

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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No. 10.

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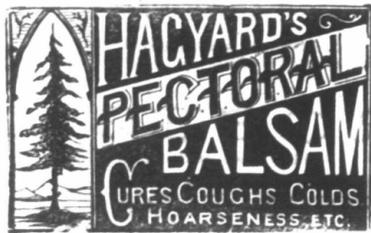


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THURSDAY, MAR. 11, 1886.

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

### TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

**PARTY FEELING AND PARTY SPIRIT ARE ANTI-CHRISTIAN.**—Pure party feeling demands the prostration of the reason and the will. It is dogmatical and damnatory as the Athanasian Creed. It has the narrowness of a sect and the exclusiveness of a caste. It requires that a man should not only believe in the infallibility of his leaders, but believe no less in the mortal errors and delinquencies of his opponents. He must not only defend and follow his party even when they are wrong, but he must attack and resist the opposite opinions, even when they are right. He is bound by ties almost as strong as those of military obedience or of religious superstition, and he dreads the consequences of deserting his flag, even when he condemns the policy to which he is bound. But when men begin to consider and reason on the grounds of their belief, they revolt against these claims to a species of papal infallibility which cannot stand the test of argument and reflection. The more enlightened they are, the less will they submit to party authority. The consequence is that there exist in this country a large mass of independent opinion, sufficient to turn the scale at an election, and party influences become comparatively powerless. There is, moreover, another and a lower motive which lessens the power of party. It is extremely difficult to maintain the strict discipline of party without the influence of corruption, or, to use a milder term, without an appeal to personal interests.

The above remarks occur in the last Edinburgh Review, they are just as true of Church party as of

political. There, is however, this deeper condemnation in a Church party. The Church is a "family," it is a spiritual entity, it is the Body of Christ, every member has an imperative claim on every other member for help, and for sympathy. He who joins a party, places himself in chronic antagonism to all who are not of that party, he perpetuates a feud, he raises strife into the place of a duty, he sacrifices his individual judgment and freedom, talents for which he must answer, and thus assumes a position utterly opposed to that unity, that peace, that mutual relationship of love which are vital necessities of Church life. Open wickedness is not a sin more deadly than party spirit, wherever and by whatever this spirit is set forth, by any institution however called, all are anti-Christian at the root.

**STAGES IN GOD'S EDUCATION OF MANKIND.**—Every one of the Commandments, writes Dr. Plumptre, is negative and prohibitive in its form. I say that every step upward in the moral education of mankind must begin in that way; it is the first step in the education of a nurse, or of a school, or of a nation. "Thou shalt not"—that stern, definite, categorical imperative, comes to check and restrain that in us which needs to be restrained and checked. We have to say to the child, to the man, to the people, that there is something in them of brute nature, of devil nature, to which they must not yield; for their yielding to it is destruction and death—the death of all true life, the destruction of all true peace; and therefore we say, "Thou shalt not," and to that negative commandment we attach, according to the times and circumstances in which men live, penalties that shall come rapidly and sharply upon that transgression. Essentially this is the first step; but how poor a result if we stop there, if we do not raise the man above the position of simply not being a criminal, of not belonging to those whose vices and transgression bring upon them open shame and penalty! What should we think of the character of a servant, or employee, if we read only that he did not steal, and did not lie, and did not get drunk, if you will? We should hold that that man had not risen to a point in which we could place our trust in him; we could not respect and esteem such a man. And it is not until we come to see that the commandment is exceeding broad, not until we come to read the old Commandments by the light of the new that we learn to utter in the full meaning of the prayer that which we utter with our lips Sunday after Sunday—"Incline our hearts to keep this law."

**HIGHER LESSONS.**—Then there is a second stage. Men rise out of the thoughts of crimes from which they are to hold back, or vices from which they are to abstain; they rise to the thoughts of duties which they must perform. They are to worship; they are to do acts of kindness as well as to abstain from doing acts of wrong to their neighbors; they are to give alms; they are to pray; they are to mortify the deeds of the body; to be temperate in their lives, by some act of fasting or abstinence or self-denial; to assert the domination and sway of their spiritual over their fleshly nature. Prayer, almsgiving, fasting—these three elements of the religious life come into new prominence. Our Lord recognized them in the sermon on the mount; they, too, are steps upwards; unless we maintain all that is essential in them, we do not mount that height of holiness to which God calls us.

Yet how easily these may degenerate into the Pharisaic type of righteousness! They, too, fasted and gave tithes of all they possessed; they, too, gave alms and blew the trumpet before them; but how little did their righteousness avail! Was it not of that, that our Lord told His disciples, that except their righteousness should exceed the righteousness of the Scribes and Pharisees, they should in no case enter the Kingdom of Heaven? Prayer, fasting, almsgiving, rules and precepts of

life—what were these but purple patches upon the old garment, cut flowers which you might, perhaps, form and fashion into a bouquet, and which, for a little while, look comely and bright, and send forth their pleasant fragrance, but which because they were divided from the parent stem, because they had no root in them, would endure but for a little season, and then perish and fade away?

**HIGHEST SPIRITUAL TRAINING.**—Then we come to that third and highest element of spiritual training, that which is brought before us in the two great commandments, "Thou shalt love the Lord thy God," "Thou shalt love thy neighbour as thyself." This is the distinctive character of that teaching of Christ in which we recognise the secret of true holiness and true blessedness. This is what we find in the wisdom of every teacher, so far as that wisdom is transmitted to or reflected by the higher wisdom of the Lord Jesus. We have and we want that which has been well defined as the *expulsive and purifying power of the new affection*. We want that which shall illumine that which is dark in us and turn the whole current of our being out of that self to which it naturally drifts, towards those whom God has placed around us as the objects of our affections, and beyond them again to God Himself as the supreme resting-place of all those affections which He has implanted in our nature.

**YOKED WITH UNBELIEVERS.**—Our remarks touching the danger and unseemliness of associating with those who deny our Lord's Divinity, are supported by similar comments in the *Literary Churchman*, which says in regard to the mingling of our clergy and laity with the Unitarians and others:

"Some of these reverend gentlemen have been, it is true, a little alarmed by the 'strange companions' amongst whom they find themselves, and have asserted that they are not prepared to go so far as to give up the Incarnation as the necessary basis upon which the superstructure of Church Reform must rest; but others are content to leave their names in juxtaposition with those not only of Baptists, but of Socinians, without explanation. This is a state of things which those who value Truth must deplore. A Socinian must view a Catholic who worships our Lord's Humanity as an idolator; a Catholic must regard a Unitarian who denies our Lord's Godhead as a heretic. It is in the present day considered by some to show a vigorous mind (it is called 'width of mind') to be able to take in truth and error in one embrace; but power of mind is to be discerned not only by the area of comprehension, but by its faculty of grasping clearly even minute distinctions. It would not be considered the mark of good sight to be unable to distinguish between the different colours and to take in all in one common light. If we are to give up the Catholic faith, let it be stated that this is the Reform which is aimed at. Was St. John a fool when he rushed out of the bath when he heard that Cerinthus was in it, or was he a Saint wisely showing his abhorrence of misbelief and his fear of its consequences?"

"The faith is not like an investment in the stocks, which goes up and down on 'change according to circumstances. Truth is as precious as it was in the days of the Apostle of Love. Our fear is, that the association of believers and unbelievers cannot but lead people to feel that after all it is not 'before all things' 'necessary to hold the Catholic Faith.' This is, it will be said, an old-world notion. If so, let its rejection be openly avowed, and let us no longer pray in our Litany—'from all false doctrine, heresy, and schism, Good Lord deliver us.'"

—Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer. And they should be kept tight and firm by constant stretching God-ward. If they slip or break, tie them again.

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## LAY RESPONSIBILITIES.

ONE of the least reasonable of party cries is the one which asserts for a certain school that it exclusively or pre-eminently recognises laymen as essentially a portion of the Church, equally so in their sphere as the clergy. "We are the representatives of the laity," is said with no little vehement assurance, with the intent to convey the idea that those of another school of thought are not merely without such representative functions, but are opposed to lay recognition and lay rights. In a recent issue we published a series of resolutions passed by the vestry of a Church in Ontario, which are too illustrative of what all this boasting about exclusive honours being paid to the laity by the party in question, amounts to in actual practice. The quarrel is such a family affair, that we shall not enter upon any further notice of it beyond our present reference. But we desire to point out that in this unhappy strife, a layman who has been many years a prominent member of the party which arrogates to itself the title of laymen's representative, has been ejected from a Church, as far as a vestry vote can accomplish such ejection, by those who are also members of his own party. This high handed proceeding which turns one of the "family" literally out of doors, shows the extreme lengths to which these so-called laymen's representatives would go, were they once in a position to enforce their decrees. All laymen who dared to differ in opinion with the clergy of this party, would be ejected from our churches, and a reign of grinding, intolerable, and most offensively unjust tyranny would be inaugurated by those who now claim to be, in some peculiar sense, the representatives of the laity! No churchman with an intelligent idea as to the constitution of Christ's Church, can regard the attempt to sever us into two sections by a cry of this kind without deep pain, for it has no basis in truth, no justification in any of the facts of Church life. To exalt the Ministry is not to debase the laity, nay, the more truly the clergy are exalted in their sphere, the more are the laity exalted in their sphere. The elevation of the priesthood can only come from a deep sense of the solemnities of ministerial duty, and the intensification of their consciousness as being ambassadors of Christ, having therefore a divine message to deliver and divine responsibilities to discharge. The layman who thus regards the clergy, must himself have a deep sense also of the solemnities of his duty as a member of Christ, and a quick, keen, ever-abiding realization of the responsibilities of one to whom is sent this divine message, and in whose behalf the ambassador of God fulfils his ministerial functions. He to whom a clergyman is a mere Sunday preacher, the mere mouthpiece of the local party at polemical gatherings, while he thus degrades the ministry, even more degrades the laity, he has cast out of his thoughts and his heart all sense of the deep spiritual relations which must subsist between the living members of Christ's Body with the Divine Head and with all others virtually joined thereto. When

such a theory is held lay responsibility ceases to have any divine obligations or spiritual phase or sphere. Such a theory lowers the member of Christ's mystical Body to the level of membership in a secular society. Hence this ejection of a layman by a vestry vote. Such an act of discipline is unknown to the church—it is borrowed from the practice of the Masonic and Odd-Fellows society—"We have no such custom." As then we exalt the clergy and with them the laity, we exalt the church. As the laity are exalted their responsibilities deepen; the more they claim, the more they must surrender; with honor comes correlated duty, with the "talent" must be its exercise for the Master's profiting. The layman who lays stress upon laymen's rights, who talks excitedly of the church not being the clergy alone, who, however, takes not up some active Church work, is a soldier who is ever boasting of his regimental position, while he lolls round the barrack yard like a coward when all his comrades are facing the foe. For whatever work, then, the Church is responsible, for that work the laity are responsible in their sphere according to their powers.

