helpful, always ready to hold baby, set the table, or sweep the floor, and to do these things so happily, and cheerfully, and well, that the baby will crow, the table will look like a well-balanced picture, and careful, critical grandmother will find no dust under the chairs or in the corners of the room. Wanted! a loving daughter, the touch of whose caressing fingers brings a happy light to the weary eyes of father and mother, the sound of whose cheery voice and mellow laughter is a joy to the whole household. Where is there a home in which such a daughter is not wanted? Does anyone know such a girl? There is a situation open for her. She is advertised for, sought for; she can have any place she wants; the world is hers, but why are there not more applicants? Ah, she is already occupied, she has a home which cannot give her up; she is enshrined in the hearts of father and mother, her brothers have bound her about with the cords of love, and will not let her go.

Those are sorrowing homes where she is not; for they have a lack which is hard to fill. Blessed be the daughter of the household. God comfort the home that has her not.—Youth's Instructor.

JESUS AT THE DOOR.

I think I see a door. It is not one that has been often opened. It looks as if it had not been opened for a long, long time. The grass and weeds are growing rank before it, and ivy and briars are trailing over it. What door is this? Oh, sinner, it is the door of your heart.

And there is Some One standing outside that door. He looks very sad and anxious. You can see by the deep lines on His

Brow that He has gone through great pain and suffering. He looks as if it were pain and suffering to Him to be standing there. He has been standing there a long time, waiting for something. Every now and then He knocks at the door. And I can see there is a strange mark in His Hand as He knocks, like the wound a nail would make. He does not knock very loud. And there is such a bustle and noise inside the house that nobody seems to hear or to heed. Nobody at least comes to the door to open it. Yet He does not go away. Most would; but He stays. He only looks more sad and anxious. I am not sure that there are not tears in His Eyes. Yes, He stays; and after a little space He knocks again. There; do you hear Him? He is knocking now. You do not ask me who this is that stands and knocks, for you know.

But He speaks, as well as knocks. Can you not hear His tender, wistful, pleading Voice? What is that He is saying? "Behold, I stand at the door and knock." But no one answers. Oh! is this the way to treat Him? Is this the way to behave to Him, when He pleads so gently and patiently and lovingly?

Ah! but there is someone coming at last. I hear a step and a voice inside the door. Surely it is going to be thrown open now. Perhaps they have only waited while they got ready to receive the honoured Guest. Listen.

The voice within.—I hear Thy call, O Lord. I am coming soon. The Voice without.—Soon? Oh, my son, how long have I waited! How often have I knocked! Wilt thou not open now?

The voice within.—Good Lord, wait for me a little. I am sorry to have been so long. I did not mean to be so long. But I have been very busy. I have still some things I must attend to. I shall soon be ready. I pray Thee, wait a little.

The Voice without.—My son, My son, open to Me now. Lo, I have brought thee a great treasure. I am come with rich gifts. I will not reproach thee for thy delays, if now thou wilt open the door. Oh! "if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"

The voice within.—What hast Thou brought me, good Lord?

The Voice without.—Salvation.

The voice within.—Yea, Lord, of that I was not ignorant; and I hope to accept Thy kind offer some day—nay, very soon. I am not so vain and silly as to despise such a great blessing. I do not mean to throw away my chance of heaven. Indeed, I am already beginning to get ready to receive

Thee. But truly I am so full of business and cares that I have not the time to attend to Thee quite yet. Do not go away, good Lord. There is one at the other door I must go to for a little while. I am wanted. It is a messenger who has brought me some gold. I cannot offend him. I must go and see him first. When I have put away the gold safely, then I will come back, and I shall not forget the gift Thou hast offered me. I know how kind and patient Thou art. Thou wilt not go away, good Lord?

Then I heard the steps of him that was within going away from the door. And He that stood without lifted up His Head, and wept. And I heard Him say, "They will not come unto Me, that they might have life," and "Now they are hid from thine eyes."

Then He stood a few minutes

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listening, but none came; and then He knocked once more, but none came; and then He went away.

ELECTROPOISE.

The instruments sold by the Electropoise Company form a series of apparatus which experience has proved to be of great practical helpfulness in the cure of certain classes of disease. The instrument is called the Electropoise, and though it is particularly recommended for any sudden and violent attack of disease, such as pneumonia, diphtheria, fevers, weakness and irregularities, its greatest value is demonstrated by curing cases upon which the physician's skill has been exhausted. Introduced in 1888, and unheralded by any of the usual methods of pushing a new remedy, the Electropoise has rapidly won its way, until now it is very widely used, and has earned the praise of the most judicious and intelligent patrons. There is no doubt but that in many cases where medication had formerly been relied upon it is a superior remedial

agent. The character of a multitude of ministers, teachers and other prominent men who do not give their endorsement lightly to any novel remedy, is a guarantee that the Electropoise possesses genuine merit, and deserves the serious attention of those who are in need of assistance. The company court the fullest investigation, and only ask that those who may have noticed the claims of the Electropoise shall send to them for particulars. We shall from time to time publish sample letters from men and women of the highest reputation, who give their testimony to the great value of the Electropoise as a remedial agent.—The Evangelist, March 15th, 1894.

—Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father, Who is in heaven.—Our Lord.

—We dream not of a faith which is devoid of good works, nor of a justification which can exist without them.—Calvin.

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NAME YOUR ANIMALS.

It is a pretty and affectionate custom to name every animal which we possess, and at times we may be exceedingly thankful that the animals recognize their names.

Here is a story told by a Scotch farmer, whose life was saved by a cow answering to the call of her name.

It is always well, says he, to know an animal that we love by some name that sounds homelike and cheery on the ear. I remember when I was a lad keeping Donald MacNaughton's cows; there were three of them. The dun was Bell, the red one was Cowslip, and the black was Meadow-sweets. Well, the cows knew their names like three children, and they would come right across the lees when called. One day, when I was not with them, but had been given a holiday and gone a-bilberry hunting up on the other side of the hill, I climbed, and climbed, and climbed, until I was that high I got dazed like, and lost my footing upon the rocks, and came a hustling down and snapped my ankle, so I could not move.

It was very lonesome there, and it seemed to me that it was hours that I laid there hitching among the bracken, with the great gleamin' limestone above, and the water a-purling and a-moaning ever so far down below. I thought how night would come, and nobody would ever know where I was; and I could not stir for the perishing anguish in my feet, and it was no good to halloo out, for there was naught in sight save the crows and daws a-skirling against the sky. And my heart was fit to break, for I was but a lad, and mother looked to me for bread, and I thought I would never see home again.

Well, after a while, when the sun was getting very low, and the mists were a-creeping up, I spied a cow beneath, grazing on a slip of turf just between a rift and the hill. She was a good long way below, but I knew her; it was Cowslip. I do not know why, but the sight of that creature put soul in me, and I shouted as loud as I could: "Cowslip! Cowslip! Cowslip!" It seemed as if the poor beast could not have known me so long, and leave me alone there to die; and she did not.

Cowslip, when she heard her name, left off grazing and listened; I called again and again. What did she do? She just came a-toiling up, and up, and up; they are rare climbers over hill, cattle. She slipped and stumbled and fell about sore; but up and up she came, and at last with a rare scramble and hurting herself badly with brambles, she reached me and made such a to-do over me, and licked me with her rough, warm tongue, and was as pleased and as pitiful as though I was her own. Then, like a Christian, she set up a voice and mourned. Mourned so long and loud that they heard her in the vale below. To hear a cow mourning like

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that they knew she was in trouble. Me they would not have looked for, even had they heard me. So they came a-searching and seeking, and they could see her white and red body, though they could not see me; and so they found me and carried me down, and it was Cowslip that saved my life. And ever after that I have said that it

is always well to name our animals and love them.

A SMART DONKEY.

A farmer had several horses and one donkey. The donkey was always the ringleader in any piece of mischief. Once the farmer fastened the horses in a field next to

STERLING TESTIMONY.

MISS CLARA BARTON.

CONSTANTINOPLE, Feb. 21, 1898.
DEAR SIR,—When in London the other day I received two packets from the United States Embassy, each containing an Electropoise; to-day I received your kind letter. Please allow me to thank you heartily and gratefully for the splendid little machines. As you remember, I am not an entire stranger to the virtues of the Electropoise, and I will take great pleasure in passing your offering to afflicted humanity.
Very sincerely yours, CLARA BARTON,
President Red Cross Armenian Relief Expedition

RHEUMATISM.

ST. JOHN'S, QUE., CANADA, Feb. 21, 1898.
GENTLEMEN,—The wonderful properties of your Electropoise having been brought to my notice, I was induced to give it a trial on a member of my family who suffered from inflammatory rheumatism, and for the short time that I have used it I think it has afforded much relief to the patient.
Yours very truly,
JAMES O'CAIN, Mayor of St. John's.

UNEQUALLED AS A PHYSICIAN.

SUSSEX, N. B., Sept. 21, 1898.
Many months have passed since there has been any communication between us. As it is nearly a year since I purchased a Poise from you, I ought to be able to give some idea of the value I place upon it. I know your time is valuable and I will sum up the whole matter in the following words, if any one would offer me a thousand dollars I would not part with it, if the conditions were that I could not get or use another. As a family physician, in my opinion, there is none equal to it. I have been telling my friends of the almost miracles it has done in my family.
Yours truly,
MRS. E. W. STOCKTON.

