

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

VOL. 16.]

TORONTO, CANADA, THURSDAY, APRIL 10, 1890.

[No. 15.]

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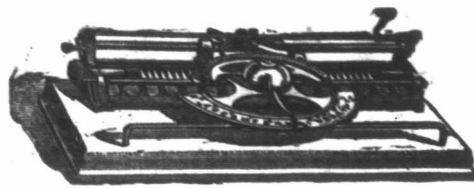
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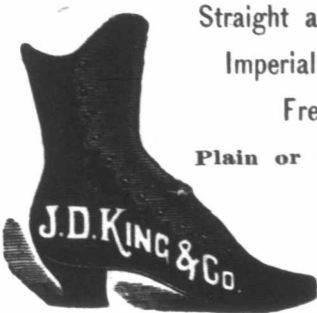


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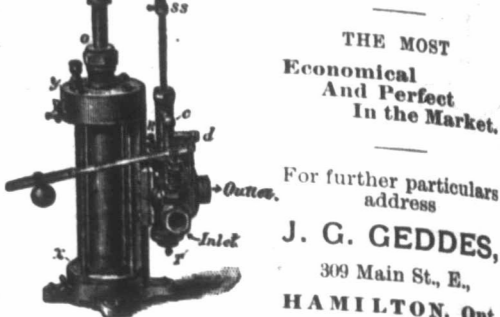
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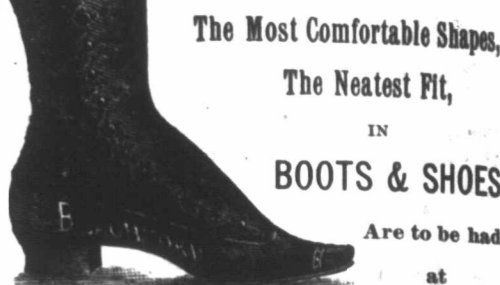
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Lessons for Sundays and Holy Days.

April 13th.—FIRST SUNDAY AFTER EASTER
Morning.—Num. 16 to v. 36. 1 Cor. 15 to v. 29.
Evening.—Num. 16, 36; or 17 to v. 12. John 20, 24 to v. 30.

EASTER.—The great Festival of Easter has been kept with great joy and with abundant tokens of God's blessing throughout the whole Church in this country. We hope to give accounts next week, as full as possible, of the services, communions, and offertories.

ST. ALBAN'S CATHEDRAL, TORONTO.—The Bishop of the diocese earnestly requests every member of the Church of England in the diocese, as a matter of duty, to contribute something, however small, towards the erection and endowment of the diocesan cathedral. He calls attention to the fact that this great undertaking is a diocesan work in which the honour and efficiency of the Church as a diocese are intimately concerned, and every step in which has been taken under the sanction and with the expressed concurrence of the Synod of the diocese. A sum of some \$30,000 is urgently needed at the present moment to meet the obligations which the chapter have incurred for the completion of the choir and chancel. Contributions sent to Mr. Robert H. Bethune, Dominion Bank, Toronto, treasurer of the chapter, will be acknowledged in the CANADIAN CHURCHMAN every week.

THE APPEAL OF THE BISHOP OF TORONTO.—We give the place of honour to the appeal of the Lord Bishop of the Mother See of Upper Canada, as is most due. The Bishop points out that the cathedral scheme is an essential part of diocesan work; and this must be recognized by all who have an intelligent comprehension of the primitive episcopate. Further, he notices that the actual scheme has been approved by the Synod. It would not, therefore, be creditable to the diocese that this undertaking should be allowed to languish. It may be many years before the building can be completed and the chapter completely constituted; but it must be quite easy, if Churchmen will do their duty, to finish the choir and put up some part of the nave; and to make a beginning with the most necessary members of the chapter. If this

cannot be done, the question may be asked, especially of the wealthier members of the Anglican Communion in the diocese, where is your faith?

TRINITY MUSICAL DEGREES.—We have no wish to prejudice the question of the rightness or expediency of Trinity University holding examinations for musical degrees in England; but it is right that the public should be prevented from falling into error as to matters of fact. Whether Trinity has a legal right to hold examinations in England will probably be decided in a short time in the proper manner. Whether, if possessing this right, it is wise and expedient to use it, the authorities of the University will judge after the legal question has been decided, and after friendly conference with the representatives of the old universities in Great Britain and Ireland. It is therefore totally unnecessary at the present moment to discuss these questions. But there are certain points on which the public have been set right by a document issued with authority, and some of them may be here noted. In the first place it was at the request of English musicians who had been struck with the Trinity examinations, that the authorities were induced to hold examinations in England. In the second place it is absurdly untrue to say that Trinity University has transferred its musical department to Great Britain. Many candidates are examined in Toronto; and all the degrees are conferred at Trinity College, just as it is in other departments. Finally, the examinations are of a very high character, as may be inferred from the fact that only 48 per cent. of the candidates pass. These are simple facts which should at once be made known to the public.

DISHONESTY.—Is dishonesty too strong a word to apply to cases like the following? A number of people in the parish contribute nothing to its support. They do not rent sittings or pews; they place little or nothing on the plate as it passes Sunday after Sunday; they give regularly and systematically to no parish or Church cause, and yet they are not poor either. In fact, they are what the world calls religious "dead-heads." They occupy places in church, they appear to enjoy the worship, they get the benefit of the preaching and music, they call for the services of the clergyman in sickness or trouble, and expect him to lay them away decently and in order when they die, all free of cost. In the meanwhile they spend upon their worldly ease and enjoyment what they are thus saving from the parish and the Church. We submit that this is rather small, and if it is done intentionally, it is mean; if thoughtlessly, it is reprehensible. Such is the testimony of an American paper as to the state of things on the other side. Have we anything like it in Canada?

CANADIAN INDIANS.—We have much pleasure in drawing attention to the project for the formation of a Society of Canadian Indian Research and Aid, the aim of which is to promote the welfare of the Indians, to guard their interests, to preserve their history, traditions, and folklore, and to diffuse information with a view to creating a more general interest in both their temporal and their spiritual progress. We entirely agree with the reasons put forth in the circulars of the society as justifying its origination. It is undoubtedly desirable that Indian relics, traditions, folklore, etc., be collected

and preserved, while yet it is possible to gather them. It is quite true that the efforts hitherto made on behalf of the Indians are of a too desultory nature, and that some more carefully organized system of dealing with them is desirable. In this respect, it seems, we are behind our neighbours in the United States. We have no doubt that many will respond to this appeal, and that all will give their good wishes to the enterprise. The secretary is the Rev. E. F. Wilson, Sault Ste. Marie, and it is proposed to hold an inaugural meeting at Ottawa, on Thursday, the 18th of April.

IMPERIAL FEDERATION.—Whatever may be the practical difficulties of any particular scheme of Imperial Federation, it can hardly be denied that the idea has a great power of fascination for most of those who take any real interest either in the Mother Country or in her colonies and dependencies; and we confess that we have been much moved by the proceedings of the League at a meeting in the city of Guelph, and more especially by what we must call the great speech of Colonel George Denison. The Colonel remarks that he has and can have no mere political interest in this question; but was first led to take it up in consequence of the proposal to establish a commercial union between this country and the United States. He gives a very searching analysis of the motives which have induced Mr. Wiman and other Americans to set this scheme on foot; and he refers chiefly to the great success of the Canadian Pacific Railway, which is already doing a great deal of carrying work of the United States; and to the development of the North-West as a corn-growing country. The Americans, he says, want a larger market for their manufactures, and they seek it in Canada. Now Colonel Denison is an ardent Canadian, and has fought for Canada, and cannot view with equanimity the prospect of the destruction of Canadian manufactures, and that this would, to a great extent, be a result of commercial union neither he nor any one else can doubt; although it may, of course, be a matter of opinion how far that would benefit or injure Canadians generally.