## REAL AND UNREAL PENITENCE.

THE genuine penitent is he who renounces all his sins, and would rather die than repeat them. Though all real penitence has not the same degree of intensity nor the same mode of expression, which must vary with the natural temperament and circumstances, yet is it not godly sorrow, unless it involve such a sense of guilt, and such a horror and hatred of sin, and such a desire to escape from it into the condition of a better life, as shall work up the spirit of a man to such a pitch of solicitude and trouble as perchance may never have been occasioned by any personal affliction, or any domestic bereavement, or any crisis in his earthly fortunes. These feelings, if not expressed in sighs, and groans, and tears, and loud complaints, or bitter lamentations, will express themselves in watchings and strivings against the hated evil, in humble confession of guilt and ingenious self-accusation, in earnest supplication for God's merciful forgiveness of all past offences, and grace henceforth to lead a godly, righteous, and sober life to the glory of His holy name. For godly sorrow is rational and practical sorrow. However intense our grief and however boisterous its expression, if it bring not forth these fruits, it is far from being that "godly sorrow" which "worketh repentance to salvation not to be repented of." Be it observed, then, that sorrow itself, even godly sorrow, while it worketh repentance, does not constitute repentance. *Repentance is the whole volume of duty, of which godly sorrow is only the title page or the preface.* Godly sorrow is the parent; repentance is the product. What is that repentance of which the Apostle speaks, but an effectual turning from sin to righteousness, an entire reconstruction of life and character, a putting-off of the old man, and a putting on of the new? It is not the electric flash which vanishes in the

very moment of its manifestation, but the morning "light which shineth more and more unto the perfect day." It is not the fluctuating mockfire that dances at midnight over the marsh, but the steady flame that burns continually upon the altar before the Lord! Let no one imagine that the humiliation of an Ash Wednesday, the self-crucifixion of a Good Friday, the penitential discipline of a whole Lenten season, will suffice for the salvation of the soul, unless they are followed up by works meet for repentance, constituting the habit of a new life, and wrought into the very texture of a new character. What a fatal mistake is it, to suppose that the brief compunctions of the death-bed will obliterate the consciousness of guilt, and prepare the sinful soul to stand before its Maker! The confessions and supplications of the last few hours of an ungodly life will not atone for the manifold delinquencies of all the past, and avert the just vengeance of Heaven from the everlasting future! Often, alas! the tears of the dying are, like those of Esau, but a fruitless shower; yea, the very rain of Sodom, the kindling of an unquenchable fire, the beginning of an endless and immitigable woe. Ahab sorrowed, but did not repent; and Judas repented, but not to salvation. If mere sorrow were repentance, then were there hope even in hell; and if all repentance were to salvation, then were there mercy for the devil and all his angels. Oh! let us pray God to work in us by his Holy Spirit such a sorrow as shall quench the flame of our lust, dissolve the hills of our pride, extinguish our thirst of covetousness, and effectually turn the drift of our nature toward righteousness and true holiness. For, as St. Augustine says, "though we may not be worthy so much as to lift up our eyes toward heaven, yet are we worthy to weep ourselves blind for our wickedness." But we must not imagine that our sorrow for sin is to be estimated by the abundance of our tears, or the frequency of our prayers, or the continuance of our fasting, or any other form of self-mortification. True sorrow will be shown by our active hatred of sin, our entire renunciation of all evil practices, and the strenuous warfare we constantly wage against every temptation. "Godly sorrow" produces "repentance toward God;" and repentance toward God is the only "repentance to salvation not to be repented of."—DR. CROSS in *Church Reader for Lent.*

## TAKING UP THE CROSS.

WHEN the Lord Jesus, taking advantage of the visit of the young ruler, gave His disciples some insight into the difficulties attending an entrance into the Kingdom of Heaven, we read that they "were astonished out of measure," and said, "Who then can be saved!" In like manner, the thought uppermost in the minds of those who have followed our remarks, on the subject of this article, will naturally be, "Who is sufficient for these things." We desire to close the subject, for the present, by a reference to the encouragements set before us. "Our sufficiency is of

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God." "With God all things are possible." True, no cross no crown! The cross is heavy and most forbidding, but He who gives the crown, gives also strength to bear the cross. "To them that have no might He increaseth strength." Yet if we desire the crown, we shall do well to set ourselves to understand how to bear the cross.

To begin with, if we would have strength to take up the cross, we must see to it that we are in God's way, and that we keep carefully to God's way. "The way of the Lord is strength to the upright." Every bye-path is a slippery path; and it is so difficult to bear the weight of the cross in such a path, that the man who has never been in "the way," will find it impossible to take it up; whilst the wanderer from God's path will be most unwilling to continue to bear it. Strangers to God's ways know nothing about it, and wanderers are backsliders, like Israel of old; and backsliders rarely, if ever, bear the cross after Christ; but the established Christian who keeps in God's way, will have the joy of the Lord for his strength. He can enable us not only to bear the weight of the heaviest cross, but to run and not be weary under it, if we be in His way.

Faith is especially requisite to enable us to bear the cross. "Above all taking the shield of faith," "strong in the Lord, and in the power of His might." Faith in Christ, and feeding on Him through His word, is a strong shield against Satan's temptation to shirk the cross. The noble army of cross-bearers mentioned in the Epistle to the Hebrews were all strong in faith. Theirs were no jewelled crosses; they realized the power of God, and they sought strength from Him to bear the cross, and it was given according to their need. When we lean ourselves and our cross on Him, He will not fail us. He does not promise outward prosperity, and if His people are seeking this, and longing for it, He may send leanness into their soul. But so long as faith is not weakened by hankering after the things of the world, God will not only strengthen the soul to endure the cross, but make it grow in the knowledge of Him under the weight of it. "I will run the way of Thy commandments, when Thou shalt enlarge my heart." When the heart is thus enlarged, faith is at the same time so strengthened as to be the "evidence of things not seen." To true cross-bearers, the crown is so evident as to appear present, and the cross upon him as a thing of the past. We read that the Lord Jesus, "for the joy that was set before Him, endured the cross, despising the shame." And now He is with His people, treading the same path, and whispering to their hearts, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." And so they endure, as seeing Him who is invisible, except to the eye of faith. These light afflictions, said the Apostle, are but for a moment, as by the eye of faith he compared time with eternity. St. Paul seemed to be above the cross, whilst

he was still under the weight of it. It did not weary nor retard him in his heavenward way. It helped his progress onward. Faith led him to see Christ as standing by him, and to hear Him say, "Well done, good and faithful servant." Faith will thus represent Him to us when we have the cross laid upon us. Moses both saw the cross that would be laid upon him, and afterwards felt its weight. The faith of the Old Testament saints was the same as the faith under the New Testament.

The word of God says that Moses esteemed "the reproach of Christ greater riches than the treasures of Egypt." So that Christ was the object of his faith, and reproach came with it. When he refused to be called the son of Pharaoh's daughter, with the possible prospect of the throne at no distant period, how he would be taunted with ingratitude! how he would be ridiculed for supposing that a little difference in religious views should have any weight! The Israelites were Pharaoh's bondmen. Yet he had faith to confess that he was an Israelite also, and preferred to cast in his lot with them, and to share the prospect of a Messiah, with His reproach, rather than to remain in all the luxurious ease of Pharaoh's court.

The Apostle joins patience with faith in the inheritors of the promises. This grace, though difficult of attainment, makes the cross more easy to bear; "looking unto Jesus, the author and finisher of our faith," and the great example of patience. He took care to let people know the worst, if they would follow Him. They must follow the very steps of His most holy life. They cannot be His disciples upon other terms. He, "for the joy that was set before Him, endured the cross;" and His patience was not only manifested in the painful journey from the Prætorium to Calvary, but throughout the whole period during which He "endured (the same word as the original) the contradiction of sinners against Himself." His prayer for His murderers was a signal exhibition of patience; but the most perfect manifestation of this grace, and the most instructive instance for us, is perhaps seen at Gethsemane. There being in an agony, weary, depressed, "sorrowful even unto death," knowing all that should come upon Him, He deliberately accepted the burden laid upon Him by the Father, saying "Not My will but Thine be done!" Ye see your calling, brethren; called unto patience—unto "all long-suffering with joyfulness." "Ye have need of patience," says the Apostle. The cross cannot be borne without it; but it wonderfully lightens its weight. And be it ever remembered that Christian patience is not apathy, not stoicism, not the concealment of impatience, but "long suffering with joyfulness."

All Christians are called to walk as Christ walked. They must bear reproach as He bore it. They must be cross-bearers. They cannot be disciples upon other terms, for He has said, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple."—*Churchman*.

## BOOK NOTICES.

LETTERS OF THE LATE FRANCES RIDLEY HAVERGAL. *Randolph & Co., New York. Rowse & Hutchison, Toronto.* We doubt much, whether letters like these, written in the sacredness of friendship, should ever see the light. We confess to a feeling of intrusion coming over us as we read these tender, confidential, most femininely delicate epistles, revealing as they do that inner life which will not bear, without injury, the light of garish day. It is, however, one of the weaknesses, one of the characteristics, of the school to which Miss Havergal was so passionately and unreasonably attached, that religious emotion is not regarded with due reverence. Disciples of this school talk of the most solemn things, of the most private experiences into which a stranger should not seek to meddle, with a light freedom offensive to minds of a more refined sensibility. The temptation to speak of spiritual experiences in a spirit of vanity is subtle and dangerous. Miss Havergal's letters reveal this unlovely tendency. She dogmatizes on matters too deep for her, and in censuring those of another school of thought, displays a very imperfect knowledge of the convictions of those whom she criticises. For instance she writes: "I cannot understand how any Christian can sing,

"If I find Him, if I follow

What His guerdon here?

Many a sorrow, many a labour, many a tear!"

She asks is not that too bad?" Miss Havergal may have escaped sorrow, labour, tears, in serving her King and Master, but if so, she stands alone, for He who follows the Crucified must bear His Cross and share His passion. Miss Havergal depicts the Christian life as a sweet saunter through a garden of roses, the Word speaks of the higher life as a conflict, as involving tribulation, as a bitter struggle with ever present sin and temptation. Again, Miss Havergal was indignant at some friends singing in Lent the hymn with the lines,

"Smite them by the virtue  
Of Thy Lenten fast!"

Miss Havergal exclaims; "I struck, I would not sing it." Possibly the lady had never read the words "This sort" of victory, "goeth not out save by prayer and fasting." Matt. xii. 21. Miss Havergal says of the Plymouth sisters, "The cool ignoring of the clearest Bible commands and teaching, the un-gospel spirit of judging and want of the gentle charity which should be learnt at the Master's feet, are to me most saddening." This might be justly applied to her "judging" of Churchmen and Churchwomen not of her own school, as seen in her correspondence.

We have read these letters with some uneasiness, as they present the religious life and ideas of a gifted female enthusiast, from a point of view which no masculine eye should occupy. We have grave doubts whether correspondence flushed with such intense religious excitement, gleaming with passionate religious phraseology, wherein the Sacred Name is used with irreverent familiarity, and the deep things of God are discussed as loosely as ladies talk of their servants and children, we have doubts as to their being any spiritual profit derivable from such letters. Fever is weakness, not strength, in the religious quite as truly as in the physical life. The Havergal hymns given in this work remind us of the Roman Catholic hymn writer, Madame Gouin. In God's garden are flowers of varied charms, but not one perfect in beauty. So in God's church are souls of varied gifts and graces. The late Frances Ridley Havergal was a character like a rich toned rose, but thorns were not absent, and many to whom God has not given her graceful gifts of poesy and music are apt to imitate her power of stinging those from whom they differ, justifying their sharp words by her example.

HANDBOOKS FOR BIBLE CLASSES. *The Work of the Holy Spirit.* By Professor J. S. Candlish, (T. & J. Clark). We have more than once had occasion to commend the generally excellent series to which this handy and inexpensive volume belongs. To a certain extent we can respect that commendation in the present instance. The first part on the person of the Holy Spirit as set forth in the Old

Testament, the New Testament, and the Creeds, is very good. So is a great deal of the second part on the "Work of the Holy Spirit." But it has one fatal defect. The place of the Sacraments in this work is ignored. We do not expect Dr. Candlish to follow the line of the English formularies; but his own doctrinal standards ought to have forbidden such an omission.

TRUTH IN TALE, by Bishop Carpenter, for sale by Rowse & Hutchison, Toronto. This work consists of a series of addresses to children. They will be a treasure to all who desire reading for the young in clear, simple, yet picturesque language, conveying rich teaching, in forms such as so delight children.

THE DISCIPLINE OF THE CHRISTIAN CHARACTER, by Dean Church. On sale by Rowse & Hutchison. These sermons need no eulogy, Dr. Church is one of the great lights of the English pulpit.

HISTORICAL ESSAYS, by J. A. Froude, published by John B. Alden, N. Y., and 80 Adelaide Street, Toronto. These "Short studies on Great Subjects," are here presented at a nominal price. Students of history will do well to secure a copy, and master the contents.

THE ENGLISH PULPIT OF TO-DAY. Published by A. E. Rose, Westfield, U. S. The January and February numbers contain sermons by Liddon, Farrar, Scott Holland, McLaren, with valuable material from other prominent divines. A valuable serial for the clergy and for family reading.

We have also received from the publishers, the BRITISH QUARTERLY REVIEW, for January, the AMERICAN CHURCH REVIEW, LATINE ET GRÆCE Magazine, and the WELSH PULPIT OF TO-DAY, which are reserved for more extended notice in a future issue.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION, ONTARIO.

NEW EDINBORO', OTTAWA.—*St. Bartholomew's*.—This little suburban parish has been in an intense state of religious excitement, owing to the eight days mission held by the Rev. R. G. Sutherland, of St. Mark's, Hamilton, from February 17th to 25th. The order of service was Holy Communion, with meditation at 8 a.m.; address on some point of doctrine at 4 p.m.; and mission service with address at 8 p.m. From the first the services were well attended, and towards the close chairs had to be obtained from the Government House to accommodate the increasing congregations. A happy feature in these times of hostility to the Church, in high places, was the presence of the Governor General, Lady Lansdowne, and the staff, at some of the services. Lady Macdonald attended most of the early celebrations. Another thing worthy of remark was the regular attendance of the choir at all services, oftentimes at great personal inconvenience. At some of the services they were assisted by the New Edinboro' string band. It is no exaggeration to say that the missioner seems to have a faculty for this kind of work, only to see the silent attention of the educated and the simple, the young and the old, as they listened to the golden words which fell from his lips, would prove as much. But, better still is the number who have promised to lead new lives, and who asked the prayers of the congregation to help them to overcome some besetting sin. It is a rare work that has been done, and all its fruits will not be seen until the final harvest hour.

