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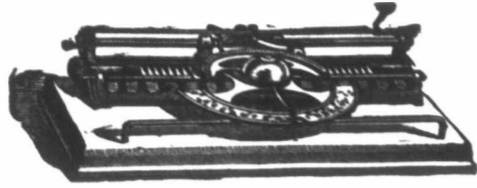
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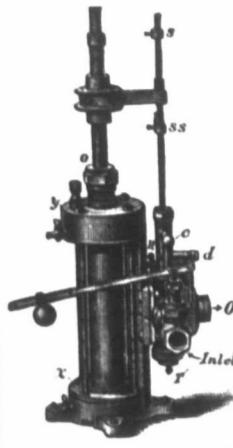
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We must hold that the Archbishop has justification for his hope and belief. There are many signs in the present day that produce anxiety in the hearts of those who love their fellow-men. There is the rapid increase of population; there is the terrible war, sometimes declared but always ready to break out, between labour and capital; there is the terrible greed of money which explains so many other evils; and there is the utter frivolousness of multitudes of people in all classes, which forbids them to have a serious thought or purpose.

These are evils, one should imagine, sufficient to damp our hopes; yet they are no new evils; and, when we compare the state of society in our own day with that of other times, we find numerous proofs of amelioration in many departments of social and national life. It is true, for example, that wars have not come to an end; yet the spirit in which they are carried on is far more humane. Among English speaking nations slavery has been abolished, and the spirit of modern legislation certainly indicates a more Christian conception of national life.

If it is said that these improvements are general and theoretical, rather than those which affect the individual lives of men, then the answer must be, that such general and theoretical improvements are inseparably connected with personal effort. The presentation of a high ideal is impossible to those who make no effort to realize it.

The Archbishop had remarked before that the motive powers by which men are propelled towards the fulfilment of their destiny are the knowledge of God, the memory of self-dedication, the reception of a supernatural gift; and, he observes, it is a matter of gravest reflection how far the Church of the present is fulfilling its tremendous functions, realizing such motives keenly, since it is only by such means that its work can be permanent. "It is only when working for the sake of mankind, and not for her own sake, that the Church fulfils her appointed function. If the power that is in her by the gift of God is used to obtain power by the gift of man, she begins to fail and go backward. If it is used only for the service of man after God's will, the power that comes to her is unmeasured, and remains so while her heart is pure."

The true life of the Church, then, is a life of unselfishness, lived with faith in her supernatural endowment, and for the solid good of society, which, he adds, is the final test of a true mission. Tried by this test the Church of the present day is not without tokens of a Divine presence in her. She is less self-absorbed than she has been in many ages. She is more oppressed by the thought not merely of the spiritual darkness of the world, but of all the misery by which the children of men are afflicted.

So far there is ground for encouragement. We are awaking to some sense of our responsibilities, and there has been actually something accomplished. The condition of the poor has been bettered. Education (among ourselves at least, and in Great Britain, and in the United States) is within the reach of all, and, as has been pointed out in former articles, men are better cared for and have higher interests. But there is yet much to be done. How much! And the work of the Church is not the work of the clergy alone; it is a work for the laity as well. And many of them are doing it gallantly. But there is much work still needing to be done, and it is the business of Christian men to understand their work, and to try to do it.

FREE CHURCHES.

The subject of free churches is not quite so simple as it appears. In theory nothing could be more self-evident than the proposition that the Church is for Christians as such, not for rich men or for poor men, but for all; and the inference that there should be no distinctions in the house of God might seem to be inevitable. Well, supposing all this to be granted, it is not absolutely certain that precisely the same arrangement about the occupation of seats in church will answer in all places.

Some respect is due to the usages of our forefathers. Even if we grant that worldly ideas and worldly ways may have crept into the administration of the Church, yet the teaching of experience must always count for something; and, even if a system is bad, it does not follow that it should be overthrown in a day. For example, the selling of seats in a church or even the letting of them is a very undesirable way of raising money for church expenses; yet it would in many cases be a dangerous step to make a change without some preparation for it. The free church fanatic (in many respects a very estimable person) would simply lay his axe at the root of the pew system, and sweep the whole of it away. But there are difficulties in the way of the reformer which no amount of faith will overcome. For example, we are informed that many free churches without endowments have found great difficulty in meeting their expenses, whereas, before they were made free, they could easily raise all that they wanted. And there is another danger, hardly less serious, the danger of the regular congregation or the parishioners being crowded out of a church by enthusiastic strangers and visitors who may take a fancy to the services at any particular church.

This last case is no imaginary one; for it actually occurred at the famous church of All Saints', Margaret Street, London. This church was erected by a number of highly educated, intelligent, wealthy men, with the distinct purpose of carrying out the English Church system to its fullest extent and in all its parts. Among other principles laid down was that of the absolute necessity of all the seats being free and unappropriated. Of course the principle was involved in the very idea of the church as a Christian brotherhood. Who does not sympathise with such a sentiment? Who has not felt shocked at the horrid selfishness shown by pewholders in churches, when they would refuse to open their doors even when there were plenty of seats unoccupied. As the late Lord Lyttelton once remarked, speaking on this subject, "The dog in the manger principle is never good; but it is worst of all when the dog is a Christian and the manger a Christian Church."

All this is quite clear, and it would seem the easiest thing possible to reduce such sentiments to practice. Let us open our church doors and leave the world to come in and take possession. First come, first served! Let this be our motto. Such was the inscription upon the banner of All Saints', Margaret Street. But what was the consequence? It came to pass that the beautiful services at All Saints' proved so generally attractive that multitudes from all parts of London were crowding round the door long before the hour appointed for the service to begin; so that many members of the regular congregation were often crowded out. Then it came to pass that the people who built the church at an expense of many thousands of pounds, who supported the church and all its costly institutions, sometimes could not

find room to sit or to stand in the house of prayer which they had built for the glory of God.

There was only one course open to them; and that was to admit the regular congregation up to the time of opening the church doors by a back entrance, so that when the multitude of occasional attendants surged in, they found the church two thirds full. Of course this was an abandonment of the free church theory; but what was to be done? It is very useful for us to find our theories not universally applicable or workable. It may teach us patience towards others, and towards other theories.

Let no one think that we are here acting the part of *Advocatus diaboli* against free seats. The pew system is an abuse, an outcome of selfishness, the occasion of the most repulsive displays of selfishness; but it must be dealt with carefully and charitably. We will try, next week, to offer some hints as to how this may be done.

FUNERAL OF PROFESSOR BOYS.

The remains were interred in St. James' cemetery, on Wednesday afternoon, in the presence of a large gathering of the University staff, clergymen, students and laymen of the Anglican Church. An impressive funeral service was conducted before a large congregation in the University chapel by Professors Clark and Symonds. The coffin, with a magnificent floral cross, made up of white lilies and maiden hair fern—the graceful tribute offered by the University staff and students as a mark of their respect for the deceased—was placed in front of the altar. As the chimes struck three o'clock, the organist, Rev. F. G. Plummer, of St. Matthias' church, played the soft, mournful strains of Chopin's Funeral March. The surpliced choristers then marched up the aisle, followed by Professors Clark and Symonds, the Dean (Rev. Dr. Jones) and the Bishop of Toronto. Amongst the congregation at the chapel were Sir Daniel Wilson, President of the Toronto University; Dr. Geikie, Dean of Trinity Medical College; Rev. Canon Cayley, Rev. Dr. Scadding, Rev. Prof. C. J. Roper, Rev. C. Darling, Rev. A. J. Broughall, Rev. J. P. Lewis, Rev. A. Williams, Canon Dumoulin, Chief Justice Hagarty, Mr. Justice Osler, Mr. Clarkson-Jones, Rev. Mr. Hamilton, Dean of Wycliffe College; Rev. C. L. Inglis.

The service opened with the sad but melodious funeral hymn:—

When our heads are bowed with woe;
When our bitter tears o'erflow,

the solemn cadences rising with impressive effect from the hearts of the worshippers.

Professor Clark read the opening sentences of the beautiful service, "I am the resurrection and the life, saith the Lord." At the close of the lesson the 437th hymn was sung:

For all the saints who from their labors rest,
Who Thee by faith before the world confessed.

The prayer from the Burial Service, commencing, "Almighty God, with whom do live spirits of them who depart hence in the Lord," was read by Professor Clark, who afterwards, his voice faltering with emotion, offered up this special prayer:—

O God, Whose days are without end, and Whose mercies cannot be numbered, wake us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life, and let Thy Holy Spirit lead us through this vale of tears in holiness and righteousness all the days of our life, that, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with Thee, our God, and in perfect charity with all men. All which we ask through Jesus Christ our Lord.—Amen.

The Bishop pronounced the benediction and the service ended. As the procession marched down the aisle the dead march from "Saul" was played by the organist.

The coffin was borne out of the chapel to the hearse by the six pallbearers, bachelors of the University, who walked on each side of the hearse to the cemetery, wearing gowns and hoods.

The funeral procession accompanied the remains

to the cemetery in the following order:—Students, graduates, faculty and their corporation of Trinity College, clergy and friends. The service at the grave was conducted by the Dean of the University.

At the forenoon service at Trinity College chapel, on the Feast of St. Mark, Professor Clark, preaching in his turn, referred to the recent lamented death of their friend and colleague, Professor Boys. He said it was hardly necessary to do more than refer to the testimonies already deliberately given by the Corporation and Chancellor of the University. The Corporation, in most reluctantly accepting his resignation, had expressed their sense of the late Professor's great ability, of his deep sense of duty and of the kindness of his intercourse with his associates in the College; and their much honored Chancellor had recently borne public testimony to his great worth and the high estimation in which he was held. These expressions of regard had been echoed by his friends and pupils. Their friend, he said, was a man of real and deep kindness, which was often veiled under a superficial cynicism. He was a man with a keen sense of the ludicrous, which had been expressed in his writings, and often flavored his conversation. Those who knew only this side of his character might overlook that which was well known to his more intimate friends—his deep and warm kindness of heart, of which many instances could be given. They had heard of his sense of duty, and connected with this was a strong feeling of self-respect. Men might go so far with him, but no further. And now he had left them. And they would soon have to follow him, and to take the place which they were prepared for, which they had made for themselves. But it was not so much of death that he wanted them to think, as of life. We were all of us here to do some work for God. Our Father had a distinct purpose with each of His children, and we were doing our appointed work or we were neglecting it. In the presence of this sorrow let us ask if we were taking life seriously as God's gift, or were not even thinking of what He meant us to be and to do. Perhaps there was one thought which would come home to them more forcibly than any other—the thought that they might have been kinder to the man who was now gone from them. They would remember the lamentation of the child in Mrs. Heman's poem, who wished that while his brother had been with him he had loved him more. It was a pleasure to remember that there had never been anything to be regretted between the departed and his colleagues. Indeed, there was no excuse for unpleasantness with so kindly a man. But, perhaps, if they had only thought that he was soon to leave them, they might have been more considerate towards him. That could no longer be, but at least the living were with them. Let us be kindly towards each other, tender-hearted, forgiving one another. Let us try to make the burden of life lighter for our brethren, for this would be a grateful remembrance when it became heavy on ourselves.

THE CHRISTIAN MINISTRY.

CHAPTER III.—Continued.

JESUS THE PERFECT MEDIATOR.

THE KINGDOM PRESENT AND FUTURE.

In one form, and that its highest, the kingdom of God belongs to the uncertain future—the time of the second advent, when all restraints shall be removed to the full exercise of this divine mediatorial power. Then, and not till then, the full display of His royal authority and divine glory will be made, and all things that are in the heaven and that are in the earth shall kneel and bow before Him, and confess that His dominion extends to all persons and includes all things. In another sense, the kingdom of God was set up on the Day of Pentecost, and was and is that visible society, the Christian Church, which acknowledges an invisible King, and is administered by His representatives whom He has appointed to govern by His laws and in His name. And, yet again, the kingdom of God is used to signify that ideal state, that spiritual condition, in which men live as before God, and acknowledge in their hearts the power and grace of God, whether within or outside

any visible society which is called by His name. And this too may supplement our conception of the kingdom of our Lord and fill up the meaning which is not exhausted in the visible Church of the present and the glorious Church of the future. For our Lord has a dominion, spiritual and unseen, sometimes outside as well as within the pale of His visible communion, exercised now through the written word, and again through an irregular, yet living and working ministry; sometimes, it may be, through no human or tangible instrumentality. It would seem as though the history of His Church were destined to break down in working the rigidity of any theory, however scriptural or sound; and to show how partially and imperfectly every effort to realise the ideal which He has set before us, must be attended with success in the present condition of the world; how needful it is that we should wait patiently for the accomplishment of our Lord's gracious purposes towards mankind.

THE CHURCH AND THE WORLD.