OUR FUTURE.—Colonel Denison seems to us to be on certain ground when he points out the different relations which we may sustain in the future. We may be annexed, we may be independent, or we may gain imperial federation in some form. As regards independence, he gives a very happy illustration of its nature by adducing the case of the "independence" of Turkey, which would speedily become an unknown quantity but for the backing of the British fleet. Colonel Denison does not think the Americans would attack us unless they thought that we wanted annexation; and he thinks that, if they did attack us, we might possibly be able to hold our own. We are not sure that we can agree with him in that opinion, although we quite agree with him that, if we did, it would be at the expense of enormous sacrifices. Independence, then, is not a very promising venture. As for annexation, he quotes the well-weighed judgment of the sagacious Premier of Ontario, who has reminded us that, for the present at any rate, the Americans are a hostile people; and he further points out that, however it may be with the people, this is certainly true of the politicians. Moreover, Colonel Denison asks us to look

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across to the other side, and see whether we wish our country to be in the condition which is witnessed there. And what are we to gain? "I have been all over Europe and this continent from the Gulf of Mexico upwards," he eloquently proceeds, "and I cannot find any country to compare with our own. I say there is no country on the face of the earth where the people are as prosperous, where life is as safe, where property is as secure, where the people are so kind and law abiding as in Canada." He then added the following important statistics: "Let us see what progress our country has made since 1868. In that year the cattle sent to England valued \$250,000, and in 1887, \$5,500,000. In the same year wheat, 1,400,000 bushels, and in 1887, 6,700,000 bushels. In the same year cheese, \$550,000, and in 1887, \$7,065,000. In 1868 bank circulation in Canada amounted to \$8,000,000, and in 1887 it was \$30,000,000. Bank deposits in 1868 amounted to \$33,000,000, and in 1887 to \$108,000,000. Loan company deposits had increased in 1887 to \$17,000,000 from \$1,000,000 in 1868; savings bank deposits from \$4,000,000 to \$51,000,000; letters and post cards sent from 18,000,000 in 1868 to 90,000,000 in 1887. Miles of railway in 1868, 2,500, and in 1887, 12,292." As an incident of imperial federation, Colonel Denison advocates a discriminating tariff against the rest of the world; and he declares that, if he were to advocate it before the working classes of England, they would be in favour of it. We are ourselves partly of this opinion; but we doubt whether it would be supported by the manufacturers and the political economists. It is well that these ideas should be kept before the minds of our people. No one can tell how soon changes may take place which may render their realization possible.

CHURCH COLLEGES.

Now that the secularization of our public education seems to become more and more certain and definite, it will be the duty, and ever a more urgent duty, for those who consider it mischievous to separate religion from education to consider how they may give effect to their convictions. A correspondent in the present number of this paper draws attention to the fact that many Churchmen are ready to contribute to the University of Toronto, and other purely secular institutions, who do absolutely nothing for colleges the very existence of which is conditioned by their being the seats of Christian education.

It would appear that the very same difficulties which we experience lie equally in the way of the Church colleges and universities in the United States. But they are not contented to acquiesce in a state of matters so unsatisfactory; and it may be well for us to know what they are doing, and to inquire whether we may not learn from their methods. The originator of the American crusade is the distinguished President of Hobart College, Dr. E. N. Potter, brother of the present Bishop of New York; and his scheme, although not yet fully worked out, is so self-evidently desirable, that one wonders that everybody did not think of something of the kind before. It is the old story of Columbus and the egg.

Action was taken by bringing the subject before the General Convention, held in New York last autumn, at which a resolution was adopted to the effect (1) that the Church, by the action of her Convention, could give encouragement to her schools, colleges, academic and theological institutions, inviting their co-operation, securing help

in their behalf, and advancing the educational interests of the Church; and (2) that a body be constituted to be known as the University Board of Regents, who should be not less than seven in number nor more than twelve; and that their business should be to promote education under the auspices of the Church, and to receive and distribute all benefactions that may be entrusted to it.

Of course, there is of necessity a certain amount of vagueness in these propositions; but it will easily be seen what possibilities exist in such a scheme. These they have to discover and formulate; and, at the next General Convention, they will come to be considered by the representatives of the Church. Among the Regents there are three bishops, four laymen, and four representative clergymen. The names of the present Regents are a guarantee of the serious spirit in which the Church is taking up the subject, and a pledge that it will not be allowed to drop.

"The Board of Regents"—we quote from the circular issued by Dr. Potter, who has been appointed Advocate and General Secretary to the Board—"The Board of Regents have taken two initiatory steps, one to secure an act of incorporation in the State of New York, and the other to open communication with the educational institutions of the Church, and in order to effect this latter object have appointed a committee of correspondence," who are named.

Bishop Doane, of Albany, says that the purpose of this Church University Board of Regents is "to do for education what Boards have done for Missions, to focalize and concentrate and interest. It is to do for our own schools and colleges what the Boards of Education, in the Presbyterian Church for instance, have done nobly and generously for their schools. And the importance of it cannot be overrated, if one remembers what large numbers of Church children are educated in Roman Catholic or other denominational institutions, or in institutions with no religious training, or, let it be said with shame, in institutions whose strong and scarcely concealed drift is irreligious, if not infidel. When one sees what really large amounts of money have been given by Churchmen in the past to sustain schools over whose religious interests, to say the least, the Church has no control, it is a matter of most serious interest that something should be done to unify and illustrate and emphasize the strong value of Christian training on the Church's lines."

There is not a syllable of this which has not its application to the state of matters among ourselves. Many English Churchmen seem absolutely indifferent to the religious education of their children whether they are taught their own faith (objective apparently, and not subjective) or any other form of the Christian religion. It may be a difficult question to discover how to stir them; but something should be attempted. Is there no one among us with faith and energy and spiritual power, who will take the matter in hand?

SUFFERING POPULATIONS.

The Archbishop of Canterbury has pointed out with great force and power that the times of Christ are all times, and that He has an answer for every question of humanity, and a supply for all its wants. "Our Faith means," he remarks, "that His teaching is altogether unexhausted, that if we can hear it and use it, it is fresh as at the first; as applicable to our problems as if it had been applicable to none before."

Now the present has "a problem of its own

which may be not much less difficult or less extensive than any past questions. Christ must have something to say to it, if He is the Person that our Faith assures us that He is, and if that Personality of His affords the reason of the effectiveness with which His doctrine has done its work so far. If He has nothing to say, we shall admit that His religion is drawing near its close; and that the times of Christ are limited, like those of other masters."

Here the question is fairly stated. By this test the Gospel must be tried. If it merely answers the questions and meets the needs of one age, or of one class, then it is one of those temporary measures which have their day and cease to be. If it is to justify its claim to be an "everlasting Gospel," it must meet man at every juncture, interpret his thoughts, answer his questions, and put him in the way of remedying what is amiss with him. Such answer there is. "Christ is standing by looking all compassion on the sufferings and injustices borne by many—by many who not knowing Him speak evil of Him—and expecting us to fulfil what we learn of Him; and it is the duty of Christians to consider carefully what He thinks of the present state of things, and to use and apply with the utmost obedience to Him and trust in Him what we can discern point by point of His mind."