Most of the city clergy were present, and the Bishop sent the parish his apostolic blessing.

SYDENHAM.—There have been great improvements made to the interior of St. Paul's Church. The sides (previously composed of plaster, which was perpetually falling off), are now wainscotted up to the windows with Norway pine, and the roof is ceiled with the same material. All the windows are new with the exception of the east window, which will be procured in due time. A young man, William Truscott, who died last summer, left \$100 for the benefit of the Church,

to be expended as his pastor, the Rev. M. G. Poole, thought fit, and the clergyman considered it could not be devoted to a better cause than the improvement of God's sanctuary. On the strength of this \$100, with some \$70 or \$80 in the funds of the Church, the work was undertaken, the contract being given to a Mr. Bradshaw, through the advice of the clergyman's warden, George Denison, Esq., M. P. F. The result has been most satisfactory, and much zeal has been shown in every direction. The ladies, with commendable energy, got up a bazaar and concerts to assist in paying for the work, and they realized a considerable amount of money in a short space of time, some of which will go towards paying for a communion service, offertory plate, altar chairs, and other needful things, and by the advice of their clergyman they are in correspondence with the Bamefield guild, where it is hoped they will be able to procure every thing that is wanted.

NAPANEE.—The missionary meeting held on Sunday evening, February 28th, was one of Napanee's best. The Venerable Archdeacon had taken pains to make it in every way a success. The service and singing was bright and hearty, and inspiring to the speakers who spoke with vigour and fluency. Rural dean Carey was eloquent, and Rev. W. A. Cooke, the convener, was practical. The Venerable Archdeacon made some appropriate remarks, after which the collection was taken up, and the Sunday school children's offerings. The total amount contributed was the handsome sum of \$90 and some cents.

BATH.—The annual diocesan missionary meeting was held here on Monday evening last. The Rev. W. A. Cooke and Rev. rural dean Carey composed the deputation. The latter spoke eloquently of the revival of Church life and missionary zeal in the Mother Land, and besought his hearers to be animated with the same spirit, while the former spoke of the needs of the diocese in plain and forcible terms. The old church, which has stood nearly a century, has been improved in several particulars during the past year. The chancel has been brightened, and the Holy Table was adorned with a new and beautiful altar cloth.

CLARENDON MISSION.—The opening of the Holy Trinity Church, Plevna, took place on Wednesday, 24th ult, and was attended with great success. The following clergy were present and took part in the services: Revs. C. E. S. Radcliffe, G. Scantlebury, M. Taylor, missionary in charge, and Mr. P. T. Mignot, L. R., of Maberly. The service began with professional hymn. The sermon was preached by the Rev. C. E. S. Radcliffe, who delivered a very eloquent discourse on the subject of "Worship," which was listened to with profound interest by all present. The collection at the close amounted to \$34.06 which was devoted to the building fund. In the evening a grand concert was held in the Orange Hall. Mr. G. W. Dawson ably presided over the meeting. An excellent programme consisting of instrumental pieces, solos, speeches, and readings, was successfully carried out. An energetic canvass was made by two young ladies for contributions towards the building fund, resulting in the contribution of \$37.75. At the close of the contest, the lady collecting the larger amount was presented with a silver cake basket, in recognition of her services. The receipts at the door amounted to \$41.50, and the total sum realized during the day was \$113.81, a sum which reflects great credit on all concerned.

The church, a very pretty one, is situated on the slope of a high hill, and cost about \$1,400 and may fairly be called one of the prettiest and most perfectly finished churches in the diocese. The church, although a small one, (50x22 feet), is Gothic in style, having a fine timbered ceiling panelled with white pine and beautifully polished. The height from the floor to the peak in the ceiling is 34 feet. A beautiful rood screen, of ecclesiastical design, divides the nave from the chancel. The church is seated with chairs capable of accommodating 100 persons. The chancel is furnished with handsome choir stalls and a sweet toned organ. The pulpit, lectern, prayer desk, and credence bracket, are made of polished oak and harmonize with the rest of the building. In fact, the design of the builder to maintain perfect harmony throughout this beautiful "house of prayer," has been thoroughly carried out. The thanks of the missionary and churchwardens are tendered to the following for their kind presents to the church: Rev. H. W. Oxford, M. A., rector of Braddon, Northamptonshire, England, for a beautiful set of service books suitably inscribed; Miss A. T. Orford, of Oso, for a set of altar linen; Mrs. Elkington, sr., of Plevna, a solid silver communion set; Rev. J. R. Serson, of Tamworth, two vases for the altar; Rev. C. E. S. Radcliffe, of Maberly, altar desk; and Mr. Mignot, of Maberly, a set of book markers. "Laus Deo."

MABERLY.—Mr. Mignot, who has been working as lay reader with Rev. C. Radcliffe, on the point of leaving, and intends taking up his abode for three months at the parsonage, Balderson, with the Rev. H. Farrer. Mr. Mignot has worked most successfully.

### TORONTO.

The Rev. W. S. Rainsford, of New York, in writing says:—SIR.—Harriet Goldie was the daughter of an English clergyman. Early in life she determined to devote herself to hospital work, and it may most truly be said that to that work of her heart she died a martyr.

I first met her in Toronto, when, if I remember rightly, she spent almost ten years as lady Superintendent of the General Hospital. All who live there well know what she accomplished and how greatly she advanced the efficiency of hospital work in the Dominion. Under her vigilant and loving care a most prosperous school for training nurses was established. In short I do not think I exaggerate when I say she did more for the sick than any other woman in Canada.

But all her unusual strength was unequal to the task she imposed on herself, and failing health obliged her to resign her Toronto work. After a season of rest she came to us wishing to devote herself to the care of the church's poor. Then her health utterly broke down, and after some weeks of illness in the Clergy House she entered St. Luke's Church of England Hospital. There on Friday morning, Feb. 12th, she died.

The loss of Harriet Goldie is no common loss. She was a most uncommon woman—full of resource and energy, with an exalted view of duty and an untiring devotion to her work. She also possessed to an unusual degree the power of organization, and the gift, perhaps rare, of keeping the machinery, her industry and clear-sightedness created, from hitch or breaking, running smoothly and doing its needful work well. When to this she added the fact that she was a devoted follower of her Lord, ever walking humbly with her God, it will be seen what a loss her death is.

Scarcely yet in middle life, with a rich store of experience, an unbounded enthusiasm for the work she loved so well, she is taken from us. So our Father tries our faith while he seems to call hence to Himself, when most we need them, our bravest and best. She fought her fight well, and now for her the struggle down here is past and over. Behind her she leaves the memory of a life unceasingly, unreservedly spent for others, full of generous and loving deeds, and like her Lord's life spending itself in service.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—*Examination for Sunday School Teachers, 1886*.—The annual examination of Sunday School teachers upon the papers sent out by the Sunday School Institute, will be held at Toronto, on Saturday, June 5th, 1886. Applications, (accompanied by the fee of 25c.), should be sent on or before Monday, April 26th, to the local secretary, Mr. C. R. W. Biggar, 9 Toronto Street. The examinations may be taken in either (1) The Elementary Section, or, (2) The Advanced Section. Each section will consist of three subjects, one hour being allowed for each.

The subjects of examination for 1886 are as follows:

1. *Scripture*.—St. John, chap. xi. to the end of the gospel.
  2. *Prayer Book*.—Church Catechism. To the close of the answer, "I desire my Lord God, our heavenly Father," &c.; and articles xix. to xxiv.
  3. *Sketch of a Lesson*.—To be selected from St. John, chapter xi. to the end of the gospel.
- Thirty prizes will be awarded in the Elementary and thirty in the Advanced Section. These prizes vary in value from £5 to 7s. each, and books to the value may be selected by the successful candidates. Any further information will be gladly supplied, and blank forms of application furnished on application to the local secretary.

TRINITY COLLEGE.—*The Early British Church*.—The members of the Clerical Association attended the general meeting of the Trinity College Theological and Missionary Society on the 1st March, when Rev. G. E. Haslam read a paper on the "Early British Church," which was discussed by Revs. Messrs. Lewis, Langtry, Owen, McCollum, Patterson and the reader. Rev. Provost Body, the chairman, made a few remarks, after which the meeting adjourned.

UNIVERSITY Y. M. C. A.—The new building in University park erected for a College Y. M. C. A., was opened on the 2nd March, by a dedicatory service, conducted by one of the students and Dr. Wilson. The mayor of Toronto said that the building was "a witness that the University was not godless." The neces-

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sary conclusion is, that if this building removes that reproach, that the reproach of godlessness was a just one, prior to the building being erected. We sincerely hope that this new movement to bring home to the University the claims of religion as a factor in higher education will eventually so far transform its official life, which the Y. M. C. A. does not even touch, for it has no official status whatever, as to bring the College at least under distinctly avowed Christian influences. The hopes of the Church Catholic rest, humanly speaking, on two foundation pillars, higher education and earnest religious thought, which are fatal to such mere human apologies and substitutes for Christ's Church as the Y. M. C. A., which, however, is useful as a school master to lead young men to Christ.

ST. PETER'S C. E. T. S.—This branch held a successful meeting on the 1st March, with Mr. S. Caldecott in the chair. Addresses and music were given and a pleasant and profitable evening spent.

ST. PHILIP'S CHURCH S. S.—A concert was held on the 2nd March, in aid of the S. S. Library. The attendance was satisfactory.

HURON.

WOODSTOCK.—For eleven successive days, ending on Wednesday last, Rev. Mr. Haslam has been holding mission services in the new church of St. Paul's, of this town, at the earnest request of Rev. J. J. Hill, rural dean and rector of the parish. These services were attended night after night by increasingly large numbers, sufficient to fill one of the largest churches in Western Ontario, and there is a general feeling and regret that Mr. Haslam's engagements were such that he could not remain any longer.

TYRONNE.—The Rev. James Chance, of this parish, who for some time has been prostrated by a severe illness, is now, thank God, slowly recovering. His Sunday duties have hitherto been performed by the Rev. Dr. Schulte and his lay reader. During his trying illness, he has received the unbounded sympathy and incessant ministrations of his parishioners, than whom no people can be more kind. Night after night some of them sat up with him, and scarcely a day passed without a present being made of some delicate article of food. Such conduct deserves to be commended, and such meritorious example followed.

ALGOMA.

ST. JOSEPH'S ISLAND.—A very successful magic lantern entertainment was recently given by the Rev. H. Beer, at his mission station of Richard's Landing. Mr. Beer has just returned from a visit to Cockburn Island. During the summer the Presbyterians send a student to these people, but all winter they are entirely without the ministrations of the Gospel. Last winter and also this winter Mr. Beer spent a Sunday with them. This year he started February 10th, alone, on foot, tramping over the ice and through Drummond Island, which belongs to the United States. He journeyed for a hundred and twelve miles, on snow shoes, on foot, or with occasional chance rides, and arrived home on the 17th, having held two services, Sunday and Monday, baptized six children, and visited nearly half the population of the island in their homes.

BURK'S FALLS.—The incumbent and churchwardens of All Saints' Church, on behalf of the congregation, beg to acknowledge with sincerest thanks, a magnificent set of communion vessels and font, the gift of his lordship the Bishop of Algoma, used for the first time at the consecration of the new church on fourth Sunday after Epiphany.

RUPERT'S LAND.

MANITOU.—The rectory which has been built by the incumbent, the Rev. H. E. Jephson, was formally opened on Monday, February 15th. The church people from the various missions in the parish, assembled on different evenings at the rectory, and it is thought that about 300 persons availed themselves of the incumbent's invitation. Games, music, singing, and refreshments made up the programme on each evening. All seemed thoroughly to enjoy themselves, and many were the kind wishes expressed for the health and happiness of the Rev. H. E. Jephson, who does all in his power to bring together, in a social way, the members of his congregation. A most pleasing feature in connection with these "house warmings" was the presentation of the following address, signed by every adult member of the congregation of Pambina Crossing to the rev. gentleman.