There is one special instance in which our Lord Himself announced the limitations of His own regal power from which many of His disciples have failed to learn the lesson which He apparently designed to teach. We refer to His non-interference in the civil affairs of mankind. He Who proved Himself to be the Lord of nature, as well as of grace, who had all power in heaven and in earth, yet refused to be "a judge or a divider over" those who contended for an earthly inheritance. (S. Luke xii. 13, 14). He, moreover, declared that His "kingdom is not of this world;" and He gave no intimation to His disciples that even after His ascension into heaven it was to be different with them. They were to preach the Gospel, to baptize, to bless, to cast out devils; but they were not to assume the civil government of the nations in which the Church was planted. He knew that a day would come when not only the spiritual kingdom would be His, the Church with her doctrine, her discipline, and her members; when not only should the principles of the Gospel control men in their civil and social as well as in their religious life; but the "kingdom of this world" should be His, and for that day He was content to wait. By forgetting or voluntarily perverting the principles which He inculcated, men have brought error and confusion into the place of the truth and order of the Gospel, and have built up a gigantic tyranny in the place of that liberty with which Christ makes His people free. In this connexion one need only refer to the various theories of the fifth monarchy which have at different times prevailed in the Church, and among the heretical communities which have separated from her; and, on the other hand, to that vast system of ecclesiastical tyranny which was built up during the Middle Ages, and which has recently received an implicit sanction from an authority which claims to be infallible.

Considerations like these will show that we cannot claim for the ministers of Christ the right to exercise temporal authority. Whatever influence they exert must proceed from the truth which they teach and not from any direct authority to which they can lay claim. Whatever relations may subsist between Church and State must be arranged by mutual agreement, and not asserted as flowing from the intrinsic prerogatives of the clergy. The power of the ministry is spiritual and moral, and not temporal and secular, because that is the power which was exercised by Christ Himself, and was by Him committed to them.

THE MINISTRY.

There are two thoughts which connect themselves with these considerations. In the first place, that ministry will be most in accordance with the will and intention of God which is most like the ministry of our Lord; in the second, no ministry will be of any real value to the Church or the world unless it is a means of leading us to recognize in Him, Jesus Christ, the true ministry of mediation; the Teacher who is alone infallible and authoritative; the Priest who offers all prevailing sacrifice and intercession, and blesses truly and effectually; and the King under whose sceptre of love the claims of the conscience, the heart, and the will are alike satisfied.

(Chapter Three Concluded).

ON THE SUPPORT AND EDUCATION OF CHILDREN OF MISSIONARIES TO THE INDIANS.

In answer to a question asked upon the above mentioned subject at the annual meeting in London of the W.A.M.A., in March last, Mrs. Chanée, of Tyronnell, expressed herself to the following effect:—

"That she had read most of the many letters ably written, setting forth the advisability of removing some of the children of missionaries to the Indians from their mission homes, and of having them placed, at the expense of the W.A.M.A. and other members of the Church, in some of our city colleges or schools. That she was further aware of the decision of the general convention of the W.A.M.A. on the subject, nevertheless, the opinion which she entertained and expressed last year remains unchanged, grounded as it was, not on supposition, sentiment, or second-hand information, but on many long years of personal experience as a missionary's wife. That with all due deference to the general convention, she is still of the opinion that in isolated missions, where the missionaries have of necessity to make long journeys and to be absent from their children for days and weeks together, duly qualified lady missionaries would prove unspeakable blessings both as companions to missionaries' wives and also as assistants in educating their children, and those of the Indians, and the latter would have the examples, which they so much need, of purity, goodness, obedience and truth, which the former, from their superior education and religious training would afford them. And when the necessity arises for higher education they could be sent away for that purpose. Is it the intention to train the children now being adopted by the different dioceses for missionary work? There is no natural probability that missionaries children will become missionaries, than that the children of lawyers will become lawyers, or that the children of doctors will follow the medical profession. The children of missionaries have, like all other children, their natural aptitudes, likes and preferences, for the different callings and occupations in life, and it does not follow of necessity that they will be fitted for or choose the missionary enterprise. A bias may be given possibly in that direction, but it is the Holy Spirit alone who can call them and the love of Christ only that can effectually constrain them.

Then, if they are not to be trained for missionary work, why should Christian people be called upon to educate them any more than to educate the children of scores of clergymen whose means are equally as narrow and limited as those of missionaries, if not more narrow and limited. It is cause for profound thankfulness that in answer to prayer the members of the Canadian Church have been at length aroused from a death-like apathy and indifference to a lively sense of their obligations to the Indians and Indian missionaries. But there is danger in this laudable reaction of going to extremes, of adopting hasty measures in eagerness to atone for past neglect.

The proper way of treating the ministers of Christ at home or abroad must be that laid down in Holy Scripture. God made a wise and ample provision for the priests of the Jewish Church, and did not leave them or their children dependent upon the impulse, the sentiment or grace of charity. The blessed Saviour laid it down as a principle that "the labourer is worthy of his hire," and the Holy Spirit, through the Apostles, taught that "they who preach the Gospel should live of the Gospel, that every man should provide for his own house" "that parents should lay up for their children and not children for their parents." It is on this highest authority, the declaration is boldly and fearlessly made that the course now intended to be adopted towards the children of missionaries, though very plausible and charitable is not according to the true ideal, it is not on the lines of God's own appointment. It is a sort of compromise far below those lines, and tending towards that indirect way of supporting the cause of Christ bordering on the objectionable. Why should this compromise be eagerly adopted by Christian people, in the face of the divine appointment, towards those of the most sacred and brightest profession and calling in the world, which would be indignantly rejected by those of every other profession? Why should not

the ministers of Christ be dealt with as He appointed and have their full hire given to them, sufficient to provide for themselves without being any more dependent upon charity than are doctors, lawyers, bankers, merchants and clerks. Would any of these accept second-hand clothing, or even new material for clothing for themselves and families or an offer to educate their children, instead of direct payment for their services? It is said that missionaries have no objections to become objects of charity in this respect, but if they had the choice of an ample provision would they refuse it? To do so would be something lower and more than humility, and does the divine Master require it? And should Christian people demand it of them? The Lord Jesus said that His ministers are worthy of their hire and He has wisely ordained that it should be given to them. The W.A.M.A. should not rest satisfied with a compromise by way of an expedient when a prior, higher, and imperative duty is neglected. Greater efforts should be made and more earnest prayer should be offered that Christian people may be impressed with a deep sense of this their higher duty and moved to the discharge of it, then Christian ministers would be able to provide fully for their families according to God's ordinance, then duly qualified female members of the Church would be found (as they are found in other denominations) to go forth as missionaries to the Indians, to educate the Indian children and the children of the missionaries, for which they could make them some compensation in addition to what the Church would give them, and the missionaries wives could enjoy the invaluable privilege of companionship and communion with intellectual, refined and devoted sisters in the faith so much needed in distant and isolated missions."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Church Society.—The annual report of this society has just been printed and distributed. The financial statement is most encouraging, and shows an increase in subscriptions of \$862.28 over the previous year, and \$1,193.36 over 1887. The subscriptions in the city parishes are: the Cathedral, \$1,285.68; St. Matthew's, \$1,530.56; St. Michael's, \$1,771.84; St. Peter's, \$77.58; St. Paul's, \$62.93; and Trinity, \$9.00. The vice-presidents were re-elected with the addition of Com. General M. B. Irvine, C.B., C.M.G., and John Hamilton, Esq., and most of the other officers were re-elected. The reports of the various parishes are very interesting, and show them nearly all to be flourishing. The report of the Rev. H. C. Stuart, M.A., missionary to the Indians at Pointe Blene, is specially worthy of notice, and is as follows: "All the Mistassine Indians are said to be members of the Church of England. A few families of this tribe, for some thirty years past, have made their headquarters at Pointe Blene on the Montagnais Reserve. Mrs. Cummings, wife of the former agent of the Hudson's Bay Co. at this post, read the church service regularly for the past eight years to the delight of the Indians, all of whom have a regard for her and her family that is refreshing and beautiful to see. A few years ago my friend the Rev. F. M. Webster, M.A., now rector of New Carlisle and Paspébiac, visited the post, and to him, I understand, belongs the honor of first celebrating the Holy Eucharist according to the Anglican rite, on the shores of Lake St. John. Apart from him the Indians have seen no clergyman since leaving the Hudson's Bay many years before. It was with much pleasure that I was enabled to present a class of seventeen Indians to the Bishop for confirmation last July. At the same time their little burial place was consecrated, I shall never forget the impression these services made on my mind. At the confirmation and celebration of the Holy Eucharist, the dark faces and stalwart forms of the men, and the equally striking appearance of the women as they knelt before the altar erected at a point overlooking the Lake, presented a scene of peculiar interest to us. It was at once picturesque and full of genuine devotion. At the consecration of the cemetery the dark forms and bright clothing of the Indians as they completely lined the inside of the railing and sung the hymn "O Paradise," made a picture almost as wild as it was strange and new to us. We hope to build a little church here in the Spring, and to have it ready for occupation on the return of the Indians from their winter's trapping. Several subscriptions have already been promised towards this

desirable object. Recently, Mrs. Winfield, assisted by several ladies and gentlemen of St. Matthew's parish, Quebec, got up a very successful concert at St. Matthew's parish room in this behalf, and the result was a very respectable sum placed at the credit of our building fund. At Easter I intend to make a special appeal for funds to erect the church of the Ki-Ji-Mainton at Pointe Blene, and I sincerely hope to meet with a ready response. Concerning my own work among these people, I desire to draw attention to the labors of those who have preceded me. So thorough had the foundations been laid by the Bishop of Moosonee, from whose diocese they came, that I had only to build with the materials made ready to my hands. During the past nine months I have visited this station every fourth week and officiated at 34 services, at nine of which the Holy Eucharist was celebrated. I have had three baptisms here and one marriage. There has also been one celebration at Bear River, about eight miles beyond Pointe Blene. I regret exceedingly that I have been unable to conduct but one service at Roberval. Of the services at Pointe Blene and Lake Edward, some 55 in all, I may say these have averaged something over 100 miles in travelling, the number of miles travelled in connection with them being 6,120. I need scarcely say that it is owing to the kindness of the Quebec and Lake St. John Railway Co. that I have been enabled to visit these distant stations. I may also state in connection with the Indian mission that I have now had with me for some weeks a young Indian student from this region. Considering his opportunities he is remarkably intelligent. It is hoped that he may eventually develop into a missionary to his own people. This report which was written in January last will no doubt be most interesting to all who are interested in the mission work of the Church.

The Rev. J. G. Scott, M.A., rector of Drummondville, also records the great blessings that have attended the introduction of the "Three Hours Service" on Good Friday in his parish, which we may add is one of the best parishes in the diocese as far as sound church teaching is concerned.

MONTREAL.

MONTREAL.—The following are Bishop Bond's appointments for May:

Wednesday, Waterloo; May 1, Thursday, Knowlton; May 2, Friday, Brome; May 4, Sunday, Sutton and Abercorn; May 5, Monday, Glen Sutton; May 6, Tuesday, Mansonville; May 7, Wednesday, West Brome and Iron Hill; May 8, Thursday, Adamsville and East Farnham; May 9, Friday, Sweetsburg and Cowansville; May 11, Sunday, Frelighsburg; May 12, Monday, Dunham; May 13, Tuesday, Stanbridge; May 14, Wednesday, Philipsburg and Pigeon Hill; May 15, Thursday, Bedford; May 16, Friday, Clarenceville and Noyan; May 18, Sunday, Farnham; May 19, Monday, Rougement; May 20, Tuesday, Abbotsford and Milton; May 21, Wednesday, South Roxton, North Shefford, and Warden; May 22, Thursday, Boscobel; May 23, Friday, North Ely; May 25, Sunday, South Stukely and Eastman; May 26, Monday, Bolton Centre, South and East.

Letters needing immediate attention may be addressed: Mansonville until 5th May; Cowansville until 8th May; Clarenceville until 15th May; South Stukely until 23rd May.

Bishop Baldwin cheered many friends the other day by his presence on St. James street during an "in transitu" visit.

Rev. E. F. Wilson has been here with two of his Indian boys, kindling much enthusiasm in his grand work in connection with his Indian Schools.

Rev. Canon Sweeney, D.D., of Toronto, has been visiting his father, Col. Sweeney, and was the preacher last Sunday morning at St. Matthias. He also gave his charming lecture, "Across the Rockies, etc.," in aid of the parish organ fund.

ONTARIO.

KINGSTON.—St. James' has 180 families, 825 individuals, 240 communicants. On Easter day 118 communicants at 8 a.m., 107 at 11 a.m. The financial statement shows that the amount actually raised by this parish during the year was \$4,859. Easter communicants, 1887, 118; 1888, 141; 1889, 188; 1890, 225.

BEACHBURGH.—The Easter Sunday services here were very bright and cheerful. During Holy Week there was daily service with fair congregations, and the Easter services with their bright singing and brighter truths were appreciated. The church was tastefully decorated with flowers and appropriate texts of scripture. At the 8 o'clock, a.m., celebration

there were 25 present, and 30 at the 11 o'clock. The vestry meetings also past off satisfactorily at all the stations. Before the vestry meeting at St. Augustines, the children of the Sunday school sang the Easter service entitled "The Risen Lord," having been well trained by Mrs. Anderson. The congregation was large. The financial report of the wardens at the vestry meeting showed a balance on hand of \$30.00. During the year the parsonage was much improved and the debt decreased \$130.00. The priests' stipend for ensuing year was increased by \$100.00. The church was presented with a rich set of red felt hangings, beautifully embroidered, for the altar prayer desks, lectern and footstool by Mrs. Wigelsworth, and with a similar set of green by Mrs. Forbes. Churchwardens for ensuing year throughout the parish are: St. Augustines, Augustus Brown and Samuel Lemix; Westmeath, Thos. Mausell and Wm. Baird; Foresters Falls, W. S. Coleman and Thomas Rielley; Lay delegates to Synod, George Forbes, M.D., and W. S. Coleman.