None of us can deny that all this is involved in our profession of Christianity, if it has any reality. And what is the social problem which we have to face? It is presented, says the Archbishop, by the conditions of lifelong wretchedness under which a vast part of our town populations lives its life, and works its work, a problem which is difficult enough if merely taken by itself. But it is still more serious when we consider the effect which it is producing on the suffering classes. Trials and sorrows and even unhappinesses do not always make men worse, sometimes they make them better. But the Archbishop reminds us that the present state of things "is producing immense degradation of spirit and feeling. When we learn," he remarks, "what view the suffering classes take of their own condition, and of the causes which produce it; when we are told that they are penetrated through and through with hostility to the classes and persons they believe to be chargeable with it, and with hatred of the order of things which they consider to sanction and encourage and increase their extremity, the word 'terrible' is too light to describe the importance of the problem."

It is not in England alone, he says, that such a state of things is existing. He says, and truly, that the sentiments awakened by the sight of the suffering populations are even more embittered in other countries, that their whole view of society and civilisation is affected, and their minds are poisoned against the very idea of religion, of providence, of God. Surely it is necessary, he says, that we should consider "what Christianity has to say to these things: what other Churches have to say; what the clergy and laity of the Church of England ought to do."

Doubtless it is "a comfort to know that vast numbers of working men are better paid and housed than ever they were, can purchase more with their money, have more time and means for self-improvement" and so forth. And this is no mere accident, but is "due to strong and orderly forces working upward;" but it does very little towards lowering the "sea of troubles in which we behold undiminished numbers swallowed up."

We need not tell our readers that we have, on this side of the Atlantic, quite as much need to

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face this problem as our brethren in the old world, although our circumstances are widely different. Although in Canada there is comparatively little of the distress which is met with in older countries, and there need be less, yet there is reason to believe that the animosities by which classes are divided are no less keen here than elsewhere. Papers are published, we are informed, in the supposed interests of the working classes, which make it their business to stir up enmity between the rich and the poor, the employers and the employed. It is not easy to say how far this effort is successful; but there is good reason to fear that it has succeeded only too well. We are, therefore, confronted by the same problem that meets the citizens of the old world, the alienation of class from class, and alas! the alienation of the masses from Christ and from God. We must ask hereafter in what direction lies the solution of the problem.

THE CHRISTIAN MINISTRY.

CHAPTER III.—Continued.

JESUS THE PERFECT MEDIATOR.

THE GREATNESS OF HIS TEACHING.

It was not, as our Lord is careful to remind us, that He condemned or annulled the old. "Think not," He says, "that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil." He took the moral precepts of Judaism, and of heathenism as far as they were true, and lifted them up into a higher sphere, and gave them fullness and depth, and stamped them with a divine sanction.

We discern this greatness as a teacher in many ways. There is a sense of authority and power in His utterances, which was felt even by the multitude. "He taught," they said, "as one having authority;" and this clear conviction of right and power which was possessed by the teacher, was wrought by Him in the minds of those whom He taught not only by the serene assurance of inward divine light which He displayed, but also by the irresistible inward witness which His words contained. All His words were spirit and they were life. The words of Gentile philosophers, even of the purest and the best, were guesses rather than revelations; they were questions rather than answers. The teachings of the law were true and good, but they were fragmentary and incomplete, because they were necessarily wanting in depth and spirituality. They did not contain their reason in themselves. It was widely different with the teachings of Jesus; and the difference was deeply felt by all. Even in the hour of their bitterest disappointment His disciples could say: "He was a prophet, mighty in deed and word," (S. Luke xxiv. 19). Whilst He still shrouded His claims to be the Messiah from the general view, the conscience of Israel recognized Him as a "teacher sent from God," (S. John iii).

ITS SELF-REVEALING POWER.

It is impossible to read with any care the records of the ministry of our Lord without feeling that we are under the influence of a teacher who is supreme in authority, and who by His utterances commands, and proves that He has a right to command, the homage of our moral nature. We feel that it is no empty claim that He advances when He says: "Every one that is of the truth heareth my words." Let a man be true to his conscience, true to his own best instincts and convictions, and he will find in the words of Jesus the echo of his higher aspirations; or rather he will find the clear utterance of many a dim and uncertain longing which had vainly struggled for expression, but had never found a clear consciousness of its own meaning until it was interpreted by Him. He will find, in the teachings of Christ, an answer to questions which he had long asked in vain, and yet which, in spite of multiplied and repeated failures, he could not desist from asking; and he will find a harmony and a completeness in that teaching to which no other master who has ever arisen among men can justly lay claim.

THE GERM OF ALL SPIRITUAL TEACHING.

And this again arises from the spirituality and depth of His teachings. They were not a series of unconnected fragments of truth; they were the utterance of deepest and most fruitful principles, in each of which lay concealed the germs of truths which were to be developed throughout many succeeding ages. Even that complete exposition and application of His truth which was the appointed work of the Comforter, was to be carried on with constant reference to the words which He had spoken, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear that shall He speak. He shall receive of mine, and shall show it unto you," (S. John xvi. 12-14). And again: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," (S. John xiv. 26).

The most careful examination of all subsequent New Testament teaching will thoroughly verify these assertions. There is nothing in the epistles, there is nothing which is true and valuable in all the teaching of the Christian Church, which is not, in germ at least, contained in the words of Christ. What do we know of God or of man, of duty and responsibility, of our present opportunities, and of our eternal reward, which we have not learnt from Him?

A PROPHET FOR EVER.

This prophetic office which our Blessed Lord discharged during His ministry on earth, He still exercises in heaven. He ever liveth—not only as intercessor, but as a teacher. "I will not leave you comfortless; I will come to you," (S. John xiv. 18). "Lo, I am with you always, even unto the end of the world," (S. Matt. xxviii. 20). At the right hand of God, even as during His sojourn on earth, He is still the divine teacher of humanity, only that He carries on the work not by a personal, visible presence, and by an audibly spoken word, but by the sacred scriptures in which His sayings are recorded, by the instrumentality of His servants whom He has appointed to minister in His Church, and by His Holy Spirit who guides the human teachers whose work He consecrates, and shines into and illuminates the minds of those who receive the truth into honest and good hearts.

(To be Continued.)

THE HYPOTHESIS OF EQUAL LIFE CHANCES COMPARED WITH THE HYPOTHESIS OF NATURAL SELECTION.

BY THE VERY REV. THE DEAN OF MONTREAL.

A careful study of much that has been written by master minds on the subject of "Natural Selection" or "the survival of the fittest," led me to consider the various methods by which death does its work in the animal world. I felt that the workings of natural selection—varied and complicated as they are, must, in the case of each differentiated animal, be crowned by death—by the wiping out of less differentiated and useful contemporaries and competitors, that death must naturally thin out the weak and useless to make room for the strong and useful. It then occurred to me that I had never seen the methods of death in the animal world treated as a distinct study, and in connection with the working of natural selection, and I resolved that I would look into the matter for my own information, and find out whether the outcome of such a study sustained or opposed the popular hypothesis.

I first asked myself, out of the many causes which death calls into operation in the animal world, which is the most apparent or irresistible? and I think that I was not far astray in concluding that the needs arising from the necessity of obtaining a sufficient food supply, created an energy of death that in extent and power left all other causes of death behind as far as animal life is concerned. Of course, I realized to the full other widespread and powerful causes—but this seemed to me the main cause, inasmuch as it operated on the whole animal creation at once and always, and that in a continuous unbroken chain of death from Protozoa up to the highest mammal, each undermost grade

of life furnishing the food supply of higher forms, animal feeding on animal and thus supporting the balance as well as preserving the sum total of animal existence.

Then the question naturally arose, what is the general method pursued by death as it creates a food supply for the varied classes of animal life? Does death in this field work through natural selection, electing the fittest to survive, and forming food supply out of forms least fitted; or does it, as a rule, strike its victims indiscriminately, bringing fit and unfit to an equal level, giving each equal chances of life or death?