Rev and Dear Sir,—We, your parishioners of Pambina Crossing, take this opportunity of expressing our high estimation of the untiring energy and zeal displayed by you, in the discharge of your duties as our pastor during past year and a half. When we look back to the time when there was no service in our district, we have much cause to congratulate ourselves that we have you amongst us, not only in your capacity as our clergyman, but also in the fact that we have in you, a kind, sincere, and ever ready friend, who interests himself in the welfare of each and every member of his parish.

We think this a fitting time to express to you feelings of warmest friendship and regard, and also to assure you that the recent attempts to injure you in the hearts of your numerous parishioners, is regarded by us as a contemptible and unmanly proceeding, and one which we cordially agree in believing that you do well to treat with the silent contempt it deserves. We sincerely trust that you will long be spared to minister to our spiritual wants, and that you may have health and strength given you to face as bravely in the future as you have in the past the numerous and great difficulties that must necessarily attend your widely scattered duties. Rest assured, dear sir, that you will always command our esteem and regard.

We are rev. and dear sir,  
Your affectionate parishioners.

MORDEN.—A rural decanal meeting was held here on Tuesday, the 23rd, the attendance of members was larger than on any previous occasion, there being eighteen clerical and lay delegates present. The chapter was held in St. Thomas' church at 11 o'clock, and the meeting in the same building at 2:30. The Rev. T. Wilson, rural dean, presided. A motion was carried respecting the holding of missionary meetings in the deanery, and a committee formed to make all the necessary arrangements. Mr. Bailie proposed, seconded by Mr. Clarke, "Whereas reports have been circulated defamatory to the character of the Rev. John May, a clergyman in this deanery, who holds the general license of Bishop, and whereas great harm has accrued, and is likely to accrue to the Church in consequence of such reports, this meeting would respectfully request the the Bishop of the diocese to appoint a committee to enquire into the same." This motion was unanimously carried. A long discussion took place on the boundaries of the various parishes, and the meeting was closed by the benediction. The next meeting will be held at Manitou, on March 16th. The Rev. T. N. Wilson is to be congratulated on the erection of St. Roma's Church at Morden, there are few if any, clergy in the diocese who have worked harder or under greater difficulties than Mr. Wilson. For years he was the sole clergyman of the Church of England in Southern Manitoba, and it must do his warm and genial heart good to see how the Church is progressing in his old district. May God abundantly bless him in his good and self-denying work.

FOREIGN.

The London Missionary Society has received advices from Zanzibar that two men who have returned to that place from Uegna report that they saw Bishop Hannington, with fifty men of his expedition, taken out for execution.

The Caustein Bible House at Halle has printed 6 1/2 millions of Bibles since 1712. There are twenty-six Bible societies in Germany which distributed 515,000 copies last year.

It is announced that the Rev. Chauncey C. Williams, of Augusta, Georgia, who was elected to the Bishopric of the Diocese of Easton, has declined the office. Twice has Easton been disappointed in securing a successor to Bishop Lay.

The new class in Oxford University, England, is one of the brightest for years. The majority have a love for science. The Freshman class numbers 610. At Cambridge the new class is 865.

Of Bishop Lightfoot, of Durham, it is said, that since the days of Archbishop Ussher, England has not produced a scholar who is his superior or equal in the field of ancient Church history.

Archdeacon Darby, who has been nominated to the Deanery of Chester, is one of the hardest workers in the diocese. He has devoted much labor to the inspection of training-colleges, is most favorably known in the Northern Convention, and has been the intimate friend and trusted helper of two bishops.

Gladstone has from the estates of Hawarden an income of \$25,000 a year, and he is a patron of four

Church livings, one of which is held by his son, worth \$12,500.

Mr. J. Fred Holmes, formerly a Methodist minister, and who has recently served as lay reader in our Church, was ordained deacon in Trinity Church, San Francisco, February 5th.

STATISTICS OF MISSIONS.—At the outset of 1886, the religious condition of the race is as follows: Total, 1,500,000,000, one-third nominally Christian; of whom about 365,000,000 are Romish, Greek and Oriental, and 135,000,000 Reformed; of the remaining 1,000,000,000, about 10,000,000 are Jews, 180,000,000 Mohammedans, 800,000,000 Pagans. We give round numbers.

Of China's 300,000,000, 75,000 are in Christian communities; of India's 250,000,000, about 700,000; of Japan's 35,000,000, about 15,000; of Siam's 8,000,000, 8,000; of Turkey's 20,000,000, 100,000; of Persia's 7,500,000, 5,000; of Africa's 200,000,000, 600,000; American mission fields add 700,000, and the Isles of the Sea 400,000 more identified with Christian institutions; and so we have a grand total of 2,600,000, who in the whole mission field, are either converts or adherents of Christian churches.

Now let us glance at comparative results. Over one hundred organisations are now in the field, with a working force of 35,000; of these, 3,000 ordained, and 3,000 more lay workers and women, all from Christian lands; with 2,400 ordained natives, and 2,600 native teachers and helpers.

What work can these 35,000 workers show for the last reported year, 1883-84? In all missions there are 800,000 living communicants, of whom this year's net gain was 125,000! average of over three converts to each worker. The whole number of pupils in mission schools is not known, but, as in India alone it reaches 200,000, it is believed that the whole number would run into the millions.

What has all Christendom done to effect such colossal results? Given in that same year ten million dollars; or seven and a half cents for each Protestant church member; and sent one out of every 22 500 of those members into the field; and distributed 6,000,000 copies of parts or entire copies of the Word of God in 250 tongues.

And now what is the average cost of each convert in mission fields? All things brought into the estimate, it may reach eighty dollars; while the average cost of each convert in Christian lands exceeds \$560—seven times as much. At the same time, Rev. R. G. Wilder, the most careful and accurate of our missionary statisticians, says that the percentage of increase of communicants in all missions is 19.71, over against 0.57 at home—thirty-five fold as great!

If we judge the quality of these converts by their giving, their average is \$1.25 per year over against the 7.5-10 cents for Protestant Christians at home. Two hundred labourers in the South Seas, lately sent to the London Missionary Society \$465, over \$233 each; and 10,000 converts of Wesleyan Missions, in Sierra Leone and the Gold Coast, raised last year a jubilee fund of \$75,000, or an average of seven and a half dollars each, instead of seven and a half cents.—Church Press.

A REQUIEM MASS.—At the Episcopal Church of the Ascension, Chicago, yesterday, a solemn requiem mass for the repose of the late Fsther Jardine's soul was celebrated. About 120 people were present, the majority being ladies. The Rev. E. A. Larrabee was the celebrant, and he wore a girded alb, black stole and black chasuble, on the back of which was a cross in black velvet bordered with white. The action of Mr. Larrabee in the matter is the following out of the example set by the Rev. Father de Mattos, rector of St. Joseph's Episcopal Church, Leavenworth, Kansas, a few weeks ago, and also the course of Father Ritchie in New York. Both Bishop Vail, of Kansas, and Bishop Potter, of New York, protested against these masses, holding that there was no such service as a "Requiem Mass" prepared in the Prayer Book, or suggested by any rubric, or in any way left to the discretionary use of the clergy. Bishop McLaren, of Illinois, is at present in the Bermudas. The Church of the Ascension has always been considered extremely ritualistic in its tendencies, and has had trouble with the Bishop on several occasions while Father Ritchie was its rector. Since the latter went to New York, Father Larrabee has been the rector. The name of one of these misguided clergy sounds very familiar to many in the diocese of Toronto. We are asked whether Father de Mattos is the same person as a student of that name, who was educated in the Ultra-anti-sacerdotal school? We do not know, but if he is the change is a highly natural one, extremes breed extremes and young men taught that Christ's Church is non-existent as a Divine Body, and that sacraments are mere ceremonies, are in great danger of rushing into Popery when they learn how utterly unscriptural and unhistoric are the notions they were taught.

CALIFORNIA.—On Wednesday, Feb. 10th, a beautiful little church, seating 150, was opened, in the new settlement of Sierra Madre, situated on the sloping from the base of one of the Sierra Madre Mountains, which form the wall of the famous San Gabriel Valley. It is a frame building of very graceful design and admirable arrangement. A light and elegant Rood Screen stands under the chancel arch, dividing the chancel from the nave; and with its cross rising from its central arch signifies that "the way into the holiest" is "through the blood of Jesus." The chancel is 18 by 17, and has seats for 16 choristers. There is a graceful belfry, which, as yet, however, is without a bell. The position of the belfry is not the common one at the front or west gable—but at the east end near the junction of nave and chancel. Above it rises a large gilt cross, which all day long by its reflection of the Sun's rays flashes to one or another point of the valley to the south the sign of the Christian Faith.

At the opening services the church was crowded. There were present the following clergymen, E. Birdsall, of Los Angeles, J. D. H. Browne, of Pomona, C. S. Linsley, of Wilmington, A. Fletcher, and J. B. Britton, of Pasadena, and A. G. L. Trew, of San Gabriel. The Rev. E. Birdsall was the preacher, and the very Rev. Dean Trew celebrant. Over fifty communicants were present.

The church has cost about \$2,000, and Dean Trew announced that through the generous assistance of friends outside and the energy and self-denial of the people within the mission, there remained only \$180 to be raised. The offertory and other receipts during the day afterwards reduced this to \$80.

The church stands on land donated by Miss Frances A. Hawks, of Sierra Madre, formerly of Nashotah, Wis. The mission is a branch of the associated missions of the San Gabriel Valley under the charge of the very Rev. A. G. L. Trew, rector of the Church of our Saviour, San Gabriel, and Dean of Southern California. This is the second church built in the San Gabriel Valley within ten months, the other being All Saints', Pasadena, which was opened last Easter Sunday, the Rev. Alex. W. Macnab, St. Barnabas' Church, St. Catharines, Ont., being then associated with Dean Trew. In view of its elevated situation it will be known as the Church of the Ascension.

## 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.

### PRINCIPLE AND COURTESY.

SIR,—When I go to take part in a service at a church in which the cassock or the coloured stole is not used, I am always willing, at the request of the incumbent, to take off my cassock, or to don a black stole, and this because I do not recognize the length of my coat or the colour of the stole, as amongst the essential or defined principles of the ornaments of the ministers. On the other hand, should I be asked to celebrate at the north end of the Lord's table, I should decline to do so, but should not adopt the eastward position in opposition to the wishes of the incumbent. I should simply, unless in a case of extreme emergency, decline to celebrate. The wearing of a coloured stole is a matter of taste, the eastward position is a principle of church order. If I am not prepared to fall in with the wishes of the incumbent, I should not accept his invitation to his services. If I accept his invitation knowing his customs, I should waive my taste, and exercise courtesy to my brother. The whole question is one of principle or courtesy. If it be against A's principles to wear a coloured stole, provided for him, let him say so. If, however, the colour of the stole is not an essential, let him, in courtesy, waive his personal taste, and fall in with the customs of his brother. W.

### A PLEA FOR THE CHURCHMEN OF TEMISCAMINGUE.

SIR,—The Church is certainly creeping on, and gradually expanding, and we have every reason to hope that she will eventually overtake her work. But there are some of her members that have reason to complain at her tardiness. It is a sad fact that she is, in many localities, forty and fifty years behind her work. Our people, in many cases, suffer their affections to become alienated, and themselves to be absorbed by the various religious bodies, and through being left to their own resources for the production of a "service," turn to Romanism, Presbyterianism, Methodism, &c., because "any religion is better than none." In conversation with a gentleman, whose home is at the head of the Ottawa waters, he told me

that there were several families of Churchmen at Temiscamingue; that they were continually taunted with the neglect of their Spiritual Mother, and that not a few had already been perverted to the Church of Rome in consequence. Is it not possible for this great branch of the Church of God, of which we are all so proud to be parts, to provide men and means, that the Bishop in whose diocese this district of Temiscamingue is situated, may be able to supply the people with the rites and privileges of their religion. The country is just now being opened for settlement, and ere long a great addition to its present population will be made.

Rome is there already, Presbyterianism, and Methodism, are there in a way. Why cannot we be there? Yours, &c.,

February 12, 1886.

MITTAMUS.

### OFFICIAL DUTY.

SIR,—The letter of "evangelical" in your issue of the 4th ult upon the above subject, brings forward a grievance which many members of Synod have long felt should be exposed and righted, but as until lately we were practically governed by a clique in London, it was dangerous for either the clergy or laity, especially the former, to offer an objection, for the answer would be either a direct snub or the individual marked for future punishment. Now, however, things are changed in this respect, and, as was seen last Synod, members not only breathe freely, but they are allowed to differ.