AGUSTA.—Special services were held during Lent in the three churches in this parish: St. James, St. Georges and Christ Church, and also in a School House about 3 miles from the village. Including the Sunday services there were fifty services during the Lenten fast, and although the roads were in a worse condition this spring than they have been in for years, the attendance at the week night services averaged thirty. About one hundred and twenty persons received Holy Communion this Easter. Easter offertory \$25.00; and on Easter night three young ladies were baptized in the body of Christ's Holy Catholic Church. The congregation at St. Georges has been steadily increasing in number since the opening in June last, and now the Sunday attendance is from 75 to 100. All that the church requires to make it complete is a set of Holy Communion vessels; at present the vessels are carried from one of the other churches of the parish, therefore a very acceptable present to this young congregation would be a communion set, which might be given by an individual churchman or by a congregation that possesses two sets. An effort is being made to introduce the envelope system into two of the churches. The seats in St. Georges and Christ churches are free, and we hope shortly to be able to say the same of the seats in St. James.

OTTAWA.—Domestic and Foreign Missionary Society.—The usual Easter meeting for 1890, was held in the School Room of St. John's Church, on Wednesday, April 16th, 1890, the Lord Bishop of Ontario in the chair. The following were also present, viz., the Lord Bishop of Toronto, Algoma, Huron and Niagara, the General Secretary (Dr. Mockridge), the General Treasurer (Mr. Mason), Rev. Canon Sweeney, Hon. G. W. Allan (Speaker of the Senate), Diocese of Toronto; Rev. Rural Dean Lindsay, Diocese of Montreal; Rev. R. McCosh, Diocese of Huron; Ven. Archdeacon Bedford Jones, Rev. Rural Dean Pollard, Mr. R. V. Rogers, Diocese of Ontario; Rev. A. W. Macnab, Diocese of Niagara.

Every diocese except Quebec and Fredericton was represented.

The minutes of the last meeting were read and approved.

Under the head of correspondence the Secretary read several letters that he had received, and the Treasurer read one.

It was resolved, as a matter arising from the correspondence, that the Resolution of the Provincial Synod regarding making the heads of the various theological colleges *ex officio* members of the Board, be approved of, and the Secretary was requested to take the necessary steps towards giving force to it at the next session of the Provincial Synod.

The Secretary was instructed to have the Regulations with reference to Foreign Mission work printed, and copies supplied to the members of the Board, and kept in stock for the use of applicants, also to take steps to procure all the forms necessary to put the Regulations into immediate action.

The Ascensiontide Appeal was read and referred to a committee consisting of the Bishops of Toronto, Huron and Algoma.

The Bishops of Algoma and Huron were appointed to prepare the appeals of the Board up to the next session of the Provincial Synod.

The appropriations for Domestic Missions were made on the same basis as those of the last meeting. Those for Foreign Missions were postponed to the October meeting.

The sum of \$150 was voted for current expenses.

The Rev. E. F. Wilson, of the Indian Homes, was invited to address the Board regarding his educational work among the Indians, and it was resolved that while sympathizing with his work it was to be regretted that the condition of the fund at the disposal of the Board does not admit of an appropriation in its behalf at the present meeting; recognition of Mr. Wilson's efforts for the Christian training of children under his care was given, and the import-

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ance of the evangelization of the children of the pagan Indian population was emphasized. It was also resolved that the earliest opportunity a grant should be made to the Bishop of Algoma for the purpose of advancing the cause of evangelization among the Indians in his diocese.

The Secretary was instructed to communicate with the bishop of the several missionary jurisdictions of the Church in Canada for the purpose of ascertaining whether and to what extent they could conveniently and with justice to their respective dioceses devote any portion of their time to the visitation of parishes within the older organized dioceses of this Ecclesiastical Province, the territory of these dioceses being to this end distributed into geographical districts according to arrangement between the representatives of the Board in each diocese, the Secretary of the Board and several Missionary Bishops, with this provision, however, that no bishop shall be expected to traverse the same district within—years, each missionary bishop to have exclusive occupation of the territory assigned him.

Also, that all moneys received by the Missionary Bishops or by the Incumbents of parishes as the direct fruit of these visitations, having been counted and recorded by the wardens, shall be transmitted to the treasurer of each diocese as a special contribution to the fund of the Society.

Also, that the travelling and other necessary expenses of the Missionary Bishops, while engaged in this service, be defrayed by this Board.

The Archdeacon of Kingston and Rev. Rural Dean Pollard were appointed a committee to consider how the Sunday School of this Province may become interested in mission work, so as to encourage a missionary spirit among the young.

The Board adjourned to meet again in October next in the city of Kingston.

ALMONTE.—St. Paul's Church.—The number of communicants at 8 a.m. was the largest at any early celebration in the history of the parish. At the 11 a.m. service the church was filled, and again a larger number communicated. The church, which is a little architectural gem, having lately been enlarged and beautified from designs by Messrs. Darling & Currie, of Toronto, was rendered especially beautiful within, with its Easter dossal and other hangings, and with choice flowers and plants. A new feature was a pulpit of gothic design, harmonizing with the altar, which had been put up the day before. It was designed by the Rev. A. Jarvis, M.A., now Rector of Napanee, whose skill and good taste in such matters is well known throughout the diocese. The cost of the same was defrayed by the proceeds of a sale of fancy articles, most of them made by the hands (and very little some of them were) of girls attending the Sunday-school. These little girls used to meet once a week at the rectory, under Mrs. Low's supervision, and ply their needles busily all the afternoon for the express purpose of supplying the church with a pulpit. Accordingly the structure bears a brass plate with this inscription, engraved and illuminated by Mr. Jarvis: "A.M.D.G. given by the Sewing Guild of the S.S., Easter, 1890." The days offerings (which in this parish are always, like the Christmas offertory, for the clergyman) were considerably larger than ever before. The vestry meeting was a very happy and harmonious one. Messrs. Jas. Rosamond, junr., and Jos. Ainsley, were appointed churchwardens. During the last three years over \$5,000 have been expended in the parish. The church has been enlarged by the addition of Transepts to double its former seating capacity. Hot air furnaces have been placed in both the church and rectory. Gifts have also been made by various members of brass alms dish, altar desk and vases, richly embroidered hangings for the various seasons, set of vessels for H. C., altar linen, book markers, pictures for S. S. room, vestry furniture, &c. The debt remaining is \$3,500, and a hearty effort is now being made to wipe that off as soon as possible. The salaries of the rector, organist and sexton, have been increased. So that, in spite of "hard times," (which have told very severely on Almonte, it being a centre of woollen manufacture) we thank God that we can report progress.

OTTAWA.—The president of the Woman's Auxiliary to the Domestic and Foreign Missionary Society, availed herself of the opportunity afforded by the meeting of its board of management in Ottawa, to call a semi-official conference of the central board of the auxiliary, less with a view of the transaction of actual business than for a free and full discussion of sundry matters of detail in connection with one or two possible changes in the constitution which appear desirable, and which will be submitted later for full official confirmation before passing into binding rules. There were present: Mrs. Tilton, president of the central board; Mrs. Baldwin, president of Huron diocesan branch; Mrs. Holden, president of Montreal; Mrs. Leach, central secretary; Mrs. Boomer by

request acting as representative for Mrs. Sullivan, president of Algoma W.A., and Miss Gwynne as assistant Dorcas secretary. Letters of regret for their unavoidable absence were received from Mrs. Medley, Mrs. Henderson, Mrs. Irvine, Miss Williamson, president of Toronto, Mrs. Hamilton, of Niagara diocese, and Mrs. Von Iffland, Quebec. It was felt by those present that when practicable such meetings as this for unrestrained exchange of views and friendly expression of opinion on matters of mutual interest in connection with auxiliary work were most desirable, and a source of strength to all. Mrs. Tilton in her capacity of Dorcas secretary laid before the members her admirable plan for centralising that large and growing department of auxiliary work. She had carefully grouped the mission and home dioceses, proposing that each should have its council and secretary to ascertain and report the needs of every mission within their allotted section. Thus, givers and receivers would be brought into intelligent communication, and in due time, when the machinery had been at work long enough to adjust all the constituent parts, there would be but little complaint of a plethora here, and a famine there, or vice versa as may occur whilst information reaches the branches spasmodically or indirectly. The Diocesan Dorcas secretaries meanwhile should send Mrs. Tilton at headquarters a copy of their own plan of work, showing what has been already undertaken by their branches and what branches desire to have submitted to them unoccupied fields needing their assistance. On invitation of Mrs. Tilton, Mrs. Boomer was permitted to mention the marked encouragement which had been given to the effort on behalf of the "education of missionaries' children," three of whom are already with us, and a loving welcome has been tendered to another from Niagara diocese, whilst Quebec only awaits the action of its annual meeting in May to increase its already allotted contribution to the fund. This bright little episode in the experience of our auxiliary workers was begun, as all the more formal meetings invariably are begun, by partaking of the Holy Communion and in earnest prayer for God's blessing and a clear manifestation of His holy will. A children's service in St John's Church, and a largely attended reception tendered to the Bishops and members of the Mission board was held in the evening of Tuesday, 16th inst. The hearty welcome, the bright, undragging programme of spirited addresses, music and song, will always make that especial evening a pleasant memory to those who were fortunate enough to be present.

KINGSTON.—The local association of the convocation of Trinity College took advantage of the presence of Rev. Prof. Clark in the city to hold a meeting for the purpose of awakening interest in the work of the university. At the appointed time, four o'clock, in the afternoon, there was a goodly gathering of ladies in the committee room of St. George's hall. The chair was taken by Dr. Henderson, who introduced the professor whose scholarly eloquence made such a decided impression, Sunday, in St. George's and St. Paul's. Prof. Clark, after congratulating the chairman on the number present, proceeded, in a most interesting way, to set forth the claims of Trinity university to the sympathy and support of all loyal churchmen. The university of Trinity College, unlike the university of Toronto, was not a state institution. It depended upon a small endowment and the voluntary contributions of its friends. One commendable feature of Trinity was the advantage of community life which it offered. He did not think it well, in this country, to blindly follow English customs and endeavor to produce English types. But it was well to have due regard to the traditions of the great English universities. Much more could be done with young men in the way of culture and refinement when they are in residence under college discipline, than when they merely attend lectures, and are scattered at lodgings through the city. Another commendable feature was the religious training of the institution. In these days, when religion was banished from the public schools, it was necessary to have universities where sound moral instruction and secular instruction should go hand in hand. The learned professor then gave an account of all that had been done of late years to develop Trinity College, thoroughly enlisting the sympathy of his audience in the work. A vote of thanks was moved by Rev. Prof. Jones, seconded by R. T. Walkem. Speeches were also made by Ald. Creeggan, Dr. Smythe, and Rev. Rural Dean Carey. In the evening Prof. Clark delivered his lecture on the "Water Babies" in the opera house. At the conclusion of the lecture Mr. John McIntyre, Q.C., who was in the audience, rose, and in a neat speech proposed a vote of thanks to the lecturer. Mr. E. J. B. Pense seconded it. Dr. Henderson also said a few words thanking Prof. Clark. Rev. Mr. Carey returned sincere thanks to the Women's Guild under whose auspices the lecture took place. The learned and reverend lecturer then returned thanks for their attentive hearing and kind motion of approval, after

which the meeting dispersed, much gratified with the evening's entertainment.

TORONTO.

It will be learned with regret by very many that, owing to deafness and increasing ill health, Miss Brown, the missionary sent by the Women's Auxiliary of Toronto diocese, will be obliged to resign. Her interesting letters will be greatly missed by many of the branches. Rev. Mr. Trimm's has already had an offer from a lady in England to come out and continue Miss Brown's work among the Blackfoot Indians.

On Wednesday, the 9th inst., the members of the chapter of East York deanery held a meeting at the residence of Mr. R. A. Sinclair. The Rural Dean, Dr. Carry, of Port Perry, occupied the chair. After devotional exercises, the xii. chapter of Hosea was read and discussed. Then followed dinner, at which the members did full justice to Mrs. Sinclair's hospitality. At the afternoon session there was read an essay by the Rev. A. Osborne, B.D., of Markham, on "Faith," which evoked considerable discussion. Matters in the deanery which required attention were noticed, and after an early tea, the members departed by the evening train to their several destinations, well pleased with the pleasant meeting and full of praise for the kind friends who entertained them.

Rural Deanery of Durham and Victoria.—The next meeting of the Ruri-decanal chapter will be held in Lindsay on Tuesday, May 6th, at 2 p.m. Wm. C. Allen, secretary R.D.D.V.

CANNINGTON.—All Saints'.—The annual meeting was held in the above church on Monday afternoon of last week. The Rev. Mr. Carswell in the chair. The minutes of the previous meeting were read and approved. Mr. A. Wyatt, the vestry clerk, read the financial report of the fiscal year. The revenue from all sources amounted to nearly \$600, with a balance of \$18 on hand after paying the expenses of the current year. The superintendent of the Sunday-school reported the school in a good condition, with a balance of \$36.74 on hand for new library. Plans for a parochial school house, 24 x 40, was submitted by Mr. C. F. Bick, and a committee appointed to solicit subscriptions for its erection. Wardens elected: W. G. Talbot, G. J. Hoyle; W. H. Hoyle and J. S. Boswell, delegates. Votes of thanks were passed to the minister for his services during the past year, also to the officers of the church, choir, and the Ladies' Aid Society.