If it selects, then the obtaining of a food supply supports materially the hypothesis of natural selection; if it acts indiscriminately, it becomes its natural foe.

The answer to this question I felt could only be gained in one way—namely, by tracing this leading method of death, if such could be traced, through all great divisions of life, Protozoans, Radiates, Articulates, Mollusks, Vertebrates; and the result of such tracing forms the subject of this paper.

In the vast and teeming world of life which comes under the head of microscopic forms, one can, of course, easily see several aspects of death in connection with the obtaining of food which would plainly aid natural selection in its working; but in most forms comprised under the divisions of Protozoa, Rhizopoda, Infusoria, Spongida, Hydrozoa, Vorticellæ, Rotifera, one finds it very hard to collect evidence favorable to natural selection, as far as the destruction of life for food supply is concerned. In the *Gregarina* (Protozoa) food is taken in indiscriminately at every point of the body. In *Amaba*, whilst there is plainly an instinct as to the position of food and a systematic making towards it, yet what is finally reached is, as far as the *Amaba* is concerned, a feast of chance—it may be a highly differentiated form of animal or vegetable life, or a worthless form. In *Actinophry* and *Arcella* the food captured is obtained wholly by chance, for the main portion of the body is within the shelly covering, and the tentacular filaments radiating from the central mass and thrust out through or under the shell act in the water as the line of a fisherman, and the same may be said of such Foramineferal forms as *Rotalia*, *Textularia*, *Globigirina*, etc. None of these forms can in any sense be regarded as seekers after individual forms constituting food, but as forms which wait for food to come to them. They instinctively select a food locality, but in that locality their food comes to them wholly by chance, as fish come to the angler's hook.

In all forms which obtain their food supply through the action of their cilia, such as *Rotifers*, *Sponges* and *Vorticella*, one finds it hard to discover where there is room for the action of natural selection. For all these forms gain their food supply by using their cilia to create currents in the water which hurry the food to their mouths, and these currents are irresistible in power and wholly indiscriminate in action, hurrying all that is caught up in them to certain death. One might as well speak of nature selecting human forms to live within the rapids above Niagara as to speak of selection within a current caused by cilia.

In Hydrozoa, whilst I would not deny that the *Hydra* sometimes purposely captures, yet I feel assured from careful watching that the vast bulk of its food comes to it by chance. A *Hydra*, as a rule, adheres to a given spot when seeking food, and spreads out its deadly arms as a net that is cast into the sea. Sometimes the arms gently sweep the area within its reach, as if feeling for food, but, as a rule, they remain outstretched until touched by some form, and that touch is death. I have watched closely for years the methods of the *Hydra*, and I can honestly say that I could never see how it could fairly be regarded as an agent acting in the interests of natural selection.

Leaving microscopy and coming to Actinozoa—the same rule seems to hold good. The ordinary anemone attaches itself by its base to foreign bodies in rock pools or in considerable depths, whilst the sea cucumber buries its main body in sand, and in both cases food is not sought out or selected, but taken either as it is washed by the cap of the water within reach of the tentacles, or as the chance

movements of forms bring them into danger, or, as in the case of the sea cucumber, gorging itself with sand within which is contained the particles of living matter which form its food. In the case of the coral animal, the obtaining of its food supply might be compared to the inhabitants of a close built street fishing from each window into a river filling the road-way. Each animal is not only a fixture, but a fixture in a solid mass; it never moves out of its position, it lives and dies in its house, and feeds through fishing or groping in the water surrounding it. How such forms could act as agents for natural selection it seems hard to realize.

In connection with the food supply of *Aculephæ*, its accidental aspect is apparent. The deadly appendages of the jelly-fish hang loosely in the water, or trail far behind the body, acting as a tangle for such forces as may chance to come in contact with them. In *Physalia* (the Portuguese Man of War) this trailing aspect of the tentacles is very apparent, also in *Cynea Capellatu* (the long-tailed Slinger) and many other varieties of this remarkable order of life. The destruction is wholly indiscriminate and enormous, for these forms in the Greenland Sea can be counted by millions in a shoal.

REVIEWS.

THE CENTURY DICTIONARY.*

In no department of linguistic study is the progress of the scientific study of language so conspicuous as in that of our dictionaries. It may be true that we do not write better English or Latin or Greek than our forefathers, and it may also be true that the writing and speaking of a language with purity and elegance is the proper end of its study; but, for all that, a knowledge of the origin, structure, composition, and development of a language must always be of great interest and utility.

These reflections are suggested by the first part of the new "Century Dictionary" which is now before us. When we think of the old dictionaries of N. Bailey and Samuel Johnson, or even of the later editions of the latter by Todd and by Latham, we stand astonished at the immense progress displayed in this new work. We are not forgetting some previous dictionaries of great excellence, such as those of Webster and Worcester, published in the United States, nor the truly admirable Imperial Dictionary, published in Glasgow, which, in its new edition, comes very near to what such a dictionary should be. Still less are we forgetting the vast undertaking of the English Philological Society, the New English Dictionary now issuing from the Oxford Clarendon press, which will be acquired by all students of the history of the English language who have the power of procuring it. The Century Dictionary, however, appeals to a somewhat larger class.

As a mere historical and philological dictionary it certainly cannot be put beside the new Oxford book. The latter aims at a complete account of every word from the first moment of its appearance in English literature up to the present day, an aim inconsistent with the plan of the Century Dictionary. Of this latter, however, it may be said that, for the general English reader and student, its wider plan makes it more useful. It will include all words which have been in regular or occasional use since English literature has existed; but it is not merely a word-book, as the Germans would say, but a dictionary of things as well; that is to say, it has something of the character of the encyclopædia. The editor remarks with truth that there are very many words which cannot adequately be defined without an encyclopædic description of the things to which they are applied: and he gives the word "brain" as an example.

No question can be raised as to the competency of the editor. Dr. W. D. Whitney has long been recognized as one of the ablest English scholars in the world, whose previous writings have proved his eminent fitness for work of this kind. As far as we have examined the dictionary, it is in all respects satisfactory. There will always be words as to the

*The Century Dictionary of the English Language. Prepared under the superintendence of W. D. Whitney, Ph.D., LL.D. Part i. \$2.50. Century Co., New York. G. R. Lyon, Toronto.

derivation of which there will be differences of opinion; and happy guesses in the future may put scholars on the way of discovering etymologies which are still uncertain; but all that we can fairly ask of any dictionary is that it shall be up to the day in which it appears, and this can be said emphatically of the dictionary now before us.

It is not necessary to mention in detail the other features of the dictionary. It may suffice further to mention the extent and price of the whole. Four parts like the one before us will form a volume; and it is computed that the whole will form six volumes of the same size. The price of the whole would then be sixty dollars.

MAGAZINES.—The *Arena* (April) maintains its high reputation. The difficulties of religious education in State schools are pointed out by the Rev. M. J. Savage. Dr. W. E. Manley writes in an interesting manner, if not with full grasp of the subject, on the doctrine of Eternal Punishment; but perhaps the article that will receive most attention is that of Bishop J. L. Spalding, "God in the Constitution," in reply to Colonel Ingersoll. The *Methodist Magazine* (April) continues the "Canadian Tourist Party in England," and the "Last Voyage," by Lady Brassey. The "Memorials of the Rev. Dr. Williams" will be of interest to readers outside the communion to which he belonged. It is an excellent number, and the pictorial illustrations, as usual, are excellent. *Littell's Living Age* (March 22 and 29), gives us again two numbers which are well worth their weight in gold. We need not repeat to our readers that there are no original articles in this publication; but the very best of those which appear in the English magazines are reproduced. Mr. Frank Hill writes on the "Future of English Monarchy," Mr. A. G. Bowie (a new writer, we think), on "Rowland Hill and Penny Postage." Excellent articles are given on the deeply interesting subject of Buddhism in Tibet, and on Robert Browning (when shall we have a little rest about Mr. Browning?) Mr. Arminius Vamberg writes on the "Future of Russia in Asia;" and no one is better qualified to do so. *The Bystander* (April) holds on its way, and will receive attention in another part of this paper. *The Literary Digest* (No. 1, March 1) is a new venture to which we give a hearty welcome. It is on the same plan as the *English Review of Reviews*, and will be a very welcome and serviceable publication for those who want the cream of the literary reviews.