The reasonableness of "Evangelical's" contention is apparent if we compare ourselves with other deliberate bodies, or with societies or companies such as loan, insurance, or banks, where as holding trusts and disbursing money business is carried on to gain the confidence and support of patrons. The fact is that as far as Huron is concerned, our law suits, local troubles, loss of prestige, can all be traced to want of confidence in the administration caused by the state of things complained of.

But there are matters connected with the salaries paid to officials that require attention, and the universal contention is that we are paying too much in every instance, for it really looks as if we cannot get anything done now under \$1,600 a year, e.g., if we engage a secretary-treasurer at the reasonable sum of \$1,200 a year, we soon raise it to \$1,600, or if we take a clergyman from a parish where the salary is \$800, or say \$1,000, and make a missionary agent or a commissioner of him, in the fulness of our liberal souls, we offer him \$1,600 a year and expenses, and he lives out, while at the same time our diocesan funds are decreasing, and the poor, toiling, self denying missionary, doing in truth his Master's work, has to eke out a living on a salary of \$700, keep a horse, and pay his board at home. I tell you that the Huron system of managing Church funds must undergo a change, and that soon, or the Church will suffer so much it will take more than a generation of time to set her right again. Our next Synod promises to be a lively one, but I do not expect much from it in the way of settling the burning question, Wright vs. Huron, which agitates us, for, as Mr. Osler, Q.C., remarked at the trial of O'Connell vs. The Bishop of Huron, "one does not expect justice from an ecclesiastical body," hence many of Mr. Wright's friends think it would be better for him to go to the Privy Council at once, but as he is laboring for peace with justice, he seems determined to try the more Christian way, and appeal to his brethren. In this, while all do not agree with him, yet all should admire and help him.

A MEMBER OF SYNOD.

### THE SOCIETY OF THE TREASURY OF GOD.

#### LENTEN SUNDAY SCHOOL OFFERINGS.

SIR,—Bishop Morris, of Oregon, writing in "The Spirit of Missions," for January, 1886, states that this method of raising money for home and foreign missions, produced last year \$15,000.

The Bishop writes, "All you ask is that for the six Sundays of Lent the children's offerings be devoted to domestic and foreign missions. The shortness of the time is an advantage. The interest of the children can be kept up for that time, while it could not last for twelve months."

Following the lead of the Board of Missions of the American Church, I shall be glad to supply the clergy with suitable boxes, at the rate of one dollar per hundred. It is to be hoped that many children will continue to use these boxes after Easter, and the texts printed on them may be the means of enrolling many members into the ranks of this Society. The membership fee for children is ten cents per annum. The Sunday school will thus become a means of forming associate parishes.

Yours, &c.,

C. A. B. POOCK,  
Honorary Organising Secretary.

Septuagesima, 1886.

### ALGOMA.

SIR,—I would ask you for room, that I may gratefully acknowledge the receipt of two barrels of clothing for distribution, some portion of which is for a specified case, from friends in Ottawa, per Mr. and Mrs. Maingy.

I would at the same time respectfully suggest that, if any of our friends are inclined and have means for a holiday, they could not do better than to take a glide through the bush just now. Our roads are in good order generally, and there is not too much snow for making "turning off" disagreeable. Those who take a run from Bracebridge to Burk's Falls, two days; Burk's Falls cross country to Magnetawan, one day; Magnetawan to Rosseau, one day; Rosseau to Bracebridge, one day, will go home refreshed, and feeling they have had a real treat. By the time you issue this, if you so far honor it, there will be an early moon, and a trip by moonlight in the woods is worth seeing and enjoying.

I am, etc.,

WILLIAM CROMPTON.

Aspdin, P. O.,

Muskoka,

Canada, Feb. 24th, 1886.

P. S.—This trip will bring no one nearer than ten miles of my place.

### LAY HELP.

SIR,—I am glad you have taken up this very important subject. It is time we made better use of the laity if we expect our Church to hold her own in this country. I trust you will point out the ways and means for employing them, and I hope both the clergy and laity will fully discuss this subject in your extensively circulated and very ably conducted paper.

Yours,

A WILLING WORKER.

### EPIPHANY COLOURS, &c.

SIR,—It would be interesting if your correspondent "W." would give some authority better than his "ipse dixit" for the statement that from the 2nd Sunday after Epiphany, the vestments should be ferial. Any man that cannot see that Epiphany is "Epiphany" from first to last, should be pitied. If, then, it is all Epiphany, why should the colour be changed, without any change of subject? So, of the other seasons. To quote the Roman use, is simply to quote the fountain of anarchy and unreason. Your correspondent does not seem to be aware that a combination of colours was a principle of old English usage. Then, again, he says, "On Septuagesima Sunday the Lenten colour is adopted." Why, in the name of common sense, should the Lenten colour be used before Lent comes? This is a very admirable instance of the necessity for variety and combination of colours.

Yours,

SARUM.

### PERMUTATION OF MISSIONARIES.

SIR,—A rule or canon in the Toronto Synod on this subject, at its next session, if carefully and judiciously framed, might be an excellent thing for both congregations and missionaries, in the present restless, critical and superficial state of the minds of church members on Church matters unfortunately existing at the present time.

Many, no doubt, with myself, will be glad to see the report of the special committee on the above subject, which was ordered to be printed and sent "to every member of Synod at least three months before the next meeting of Synod," the Rev. John Langtry, convener.

Yours,

A MISSIONARY.

February 27th, 1886.

### TITHES?

SIR,—Is it not time to come down to the "hard pan" on this subject? Paying tithes is no more than a decent heathen custom, with which (as a low standard) no Christian ought to be content. It is lowering ourselves, literally, to dwell so much on our duty to pay tithes.

Why, what a Jew was required to do before he began to give anything to God's Religion, was to pay not one tenth, but one quarter of his income! Two tithes they paid most certainly by direct and express prescription in so many words—that is one fifth, not one tenth. They are described as paying at least one twentieth more than this: that is one quarter altogether.

If Christians are to be exhorted to follow any standard, let it be beyond that of the Jew, not short of it. Would one half be too much? Not a bit of it. A man gets \$1,000, and gives \$500 to the Church. Is not God able and willing to give him presently another \$500 or \$1,000?

Tithes to the clergy may be enough, but let us be sure to give as much, four times as much, more to other religious objects.

EXCELSIOR.

WHY DO WE NEED LAY HELP.

SIR,—At a risk of being labelled "behind the times," 1,800 years or so, I will ask the privilege of writing a few lines upon this subject.

Your editorial refers to "such work as the necessary discipline of the Church alone directs and empowers a layman to perform." The sentence is neatly turned, but what on earth does it refer to? Where does the Church—qua Church—"direct and empower" a layman to perform clergy work? Do you refer to the modern "fads" of churchwardens, Sunday school teachers, and district visitors? Where would "hoc genus omne" be, if the Church had a full array of deacons, after the realization of which we so often sigh and pray? If our godly laymen were to mind their proper business, as such, "not slothfully," and uphold the heads of the priests and Levites, there would be no other work left for them to do, and they would find that quite enough! Quite true that we are without the ideal, primitive deacon, and so need (desperately need) for the time being, many kinds of lay help, and can never get enough either. But why should we continue to be in this unseemly, unapologetic, unfaithful condition? The Church a tripod with only two legs available! There is just one answer to the difficulty in which we are placed, one proper answer. Let us take the best laymen of every parish in the province and make them deacons forthwith, without any stupid "training" to unfit them for their work. And then the rest of our laymen can mind their proper business and support the Church.

Yours,

ATHANASIUS.

THE CLERGY TRUST.

LETTER No. 9.

SIR,—Unless the Church dishonors her Lord, she will readily acknowledge that the moral law is the standard by which her every action is to be tried. There is nothing virtuous apart from moral goodness. God has no higher attribute than justice, hence the Head of the Church is the Holy One and the just. I make this remark to show that the Church now echoes the voice of her Lord by acknowledging the legislation of the Huron Synod in the matter of the Clergy Trust to have been unjust. She has recognized this by petitioning the Bishop to convene her for the purpose of endeavouring to settle this unhappy strife on the basis of the moral law. The executive head of the diocese replied to her request by declaring the ordinary process of Synod law as best suited to attain her end, and expressed his conviction "that the great Head of the Church, will, by His Holy Spirit, lead her members to do that which is best for the promotion of His Glory and their individual welfare." The general voice of those who belong to her has declared that her interests will be best served by the Civil procedure being stayed until that time. This accords with the spirit of the communication I addressed to the Bishop, and which has been communicated to the diocese. Those only, and they are the exceptions, who uphold the action of the Synod of 1876, can consistently and honestly oppose the principle for which I have contended, it would be degrading indeed for professedly Christian men to acknowledge the justice of my contention in their behalf, and yet deny it to me. They cannot morally maintain their right without respecting mine. Hence by a consensus of opinion, there is a reasonable hope that the moral law of which the Church should be the practical exponent, will be the final arbiter of the strife, and the unity of the Church will be thus effected for her future good. Should, however, the moral law be rejected, and the plaintiff ultimately succeed in the final appeal, the clergy will eventually get what they believe to be their rightful heritage, but at a heavy cost; whilst if the defendants triumph, they will lose it. The Episcopal and Archdeacon's fund so far as it arises from out of the Clergy Trust will be in the same position. As the judgment of the Supreme Court at present stands, the principle of justice is accorded as much to the plaintiff as to the defendants, it being equally divided, the turning point having been reached by one of a "doubtful" mind. At the last meeting of the executive committee, it was stated by an able and upright layman, that in review of such a judgment the case could not be treated as an ordinary one. My next letter will conclude the series on the Clergy Trust, when I shall not fail to express my gratitude to the Dominion Churchman and its many readers, for the generous sympathy which has been accorded me, and a manly recognition of British fair play that a single individual should not be crushed by a corporation in the use of unauthor-

ized power, and a personal irresponsibility for severe and arbitrary proceedings.

The Parsonage,  
St. Mary's,

J. T. WRIGHT.

February 20th, 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

MARCH 14th, 1886.

VOL. V. 1st Sunday in Lent. No. 15

BIBLE LESSON.

"The True Bread from Heaven."  
St. John vi. 5, 14.

The miracle which forms the subject of this lesson is evidently of great importance as it is the only one recorded by all four evangelists. Our Lord had been residing for a time at Capernaum, but two events happened which caused Him to leave. From St. Matthews' account we learn that the sad news of the murder of St. John the baptist, by Herod at the fortress of Machabrus, near the Dead Sea, had been brought to Jesus by some of John's disciples. St. Luke tells us another reason; the twelve who had been preaching, two and two, through Galilee, had returned to Jesus. He therefore longed for a little privacy, where he could talk to them quietly. The first verse of our lesson tells us where He went to seek it; over the lake, to a solitary place near Bethsaida Julia, on the north east side of the sea of Galilee, but there is no rest for Him there. The people seeing the direction the boat took, hurry around the head of the lake, and are waiting for Him when the boat arrives. Jesus is not displeased at them, however, but spent the day healing the sick, and teaching the people many things, St. Luke ix. 11.

1. Jesus Feeding the Five Thousand. So intent were they on listening to Jesus that they forgot hunger, time, place, everything as they hung upon His words. St. Luke tells us that the twelve, fearing evil results from such a crowd being belated in this desert place, asked Jesus to dismiss them. He turns to Philip, who was, perhaps, the spokesman, and asks Him about buying bread for the multitude. Philip takes Him literally, and shows the impossibility of procuring sufficient even to give a mouthful to each. Andrew hereupon mentions that a lad in the crowd had some provisions, which, perhaps, he had brought for himself and companions, and had been so interested that they had forgotten to eat it. But what can five loaves and two fishes do? "Make the men sit down," was the unexpected reply. Wondering what it meant, the apostles ranged the multitude in ranks, reclining on the grass, by companies of fifty and a hundred. Then standing in the midst, Jesus solemnly, in view of all "gave thanks," then breaking the bread, and dividing the fishes He distributes to the twelve who in turn supply each with as much as they can eat, the food miraculously increasing as He hands it to them. Then to show the reality of the miracle, and that there should be no waste, He directs the fragments to be gathered up, which fills twelve baskets. No wonder that the people exclaim "this is of a truth that prophet that cometh into the world." We may compare this miracle with similar ones in the Old Testament, see 1 Kings xvii. 16, and 2 Kings iv. 3, 5, 42, 44. Having now seen how Jesus gave that multitude first spiritual food, then bodily food, let us see how God gives us spiritual food.