ORILLIA.—The following is the report of the commission in St. James's church case:—We, the said Commissioners, having taken upon ourselves the burden of the said commission, and having due and sufficient notice to all parties having any concern therein, appointed Friday, the 28th day of March, 1890, at the school house in the town of Orillia, at the hour of ten of the clock in the forenoon of that day, to open the said commission, and at the time and place aforesaid the said commission was opened in due form, and all parties interested therein attended thereon, and were represented by their respective counsel, and we proceeded on the said commission and heard all the evidence that was brought before us and read the documents appended, and having duly considered the said evidence and the said exhibits and what was alleged by counsel aforesaid, and the statement of the rector of the said parish of St. James', Orillia, we find, adjudge and determine as follows:—First, as to the subdivision of the said parish and the erection of a new parish. It does not appear to our judgment that it would, at any rate at present, be desirable to divide the present parish. We agree with the petitioners that increased church accommodation is a necessity, but we are of the opinion that, should a division be now permitted, having regard to the present church membership of the Town of Orillia, that the result would inevitably be that there would be two weak parishes instead of one strong one. We recommend, however, as follows: 1. That all Churchmen in the parish assist in the building of a new church by aiding in every way to that most important and necessary work and its prompt accomplishment. 2. We further recommend (being of the opinion that the present Rector is overworked and that the necessities of the parish require it) the appointment of an assistant minister to the parish, confining his duties (if needs be to secure this) to administering the Holy Communion at an early service every Sunday and on Saints days, if desired by the congregation: to conduct a service every Sunday in the afternoon or evening as may be arranged and an evening service once a week on Saints' days, if the majority of those attending so desire it; in visiting, that portion of the congregation who may attend his services or such

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of them as may desire his visits; the stipend of the assistant minister to be not less than \$800 a year. He should be a man of moderate views, but a sound Churchman and capable of approaching and discharging the duties he undertakes with judgment and care. 3. We further recommend that the present Church-members of the parish do actively unite in developing Church work and increasing Church membership, and aiding in acquiring the proposed increased accommodation by the erection of the proposed new church. The progress of our church in Orillia, having regard to the apparent prosperity of the town, appears to us to have been very slow. It was shown before us in evidence that while the membership of other denominations had largely increased, similar results had not followed in regard to the Church of England; and while we have avoided discussing the causes which may have brought about these results, we are of the opinion that the lost ground should be regained, and we venture to hope, and we sincerely trust that it would be, if our recommendations are acted upon, and that in the not distant future, the Lord Bishop might be able, for the benefit of the church in Orillia and the church at large, to sanction the division of the parish of St. James' and the carving out of a new parish therefrom; and should this be hereafter done, we think the division proposed, namely, the West Ward for the new parish and the retention of the North and South Wards for the old parish, would be a very prudent division, provided always that the church in the then new parish be erected at a greater distance than now proposed from the church in the old parish. 4. We venture to hope, and we believe that if our recommendations are carried out, peace and prosperity would be secured and the unhappy divisions of the congregation put an end to; and, under the Divine blessing, we urge the friends now parted to be restored to love and unity, that His house and His sanctuary may be standing firm and stately as of old." Secondly, as to the charges against the Rector, the Rev. Mr. Greene's orthodoxy and Churchmanship, the Commissioners are of opinion that little need be said in order to dispose of them. Most of the charges were in their nature trivial, and all admitted of being satisfactorily explained. The Commissioners wish to place it upon record that though the Rev. Mr. Greene may occasionally have used unguarded expressions, he has said nothing, neither has he done anything to compromise his character as a loyal and devoted Churchman. We desire to express our unqualified approval of the manner in which all the parties interested presented their respective views, and to the manner in which their respective witnesses gave their evidence, and we believe that all parties were actuated by an earnest desire towards the welfare of the Church and the promotion of its highest aims.

NIAGARA.

THOROLD.—The interior of St. John's church has recently undergone extensive alterations and improvements. The chancel platform has been extended some distance in to the nave, so as to allow more space for the choir and to enable the clergyman to be heard more easily by the congregation. Three new choir benches have been placed on the side opposite the organ. The ceiling and walls of both nave and chancel have been painted in appropriate colors, the general effect being very pleasing to the eye. A new carpet of a handsome ecclesiastical pattern has been spread over the large platform. A communion rail made by the Hamilton Brass Works according to the best design in the company's catalogue has been erected. The carpet and rail have been purchased by the choir, while the painting has been done at the expense of the congregation. Mr. and Mrs. W. J. Foy, of Queenstown, Ireland, now on a visit to friends in Thorold, have generously contributed a beautiful brass lectern. Mr. Foy also kindly superintended the work of painting and decorating. The church was re-opened on Sunday, April 20th, a large congregation being present both morning and evening. Suitable sermons were preached by the rector, the morning discourse dealing with the subject of worship, that of the evening treating of the transitoriness of earthly things. The choir were present in full force and performed their part with more than usual ability. A member of the congregation, Mr. F. T. Walton, has kindly undertaken to make a pulpit and present it to the church. When this is in position the building will be one of the best furnished churches in the diocese, the interior according with the well-known beauty of the exterior. Other changes and improvements are however possible and desirable; and these will be carried out in due course of time.

BEAMSVILLE.—*St. Alban's.*—This church opened on Thursday of last week. And the following clergy took part in the opening services, viz, Revs. F. C. Piper, E. O. Edgelow, F. Howitt, T. Geoghegan, P. Spencer, Rural Dean Gribble, A. McNab,

Canon Read, E. Bland and Rural Dean Mackenzie. On the following Sunday, His Lordship the Bishop preached at all the services. The church is a plain red brick building, 30 feet by 60, with a light airy basement of stone. It is built in pointed gothic style, with pointed doors and windows. The windows are elegantly frosted, and the larger are bordered with colored glass. The building is heated by two furnaces. The bell tower surmounts the west end and contains a clear toned bell made by the celebrated Troy foundry. Over the bell tower stands the symbol of the redemption, the reason for which was also explained by his lordship. The pews are ash and are finished in oil, as are also the choir benches, lectern and prayer desk. As is usual in Anglican churches, half the choir sits with the clergyman on the south side of the chancel and half on the north side with the organ, the two halves facing each other for responsive singing. The altar rail is of black walnut and is very handsome. The altar, the gift of St. John's church, Port Dalhousie, has an antique finish, the work of Mr. Forester of Beamsville, and has the front divided into three panels with Gothic arches, behind which are red cloth spaces completely filling the intervals. The altar has a re-table or shelf running along the back for flowers, and behind it is a dossal of red cloth with wings projecting at the sides and reaching the floor, the wings being composed of red cloth with a bar of old gold. During the opening services the re-table and various other parts of the building were covered with calla lilies, geraniums and other flowering plants. The church is well lighted by five chandeliers; one a gift of a former citizen of Beamsville. The acoustic properties are excellent, those unable to obtain seats within the church hearing every word of the services. It should be added that with the exception of the altar, bishop's chair and sedilia for the clergy the whole furniture was contracted for and supplied by the Globe Furniture Co., Walkerville, and that it seems to be eminently satisfactory.

HURON.

PARKHILL.—The Easter choral services in connection with St. James' church were very largely attended, the church being crowded at both services. The singing of the choir, under the direction of Mr. J. L. Barnum, choirmaster, and Miss B. MacAlpine, organist, was extremely good, especially the solos of Miss Eva Marrin, and the carols of the Sunday-school children. The chancel was beautifully decorated with flowers, and the services of the day were very impressive. The sermons preached by the incumbent, M. G. Freeman, were appropriate to the occasion, and were listened to by the large congregations with marked attention. The number of communicants at 11 a.m. exceeded the number at any previous celebration. The offertories were towards the church debt. At the annual vestry meeting on Monday the wardens elected were Mr. C. L. Rogers and Mr. Chas. Barrett. The churchwardens' statement showed a satisfactory state of the church's finances, the debt having been made considerably less, leaving now only about two hundred dollars against the church.

PETROLIA.—Special Easter services were held in Christ Church on Easter Sunday, and were very largely attended. Rev. R. McCosh officiated both morning and evening, and preached two very eloquent and appropriate sermons. The singing, both by choir and congregation, partook of the Easter services and some of the Hymns, and especially the Anthem, "Now is Christ risen," were very beautifully and efficiently rendered. The floral decorations were exceedingly handsome. The offertories of the day, which are to be applied towards reducing the church debt, amounted to \$103.00, which speaks volumes for the rapidly increasing prosperity and universal harmony of Christ Church, under the able ministrations of Rev. Dr. McCosh. In the evening, the services were made more interesting by the professional playing of Mr. Green, of Toronto, who presided at the organ. The Annual Easter Vestry meeting was held in the basement of the church. Mr. R. D. Noble stated that the accounts for the year had all been prepared and audited. He said that the result showed that the year just closed had been one of the greatest prosperity in the history of the church. Mr. Charles Jenkins elected delegate.

SIMCOE.—At the vestry meeting the Wardens appointed were D. Matthews and R. D. Coles. Sheriff Deedes and J. H. Ansley were elected as Lay Delegates. G. A. Curtis and J. L. Campbell were appointed sidesmen. The annual statement was read and received. Thanks were presented to the last year's wardens: to the ladies of the congregation for their repeated financial assistance, and to the organist and choir for their services. From the printed financial statement it will be found that the income for the past year is \$4,336 80. To this sum

other items which have been contributed by the congregation might have been added, making the total \$4,459 00. The meeting was very pleasant and harmonious and was well attended.

BRANTFORD.—St. James' Mission was begun in 1866 by Rev. G. C. Mackenzie by holding week night services. In 1887, a chapel was built and opened for divine service. The Sunday-school of this mission has 90 names on the roll, with a staff of nine teachers. The chapel as it now stands is valued at \$1,800 and is free from debt.

Congratulations.—Rev. George Gray Ballard, B.A., of Trinity College, Dublin, formerly rector of Trinity Church, St. Thomas, and more recently of the Chapter House congregation in London, has just been unanimously elected to the rectory of St. John's church, Buffalo. Mr. Ballard was regarded as one of the ablest scholars and best preachers of the diocese of Huron. We heartily congratulate the Rev. gentleman on his well deserved promotion, while, at the same time, we regret that such a man could not have been retained in the Canadian Church, if not in Huron diocese.

QU'APPELLE.

QU'APPELLE STATION.—Each Friday evening during Lent there has been a special service of penitence, with an address by the Bishop in St. Peter's Pro Cathedral. In Holy Week there were services each day at 11 a.m. and 7.30 p.m., with a meditation or sermon at the latter. Good Friday was well observed, and a very pleasing feature was the large attendance at the "Children's Hour," from 2 to 3. On Easter Day thirty-two of our communicants made their Easter communion before breakfast, and twenty-eight at the midday celebration, a total increase of 13 over last year. The mid-day service was choral, the music being taken from Dyke's communion service. All the services were bright and hearty, and very largely attended. The choir is to give Farmer's Oratorio "Christ and His Soldiers," on the festival of St. Philip and St. James', (May 1st.)

FORT QU'APPELLE.—The Rev. R. C. Crokat, who has been in charge of the work here since November last, has been suddenly called back to England. His place, however, is to be filled shortly after Easter by a clergyman who has been for some time diocesan missionary in the Diocese of Truro, England. We hope that in addition to his work at Fort Qu'Appelle he will be able to devote some time in holding missions in other districts.

REGINA.—With a view to his Sunday-school teachers' entering for the Sunday-school Institute's Teachers' Examination, the rector has been giving a course of Wednesday evening lectures on St. Luke's Gospel, and having completed this, is now continuing with a course on the Prayer Book.

GRENFELL.—The new church of St. Andrew, in the southern part of the district, has just been opened for divine service. On account of the cold weather and impassable state of the country roads still prevailing, the consecration has been deferred till May. We believe that in every way this church is one of the prettiest in the diocese. The seats are of varnished pine, and will accommodate 50 persons. The altar, reredos, font, and other furniture, are of oak, well carved by Mr. McGuire, of Moosomin. The whole work has cost about \$1,000.

FORT PELLEY.—The Rev. T. D. Cunliffe, Indian missionary, reports favorably, he has received about enough money to complete the church with windows and stove, for lack of which his work has been much hindered.

TOUCHWOOD.—The Rev. Owen Owens, Indian missionary, speaking of his day and boarding school for Indians, says: "We have now 17 boarders and 24 day scholars. Our most pressing wants have for the time been supplied; but we must ask our friends to remember us again, or we shall soon come to need."

KUTAWA.—Mr. Hardyman, teacher of the Indian School on "Poor Man's Reserve," reports his pupils progressing very fairly, but as he is still unable to speak the language well, and as there is no missionary, very little is being done to christianize these Indians. As the Roman Catholics have their eyes turned on this reserve, and another in the neighbourhood in much the same circumstances, something must soon be done by the Church of England if she wishes to retain even her present slight hold upon them.

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CALGARY.

CALGARY.—Mr. T. Williams Outerbridge was ordained to the diaconate on Sunday, March 23rd, by Right Rev. Bishop Pinkham; Rev. A. W. F. Cooper, M.A., examining chaplain, presented the candidate. Mr. Outerbridge has been two years in the North-West, working as lay reader in Bishop Anson's diocese. He was formerly engaged in mission work in East London, Eng., under Right Rev. Dr. Roe, late Bishop of Bedford. Mr. Outerbridge will be stationed at Banff, and will visit Anthracite, Canmore, Mitford, and Cochrane.