The Church Eclectic (April) has its usual variety of articles, in the present instance for the most part reprint. The first by C. J. on "the Spirit of Christ: the double Procession," is original. We are not sure that the writer is not, in some places, "wise beyond what is written," as when he speaks of a "personal presence of the Holy Spirit" being "lost after the fall." Was the personal presence of the Spirit known before Pentecost? A very amusing and well deserved article on Dr. Talmage in the Holy Land is taken from the *Daily Telegraph*. Dr. Parker who lately accused the English clergy of teaching doctrines inconsistent with their formularies is, in a paper taken from the *Church Times*, confronted with the doctrines of his own Trust-Deed. There are many other useful and interesting articles.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

St. Matthew's.—On the Sunday next before Easter the Lord Bishop of the diocese held a confirmation service in this parish, when nineteen candidates were presented. His Lordship delivered a very able address, setting forth the responsibilities they were about to assume, after which the candidates were presented by the Rev. L. W. Williams, M.A., rector, and Rev. R. W. Brown, M.A., curate. The altar was appropriately decorated with palms, in honor of Palm Sunday, a most suitable decoration, bringing the day and its meaning more prominently before the people.

INDIAN MISSION.—The Rev. H. C. Stuart, M.A., rector of Three Rivers, and the zealous missionary

to the Indians at Lake St. John, expects to have their place of worship in readiness for them when they return in June from their hunting expedition in the Hudson's Bay district. On their departure last fall they were partly promised this, and they will be, of course, looking with pleasure to their return, and to find a suitable place in which to worship, and therefore be as well provided for as their Roman Catholic brethren.

ONTARIO.

The Rev. A. Elliot, of Camden East, has been appointed rector of Carleton Place, and the Rev. Arthur Jarvis has been appointed rector of Napanee.

TORONTO.

St. Mary Magdalene.—The work on this church is progressing. At this stage it includes ground plan of organ chambers and transept on north side, and two piers of the nave and some 40 feet of the aisle on the south side; the heavy walls being carried up some 20 feet and roofed over with temporary flat roof. Though the building has at present no beauty to speak of, except that of capacity, there are signs now visible of its future beauty and greatness. The only permanent windows yet in the building are two small narrow windows in west wall of the transept. This church is worthy of support and it is to be hoped that help will be given to the little band of church people who have had the faith and courage to enter upon the beginning of a really good Church. It requires \$20,000 more to finish the church.

Cathedral of St. Alban the Martyr.—Subscription List.—Public collections received by secretary-treasurer of Synod: All Saints' Church, \$33.61; Anne St., St. Barnabas and St. Mary's, \$12.27; Ascension, \$18; Beeton and Tottenham, \$2.60; Brampton, \$7; Brooklin, Columbus and Ashburn, \$1.69; Cameron, St. George, \$1; Cambay, St. Johns, 70c.; Cannington, \$1.25; Castlemore, \$4.84; Chester, St. Barnabas, \$4.15; Clairville, \$1.05; Clements, \$6; Colborne, \$10; Craighurst and Crown Hill, \$4.37; George's St., Toronto, \$82; Grier, Miss, \$10; Haliburton, \$1.07; Innesfield and Churchill, \$2.91; St. James' Cathedral, Toronto, \$184; St. John and St. Mathias, Toronto, \$7.83; St. John, Toronto (additional), \$15; Kinmount, Silver Lake and Walkers, S.H., 85 cents; L'Amoreaux, Scarborough, \$2; Lakefield, \$16; St. Luke's, Toronto, \$10; St. Matthew's, Toronto, \$6.80; Midland, \$1; Newcastle, \$12.75; Norway, St. John's, \$6; Oro East, \$1; Parkdale, Epiphany, \$1.89; St. Paul's, Toronto, \$15; Port Hope, St. John's, \$8; Church of Redeemer and St. Paul's, Toronto, \$12.04; Shanty Bay, St. Thomas, \$10; Sts. Simon, Augustine and Bartholomew, \$7.07; Parish of Stayner, \$3.08; St. Stephen's, Toronto, \$80.75; Stoutsville, \$4; Sunnidale, \$1.55; Tecumseth and Bond Head, \$2.44; Trinity College Chapel, \$16.37; Tullamore, \$3.58; Unionville, \$3; Rev. G. Warrin, \$5; Westhill, \$3.60; Wixford, \$1.45; York Mills, \$5.23; St. Alban's Cathedral, Toronto, \$105.22; Grace Church, Arthur, \$2.50; Christ Church, Bobcaygeon, \$2.25; Christ Church, Deer Park, \$18; St. George's, Guelph, R. W. Hillary, \$5; Holy Trinity, Toronto, \$177.11; St. George's, Kingston, \$2.50; St. Mary Magdalene, Toronto, \$10.50; Archdeacon McMurray, \$8; Orangeville, \$3; St. John's, Peterboro, \$18.70; Trinity College School, Port Hope, \$32.40. Total Jubilee collections, \$1,039.02.

St. Matthews.—The first notice which we can find of work done in what is now St. Matthew's parish is in the report of the Church Union for 1874, where we find it stated that services were being held in Leslieville by students from Trinity College. In November, 1874, Rev. J. M. G. Ballard was appointed rector, the parish being then connected with St. Bartholomew's, and the services held in the brick school house on Bolton avenue. In 1875 the parish was separated from St. Bartholomew's, and on July 11th of the same year the church was opened for divine service. In January, 1876, the Rev. G. J. Taylor was appointed rector. In 1880 Rev. E. Ransford conducted the services. In 1882 he resigned and the present rector was appointed. At this time the church was in a very bad state of repair and had a mortgage of \$15,000 on it. The Church was at once got into a state of repair. It was reopened after enlargement July 11th, 1885. The school was built in 1885 and enlarged in 1886. In 1887 a rectory lot was bought. All these improvements were brought about without increasing the old debt, and since then the old debt itself has been paid off, so that the congregation started with a clean balance sheet to build their new and beautiful church which was opened on Easter day. The church property now consists of property on First avenue, with a frontage of 184 feet by a depth of 182 feet. Sixty-six feet of this property were given by Mr. John Smith. This parish can now be said to possess one of the finest churches in our city, and

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situated as it is on one of the principal residential streets of our eastern suburbs, cannot fail to be a landmark both as to beauty and dimensions, for generations to come. The church now erected forms a portion of a group of buildings, parish rooms and rectory not yet being erected, the Sunday school building on present site being used on new site for the use of this parish; the different buildings being conveniently arranged around a quadrangle or open lawn, the church forming one entire side and facing the avenue, the Sunday school and parish rooms on the east, and rectory on the west. The entire buildings were designed by Messrs. Strickland & Symons, architects, of this city, under whose supervision the church has been erected. The church proper has a length of 120 feet by about 60 feet, is built due east and west, and consists of a fine open nave about 36 feet by 60 feet, with a wide aisle to the north, separated from the nave by an arcade, carried on heavy stone columns. The nave is thirty feet high to the cornice and fifty feet to ridge of roof; the aisle being kept much lower, to admit of clerestory windows to the north, the nave is also lighted from the south by four large grouped windows and three stone traceried windows at the west end. The entrance is gained by a fine brick finished porch to the north and an open timbered porch on south side.