2. Jesus Feeding our Souls. We know what would happen if we neglected our bodies, took no food, or if what was taken was not assimilated, did not become part of us; we should grow weaker and weaker, and at last die. So must the soul be kept alive, must be fed with Jesus. Remember how the Israelites were fed in the wilderness, with manna; this was a type of the true bread, 1 Cor. x. 3, 4. Jesus Himself tells us what this spiritual food is, St. John vi. 35, 48, 51. But how can we feed on Him? many ways. Thinking of, praying to Him, meditating on His word, praising Him. Yes, and especially in the holy communion, for then "we feed on Him in our hearts by faith." We are "one with Him and He with us." What does food do for our bodies? sustains, strengthens, satisfies, so Christ does for our souls, see St. John vi. 53; Paul. iv. 13; Psalm lxiii. 5, 6. Let us note how abundant the supply was to the five thousand, and to the four thousand, St. Mark viii. 1, 8, so a hungry soul is never disappointed, St. Matt. v. 6; St. John vi. 37. Observe, also, how in the miracle Jesus used human means, yet His blessing was indispensable. So it is now with Sunday school teachers, they bring their

children Sunday by Sunday, spiritual food, but it must not be their own; all from Christ.

Let teachers take this promise home to their own souls, see Prov. xi 25, and let scholars take for their encouragement the promise in Pa. lxxxii. 20, and let the prayer of all be "Lord ever more give us this bread," St. John vi. 34.

March 21st, 1886.

VOL. V. 2nd Sunday in Lent. No. 17.

BIBLE LESSON.

"Walking on the Sea."  
St. Matthew xiv. 22-23.

How the miracle which we studied last lesson must have come home to each of the five thousand! No wonder that as they looked at the twelve baskets filled with what had been left over, and realized the stupendous nature of the miracle, they were amazed and convinced that this must be none other than the Prophet, long expected, in St. John vi. 14, Gen. xlix. 10, Num. xxiv. 17, Deut. xviii. 15. They at once talk of proclaiming Him as their king; even the apostles appear to have thought of an earthly kingdom, and perhaps that they would hold high positions in it. But Jesus will give them a lesson of their own weakness, and of his real glory. He therefore persuades them to leave Him, this they do unwillingly, verse 22. He has to constrain them to go on board their boat and start for the other side of the lake; then He dismisses the multitude, and goes Himself apart, not for rest, but prayer and communion with His Father.

(1) Jesus needed.—For a while probably the disciples lingered near the shore, St. John vi. 17, in hopes of Jesus coming to them. At last it is getting dark, and the wind is rising, they must start at once. With heavy hearts they row in the direction of Capernaum, and after several hours hard rowing find themselves only half way, in a terrible storm. What a contrast to their last trip, but Jesus was with them then, now He is absent. Had He forgotten them?

(2) Jesus near.—Through the black darkness from the distant mountain side Jesus saw them "toiling in rowing." Compare Exod. iii. 7, Psalm cxxxix. 12. About the fourth watch of the night, (between three and six o'clock in the morning), St. Mark vi. 48, through the storm and darkness He comes "walking upon the sea," verse 25, Job ix. 8, Psalm lxxvii. 19. The disciples shriek with terror at what they supposed was an apparition, verse 26. Instantly the well known voice of their Master comes "It is I, be not afraid," verse 27. Near them when least expected, So it is with God's people now. Happy is it for us if in times of sorrow and trial we can hear the cheering words "It is I, be not afraid," see Rom. viii. 28.

(3) St. Peter sinking. Peter's courage was the first to return; it is the Lord. What does he say? verse 28. "Since it is Thou Lord bid me come to Thee on the water." Jesus gives him permission. See him getting down out of the ship; his face to Jesus; he finds he can walk on the water; but suddenly a cry, he has looked away from Jesus, he is sinking. "Lord save me," verse 30.

(4) Peter saved. His swimmer's art (St. John xxi. 7.) is of no use now. Note how his cry is instantly answered, verse 31, a strong hand grasps him, and together they climb the side of the vessel, and stand upon the deck. The wind drops at once, St. John adds another miracle, "Immediately the ship was at the land whither they went," and crew as well as disciples join in words of adoration, "Truly Thou art the Son of God," giving Him the title which Nathaniel alone had given Him, St. John i. 49. Two things to be learned from this miracle as showing what is the secret of strength. (1) Jesus looking at us. How little the disciples thought of it, and how often we forget it. It is not a pleasant thought for His enemies; see Exod. xiv. 24, but how it strengthens His servants, see Judges vi. 14, He is at God's right hand, Heb. iv. 14, Rom. viii. 24, and He can see all the way to earth, Psalm cxxxix. 12, and bewith us when we want help just as really as He was near to Peter and heard his cry for help. Psalm xxxiv. 15, Isaiah lxx. 24, 1 John v. 14. (II) We must look unto Jesus, Heb. xii. 2. Peter was safe as long as his eyes was fixed on Jesus, but his faith failed him, and immediately the power given him was withdrawn. So it must ever be with us. "If at every step in life difficult or smooth, it matters not, we keep our thoughts on Him, the eye of faith, "amid the waves of this troublesome world," we shall find Him an ever ready helper. No danger of sinking, see Isaiah xliii. 2. May it be ours to hear again and again. Jesus speaking to our hearts when cast down or fearful.

Mine eyes are watching by thy bed,  
Mine arms are underneath thine head,  
My blessing is around thee shed;  
Tis I, be not afraid.



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### Family Reading.

#### IMPURE AIR.

When a person has remained for an hour or more in a crowded and poorly-ventilated room or railroad car, the system is already contaminated, to a greater or less extent, by breathing air vitiated by exhalation from the lungs, bodies, and clothing of the occupants. The immediate effect of these poisons is to debilitate, to lower vitality, and to impair the natural power of the system to resist disease. Hence it is that persons who are attacked by inflammatory diseases, as pneumonia, or rheumatism, can generally trace the beginning of the disease to a chill felt on coming out of a crowded room into the cold or damp air, wearing, perhaps, thin shoes and insufficient clothing. If these facts were generally understood and acted upon thousands of lives might be saved every year. It is a well-known fact that men who "camp out," sleeping on the ground at all seasons of the year, seldom have pneumonia, and that rheumatism, with them, comes, as a rule, only from unwarrantable imprudences. There are two facts that should be learned by every person capable of appreciating them, and should never be lost sight of for a moment.

One is, that exhalations from the lungs—the breath—are a deadly poison, containing the products of combustion in the form of carbonic acid gas, and if a person were compelled to re-inhale it, unmingled with the oxygen of the air, it will prove as destructive to life as the fumes of charcoal. This is an enemy that is always present, in force, in assemblies of people, and only a constant and free infusion of fresh air prevents it from doing mischief that would be immediately apparent.

The other fact is, that pure air is the antidote to this poison. The oxygen of the air is the greatest of all purifiers. Rapid streams of water that pass through large cities, receiving the sewage, become pure again through the action of the air after running a few miles. Air is the best of all "blood purifiers." Combined with vigorous exercise to make it effective, it will cure and curable case of consumption. *Hall's Journal of Health.*

#### THE CHURCH.

The Church aims to offer, what is the great need of our times, a common ground of fellowship to all who "love our Lord Jesus Christ in sincerity." She rests her claims to this ministry of reconciliation upon the following positions:

I. The historical fact that she is the Mother Church of the English speaking race.

II. Gospel teaching, embodied in a Creed of Apostolic origin, so simple that a child can learn it, so comprehensive that nothing essential to the soul's health is left unsaid.

III. A reverent and solemn worship, wholly free from crudities of thought and expression enriched by the devotional experience of the past, and suited to the daily wants of the present; most truly a "Common Prayer," since it belongs to minister and people alike, and allows the living voice of the congregation to be heard.

IV. A Christian nature that cares tenderly for the lambs of the flock; teaches them from the first that as baptised children they belong to the Good Shepherd's fold; brings them up to the love and reverence of what is holy, pure, and honorable; and aims to make them God-fearing and high-minded men and women.

V. A Christian year with its Christmas, Lent and Easter, to hallow and bless the passing seasons by associating them with events of our Saviour's life on earth, and with the great facts of redemption. This quickens the memory; satisfies the instructive desire of believers for special seasons of devotion; gives balance and symmetry to the thoughts; and is a guard against narrow and one-sided views of revealed truth.

VI. Simple and Scriptural terms of admissions to sacramental privileges. The practical recognition of the duty of every man, woman and child, baptised into the Body of Christ, to lend a helping hand in the work of building up His Kingdom.—*Bp. Huntington.*

#### CHURCH-GOING.

There is but one way of bringing men and women to the house of God, steadily and with regularity, and that is by making its attendance an obligation upon the conscience. Attractive services, interesting sermons and social reunions are all well in their way, but these things, confessedly, do not go to the root of the matter. To attend the worship of God, in His house, upon His days, is either a religious duty or is a convenient pleasure. If it be a duty, then, to neglect that duty is to commit a sin, and to wound the conscience. If church-going be a matter of convenience and pleasure, then in time the custom will wear out and come to an end. If it be a duty, whose foundations are laid deep in the religious nature of mankind, then, as a duty, it must ever remain. Time and circumstances can in no way effect it. The duty must continue—yes, even into the eternities. Accordingly we argue, that the only true and real way of bringing men and women to the house of God, steadily and with regularity, is to teach them, that to neglect the custom is to violate the law of God, to involve the soul in sin, to subject the conscience to guilt, and eventually, without repentance and amendment of life, to wipe out of existence soul and body alike. Make the service attractive, preach short and interesting sermons, encourage the social element—do it all; but unless church-going is made an obligation upon the conscience, to neglect which is to commit sin, then all our good intentions will avail nothing. The time will come when the attractions may cease to draw. What then? Yes! what then? we ask. The work of teaching will remain, but it will be ten-fold harder than at first.—*Parish.*

#### OUR BOYS AND GIRLS.

The Archbishop of Canterbury, Dr. Benson, in a recent address, thus referred to the boys and girls of the Church and their training:

"More and more do we see the necessity that the Church should care for the children. All around us are men and women who are wrecks of faith, because they were not trained in childhood in the catechism and the doctrines of the Church. 'Popular' preachers are proclaiming heresy from hundreds of pulpits, and even our own people will listen to them and then have doubts as to some of the fundamental truths of the Christian religion. Possibly not much can be done with the present generation, but care should be taken to get hold of the children more and more and instill into them 'what a Christian ought to know and believe to his soul's health.' When the Sunday-school is the only agency a clergyman can have, by all means let him give his best efforts to that. Unless the children are properly looked after, godless schools and a godless age will turn out men and women to take our places who will be very 'far gone' in all that relates to the Christian life."

#### BISHOP COXE ABOUT CONFIRMATIONS.

1. Is it not well for the reverend clergy to have always a list of the unconfirmed in hand, and to give them a whole year's instructions, in preparation for Confirmation?

2. They should be visited for close personal appeals to heart and conscience, in private; but many will join a class for instructions, if assured that they will be left quite uncommitted as to further steps, which must be taken of their voluntary choice.

3. It is all-important to lead them to form habits of intelligent Scriptural reading; and to a mastery of the great teaching of the Christian Year. This will make them love public worship, and will root and ground them in all the doctrines of the Faith.

4. But, there must be more attention given than has been usual, of late, to the doctrines of Church order and organic law.

5. Every one coming to confirmation should understand why the "laying-on-of-hands" is the office of bishops only; and hence they should be made acquainted with the history of the Apostolic ministrations in the church.

6. The Canon (xvi) of *Parochial Instruction* requires all who have cure of souls to be "diligent in instructing the children in the Catechism;" and not only so, for it is further enjoined that "by stated catechetical lectures and instruction they shall be diligent in informing the youth and others in the Doctrine, Constitution and Liturgy of the Church." I fear this great duty is not nearly so faithfully discharged in our days, as it was thirty years since. A great deal is directly and indirectly taught to which the Church has never given her sanction, but these fundamental matters, on which true Churchmanship and true religion must be built, are greatly under-estimated, and hence are not enforced, as the Church commands. *Let this year be marked by a return to efficient duty in this respect.*

#### LETTER FROM THE PATRIARCH OF ALEXANDRIA.

The Rev. Dr. Hale has received an interesting letter from the Patriarch of Alexandria, a translation of which from the original Greek appears in *The Iowa Churchman*. The letter is beautifully written, (and bears the patriarchal stamp and seal.) The *Codex Alexandrinus* is one of the most important Greek manuscripts of Holy Scripture. It was written about A. D. 450. It was presented to Charles I. of England, by Cyril Lucar, Patriarch of Alexandria, and afterwards Patriarch of Constantinople. When the Rev. Dr. Hale visited the Patriarch of Alexandria, a year ago, the librarian of the Patriarch said to him: "The greatest treasure of our library was given by Cyril Lucar to the king of England, and is now in the British Museum. It has been several times reprinted, but we have no copy of it. No one has thought to send us a copy, and we are too poor to buy one." On his return to England, Dr. Hale mentioned the matter to the Archbishop of Canterbury, who asked him to write a formal letter, detailing the facts, which he might lay before the Trustees of the British Museum, who had lately had made, in magnificent style, a photographic facsimile, in over one thousand quarto pages, of the *Codex*. The Archbishop's request was granted, and the Trustees of the Museum sent to the Patriarch of Alexandria a gift which is, most highly and most justly appreciated.