LETHBRIDGE.—The Easter meetings of the members of St. Augustine's church was held on the evening of Easter Monday. The churchwardens report showing the gross receipts to be \$986.24, and the expenditures, \$969.50, having a balance of \$16.74, was adopted. The election of wardens and vestrymen resulted as follows: Incumbent's warden, Mr. F. Martin, re-appointed; peoples' warden, Mr. C. A. Magrath; vestrymen, Messrs. Cavanah, Sherlock, Ashcroft, Colpman, Niven, and Barrow. Mr. S. Alexander was elected clerk of the vestry.

PINCHER CREEK.—The Easter meeting of the Parish of St. John's was held in the church on Wednesday afternoon, the 9th inst. The churchwardens, Capt. Scobie and Mr. J. Garnett, J.P., read their report, which was very satisfactory, the church and all its furniture being now quite out of debt. This being an accomplishment the parishioners, under the energetic superintendence of their esteemed incumbent the Rev. H. Havelock Smith, for years have been struggling to attain, the information was received with joy and thankfulness. The election of wardens and vestry men was as follows: Peoples' warden, Mr. Edward Faithome; vestrymen, Messrs. E. Wilmot, F. W. Godsal, W. Carr, J. Jones, Dr. Mead, and Mr. Hyde. The incumbent announced that he was not as yet prepared to nominate his churchwarden, but would announce the nomination on Sunday next. It was then proposed, seconded and unanimously resolved, that every effort be made to increase the clergyman's stipend from its present \$1,000 per annum to \$1200, and also to erect a suitable parsonage.

MACLEOD.—The services on Easter Sunday in Christ Church were very bright and joyous. At Matins the church was crowded to the door. The number of communicants exceeded by far the attendance of last year. The offertory, devoted to the Widow's and Orphan's Fund, amounted to \$22.50. On Friday evening the Easter meeting was held, the Incumbent, Rev. Ronald Hilton, in the chair. The clergyman's warden, Mr. J. Cowdry, read a most copious and satisfactory report, showing a balance in hand of \$198.20, and everything in connection with the church free from debt. The election of church officers for the ensuing year resulting as follows: Incumbent's warden, Mr. J. Cowdry; Peoples' warden, Mr. R. B. Barnes; Vestrymen, His Honor Judge Macleod, and Messrs. Hollies, Miller, Truswell, Butler, Patterson, Capt. Mathews and Dr. DeVeber. Auditors, Mr. Hollies and E. C. Miller; delegates to Synod, Hon. Mr. Justice Macleod, C.M.G. The benediction being pronounced by Mr. Hilton, the meeting adjourned.

British and Foreign.

CENTRAL AMERICA.—The assistant Bishop of Jamaica reports of Church work on the Panama Canal:—'We are still struggling, amid many difficulties, to maintain our work on the Isthmus. Two buildings which were in progress when the collapse of the canal works came have been a serious difficulty to us. We did not want to lose all that we had spent on them in labour and money by allowing them to fall into decay in their unfinished state; but how to meet the debts incurred in the progress of the work, and complete the buildings, we knew not. However, by encouraging the people with such help as I could from funds in hand for the regular work of the mission (unhappily interrupted), we have nearly got through these difficulties. I hope in a few weeks the buildings will be finished fit for use, and only manageable debts remaining.' In his report of the work on the Isthmus Bishop Douet says:—'The year 1889 has been a most disastrous one for the mission of the Church of England on the Isthmus of Panama. During my visit in February last year I found that orders had been given at headquarters to close up all work on the canal, and to pay no more salaries after the 28th of February, 1889. This at once threw out of employment some seven or eight thousand persons, and had it not been for the sober and law-abiding habits of the coloured labourers, there would have been serious riots and conflict between the author-

ities and the people. I found much suffering all along the line, and in my daily visits to the various sections I had many opportunities of ascertaining the actual condition of things. The government of Jamaica sent a commissioner to relieve the Jamaicans, and by the middle of the year large numbers had been repatriated. Other colonies had done the same, so that there has been a great reduction in the attendances at divine service. The Rev. S. Kerr has remained in Colon, and has periodically visited the sections. Mr. B. Walker remains as catechist at Basobispo, and Mr. Alexander at Monkey Hill. In September, 1889, the Rev. S. Kerr visited several places on the coast, and among others he received a warm welcome at Bluefields and at Greytown. He writes that the British residents in these places express a great desire to have the ministrations of a clergyman, and at Bluefields they have sent me a petition, asking that a mission be established among them. I hope to call there on my way to Belize, British Honduras, and shall arrange to meet the principal residents there. If canal work is taken up in serious earnest at Nicaragua, I have no doubt that Greytown will become a populous and important centre.'

WEST INDIES.—That wonderful old man, the Bishop of Guiana, has just visited the Pomeroy Indian missions, located at Cabacaburi, Hackney, Wakapoa, Waramuri and Waiini rivers. He left Georgetown on the 20th of January, and went through the Lake on the following morning, leaving Anna Regina about eight a.m. so as to be at the Cabacaburi before night. On the 22nd visitation work began with a Confirmation and an examination of the Schools. Fifteen males and 21 females were confirmed. On the 24th the bishop left for St. Mary's, Hackney. Here, in spite of the rains, a large gathering of people assembled on the third Sunday after Epiphany, for Divine service, Holy Communion, and Confirmation. The Bishop had 27 presented to him—16 males and 11 females. During his stay he examined the school and the various buildings belonging to the Church. At 2.30 of the 26th he left this station for the Wakapoa Mission, which he reached on the 27th. On his arrival, services were held, and a confirmation, the candidates numbering 31—15 males and 16 females. This over, the schools were examined, and, happily for the Bishop, he could now look forward to the morrow as a free day, the first since the early part of January. On the 29th he and his party left for the Waramuri Mission, on the Moruca, which they reached on the 30th. Here some weddings were celebrated, and the rest of the day was occupied with visiting the sick and the healthy in their benabs. On the 13th the Bishop took his share of work in visiting and examining the schools, &c., and on Septuagesima Sunday he confirmed 21 females and 15 males, all of whom received later on the Holy Communion. This was the forth mission visited, but there was still another on the Waiini, and for this, called St. Agatha Kwabannie, the Bishop and party embarked on the 3rd of February, and reached their destination on the 4th. After a fair night's rest, all were ready for the usual services of Matins, Confirmation, and Holy Communion, &c.; here Mr. Matthews presented 19 males and 17 females to the Bishop, after which they received their first Communion, and this last number made a total of 166 persons upon whom the Bishop had laid his hands, a service which completed his Lordship's visitation of the Pomeroy Missions.

AUSTRALIA.—It is stated that, notwithstanding the opinion entertained in some quarters that Canon Saumarez Smith would have been elected without opposition to the position of Primate of Australia, which he voluntarily resigned, a rival has been started in the person of the Rev. Canon Donaldson, M.A. Oriol College, Oxon., precentor of the Truro Cathedral, and examining chaplain to the Bishop of Truro, who has been invited to allow himself to be nominated as a candidate for the primacy.

Excavations have again been made in the Trinity Chapel of Canterbury Cathedral, with a view to determine, if possible, the dispute that has long exercised the minds of archaeologists and writers on ecclesiastical history as to the identity of the tomb which was formerly, but erroneously attributed to Archbishop Theobald. The tomb has been opened to enable searching examinations to be made, and Father Morris, the author of *The Life of A'Beckett*, Canon Scott Robertson, and other authorities have assisted in the investigation. The tomb is believed to be either that of Archbishop Hubert Walter, who died in 1205, or of Cardinal Stephen Langton—the great archbishop who joined the cause of the barons, and won the gratitude of the English by his opposition to the tyranny of John. Langton died in 1228. The roof of the tomb having been raised, a stone coffin was found within, and when the lid of this was lifted off the body of an Archbishop fully vested was seen. In the coffin was found a beautiful chalice

and paten of silver gilt, a gold ring with an engraved emerald, and a crozier. The vestments are beautifully embroidered with gold thread on silk, and the shoes are also of rich embroidery set with carbuncles. Everything was in an extraordinary state of preservation, and the relics will probably now form part of the treasures in the Chapter Library. Father Morris, who was present at opening of the tomb, sent to the *Times* an interesting letter describing the sight which met his eyes when the coffin lid was raised. Beneath it, he says, lie the undisturbed remains of an ancient Archbishop, upon whom we reverently gazed. "And who is he? Either Hubert Walter, who died in 1205, or Cardinal Stephen Langton, whose death was twenty-three years later. The vestments were quite sound—all but the wollen *pallium*, which had almost perished, though its pins were there—and, to my surprise, the shape of the nose and chin was clear and distinct. The remains have been treated with the greatest respect, and the Archbishop rests still, quite undisturbed, in the stone coffin in which he has rested so long."

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, April 22nd.—The work of social purity is now engaging the attention of Churchmen every day more and more. Hitherto, however, their efforts have been altogether directed to enlisting into the ranks of the White Cross men and boys. These efforts have been in the highest degree successful, and now it is felt that the field must be enlarged and that women and girls must also be included within its scope. It is true that at mothers' meetings the subject has been more or less discussed by those who have charge of such gatherings, and that the Girls' Friendly Society has done much to keep young girls and young women in the paths of virtue. But there is another department which has forced itself upon the notice of Churchmen which must not longer be neglected. The future of national purity is with the young. The children, therefore, must be educated in its principles. To do this who so fit as the mothers of the families? Those mothers who have thought at all on the subject have realized over and over again that to them belongs the sacred office and duty of teaching a child in a holy and pure way, the truths of physical life, and the duty every one owes to his body as the temple of the Holy Ghost. These truths the children will learn somehow or another for themselves. If left to pick them up, they will do so secretly and vilely, one telling another, till a bitter experience shall have taught them just too much. This fact being recognized, the additional fact has likewise been recognized that there are thousands and thousands of poor women in our tenement houses whose children run so many more risks of having their eyes opened and becoming gods to know good from evil, at the expense, however, of the added knowledge that they are naked. Who shall teach these poor women that which it is so necessary for them to know, how they shall best clothe their children with the armor of purity and shield them from the acquirement of youthful and defiling errors? None better than these good women to whom is entrusted the conduct of the mothers' meetings, or by some wise and prudent woman who shall be able to put the subject plainly and clearly before them. Wherefore, talks on Social Purity are being introduced under the auspices of the White Cross Society, and have been successfully delivered by Mrs. F. McCreedy Harris (Hope Ledyard) in Chicago, Washington, and this city.

THE CHURCH MISSIONARY SOCIETY FOR SEAMEN

in New York, has just held its annual meeting, at which most encouraging reports were read from the three missionary stations it has under its care, viz., the Floating church at the foot of Pike St. with the mission house at No. 84 in the same street, the church and mission house on West St., near West Houston, and the Station at No. 21 Coventie's Slip. The Society likewise looks after the Sailors' Home at 388 Pearl Street. During the year 25,371 has formed the aggregate attendance at the various services, and 30,889 sailors have attended the reading-rooms. Bibles in various languages, Prayer-Books, &c., have been given to 5,371 sailors, while 10,000 visits have been paid to vessels and sailors' boarding-houses. At the West St. chapel there have been largely increased attendances, owing in great measure, the chaplain thinks, to the fact that the winter has been so stormy, and the escapes of the crews from death at sea so many and so wonderful, that the men have been caused to think seriously of the perils and dangers to which they have been exposed and from which they have been so mercifully preserved. Spiritual things have, therefore, occupied more of their attention, and when they have safely reached the haven where they would be, they have "naturally sought the house of God, where they could worship Him, thank Him for His mercies, and hear the words

of peace and blessedness." The loss of the National line steamship Erin, with all her crew of 75 souls on board, the chaplain considers had also a very solemnizing effect on their minds. He adds that the Bibles are much sought after and are read by the men with avidity and for hours at a time. The reading-rooms are a great boon to them, as there they can meet their friends, write and receive letters, and have their quasi-clubs without being tempted to drink and gamble. Among these sailors there is ample room and verge enough for temperance work, and the Church Temperance Society has come among them, and come to stay too, and though only an infinitesimal amount of what might be done, were it not for the scarcity of funds, has been accomplished, the missionaries can thankfully say that their "labors have not been in vain in the Lord." If the Churchmen in New York would only send Easter offerings for the support of such missions, what a vast deal more good would be thereby achieved than, for instance, by giving a magnificently massive chased gold inlaid and jewelled alms-dish—an ostentatious in memoriam gift lavished upon the Church of the Heavenly Rest, this city. Surely the money expended on such a useless luxury were better spent on missions to the seamen visiting the port and harbor of New York, or the many wretched inhabitants of our countless slums and alleys.

BROAD CHURCHISM IN EXCELSIS.