The choir and organ occupy the entire width of nave and aisle at the east end, being divided from the nave by a very handsome traceried and carved oak screen. The nave roof which is continued more elaborated over the choir also, is open timbered, with six principals filled in with tracing, and curved braces and rafters exposed to view; the roof itself is certainly one of the finest of its kind in the city, and adds much to the solidity and solemnity that effects the visitor. The nave walls are finished in red brick and stucco, the latter tastefully colored and lending a pleasing finish to the interior, and blending well with the rich oak and woodwork, the stained glass further adds to the richness of the interior by its warmth and glow of quiet color. The choir is further extended easterly into a sanctuary, the latter finished in pressed brick and handsome traceried oak panelling, the walls finished in color and arched ceiling ribbed into panels, the east wall containing a fine light traceried window of becoming color, forming a rich and finished end to the building. On the left are stone sedilia and piscina and to the right is the bishop's throne of carved oak. The choir and clergy seats are of antique oak with traceried fronts and ends. The nave seating is also of oak. To the north of the sanctuary is the ministers vestry, off which are fire-proof safe, lavatory, etc., and communications with choir vestry. The entire basement is in use, the front portion for heating apparatus, fuel, etc., and the east end containing an infant class room, kitchen, etc. By ascending the steps to the tower over the vestries the visitor will see the chime of ten tubular bells, a handsome gift from Mr. A. McLean Howard, costing one thousand dollars. The building is finished on the exterior with red brick and stone, the latter being used for all prominent and exposed portions, the west facade is relieved by three traceried windows and buttresses with large octagonal turrets on the two outer angles, connected by a stone battlement over the windows; the whole effect is massive though simple, the architects being desirous to use their materials in as effective a manner as possible, to avoid show and aim at good outline. The north entrance breaks the elevation in a very effective way, and, together with the vestries, makes a pleasant front towards the street, the main octagonal tower at the east end helping very much to give a church-like appearance to the building. The style of architecture chosen has been gothic, the designers not binding themselves to any particular period of the style, but using such portions of each as would both conform to the requirements of the age and give pleasure alike to the clergy and their parishioners. The contractors for the carpenters work and oak finish were Messrs. Davidson & Kelly; for brickwork, John Smith; Keith & Fitzsimmons for gas fixtures, etc. Messrs. McCausland & Son have fitted a very fine east window in the chancel, of unusual good coloring and freshness in design, the nave windows, also from the same firm, are much approved of by both architects and committee.

NIAGARA.

GUELPH.—St. James'.—A year ago his lordship the Bishop made a division of Guelph into two parishes, but owing to the opposition that was given to it the matter was allowed to drop, but a short time ago the movement was commenced in earnest, and at a vestry meeting called for the purpose it was unanimously decided that a new parish be erected. A petition was presented to the Bishop, and as the result of that petition, at a meeting of the rectors of Guelph, the churchwardens, lay delegates, and five petitioners, boundaries were agreed upon and submitted to the Bishop, who at once made the division in accordance with that agreement. On the 19th of March a meeting of members was held in the new parish, when the

following resolutions were passed, Mr. T. W. Saunders, who is the chief mover, being in the chair:— 1st. Moved by Charles Walker, seconded by William Slater, that the name of the new parish be St. James. 2nd. Moved by E. J. Chadwick, seconded by R. Mackenzie, that a fund of at least \$800 be raised for a stipend for the first year, and that C. Walker, C. E. Howitt, W. R. C. Forster, T. W. Saunders and the mover be a committee for that purpose. 3rd. Moved by Wm. Slater, seconded by Wm. C. Walker, that Mr. Saunders, F. J. Chadwick and C. Walker be a committee to confer with the Bishop as to the appointment of an incumbent. At the close of the meeting half the sum was subscribed by those present. A second meeting was held on Saturday evening with the following result: There was a good attendance, Mr. T. W. Saunders, P.M., in the chair. It was announced that a suitable site for the new church had been secured about the middle of the parish. The Board of Education will be asked to grant the use of the gymnasium at the Collegiate Institute in the meantime, which will undoubtedly be done. It was unanimously carried that the Rev. Mr. Irving, curate, Dundas, be the incumbent, and a committee composed of Messrs. Saunders, C. Walker and F. J. Chadwick was appointed to wait on Mr. Irving and on the Bishop of Hamilton in this respect. It may be mentioned that Mr. Irving is coming here at a pecuniary loss to himself, but as he is a man of great energy and ability, he will soon work up a flourishing congregation. The question of what kind of a building is to be erected was left over in the meantime. The amount mentioned as the minimum sum has already been guaranteed by members of the new congregation.

HURON.

MITCHELL.—During the ten days from the evening of the 15th to the evening of the 25th inst., a series of most interesting, impressive and successful evangelistic services were held in Trinity church, the preacher being the Rev. A. Murphy, of Watford. The reverend gentleman is a good reasoner and a forcible speaker, placing spiritual things so plainly before his hearers that all who have the pleasure of listening to him cannot fail to be benefited. Every afternoon, from four to five o'clock, Bible readings and prayer and praise meetings were held; they were attended with increasing interest by a large number of people. In the evening evangelistic services, with Bible exposition by the rector and sermon by Mr. Murphy, were held. The attendance was good, increasing from the commencement to the finish of the mission. All denominations were well represented and the deepest interest was manifested by all present. On Sunday afternoon a special sermon on "Purity," to men only, was delivered in a most earnest and loving manner. The congregation was large, and there is reason to believe this discourse will be productive of much good. A special choir of male singers from the various choirs in the town was formed for the occasion, Mr. R. Thorne, organist of the Main street Methodist church, presiding at the organ. The singing was excellent. On Tuesday evening the mission was brought to a close by the administration of the Lord's Supper, which was partaken of by a goodly number, who professed to have been deeply moved and drawn closer to the Saviour by this course of services. Prior to the administration of the Holy Communion, the rector, who had conducted the mission throughout, asked all who had been led to Christ in these services, and all who were His, to join as they were upon their knees in singing a verse in dedication of themselves to God. A solemn dedicatory prayer was also joined in, the scene being a very solemn one. The parish of Mitchell is at present in a most healthy and flourishing condition, the rector, Rev. W. J. Taylor, and family, having the confidence of all the members of the congregation, and they enjoy the well wishes of every person in the vicinity, and no matter to what denomination they belong. Much good has certainly been done by the recent services, but the full amount of benefit derived from them will never be known until "He cometh to make up His jewels."

Service was held daily in this parish through Holy Week, the rector preaching upon "Some Aspects of the Christian Life" and "The Cross of Christ."

The annual missionary meeting was held on the evening of March 28th, when the Revs. J. H. Moorhouse, of Wingham, and E. Hughes, of Listowel, gave excellent addresses.

LONDON.—An interesting service was held at the Memorial church, Wednesday evening of Passion Week. As had been previously arranged, the various societies of the congregation, viz., the Women's Missionary Society, Havergal Mission Band, Young Ladies' Auxiliary, Women's Aid and Mother's Union, Young People's Society of Christian Endeavor, Ministering Children's League, and All Saints' Mission Society, assembled in the school room to the number of nearly three hundred members. At eight o'clock they walked in procession, headed by the choir boys,

into the church by the west door, and occupied seats in the nave. The service commenced with the singing of the hymn "All glory and honor of the Redeemer King." Rev. Canon Richardson read the Litany, and the bishop gave an encouraging and instructive address to the large congregation present. He based his remarks to the junior on the hosannas sung on Christ's entry into Jerusalem, and to the senior societies on the fruit of the vine, branches taken from one of the Passion Week lessons. The entire service was very impressive, and many were present from other denominations. The large number of parish societies exhibited the Christian activity which seems to distinguish the Memorial church.