SOPHRONIUS, BY THE MERCY OF GOD, THE POPE AND PATRIARCH OF THE GREAT CITY OF ALEXANDRIA AND OF ALL EGYPT.

Most Reverend Priest, Mr. Charles [R.] Hale, the beloved and most dear child in the Lord Jesus of our Humility: Grace be to your dear Reverence, and peace from God, with the assurance of our prayers and blessings!

Returning to Alexandria from the place where we went for rest, in the island of Leros, we found at the Patriarchate proofs of the filial affection towards us of your dear Reverence, viz.: "The History of the Patriarchate of Alexandria," and that "of Antioch," by that learned theologian Neale, now at blessed rest; and, with these, "The New Testament," and the "Rudiments of Theology," of the very Rev. Archdeacon John [P.] Norris, given to our Humility at the instance of your Reverence, and the photographic facsimile of the *Codex Alexandrinus*, which in former times, belonged to the Church of Alexandria, and which, at the instance of the Most Reverend the Archbishop of Canterbury, and at the request of your dear Reverence, was given by the honored Trustees of the Library of the British Museum.

We are at a loss for words adequately to express the sentiments which fill our heart in view of the proofs of affection for our Humility, and of reverence for the Church over which we rule shown in time past and now also by your Reverence. Instead, then, of those, we pray to God the Rewarder to recompense you in this present life, granting you continued health and long life, and in the better life to come to give you a crown of righteousness, as one who has well fought the good fight for the unity of all the Churches of God, which, unhappily are divided. We pray Him also to strengthen you in your tireless labors.

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May His grace and boundless pity, with our prayers and blessing, be with your Reverence! Amen.

*The Pope and Patriarch of Alexandria,*  
SOPHRONIUS,  
Your fervent well-wisher in Christ.  
*Alexandria, Dec. 18, 1885.*

### THE MESSIAH FOUND.

#### An Outline.

We have found the Messiah.—*S. John i. 41.*

The process by which our Lord gathered around Him His first disciples is detailed.

I. Great effects in the spiritual world may follow a very trivial cause. A passing remark of the Baptist converted Andrew.

II. Andrew set to work with a very small stock of religious knowledge to bring another to the school of Christ.

III. Much that we cannot understand was gathered into those pregnant words, "We have found the Messiah." But Andrew saw enough in Jesus in a few hours to be awed, attracted, won.

IV. Andrew reads an important lesson to many in the present day. They do nothing because they think they are not sufficiently informed to undertake any duty.

V. Religious truth cannot be held and hoarded like money. It belongs to the race, and in the first instance to those who stand nearest to its present possessor. "He brought him to Jesus." Let us go and do likewise.

### ALWAYS A BRIGHT SIDE.

A lady was once lamenting the ill-luck which attended her affairs, when a friend, wishing to console her, bade her "look upon the bright side." "Oh!" she sighed, "there seems to be no bright side." "[Then polish up the dark one," was the quick reply.

This was sound advice, and whether or not the lady in question profited by it, there are many to whom the hint might prove a valuable one. Few situations in life are so utterly dark as not to be susceptible of some little polish, and at the very worst, one's own load may be lifted or lightened by lending a helping hand to the dire need or extremity of others. If those who have such frequent and such cheery glimpses of the bright things of this world will remember others whose pathway in life lies mostly in the dark shadow, every joy and gladness may become to them a double blessing.

### PRACTICAL THOUGHTS FOR LENT.

Lent comes once more, a call to every member of Christ's Church, a help and privilege to all who want to be purer in life, stronger in faith, nearer to God. It may be but a mere form, but it can also be made a comforting and helpful reality. It is not the coming of Lent which does us good, but the use which we make of its coming.

Are you in trouble? Bring your sorrow to God, and in His house, which will be open every day, and in your own, pray oftener for His consolation.

Are you burdened with anxiety and care? You cannot do better than to do as Hezekiah did, who, when he had heard bad news, took the letter which had brought it and spread it before the Lord in the House of the Lord, "casting all your care upon Him for He careth for you."

Does some besetting sin of appetite or will overmaster you from day to day? Use the help which the Lenten season brings to overcome it. "This kind goeth not out but by prayer and fasting."

Have you been careless in the Christian life, neglectful of church going, long absent from the Holy Communion? What better time than this to turn over a new leaf and begin anew?

This life, with its pleasures, its cares, its aims, is very present and very real, but there is another life no less real, which we can only know by faith and live by walking in the spirit of prayer. Thought, self-denial, abstinence, all help to bring us nearer to that higher life. To all of

these Lent calls us and in all these it helps us. May this Lent be the means of bringing many a soul among us nearer to Christ.—*Rev. Arthur Lawrence.*

### THE HOLY EUCHARIST AS A REVIVAL POWER.

At the entrance of the nineteenth century the Church was so dead—yea, irreligious—that three young men who met at a room in one of the colleges, in Cambridge, for the study of the Greek Testament, were discovered and stoned by a mob. The proposal to establish a missionary society was met with incredulous laughter, and now, to-day, enough bibles have been printed to supply a copy to every four persons in the world, and most heathen lands have succumbed to, and every heathen land has been invaded by, the soldiers of the cross. What was the prominent feature of this last revival? It was the rescuing of the Holy Sacrament from the neglect and the obscurity into which men had permitted it to fall. Keble, Pusey, Newman, Wilberforce, presented the Sacrament in its proper place, and from that hour the "life" seemed to be "fed"—it gathered strength, it rose up, and the ghastly valley was no longer full of dry bones, but there came out of it a living army conquering and to conquer.

Note, too, at the Reformation the very same experience. Transubstantiation and the daring contrivances of worldly-minded clerics had given Christendom stones for bread. They had constructed a machine, and said, "This be thy God, O Israel"—a God without a heart, or responsive life. Then Luther seized the evil doctrine, and proclaimed that "the flesh"—the doings of the body—profited nothing; that it "was as in the days of the Lord that the spirit quickened"—the spirit alone gave spiritual life; and when the mechanicalism of transubstantiation was discarded, and the Holy Sacrament presented and received in its true condition, again the life arose and worked wonders.

Now go back to the very beginning. Did you ever observe that the only reference our Lord made to public worship was when He said, "Do this in remembrance of me?" that He never spoke about congregations assembling to hear sermons? that elaborate services seemed out of the region of his thought? but when "the Church"—that is, the Apostles—were all gathered round Him, He told them to so assemble themselves when He had gone; but the object of their assembling was that they might break the bread and drink the wine "in remembrance of Him."

This they well understood, and the practice of the Apostles was exactly this: "they broke the bread in the house"—most probably the "upper room," where first "the Lord's Supper was instituted." Throughout the Acts of the Apostles you have evidence that it was the universal practice of the Church; here and there Paul tarries at a place seven days, that he may "break bread with them." So thoroughly had the Apostles implanted this object of assembling in the Church, that we find it universal at the close of the first century. Pliny wrote his celebrated letter A. D. 100, in which he says that these Christians were accustomed to meet on a stated day to bind themselves with a sacramentum or oath. We have very strong reason for believing that at this time liturgies—which were but the communion office—were in universal use. S. Paul, in his Epistles, makes at least six quotations which can only be found in the two most ancient of these liturgies, which are ascribed to the Apostle James and the Evangelist S. Mark, and are to-day known as the Liturgy of S. James and the Liturgy of S. Mark. It is not to be wondered at, therefore, that all the early Christian writers continually dwell on the Holy Eucharist, and always present it as the one object of their assembling and centre of their worship.

There is no change in these things, what was true then must be true now; what gave strength then, will give strength now—and if we can restore in the Church now the Holy Eucharist to its rightful place in her worship; if every attendant at her services comes for the purpose of "Showing forth

the Lord's death till He come," of "partaking of the communion of the body and the blood of Christ," of "eating the holy food whose intention is to feed and nourish the holy life," of "offering through these holy mysteries the sacrifice, the bloodless sacrifice of praise and thanksgiving"—then, I say, experience warrants us in believing that the vital energy of our souls would be increased; that we should become more holy, more vigorous, more Christ-like; and, as of old, the temple would be filled with the glory of the Lord; and we should become a light set on a hill, a beacon for Christ in a dark place, a guide to the wanderer to a haven of rest, and salvation to the needy and the outcast.—*The Rev. Dean Hart, in Church Press.*

### HINTS TO HOUSEKEEPERS.

**CHAPPED HANDS.**—People sometimes suffer greatly with chapped and cracked hands. A cure, however, may be obtained if the following precautions are observed. Do not wash the hands, while the healing process is going on, oftener than necessary; and when you do wash them use Castile soap and warm water, dry them thoroughly, and then rub them well with melted mutton tallow. Do this three times a day and you will soon cure the worst case. If those who are exposed to the cold weather would grease the hands well with mutton tallow every night they would find the skin softer and whiter, and less liable to chap.

**ORANGE CAKE.**—Half a cupful of butter, two cupfuls of sugar, five eggs, one pint of flour, one and a half teaspoonfuls of Royal baking powder, one teaspoonful of Royal extract orange, one cupful of milk. Rub the butter and sugar to a cream; add the eggs, two at a time, beating five minutes between each addition; add the flour sifted with the powder, the milk and extract; mix into a smooth, fine batter, put in a paper-lined cake tin and bake in a moderate oven thirty minutes. When cool, cover the top with the following preparation: Whip the whites of three eggs to a dry froth; then carefully mix in four cups of sugar, the juice, grated rind, and soft pulp, free of white pith and seeds, of two sour oranges.

**TO FRY PLAICE OR FLOUNDERS.**—Sprinkle them with salt, and let them lie for two or three hours before they are dressed. Wash and clean them thoroughly, wipe them very dry, flour them well, and wipe them again with a clean cloth; dip them in egg and fine bread-crumbs, and fry them in plenty of lard.

**TO PURIFY WATER.**—It is not generally known that pounded alum possesses the property of purifying water. A tablespoonful of pulverised alum sprinkled into a hogshead of water, (the water stirred at the time) will, after the lapse of a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess nearly all the freshness and clearness of the finest spring water. A pailful, containing four gallons, may be purified by a single teaspoonful.

**TO FRY TROUTS.**—Trouts of a moderate size dressed whole, and frying is the best mode of preparation. Take the trouts, and clean them out and scale them. Dust them with flour, and put them in a frying-pan with hot dripping or lard. Turn them, so as to brown them on both sides. Lift them out and serve them on a dish; they will be improved by laying a napkin under them to absorb the grease. In some parts of Scotland, trout are rubbed with oatmeal instead of flour, and some reckon that this improves the flavour.

**INDESTRUCTIBLE INK.**—On many occasions, it is of importance to employ an ink indestructible by any process, that will not equally destroy the material on which it is applied. For black ink, twenty-five grains of copal, in powder, are to be dissolved in two hundred grains of oil of lavender, by the assistance of a gentle heat; and are then to be mixed with two and a half grains of lamp-black, and half a grain of indigo. This ink is particularly useful for labelling phials, &c., containing chemical substances of a corrosive nature.

Childrens' Department

LADDIE.

CHAPTER I.—Continued.

"This ain't London, I take it?" she asked, in a little, thin, chirrupy voice.

"London? bless you! no. If you're bound for London you'll have another five hours to go before you can get there."

"Oh yes, I know as it's a terrible long way off, but we seemed coming along at such a pace as there wasn't no knowing."

"You ain't used to travelling, seemings?"

"Oh! I've been about as much as most folks. I've been to Martel a smartish few times when Laddie was there, and once I went to Bristol when I was a gal keeping company with my master, but that ain't yesterday, you'll be thinking."

"Martel's a nice place, I've heard tell?"

"So it be; but it's a terrible big place, however."

"You'll find London a pretty sight bigger."