HEART TROUBLE.

MAXWELL, ONT., CAN., Jan. 6, 1897.
I commenced using one of your Electropoises in June, 1895, for valvular heart trouble and neuralgia of the same organ. I realized improvement from the first, and in several letters to you my sister stated the great benefit derived from its use. My heart does not trouble me now except when I over-exert myself, then I feel a slight pain in it. I only wish we had heard of it sooner as it would have saved us a great deal of useless expense. We would not part with it for any amount of money if we could not replace it. Very truly, J. D. STERLING.

PARALYSIS.

MINNEBOSA, MAN., CAN., Jan. 28, 1899.
I commenced using the Electropoise last November for rheumatism and paralysis. My experience with it since then enables me to say now that the Electropoise is the one only remedy worth trying for the above maladies. I have tried everything else and find that the Electropoise is the only genuine and grand success.
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one where there was a fine crop of oats. The horses looked over into the field and wished they had some oats, but as they could not jump over the fence the oats were safe.

But soon the farmer saw the horses galloping about and trampling down his oats. He could not imagine how they had gotten in;

he supposed some had been playing a lie, drove them out gate. But the sa- pended three times. cided to catch the whoever he might l-

So early one mo out and watched. surprise when he walk up to the gate pin, while the hor ing on, ready to tr the gate swung op "Well," said the ways thought donk but I don't see a about that little fel-

A WILL AN

Several years ag made to collect a sweepers in the ci the purpose of ed-

One little fello he knew his letters

"Oh yes, sir,"

"Do you spell?"

"Oh yes, sir,"

answer.

"Do you read?"

"Oh yes, sir,"

"And what boo from?"

"Oh, I never ha life, sir."

"And who was master?"

"Oh, I never w-

Here was a sing could read and

book or master.

the fact? Why sweep, a little ol-

had taught him t ing him the letter

doors as they we city. "Where the is a way."

—When Paul v

was he not worki

as much as when

you do all things—

and your play an

for Jesus' sake, a

ing upon them?

—Wouldn't it l

everyone take his

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Let a man do his

he can, and have

—Life is not

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What shall it be

Be pati-

By and by, in c

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he supposed some mischievous boy had been playing a trick on him, he drove them out and shut the gate. But the same thing happened three times. Then he decided to catch the tricky person, whoever he might be.

So early one morning he went out and watched. Imagine his surprise when he saw the donkey walk up to the gate and pull out the pin, while the horses stood looking on, ready to trot in as soon as the gate swung open.

"Well," said the farmer, "I always thought donkeys were stupid, but I don't see anything stupid about that little fellow."

A WILL AND A WAY.

Several years ago an effort was made to collect all the chimney sweepers in the city of Dublin for the purpose of education.

One little fellow was asked if he knew his letters.

"Oh yes, sir," was the reply.

"Do you spell?"

"Oh yes, sir," was again the answer.

"Do you read?"

"Oh yes, sir."

"And what book did you learn from?"

"Oh, I never had a book in my life, sir."

"And who was your school-master?"

"Oh, I never was at school."

Here was a singular case, a boy could read and spell without a book or master. But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop doors as they went through the city. "Where there is a will there is a way."

—When Paul was making tents was he not working for Jesus just as much as when preaching? Do you do all things—even your study and your play and your errands—for Jesus' sake, asking His blessing upon them?

—Wouldn't it be better to let everyone take his share of the work and do it, without caring about being praised while he is alive, and remembered when he is dead? Let a man do his work as well as he can, and have done with it.

—Life is not victory, but battle. Fight on, fight on. The perfect character shall come at last. What shall it be to fight no more?

Be patient a little longer. By and by, in our hushed and waiting chambers, each in his turn, shall hear the sunset gun.

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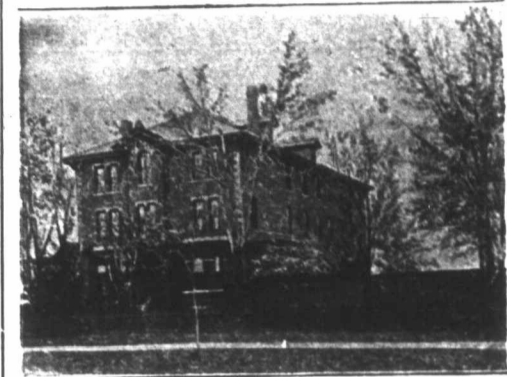
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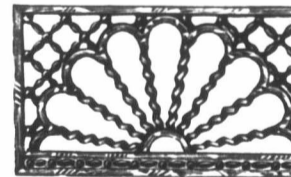
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