British and Foreign.

The Chicago Presbytery has adopted by a large majority resolutions favoring revision of the Westminster Confession. The action taken is as follows:

Replying to the first question submitted by the General Assembly: "Do you desire a revision of the Confession of Faith?" the presbytery would answer "Yes."

Replying to the second question, "If so, in what respects, and to what extent?" the presbytery would answer that it is the judgment of the presbytery that the extent to which the confessional change shall be carried and the particular form it shall take before submission to the presbyteries for constitutional ratification may safely be left to such large and representative committee as the General Assembly shall approve, it being provided that in any proposed change at least the three following points shall be secured:

1. That the full integrity of the system of doctrine as contained in the Confession of Faith shall be kept inviolate.

2. That those forms of statement, especially in the third and tenth chapters, which convey or seem to convey erroneous or unscriptural implication, and which are occasions of stumbling, be modified or eliminated.

3. That God's love of the world and His commission to preach the gospel to every creature be given fuller and more definite expression.

At the close of his speech at the trial of the Bishop of Lincoln, Sir Walter Phillimore said: "A quarter of a century hence those of us who may be alive will smile at this trial. Every restoration from the slumber of the 18th century has been in its turn treated as Popish, even if it were in compliance with the plain terms of the rubrics. The Church Militant prayer, surplices in the pulpit, surpliced choirs, week-day services, early and frequent communion, credence table, reredoses, all alike have been treated for a time as rags of Popery; all alike are now admitted to the light of popular favour, though the skirts of the cloud of disapproval still rests upon the last. Into few decently ordered churches can one go now-a-days without coming across many ornaments and customs which nobody is the least astonished at, but which thirty years ago caused heart-searchings and rioting. But narrowness of sympathy and unreasonableness die hard. * * * Before the candle goes out there is often a brilliant flicker." Let us hope that this trial is the last flicker of the persecuting party in our Church before it dies down in darkness and oblivion.

Church Work in Mexico.—Under date "Mexico City, February 20, 1890," the Rev. Mr. Gordon writes this cheering intelligence:

"I spent last week with the congregations in the State of Hidalgo, which I found in very good condition, thanks to the blessing of God and the energetic labors of Senor Carrion. The numbers attending service were larger than last year, and the interest manifested greater.

"The school at Cuaxithi is doing most admirable work. We were most fortunate in securing the services of Senor Jose Guerrero, for he is not only an uncommonly good teacher, but a deeply pious man. Carrion thinks he may become a candidate for orders. I trust the Holy Spirit may lead him in that direction, for he would, I think, make a most useful minister of the Gospel.

"The 'Lee Memorial' is nearing completion, and we hope to have the opening service in it on Monday in Holy Week.

"We have lately established services in Tecozantla, a town of about 5,000 inhabitants, some ten or twelve leagues from Nopala, where we think we shall soon have a very fine congregation. There are at present about thirty adults, so Senor Bustamente informs me, who attend regularly. We greatly need another worker in Hidalgo. I am anxious to establish schools at La Venta and Encinallas, where we have good congregations and there are many children growing up in ignorance. I pray God we may soon be able to do so.

"Next week, D.V., Senor Carrion and I go to visit the stations in the State of Morelos. In that State, also, we need another evangelist, and a school at Pauchimalco.

"The two schools we have in Morelos are doing a good work, and the evangelists are very satisfactory, but they are very much overworked."

Many of our readers are familiar with the good work carried on in an unpretentious manner by the rector of Whitechapel. We observe that in the January number of the *Church and People*, the quarterly serial of the Church Pastoral Aid Society, Mr. Robinson draws a contrast between "the union and solidity in the organisation of High Churchmen, and the sporadic, indiscriminate eclecticism of Evangelicals, with their fondness for unsectarian mission halls." He believes that unintentionally many of his friends are working against the Church, and certainly against the interests of their own party. He attributes this course of action in many instances to "ignorance of Church history, and of the principles of the Church of England." They "seem to think any 'ism' as good as the Church." This is putting the case strongly, but not too strongly. From a close observation of the teaching and methods of what is called "undenominational teaching," we have come to the conclusion that where a man is honest, he becomes, in a short time, distinctly and emphatically sectarian. All true Churchmen will agree with Mr. Robinson that "the time has now come when at all costs the truth must be faced, and the question answered how far it is right for Evangelical Churchmen to support unsectarian agencies and societies to the detriment of their own Church and her societies."

On Sunday morning, March 9, the Dean of Madagascar (Dean Cowan) preached a sermon at the church of St. Lawrence Jewry, Gresham Street, London, in aid of the Society for the Propagation of the Gospel in Foreign Parts. The Dean took for his text Isaiah ix. 22, "A little one shall become a thousand," &c., and after referring to the great work done by the Society, which is now close upon 200 years old, first in supplying Church officers to those who went out to found our colonies, and then in evangelising the heathen, went on to speak more especially of the progress of the Gospel in the important island with which he is immediately connected. When the century began, it might be said that there is not a single Christian in Madagascar, and slaves were exported from there at the rate of from 10,000 to 80,000 yearly. The traffic was stopped by English influence, and this raised us in the estimation of the natives as one of the most humane and Christian nations. Missionaries were sent out, and mechanics, and now the capital of the country, with 300,000 inhabitants, is as much Christian as any capital. There are, it appears, 2,000,000 people in Madagascar who are Christians, or nominally so, but there are also 3,000,000 living in darkness and cruelty, having no conception of a God beyond a fetish. A graphic account was given of the terrible persecutions of the Christians by Queen Ranovola during a period of twenty-five years, the preacher adding that Madagascar had one of the noblest rolls of martyrs of any place in which the Christian Church had been established.

Edward Burke, when speaking of the Established Church, said:

"I wish to see the Established Church of England great and powerful, I wish to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness, and would have her head raised up to that heaven to which she conducts us. I would have her open wide her hospitable gates by a noble and liberal comprehension, but I would have no breaches in her wall. I would have her cherish all that are within, and pity all those who are without. I would have her a common blessing to the world, an example, if not an instructor, to those who have not the happiness to belong to her. I would have her give a lesson of peace to mankind, that a vexed and wandering generation might be taught to seek for repose and toleration in the material bosom of Christian charity, and not in the harlot lap of infidelity and indifference.

"I would also be very much disposed to relax somewhat the stringency of the Acts of Uniformity so as to admit of interchange of pulpits with at least such Churches as the Presbyterian Church of Scotland and its various branches, also some relaxation in the forms of public worship, whilst, however, taking effectual safeguards to prevent all counterfeiting of the Romish Mass, either in vestments or ritual.

"If the National Church were thus reinforced by the incorporation into our national ecclesiastical system of the Nonconforming Churches of England, the Presbyterians, Wesleyans, and any others, what a blessing it would be to the nation and the world! Instead of the National Church containing only about one-half of the worshipping population, it would include three-fourths at least, and thus would be a grand national bulwark against unbelief and super-

stition, a national testimony for God and the Gospel. If something like this is not done, and our Church of England allowed to drift still further from its own standards, the principles of the Reformation, it is not difficult to see what the end must be."