The so-called Broad Church wing is becoming more and more aggressively in evidence. It is "against everything on general principles" that Churchmen hold as most precious. It is mad at present against the Athanasian Creed, and most unreasonably mad at that, seeing that it nowhere appears in our formularies. An obscure organ of the party, *The Church of To-day*, effusively thanks God that the American "fathers refused to adopt the Creed and make it a part of the Faith of the Church"—an action which, it avers, has saved us untold volumes of controversy, and has prepared a refuge for all tender souls who would not believe in unconditional damnation and preterition." It proceeds:—"O the agony of believing in a creed which consigns to eternal punishment any one who can't say that Three Persons are One Person, and which predetermines the number of the saved, and without regard to opportunity in life, the individual and millions of them who shall be condemned for evermore." The foolish body has evidently never even read over the Athanasian Creed, or he wouldn't make such blunders as to its contents or read into it what the Church never said would be read into it. But on much the same grounds he would condemn as cruel the Apostle of love, S. John himself, who certainly used much stronger language as to those who disbelieved in the eternal divinity of the son than the creed does. Poor S. Paul, with his Anathema Mazanatha, would stand every chance of being branded as a fearful bigot in these days, were the editor of *The Church of To-day* to be his judge.

SPURIOUS UNITY

and those who aspire after it will do equal harm temporarily to the Church with those Broad Church utterances. Thus we read that in this city a "notable event" took place on Good Friday. All Saints' church was, of course, the scene of this "notable event." Its rector, R. Heber Newton, D.D., is a staunch advocate of this spurious Church union, and reduces his theory to practice as far as possible. On this occasion he invited six ministers of different denominations—a Congregationalist, a Presbyterian, a Baptist, a Methodist, a Universalist, and a Professor in the Union Theological Seminary, all representative men, to speak from his pulpit on "The Seven Last Words of Christ." Each spoke ably and earnestly on "The Last Words." "No one," says the *Church Union*, "could detect in their utterances any denominational bias, thus proving how closely united are all sincere Christians in the essentials of the Gospel. Why, then, maintain divisions on non-essentials?"

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.

Tithes.

SIR,—Not having seen Dr. Carry's ten letters to the *Mail* on the subject of Tithes, I am in no position to judge how completely they may disprove the divine obligation of them, but I can hardly accept the inference that they are unanswerable because they have not been answered. Now, as I have neither the ability nor the attainments to enter into an argument with so talented and learned a doctor on a subject on which I am "manifestly ignorant," though I have devoted some time to its consideration; I will merely

suppose that Dr. Carry has proved unanswerably his four points, namely, (1) "That Abraham did not pay tithes," for all that, in the instance recorded, he seems to have considered Melchizedek was the proper party to receive them. (2) "That Jacob's vow is against the 'obligation' of tithes," notwithstanding that some persons do neglect their obligations. (3) "That the Lexical tithing was quite different from 'R's' notion of tithes," though 'R.' has not stated what his 'notion' is. And (4) "That Malachi's words have no place, certainly no realization under the Christian covenant," whatever that may mean. There is, therefore, no divine obligation to pay tithes; but does that settle the question of tithes and proportionate giving? It is well known to most people who take much interest in missionary work, that the Church is deplorably cramped for want of funds, that all kinds of expedients—many of them very questionable ones—have been tried to remedy this, and all have failed in filling the coffers of the Church as they ought to be filled; we advocates and adopters of tithe paying are convinced and can prove from our own experience that the general practice of it by the Church would amply provide funds for (1) paying our missionaries decent stipends in place of the miserable pittance many of them can scarcely exist upon. (2) For opening new missions in all the waste places of the Dominion, home and domestic. (3) For assisting in all foreign mission work to Jews and Gentiles. And (4) for relieving God's poor and other charitable objects. Is there any wrong motive in this? Is there anything inherently bad in returning to God a fixed portion of what he has given us, even if there be no divine warrant for doing it? On the other hand, what is the object of those who speak and write against it? Will the display of their learning and abilities advance the spread of the Gospel or relieve God's poor? When they have incontestably proved that the payment of tithes is not binding on Christians, there will still remain a Scriptural sanction for it, and if God promised such great blessings to the Jews for the faithful performance of it, surely we may reasonably expect a share of those blessings if we honestly carry out the same system, if not in obedience to his command, yet to enable the Church to obey that last command of our Lord's, to preach the Gospel to "every creature." I would willingly follow Dr. Carry's example and affix my name to the above instead of my initial, but unlike his, it would add no weight to my plea, and I write not for argument, but to urge my fellow churchmen to do as we do.

Diocesanism.

SIR,—In these days when the Church in Canada is but beginning to wake up to the need of a united Church of Canada, and in these days when some strong words have been said against Diocesanism and congregationalism in our Church, as being against that spirit of unity which has been ever held as a dominant and expressive feature of the Church's catholicity, is it not, to say the least, singular to find it said (as we find it published) that the Bishop of Ontario has given out, as Bishop, that hereafter during his episcopate no stranger (cleric) need apply for a post or charge in his diocese, because he will have no more come to him or under him who come from other folds or dioceses? What does it all mean? Is it that hereafter Ontario diocese is to be a close diocese; that no Lennoxville man or Trinity man who has been so unfortunate as to be ordained elsewhere than in his diocese is to entertain for a moment any hope of entering Ontario diocese, however orthodox or clever a scholar he may be? Does it mean that, hereafter, Ontario must altogether replenish her clerical ranks from within herself? Surely Ontario is not going, at this time of day, to go in for such diocesan isolation as that! No, I expect the Bishop not having gone that far will, at once, publish a correct report of what he did say. NON-EXPECTANT.

St. Matthew's Church, Toronto.

SIR,—Words fail me when I see how wonderful has been the growth of St. Matthew's parish, across the Don, since I resigned its oversight in 1882. It was then weak and struggling, fighting against difficulties that seemed well nigh insuperable, and staggering under a load of debt that threatened every moment to crush out its feeble life.

Yet it was in better trim than when the Bishop of Toronto licensed me to the curacy. It had then hardly the "name to live," and still it did live, nor did I ever despair of its being one day a strong parish. I knew, however, that it would require the undivided care of a man who could afford either to live on nothing or to find his means of livelihood somewhere else than from the scanty resources of the parishioners.

Till such a man turned up, I was willing to wait on and do my little best to keep the spiritual life alive. Many were the prayers offered for the right man to come forward, and never did I offer the Holy Sacrifice on the modest altar in the church that I

did not couple with it the petition that God would send some faithful laborer to work in this most unpromisingly promising portion of His harvest-field—one which I saw must one day be an important outpost of the Church in Toronto. This I always impressed upon the Bishop of Toronto, whose fatherly and loving interest in the parish and its work and whose loving support of myself, as its priest, at times when I was disposed altogether to give up hope, I can never remember, but with the deepest gratitude. The Bishop, with that instinctive perception of his as to what was right, always believed my report and counselled me to hold on till the God sent successor should arrive. The successor in due time appeared, in the person of the present zealous and indefatigable priest who, as a deacon, took over the parish, and, as priest and rector, has been known to bring it to an excellent work.

All these years I have kept track of St. Matthew's, and never has a Sunday or a holy day passed without my offering to God in the Holy Sacrifice of the altar a remembrance for its rector, its assistant, and its people.

To them I wish good luck in the name of the Lord, and now that they are in their new church, may they go on conquering and to conquer the strongholds of sin and Satan, the fortresses of heresy and schism, and that some day all "across the Don" may be one fold under one shepherd.

I would ask of them, whether priests or people, whether they know me or not, never to forget me at and before the holy altar, so that there at all events, there may be a loving meeting and a loving union with and in the Lamb that was slain.

ED. RANSFORD.

Elizabeth, N.J., Low Sunday, 1890.

The Union of Our Church.

SIR,—I had expected that the public had heard the last from me on this subject, as I should regret it very much were I to be taken, in any manner, as an authority on so grave and complex a question. However, as Mr. Imlach wishes to hear from me again, will you please allow me to say that I believe (1) There is much, very much, in a name. (2) There is a wonderful power in representation.

(1) If the Church in Canada seriously desires union there cannot be any great difficulty in the matter. We must beware, however, lest, by a "name," we undo a work of amalgamation and consolidation which we would set on foot. For one, I do not see anything to hinder us in applying the term "National" to our Church Council, unless we create the difficulty for ourselves. Readers of history can plainly see for themselves that we are not going against the Mother Church or the Mother Nation—we simply want a federated Church in Canada. To produce a federated church throughout the world you require, as a beginning, a "National" Church of England, a "National" Church of Ireland, a "National" Church of Scotland, a "National" Church of France, a "National" Church of the United States of America, a "National" Church of Mexico, &c., &c. Have we all of these Churches? No. Are we to cease trying to produce them? No. It is the end of the life of the Church to produce Churches as much as it is the end of the life of preaching to save souls. The man who does not recognize the former had better give up the latter. The churches to be produced must be the same, and yet not the same. They must be the same in genus though not in variety. The consolidating power of Pagan Rome lay in the fact that she never attempted to upset "National" beliefs although she gave little heed to individual beliefs. She opposed Christianity because it claimed an universal allegiance, but she forgot what too many Churchmen forget, that Christianity does not denationalize men, it intensifies the national character. If we want a proof of this we find it in the history of the "National" Church of England as against the history of the "General" Church. Let us, in Canada, as well as Ireland, use the term "General" Synod if we will, but let us never forget what we hereby mean. England to-day owes (1) her laws, (2) her education, (3) her government, to a "National" parliament given her by the National Church. Had she acted towards the other Churches (e.g., Ireland and Scotland) as a National Church helping National Churches, you would not have Rome in the one country and Presbyterianism in the other in 1890. Alas! for England and for Scotland and for Ireland she has too long learned from Rome the denationalizing lesson to help Ireland under Archbishop Browne, A.D. 1585, Scotland in this and the 17th centuries as she should have helped them, I mean nationally. It is sometimes a good rule in political and ecclesiastical economies to try to change the faith (never by any other means than moral suasion), of peoples, but never never to try to denationalize them. I am now writing of nations as a whole.

(2) Representation. If you in Canada want a just and equitable system of Church representation study the words of Bishop Kingdon. I can only say that a personal observance of the Churches of England

on that God would work in this most of His harvest-field to be an important one. This I always do. whose fatherly and its work and its priest, at times to give up hope, I deepest gratitude, perception of his ved my report and od sent successor ue time appeared, s and indefatigable the parish, and, as to bring it to an

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and Ireland, of the Episcopal Church in Scotland, of the Church of England in Canada, and of the Protestant Episcopal Church of the United States of America, tells me that you must at once take your gaze away from Australia and its present Provincial system, and you must view the protestant Episcopal Church of the United States of America in A.D. 1789, Church of Ireland after A.D. 1870. In the former you have a Church without Archbishops, the latter you have a Church with Archbishops. What do we now find in both? If I have judged rightly we have in each country a direct representation without a Provincial Synod at all. We find a representation from the parish (or something in the way of missions equivalent to a parish) to the Diocesan Synod, and from the Diocesan Synod to the General Synod or General Convention. In both countries laymen not only represent but vote. Of course in each of these countries there is the Upper House and the Lower House, but you do not find the "proctor" element unless in the case of "substitutes" for laymen. If Canada wishes to follow on these lines and to wait the time to have a Provincial system I will wish her well, but my reading informs me that if you want trouble and fighting then, by all means try the Provincial system now. If, after what I have to-day written, (I do not want to write again) if the meeting in September will bear in mind the difficulties down the centuries continually springing up between Canterbury and York, they will possibly see a reason for the action of those who in 1789 ignored the Provincial system, and who called into being the General Convention of the United States of America, and of those who set on foot the General Synod in Ireland. I do not assert it was the reason, it may have been one of the reasons. Mr. Imlach wants a private correspondence, I beg to inform him that he can have my address from the editor of the CANADIAN CHURCHMAN. I beg also to thank you very much, Mr. Editor, for your courtesy in inserting my correspondence. C. A. F.

Another Romish Romance.

SIR,—A paragraph to the effect that 'one result of the trial of the Bishop of Lincoln for ritualistic practices had been the secession of an unusual number from the Church of England to that of Rome, that nearly a dozen had been received,' etc., having appeared lately in the Kingston Daily News. I was fortunately able to give it a prompt contradiction by means of a copy of the London (Eng.) Church Review, which a young friend put into my hands for that purpose. As the falsehood may have obtained currency beyond the readers of the Daily News, I have been strongly urged to send the substance of my letter to the CANADIAN CHURCHMAN with the view of dispelling the fear and sorrow which any faithful Churchman may have felt on reading the malicious statement.

The Church Review of the 3rd inst. says:—"Only a few weeks ago we exposed a mischievous misrepresentation which appeared in the Daily Telegraph, and which, magnifying one small mole-hill into an inordinately large mountain, told how many 'Protestants' had been 'received' in consequence thereof," (i.e. the trial of the Bishop of Lincoln). "At the time we pointed out that the actual number of persons were of the Elizabeth, Betsey, and Bess order—namely, that they amounted to one person." So much for the Romish romance—to call it by a very mild name. The same article accounts for the perpetual recurrence of such false statements, thus:—"There is scarcely a daily paper in this great Protestant land which does not number on its staff some Romanist of ultra hue, generally hailing from the Emerald Isle. The unsuspecting Protestant little recks, as he reads a brilliant description of a pageant, or a glowing account of some ceremony in a Roman church, that it was written by an Ultramontane. . . . And whenever a son of the Church deserts his post we have a paragraph" (emanating from the same source) "informing us that Mr. So-and-So, or Lord Somebody, has been received into the 'Catholic' Church. Even in Punch, he reads the attacks on his own Church with complaisance, partly because they are funny, and partly because it is manly to flout parsons and deride religion, little thinking what a set purpose underlies the columns presided over by a Romanist. Some of these jokes are old, some new, but all have but one design—to discredit the Church in the eyes of the people."