"I know London pretty well, though I haven't never been there, for Laddie, he's been up there nigh fifteen year, and he's told me a deal about it. I know as it's all rubbish what folks say about the streets being paved with gold and such like, though the young folks do get took in; but Laddie, he says to me, 'Mother,' says he, 'London is paved with hard work like any other town, but,' he says, 'good honest work is worth it's weight in gold any day;' so it's something more than a joke after all."

The old woman grew garrulous as the train rushed along. Laddie was a subject, evidently, upon which her tongue could not help being eloquent.

"An old hen with one chick," the bricklayer whispered to his wife; but they listened good-naturedly enough to the stories of the wonderful baby, who had been larger, fatter, and stronger than any baby before or since, who had taken notice, begun teething, felt his feet, run off and said "daddy," at an incredibly early period.

Mrs. Bricklayer nodded her head and said "Really now!" and "Well I never!" inwardly, however, reserving her fixed opinion that the infant bricklayers had outdone the wonderful laddie in every detail of babyhood.

Father Bricklayer could not restrain a mighty yawn in the middle of a prolonged description of how Laddie's gums were lanced; but at this juncture they reached the station which was the destination of the bricklayer and his family, so the old woman was not wounded by the discovery of their want of thorough interest, and she parted from them with great regret, feeling that she had lost some quite old friends in them. But she soon found another listener, and a more satisfactory one, in a young woman, whom she had hardly noticed before, as she sat in the opposite corner of the carriage with her head bent down, neither speaking or being spoken to. She had a very young baby wrapped in her shawl, and as one by one the other passengers left the carriage and she was left alone with the old woman, the two solitary creatures drew together in the chill November twilight, and, by and by,

the wee baby was in the old woman's arms, and the young mother, almost a child herself, was telling her sad story and hearing Laddie's story in return. There never had been such a son; he had got on so wonderfully at school, and had been a favourite with everyone—parson and schoolmaster; "such a headpiece the lad had!"

"Was Laddie his real name?"

"Why, no! he were christened John Clement, after his father and mine, but he called himself 'Laddie' before ever he could speak plain, and it stuck to him. His father was for making a schoolmaster of him, but Laddie he did'n't take to that, so we sent him into Martel to the chemist there, to be shop-boy, and Mr. Stokes, the gentleman as keeps the shop, took to him wonderful, and spoke of him to one and another, saying how sharp he were, and such, till at last one of the doctors took him up and taught him a lot; and when he went up to London he offered to take Laddie, and said as he'd make a man of him. He come to see me himself, he did, and talked me over, for I was a bit loth to let him go, for 'twas the year as the master died; he died just at fall and Laddie went at Christmas, and I was feeling a bit unked and lonesome."

"Were that long ago?"

"Yes; 'twere a goodish time. Fifteen year come Christmas."

"But you'll have seen him many a time since?"

"Well, no, I ain't. Many's the time as he's coming down, but something always come between. Once he had fixed the very day and all, and then he were called off on business to Brighton or somewhere. That was a terrible disappointment to the boy; my heart were that sore for him as I nearly forgot how much I'd been longing for it myself."

"But he'll have wrote?"

"Bless you, yes! he's a terrible one for his mother, he is. He've not written so much of late maybe; but then folks is that busy in London they hasn't the time to do things as we has in the country; but I'll warrant he've written to me every time he had a spare moment; and so when I see old Giles the postman come up, and I says, 'Anything for me, master?' and he says 'Nothing for you to-day, mum' (for I were always respected in Sunnybrook from a girl up), I thinks to myself, thinks I, 'it ain't for want of the will as my Laddie hasn't wrote.' And then the presents as he'd send us, bless his heart! Bank-notes it were at first, till he found as I just paid 'em into the bank and left 'em there; for what did I want with bank-notes? And then he sent me parcels of things, silk gownds fit for a duchess, and shawls all the colours of the rainbow, till I almost began to think he'd for got what sort of an old body I be. Just to think of the likes of me in such fine feather! And there were flannel enough for a big family, and blankets; and then he sent tea and sugar, I don't know how many pounds of it; but it were good and no mistake, and I'd like a cup of it now for you and me, my dear."

"And have he sent for you now to come and live with him?"

"No, he don't know nothing about it, and I mean to take him all by surprise. Old Master Heath, as my cottage belongs to, died this summer, and the man as took his farm wants my

cottage for his shepherd, and he give me notice to quit. I felt it a bit and more, for I'd been in that cottage thirty-five year, spring and fall, and I knows every crack and cranny about it, and I fretted terrible at first; but at last I says to myself, 'Don't you go for to fret, go right off to Laddie, and he'll make a home for you and glad;' and so I just stored my things away and come right off."

(To be continued).

IMITATIONS is sometimes called the sincere form of flattery. This may account for the number of the original and only positive corn cure—Putnam's Painless Corn Extractor. All such fail to possess equal merit, so when purchasing get the genuine "Putnam's." Safe, sure and painless. All druggists.

LENT.

Did you ever think, boys and girls, that the way in which you speak or act about Lent shows pretty plainly what you are—what are the real desires of your heart? The reason is because our words and our actions are just what our thoughts are. The Bible says, "As a man thinketh in his heart, so is he." We have never yet known the man whose thoughts and desires were all one way, and his life another. Just look around, and see if you cannot tell what most people wish for by the way they live.

Now, the whole idea of Lent is to draw us nearer to God; and all those who really wish this in their hearts, are glad to have the help that this holy season brings them. They cannot hide this desire that is in their hearts, for their actions show that it is there. You will see such not only using all the helps that Lent throws in their way, but denying themselves many things, even things right in themselves, lest they interfere with their determination to seek God. It is true, and very sad, that some people deny themselves a great deal and attend a great many services because they have the desire in their hearts to be thought holy by others; but you can tell when this is so by their behaviour. Their spirit will not change; they will be, in fact, less like Christ when Lent is over than they were when it began.

Now, you see from this how important it is to know how to spend Lent rightly. We may have a real desire to love God more and know Him better, but if we do not seek this in the right way, we shall not succeed, although we may go to all the Church services, and deny ourselves every pleasure. To learn to know and love God we MUST HAVE the help and teaching of the HOLY SPIRIT. He is here on earth for this very purpose, and oh, how He loves to teach this wonderful lesson, and what a wonderful teacher He is! If you will just go to Him, and put yourself into His hands to be taught, and then listen to His voice, He will show you so much about Jesus that you cannot help loving Him. But if

you go on in your own way, and try to learn by yourself this great lesson, you will only get further and further from the right way. Will you not take Him for your Teacher?

A GREAT AWAKENING.—There is a great awakening of the sluggish organs of the human system whenever Burdock Blood Bitters are taken. It arouses the torpid liver to action, regulates the bowels and the kidneys, purifies the blood, and restores a healthy tone to the system generally.

"I CAN AND I WILL."

A writer in a contemporary tells a story to illustrate the difference between "I can't" and "I can and I will." The difference between victory and defeat; and the story, we trust, will so impress our readers that they will adopt the latter as their motto:

I knew a boy who was preparing to enter the junior class of the New University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood; but the third, a very difficult one, he had not performed. I said to him:

"Shall I help you?"

"No, sir! I can and will do it, if you will give me time."

I said to him: "I will give you all the time you wish." The next day he came into the room to recite a lesson in the same study. "Well, Simeon, have you worked that example?"

"No, sir," he answered; "but I can and will do it, if you will give me a little more time."

"Certainly, you shall have all the time you desire."

I always like those who are determined to do their work; for they make the best scholars, and men too. The third morning you should have seen Simeon enter my room. I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labor. Not only had he solved the problem; but, what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will," he has continued to cultivate, until, to-day, he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.

"What is good for a cold?" is a question often asked, but seldom satisfactorily answered. We can answer to the satisfaction of all, if they will follow our advice and try Hagyard's Pectoral Balsam, a safe, pleasant and certain throat and lung healer. Sold by all druggists.

—No one can steadily pursue a course rendering him worthy of respect in any direction without becoming a nobler and a better man.

—Were we eloquent as angels we should please some men, some women, and some children much more by listening than by talking.

THE MILLER AND HIS SON

A miller and his son once drove an ass to the town, in order to sell it at the market. There met them a man on horseback, who laughed, and said, "You are dull fellows to let the ass go idle, and neither of you get on it!" So the father immediately called his son to mount.

After a while a waggon met them. The driver called out to the son, "Are you not ashamed, young fellow, to ride while your old father has to go along by your side on foot?"

As soon as the son heard these words, he immediately jumped off the ass, and let his father get up.

After they had gone some distance farther along a sandy road a peasant woman met them, who carried a basket full of vegetables on her head. She said to the father, "You are a merciless father, to make yourself so comfortable upon the ass, and to let your poor son there toil through the deep sand?"

The father therefore took his son also up on the ass. But when a shepherd, who was keeping sheep on the road, saw them both riding along on the ass, he called out loudly, "Ah, the poor beast! he will surely fall to the ground under such a double load. You are unmerciful tormentors of the animal!"

They then both got down, and the son said to the father, "What shall we now do with the ass, in order to satisfy the people? We must at last tie his feet together and carry him on a pole on our shoulders to market."

But his father said, "You observe now, my son, that it is impossible to please everybody; and that the advice is very wise:—

"Seek to perform your task as best you may. And little heed what others think or say."

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

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

THE PEAR-TREE.

Old Rapert sat in the shade of the great pear-tree which grew before his house. His grandchildren ate of the pears, and could never praise the sweet fruit enough.

Their grandfather said to them, "I must now tell you how the tree came to be planted. More than fifty years ago I was once standing here, where there was then an empty space, but where the tree is now standing, and was complaining of my poverty to my rich neighbour. "Ah!" I said, "well contented should I be if I could only bring my fortune to a hundred crowns."

"My neighbour, who was a shrewd man, said, 'That you can easily do, if you know how to begin rightly. See here, on this little spot where you are

standing are more than a hundred crowns concealed in a hole. Only work so as to bring them out.'

"I was still at that time only a silly lad, and on the following night I dug a great hole in the ground; but, to my disappointment, I did not find a single crown. When my neighbour saw the hole in the morning, he laughed till he was obliged to hold both his sides, and said:—

"O you simpleton! That is not what I meant. But I will now give you a young pear-tree; plant it in the hole which you have made, and after some few years the crowns will come to light."

"I planted the young stem in the earth. It grew, and became the great and noble tree which you see before your eyes. The valuable fruit which it has now produced for many years past has already brought me more than a hundred crowns, and it continues to be a capital which produces a good interest. I have, therefore, never forgotten the proverb of my wise neighbour; do you remember it also:—

"Good sense and industry combined Will always certain riches find."

HORSFORD'S ACID PHOSPHATE

BEWARE OF IMITATIONS. Imitation and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

WHAT WILL YOU DO.

There are more than 300,000,000 children in heathen lands who have no Bible and no knowledge of Christ.

Are you too young to help them? Remember—

That Jesus was but twelve years old when He expressed a desire to be about His "Father's business."

That Samuel was a mere "child" when he "ministered unto the Lord before Eli."

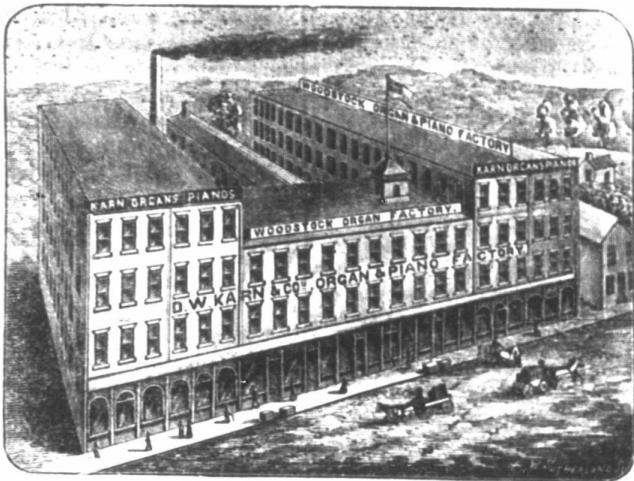
That Queen Esther was but a girl "in her teens" when she staked her life on an effort to save her people.

That Josiah was but eight years old when he became King, and that at seventeen "he began to seek after the God of David, his father."—Foreign Missionary.

—A good book, whether a novel or not, is one that leaves you farther on than when you took it up. If, when you drop it it drops you down in the same old spot, with no finer outlook, no cleared vision, no stimulated desires for what which is better and higher, it is in no sense a good book.

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