The fact is, the Catholic revival in the Church of England has long since stopped the leakage to Rome—the converts from that false religion to the Church far outnumbering the perverts to it from the Church—and hence the implacable hatred which its more violent partizans feel towards all who have had a hand in promoting that revival. Intelligent Churchmen have learned the wide difference there is between Catholic doctrine and Roman doctrine, and are no longer deceived by mere surface resemblances. Knowing that their own Church is the Catholic Church of the English-speaking people, they are no longer under any temptation to attach themselves

to the Roman or Italian schism which is making such strenuous efforts to capture the Anglo-Saxon race. A. SPENCER. Kingston, April 19th, 1890.

The Public School Education that is Needed.

SIR,—There is a growing feeling that the children in the public schools are being over-educated. No authorized body has yet promulgated a ball of infallibility for the public school system, and it can be shown that it is making the young people of this country less, instead of more self-helpful, if it is turning out young persons, falsely proud to use their hands and not well enough equipped to use their brains, if it is giving us hundreds fit only to be underpaid clerks, and to be employed in the most inferior drudgery, then it ought to be reformed. The Government is spending large sums of money in aiding to turn out young people with minds stuffed after the fashion of the Strasburg goose, and hands unskilled for any useful service. An industrial education should be given rather than a smattering of so many things as are being taught as lessons in the public schools. No one desires that the State shall cease to educate its young, but there are many wise and thoughtful men who believe that the time has come when it shall cease to mis-educate them. In the nature of things the hand work of the country calls for the service of more of our people than does the brain work, and yet the former is almost wholly ignored in our educational system. The man who is thoroughly master of one thing, and that the thing he must do in life, is better off than the one with a dozen smatterings. The person who can lay a brick, drive a plane, or make shoes, is better off than starveling professional men. What we need is such a change in our school system as shall teach what will be beneficial in after life—shall stop for all time the abuse of stuffing—shall consider the individuality of the pupil and his probable future, and shall send him out to face the world better instead of worse equipped for service of life which an implacable competition makes every year harder than it was the year before. It is by religious instruction that the moral regeneration of the future men and women of our schools is to be accomplished. Let us suppose the schools to be simply indifferent to religion, to be entirely concerned about secular education, and to treat religion as no part of its business. What will be the effect upon morals, or religion of the pupils? Coleridge was asked what he thought of the propriety of indifference to or neglect of religion in the institutions of learning. Pointing to his garden, which in his devotion to literature and philosophy he had very much neglected, and which, in consequence was overgrown with rank weeds, he said, "Here is your education without religion."

Intellectual training has usurped the place of moral discipline. There has been a compromise in education by which definite religious instruction has been almost wholly excluded from our common schools. Martin Luther's school-master at Eisenach, the old scholar and poet, John Trebonius, who, when questioned why he always took off his cap and made a bow to his pupils, on entering his school-room, replied, "I make my bow to the great men of the next generation who now sit in these boys' jackets on my benches." Just so it is the "great men of the next generation" who are now receiving, or failing to receive, the most momentous part of their education, the religious part.

The oldest, and numerically the strongest class of schools in England, is under the control of the National Society for promoting the education of the poor in the principles of the Established Church. Religious instruction forms a prominent part of the daily routine. Then there is the British and Foreign School Society for promoting the education of the laboring and manufacturing classes. Its professed object is the education—Scriptural and secular—of the children of the poor, using the Bible as its only book of religious instruction.

The third class of schools are those established by Act of Parliament and known as Board Schools. The Education Act makes it compulsory upon all parents to cause their children to receive efficient elementary instruction in reading, writing, and arithmetic, under penalties. One-half the day at these schools is devoted to some industry, the making of match boxes, sacks, paper boxes, &c., or for the girls, sewing, making slippers, &c. A similar system could be followed in the schools of Canada.

There is nothing to hinder Church schools from being established in the diocese of Toronto. Nearly every church in the city of Toronto has a fine parochial school house which could be utilized for a week-day school, and lots of young men and young women in every congregation well qualified to teach a Church school. All that is required in the common schools is reading, writing, and arithmetic, with geography and grammar. A person thus qualified is competent to do any kind of business. A great deal of time and labor are lost in the common schools by the pupils

studying unnecessary things. I have known boys going to school until they were twelve or fourteen years of age, when they had to go and learn some trade, afterwards had to attend night school to get a knowledge of the three R's. Our common school system needs to be revolutionized. P. TOCQUE. April 13th.

Family Reading.

Devotional Notes on the Sermon on the Mount.

16.—THE RIGHTEOUSNESS OF THE LAW.

S. Matt. v. 19, 20: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

The statements in these verses are a continuation of those contained in the preceding passage. If the law were a thing so sacred that no jot or tittle of it should pass away, then one who infringed the slightest of its requirements must be either ignorant of its nature or destitute of its spirit. For such an one there could only be a low place, if a place at all, in the kingdom of heaven.

If we are for a moment tempted to imagine that there is a degree of harshness in such a statement, we have only to consider fully its bearing. If God has revealed Himself to us, and has given us guidance for life and duty, then it is not for us to pick and choose among His commandments, and to judge as to which of them we may keep and which of them we may neglect. Such an attitude is indicative of a seriously erroneous spirit and attitude. When man stands before God—a God Whom he loves, and in Whom he trusts—it can be only to hear and receive His word, and to yield absolute obedience to His demands. "Speak Lord, for Thy servant heareth." "What wilt Thou have me to do?" Such is the spirit of the true servant of God; and any who begins to say: This word I need not receive; this command I need not obey; has already forsaken the way of faith, and is beginning to think and act for himself. Such an one must needs be among the least in the kingdom of heaven. So it was then and so it is now. It is the spirit of those who ask not, What can I do to show my love and gratitude to God; but, how much am I bound to do? May I not omit this or that apparent duty without imperilling my salvation?

We are not, of course, to suppose that our Lord intended us to regard all duties as of equal importance or all sins as of equal turpitude. There is a great, a chief commandment of the law which contains all other commandments within itself. Among the special precepts of the law there are greater and less. There are sins or faults which are comparatively excusable. There are others which reveal great depths of evil; just as there are common virtues which we expect in all men and higher and loftier virtues which are indicative of high attainments in moral and spiritual excellence. But for all this, one who has the true spirit of the kingdom will not ignore the least of its requirements, will not take lightly any of its provisions.

Our Lord proceeds to give a very startling illustration of the principles here enunciated. He tells them that their righteousness must exceed the righteousness of the Scribes and Pharisees. To the ordinary hearer of the discourse, such a statement must have been altogether unintelligible. The Scribes and Pharisees were the patterns of all that was thought moral and religious in their time. They paid tithe of mint, anise, and cummin. How could such righteousness be exceeded? Who could give an attention so minute to the requirements of the law? Here it was that our Lord revealed the imperfection of the Pharisaic obedience and the true spirituality of the law and of His own requirements.

It was not merely that He required a more complete and impartial recognition of the demands of the Law. This was true; for He declared that those who attended to the unimportant and insignificant minutiae of the law forgot the requirements

of mercy and judgment. But there was something deeper than this. The partial and imperfect recognition of the law, the ignoring of some of its requirements, proceeded from the want of recognition of its spirituality. And it must ever be the case, that, when the mere letter is thought of, obedience must be incomplete. No series of precepts, however extensive, can be a complete expression of the idea of the law; and no series of precepts, however incomplete, can be carried in the memory of the conscientious man, much less in the heart of one who willingly evades a part of his duty. It is only the man whose heart is right, who recognizes the service of God as an offering of faith and love who can transcend the righteousness of the Scribes and Pharisees.

The form of Pharisaism which is here condemned has not yet passed away. Men still pay the tithe of mint and think that they are thereby making compensation for the omission of the weightier matters of the law. The dreadful condemnation of a certain class among the Puritans who were said to

"Compound for sins they are inclined to
By damning those they have no mind to."

may be spoken concerning many Christians of our own day. Perhaps there are very few of us who are altogether free from this fault. And the reason is our want of recognition of the spirituality and universality of the law of Christ. God asks not for this or that act of obedience. He demands our hearts, ourselves. If we give Him what He demands—our love, our devotion—then we shall withhold nothing from Him, unless through ignorance or inadvertence. There will be no realm of our being or experience which is set apart as not belonging to Him. He will be recognized everywhere. Not only in prayer, in praise, in thanksgiving; but in our commonest actions and experience. Whether we eat or drink or whatsoever we do, we shall do all to the glory of God.

Hold up the Light.

The famous Eddystone lighthouse, off the coast of Cornwall, England, was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The lighthouse was built the second time of wood and stone by Rudgard. The form was good but the wood gave hold of the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rock as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscription like those of Winstanley, but on its lowest course he put: "Except the Lord build the house, they labor in vain that build it;" and on its key-stone above the lantern the simple tribute, *Latus Deo!* and the structure still stands, holding its beacon-light to storm-tossed mariners.

Fellow-workers for the salvation of men, Christ, the light must be held up before men or they will perish. Let us, then, place him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone; but, taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the lighthouse will stand.

True Manliness.

By the full and proper use of all the powers possessed by man is true manliness alone to be reached. For instance, a human being with the animal portion of his nature alone strong, and every other faculty weak or wanting, would be an idiot—a brutish being; another, with the animal and the intellectual equally strong and vigorous, with the moral wanting, would be a demon in-

caruate—a fiend in human shape. But a man or woman having these three separate orders of faculties equally strong and active, has in them a satisfactory base laid for great attainments—even to the perfection of said manhood or womanhood. A word just here, by way of rebuke, to the thought that the predominance of the moral faculties conduces most certainly to true manliness. Facts do not make this evident—*ergo*, it is not true. Comparing the three to machinery, the moral may be exquisitely perfect, well fitted in all its parts, and beautiful to look upon, but a machine depends upon its motor for force to set it in motion; and so the moral faculties, without a strong animal nature to supply necessary energy and force, will be tame, insipid, inert, and worthless. And, again, what would the most perfect machinery, combined with an efficient motor, be without a skilled director? Just what the moral nature, coupled with physical powers, would be without equally strong mentality to take the oversight and direction of them. It is assumed, then, for the purpose of development of the animal feeling, the intellectual faculties, and the moral sentiments, there is a satisfactory and a sufficient base laid for attaining true manliness.

The kind of Religion Needed.

I do not want to be misunderstood. I am working for a revival of religion. A religion that converts people renews them in the spirit of their minds, creates them anew in Christ Jesus, delivers from the bondage of sin, injects new ideas, purer, better than the old, brings them out of the world, and separates them unto Christ. A religion that redeems a man from all sin, and sets him on holy living—on self-denial, painstaking, circumspection and prayer, that imbues his spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus; an example, a model, an Israelite without guile or hypocrisy or wavering. In a word, let us in the name of the Lord have a revival of pure, undefiled religion, a sin-killing, sin-hating, sin-for-saking, debt-paying, God-serving, man-loving religion. A religion that makes the church liberal, that lifts up the fallen drunkard, sets him upright on his feet, makes and keeps him sober, that crucifies the pride of life, the lust of the eye, and the lust of the flesh; roots out the love of the world and fills the soul with the love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord.

Mother's Turn.

"It is mother's turn to be taken care of now." The speaker was a winsome young girl, whose bright eyes, fresh color, and eager look told of light-hearted happiness. Just out of school, she had the air of culture which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words? Too many mothers, in their love for their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it; and the daughters do not think there is any self-denial involved. Jenny gets the new dress and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain top, and mother stays at home and keeps house. Emily is tired of study, and must lie down in the afternoon; but mother, though her back aches, has no time for such an indulgence. Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties, which for years they have patiently borne.

—Then what Dr. Holmes says about lending books has something in it to be noted:—"Almost always I decline lending even my best friends volumes which they ought to have in their own libraries; and if I yield in a too easy moment, the probability is I suffer for my folly afterwards." This "suffering" arises from the fact that "the most honest people in the world have a peculiarity—they forget to return books."

—When Lord Ellenborough was Lord Chief Justice, a laborer was once brought into court as a witness. When he came up to be sworn his lordship said to him: "Really, witness, when you have to appear before the court it is your bounden duty to be more clean and decent in your appearance." "Upon my life," said the witness "if your lordship comes to that, I'm thinking I'm every bit as well-dressed as your lordship," "what do you mean, sir?" asked his lordship, angrily. "Why, faith," said the laborer, "you come here in your working clothes, and I come in mine."

Hints to Housekeepers.

POTATO SOUP.—Four large potatoes, 1 onion; boil in 2 quarts of water until soft. Press through a sieve, and add one pint of sweet milk, one tablespoonful of butter, a little salt and pepper. Let it boil up again and serve.

POTATO OYSTER PATS.—Peel and boil 12 potatoes (medium size) mash fine, salt to taste, and add a piece of butter the size of an egg, 4 tablespoons of sweet cream or milk. Beat lightly and when cold, work into pats, putting 2 oysters into each pat. Dip in beaten egg and roll in cracker meal. Put a little lump of butter on the top of each, and bake a light brown in a quick oven.

LYONNAISE POTATOES.—Twelve potatoes boiled till nearly done when cold, slice or cut into dice. Chop fine one onion. Put a tablespoonful of butter in a skillet; put in the onion and let it fry two minutes. Add the potato dice. Stir constantly and fry five minutes. Just before taking up add salt and pepper to taste.

FRIED POTATOES.—Cut into dice enough cold boiled potatoes to fill a pint measure. Put a heaping tablespoonful of butter in a hot skillet. Pour in your potatoes. Add a half-cup of cream or milk. Put on a cover for five minutes. Salt and pepper. Serve in a hot dish.

TO BROIL SPRING CHICKEN.—Split a half-grown spring chicken down the back, twist the tips of the wings over the second joint, wipe dry; spread out, and break the breast-bone with the rolling-pin. Put on a greased grid-iron over a clear fire, rub with clarified butter. Turn often to prevent scorching. When half done sprinkle with salt and pepper. When thoroughly done put on a hot dish with melted butter and a little mushroom catsup. Garnish with squares of toasted bread.

FRIED CHICKEN.—Kill the chicken the night before, cut up, wipe dry, roll in flour, sprinkle with salt and pepper, and fry in boiling lard. Take up, lay in a hot dish near the fire. Pour into the gravy a teacup of milk, stir and add a tablespoonful of flour and butter each, season with minced parsley, salt and pepper. Let boil up once, and pour in a gravy dish. Garnish the chicken with curled parsley, and serve with fried mush.

CHICKEN FRIED IN BATTER.—Cut up a chicken, dip in batter in which has been mixed one chopped onion, two tomatoes, a bunch of thyme and parsley, with salt and pepper: fry in boiling lard, and serve with tomato sauce.

Cuts are dangerous in proportion to the extent, and the vital parts injured. Cleanse with warm water and bandage. If the bleeding is severe, pressure by a firmly folded piece of cotton cloth should be applied and tightly bound up. If the blood flows out evenly, it is from a vein, and the pressure should be greatest toward the extremity, for the venous blood flows toward the heart. But if the blood flows with a throb or beat, it comes from an artery, and is more dangerous, and the pressure must be stronger, from a harder substance, and made firmest nearer the body. As a rule, if you do not know the extent of the injury or the severity of the attack of the disease, send for a skilled veterinary surgeon.

Children's Department.

The Nosegay.

(From the French of M. Berquin.)

Little Gaspar went out one day with his neighbour Eugene, to gather some of the first spring flowers. They both carried their breakfasts in their hands. On the way a poor woman came up to them holding in her arms a little boy who seemed to be dying of hunger.

"Ah! my dear sir," said she to Gaspar who was walking first, "I pray you give my child a bit of your bread. He has eaten nothing since mid-day yesterday."

"Oh! I am very hungry myself," Gaspar replied; and he went on his way, munching his breakfast.

What did Eugene do? He had just as good an appetite as his comrade, but on seeing the unfortunate little boy crying, he gave his bread to him, and received in return from the mother thousands of blessings which the good God heard in His Heaven above.

This is not all. The little boy, strengthened by the food he had just eaten, began to run in front of his benefactor, took him to a meadow and helped him to gather flowers the fragrant scent of which refreshed himself after his fatigue.

Eugene went back home with an enormous nosegay, behind which he could have hidden his whole head. Gaspar, on the contrary, had such a little one that he was ashamed to show it, and he threw it down at the foot of a mile stone, after having spent his whole morning in gathering it.

The next day they went out on the same errand. This time another child was also of the party, it was little Valentine.

After having gone some steps within the meadow, Valentine perceived that he had lost the buckle of one of his shoes, and he begged his friends to help him look for it.

Gaspar answered, "I have not time," and went running on.

Eugene, on the contrary, stopped directly to oblige his friend. He walked up and down, bent down towards the ground and groping in the thickness of the grass. At last he had the pleasure of finding what he was seeking, and they began to vie with each other in picking flowers.

The most beautiful ones which Valentine gathered he made a present of to him who had helped him in his

trouble, and he did not give any to the one who had harshly refused to help him.

Eugene had again to-day a much finer nosegay than Gaspar. So he went home very much pleased and Gaspar very dissatisfied.

Gaspar thought to be much more fortunate on the third day. He walked along with a flaunting air, defying Eugene. But they had scarcely got into the meadow than here was the little boy to whom Eugene had given his bread coming to meet him, and he presented him with a basket with most beautiful flowers which he had gathered, still quite sparkling with dew.

Gaspar wished to pick some too, but how to find them? The little boy had got up earlier than he had. Gaspar had even fewer flowers on this day than on the two days before.

As they were going home they met little Valentine.

"My dear friend," said he to Eugene, "I have not forgotten that you did me a service yesterday, and I have taken such a love for you that I should like always to be by your side. Papa loves you very much too. He told me to come and look for you that he may tell us some pretty stories and play with us himself. Come, follow me into our garden. There are some other children waiting for us, and we will all try together to amuse you well.

Eugene, delighted, took his friend's hand and followed him into the garden.

And Gaspar? He was obliged to go sorrowfully home. They had not invited him.

He learned from this that we gain by being obliging and ready to help others. He did not delay to amend, and he would have become as much to be loved as Eugene, if Eugene had not always been more graceful in his manner of obliging, because he had acquired the habit of doing so from his earliest childhood.

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Number Sixty-Eight.

Many years ago a gentleman, his wife and their little boy ten years old, were visiting the State prison at Charleston. While they were passing through one of the corridors, the gentleman made some inquiry of the attendant in regard to a man sentenced to imprisonment for a brutal murder. "By the way," said the officer, stopping before an open door, "this is the cell," and as the three visitors drew near, the father gently pushed his little boy inside, and closed the door. The child was terribly frightened, and at his screams the door was at once opened, his mother saying, as she took him in her arms and wiped his eyes, "No, no, they sha'n't shut up my little son in prison!" As they walked on, the boy gave one more glance at the dreaded cell, and saw upon the door in large yellow figures the number "68." Years passed by. His parents died; he became a sailor, and at the age of twenty three was second officer on board a large steamer, plying between New York and the Isthmus of Panama. Unfortunately, however, he

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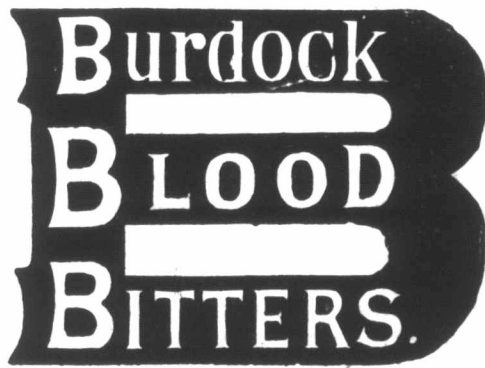
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pepers. potatoes, 1 onion; t. Press through et milk, one table- and pepper. Let

and boil 12 pota- salt to taste, and of an egg, 4 table- Beat lightly and ing 2 oysters into ad roll in cracker ter on the top of a quick oven.

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dice enough cold sure. Put a heap- hot skillet. Pour -cup of cream or minutes. Salt and

Split a half-grown twist the tips of , wipe dry; spread with the rolling- a over a clear fire, n often to prevent sprinkle with salt done put on a hot little mushroom of toasted bread.

chicken the night in flour, sprinkle y in boiling lard. ur the fire. Pour stir and add a table- each, season with . Let boil up once, rnish the chicken e with fried mush.

-Cut up a chicken, mixed one chopped of thyme and par- inboiling lard, and

tion to the extent, leanse with warm leeding is severe, ce of cotton cloth bound up. If the m a vein, and the ard the extremity, rd the heart. But or beat, it comes angerous, and the a harder substance, dy. As a rule, if of the injury or the lisease, send for a

Advertisement for Manly Purity and Beauty Cuticura Remedies, featuring an image of a man's face and text describing the benefits for skin and blood diseases.

contracted the habit of drinking, and lost his situation. Unable to obtain another, he went to Boston, where his uncle, a man in prosperous circumstances, entertained him with the utmost hospitality, obtained for him a situation in New York, and gave him a liberal amount of money and a railroad ticket for that city. On his way to the station the young man stopped at a saloon for "one glass," and falling in with some old companions, remained until midnight, when he was turned into the streets by the proprietor. His money and ticket were gone, and half mad with drink, he resolved to rob his uncle's house. He entered the house successfully, but while he was packing a large quantity of plate and other valuables some member of the family discovered him, and his uncle, exasperated at his ingratitude, gave him in charge of the police. He was sentenced to four years in State prison. Upon his arrival there he was conducted to a cell, upon the door of which he saw in large figures the number "68." It was the same cell into which he had been thrust when a child. Up to this time he had been in a state of sullen indifference, but suddenly memories of his childhood came rushing upon his mind. He heard his mother say "No, no, they sha'n't shut my little son in prison!" and throwing himself upon the floor he wept bitterly.

There upon the cold, bare stones he breathed a fervent prayer that God would help him in his great affliction. He rose from his knees with a determination to redeem his lost character. After serving out his sentence, he obtained, with some assistance, a situation aboard a naval vessel. A few months later, the warden of the prison received a letter, from which the following extract is made: "I deem it my duty to drop you a line. I should have written long ago, but I thought it might be best to delay it until I had been long enough in the service to know whether I liked it or not. It was rather hard at first, at least it seemed to me; but now I can say I am perfectly satisfied, and was never more at home in a ship. I have the good will of the officers, and especially of the captain. I am coxswain of his boat, and he tells me that he will get me an appointment as boatswain in the service on my return."

"A few years had passed," says the warden of the prison, who tells this

story, "when a gentleman whom I did not recognize was shown into my office, and after greeting me warmly, introduced himself as my former prisoner. He had risen step by step, and now occupied a position far above any he had hoped to attain. Best of all, he had faithfully abstained from liquor since the day when he became "Number 68" and asked God to aid him in retrieving his wasted past."—*Youth's Companion.*

John Bright's Message to the Young.

There is nothing to my mind more base than to treat animals cruelly, who cannot answer, who cannot resent, who cannot avenge themselves, who cannot escape, and who whatever their sufferings may be in many cases, are not able to utter a word about them. I don't know anything more base than the cruelty which you sometimes see shown to dogs and horses. I have a great affection for dogs, and a very great regard for horses. I think dogs are what are called more intelligent, but horses are much more intelligent than what the world generally gives them credit for; and with them, however much kindness is shown, that kindness is repaid a hundred or a thousand-fold by the good services and the generous return they make for the good treatment they receive. *Therefore, if I were talking to young people, this is one of the things I should now and then call their attention to.*

THE PUBLIC WARNED.—Many people are deceived into neglecting bad blood, dyspepsia, constipation, etc., and thus allow these and other diseases to become established. Act promptly by using nature's blood purifying tonic, Burdock Blood Bitters, which regulates the entire system, curing all diseases of the stomach, liver, kidneys and bowels.

Children of Nazareth.

As the traveller enters Nazareth from the south his attention is attracted to a large beautiful building, standing half-way up the hill to the left, overlooking the village and approached from the narrow street below by a broad imposing staircase of stone. This is the orphanage, supported by the London Society for Promoting Female Education in the East. Here are gathered the poor and outcast from all the country round, and their childish voices are trained to sing the praises of Him who passed His sinless childhood in these very streets. To the southeast, facing the building, rises the round, dome-like hill of Tabor. To the right is the fertile plain of Esdraelon, surrounded by the low-lying hills of Gilboa and the mountains of Samaria. Far to the west stretches the long line of the Mediterranean with Carmel's peak breaking in upon it, while far to the north Mt. Hermon rises in majestic solitude, with graceful outlines between. It is with a thrill of emotion that one looks upon this panorama, feeling certain that our Lord Himself must often have rested His tired brain and nerves by gazing upon its beauties. How does his heart now rejoice as He sees the tender care bestowed upon these poor children for His sake, and how lovingly He says to these devoted women: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."—*Mrs. H. H. Jessup.*

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There is a story told of two boys, both of whom wanted a place in a lawyer's office. They came in together; one with cap on, gave a careless nod to the gentleman sitting at the desk, and sat down, while waiting for the gentleman to address him. The other boy took off his cap, advanced in a respectful manner, and stood quietly on one side.

This may seem to you of little importance, but the gentleman did not think so; he turned to his clerk and said, "That boy will not suit me; he need not wait."

The other boy obtained the situation and gained a happy comfortable home.

This is just as applicable to girls as to boys. No one likes to have rude young people about them.

Be careful never to pass in front of a

person sitting or standing, but always behind.

When you are spoken to, or speak to any one, look at them and *not* on the floor or about the room.

If you are reproved for anything that you may have done, do not answer, but receive the reproof quietly; afterwards if you think the reproof was unjust, go and tell the person who has spoken to you, what you think is the truth in the matter—but always in a kind, gentle, and respectful manner.

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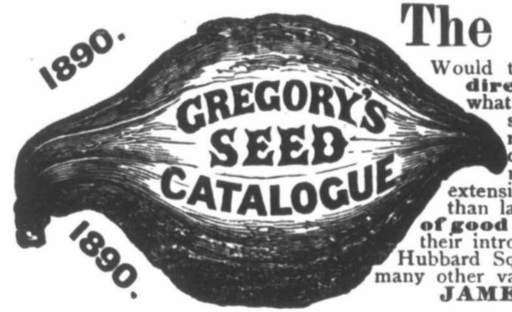
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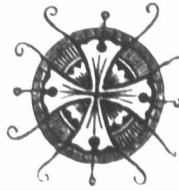
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