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, April 1st.—The bishop of the diocese contributed a most instructive article to the *Sunday Tribune* of a fortnight ago, in which he directed the attention of the people of New York to the fact that the cities are constantly being recruited by the advent of vast numbers of country boys, whose stream supplies these cities with brawn and brain; without them, he points out, "they would be at a loss for the material necessary for their business existence and the supply of that work which is inevitable." These country boys the bishop would have well drilled in gymnasiums, and their physical culture thoroughly looked after, so that they may be able to stand the tremendous wear and tear of cities. Nor should their intellectual training be neglected. These illiterate lads of to-day, some twenty years hence, may be the rulers in the cities; for which reason they should be provided with libraries and better equipped schools. Their

RELIGIOUS CULTURE

should likewise be more carefully looked after, and better means of acquiring sound religious instruction should be provided for them, so that, when the time came for standing up against the temptations and trials of mercantile and city life they should be fortified, by an extra amount of integrity and virtue, the more enduringly to stand the strain. The bishop suggested that in order to elevate their minds, souls and religious sentiments, better churches should be built, more tasteful in design and more seemly in their fittings, each partially endowed at least, so that those who taught righteous men should not be as absolutely dependent on the people as they unfortunately are. The bishop's words on this subject are worth quoting. He said: "There is a painful page in our American religious history just here which at this moment I do not care to turn. 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn,' but too often there is no remonstrance when insolent wealth, sitting in the vestry, or in the sessions, or in the pews, threatens to stop the supplies, and so effectually muzzle the mouth of the consecrated witness for God, and duty, and righteous dealing." Bishop Potter's conclusion was to the effect that it was a something most beautiful and commendable for men who had come to the cities from the country, and who had made their fortunes therein, not to forget the place in which they were born, but to see that there is some worthy provision made for those who are to follow them to the city, so that they may be better qualified and trained to fight the battle of life. The whole paper was deeply interesting and suggestive, and well repays perusal.

ANOTHER WOMAN'S AUXILIARY

has been formed in this city—one to the Hospital Saturday and Sunday Association. Invitations were sent out to some 300 ladies of high standing in society and prominent in charitable work, to meet together. These were addressed by Messrs. G. Daker, priest-superintendent of St. Luke's Hospital, and by the Rev. Dr. Brown, rector of St. Thomas' Church, and the project soon took shape. The idea, like nearly everything else connected with the Church is borrowed from England, and is moulded, with the necessary modifications, on the lines of the London association of the same sort. A systematic plan will be devised by which the city shall be thoroughly canvassed. One part of the plan is to go among the up-town high-grade storekeepers and see how many of them will aid, either by money or in kind, the 20 hospitals which receive patients through the association by which they are helped. The active work will be begun next fall, and it is calculated that the hospital fund will thus be increased by some \$57,000 a year.

THE SOUTH CAROLINA MISSIONS

are in a bad way. They are paralysed, as the bishop of the diocese recently pointed out in public, not only by the failure in missionary appropriations, but also by the non-acceptance of church doctrine by the people, who would take offence either because the preacher upheld the doctrine of apostolical succession, or perhaps because he was a Sewanee man. In some parts of the State there is not a church for miles around, and in one district there is only one missionary within forty miles. As a result people are lapsing to the sects simply for lack of the church's services. It is likewise an appalling fact that, whereas within a few years 6,000 have been confirmed, there are only 5,000 communicants in the diocese of South Carolina. What has become of the rest? Nineteen years ago there were fifty clergy in the diocese, now (exclusive of the colored clergy) there are only 37 in harness. Of these few there are but 20

who receive over \$500, while one earnest young missionary who serves his missionary station is paid only \$400.

THE GENERAL THEOLOGICAL SEMINARY

will soon have a new wing completed. Jarvis Hall is the name by which the addition is known. It runs along Ninth avenue and connects the library at Twenty-first street corner, with the dean's house on Twentieth street. It contains some very delightful rooms for one or two men each, and is fitted up in very handsome style. The other additions made within the last five years are Sherrerd hall, containing the lecture room, the library, with gymnasium in the basement; Puitard and Dehon halls, which are halls of residence, the deanery, which has been occupied only a few months, and the magnificent chapel whose daily services, especially evensong at 5.30 p. m., are drawing together a large outside congregation. The music is purely Gregorian, which, when sung by nearly 100 men, is very effective.

CHURCH NOTES.

Mr. William Waldorf Astor intends to give three sets of magnificently designed and executed bronze doors to Trinity Church, Broadway, in memory of his father. They will cost not less than \$100,000, which, most people think, might be better spent in these days when the church's very life is at stake, especially in the down-town missions and those of the east side.

At the floating Church of our Saviour, at the foot of Pike street, Bishop Potter recently confirmed an old French sailor of 62 years of age.

The choir at St. George's Church, the Rev. W. S. Rainsford rector, consists of 75 members, of whom 55 are men and boys, properly vested in cassock and cotta, while 20 are ladies who wear peculiarly cut and fitting black vestments and occupy seats in the chancel.

We are supposed to have a bishop in New York and the churches are supposed to conform to the doctrine and discipline of the Church of America. Yet, Mr. Moody is to preach in Holy Trinity, of which the imported Rev. Walpole Warren is the rector, on Good Friday!

The Rev. G. A. Cantevsen has reconsidered his position and has recalled his resignation as general missionary of the Church Mission Association.

The Rev. J. Barnwell, rector of St. John's Church, Louisville, Ky., with his thirteen year old son, was killed last week in that city during the cyclone. The force of the wind blew the church down on the rectory, crushing Mr. Barnwell and his boy amid the mass, where they were slowly roasted to death by the fire which broke out in the debris, and this in sight of Mrs. Barnwell and her daughter Eva, the latter of whom was severely bruised by the falling bricks. The cries and groans of the son and father were terrible to listen to.

The Rev. James S. Stone, D.D., formerly rector of St. Philip's, Toronto, and now of Grace Church, Philadelphia, has a crowded church every Wednesday afternoon to hear his "Bible services." These readings amply disprove the idea that the study of the sacred Scriptures is a thing of the past.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

Church Education.

Sir,—It would be very wrong in any way to stop the current of sympathy which is now flowing towards the restoration of University College; but it is strange to see members of the Church of England contributing freely to a secular university and giving nothing to the university which was founded by their first Bishop, which belongs to their own Church, the education given in which is based upon the doctrines of the Church of England, and the administration of which is under the control of their own Bishops—Bishops elected by themselves. Do we believe in religious education, or even that we should get it when we can? The Methodists and Presbyterians seem to do so. At least they are much more liberal in supporting their denominational universities than Churchmen are. It is well that these matters should be considered.

ENGLISH CHURCHMAN.

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Hatch on 1

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Inadequacy of Stipends.

SIR,—This subject is receiving a good deal of attention through the medium of your paper, and, therefore, I feel inclined to add my quota to the number of letters that have been written on this subject and published in the CANADIAN CHURCHMAN.

The first letter, written by a lady, is an evidence of the influence that woman can wield in the Church or in the world by the use of her pen or hands, if her heart is in the work. And she confines herself to her proper sphere. It is to be hoped that her effort in broaching the subject may have the desired effect, and that it will place the missionary clergy under a debt of gratitude to her, for presumably they are the chief if not the only sufferers, for city rectors are doubtless well enough provided for. I was very glad to see in to day's paper this subject of giving touched upon, for certainly a clergyman ought to be in a position to extend his charity to the deserving poor and needy. And not only that, but he should be able to scatter Church literature broadcast among his parishioners. But how can we do anything of the kind who live on a \$500 stipend, when it is as much as we can do to keep body and soul together without going hopelessly into debt. So far, although the subject has been discussed a good deal, yet no remedy of any great practical value has been suggested. It is but very little use for a doctor to examine a wound or broken bone unless he is prepared to apply a remedy or to set the broken bones. So it will be in reference to inadequate stipends. Unless some effective remedy is applied the patient must suffer on until the disease works its own cure. Several schemes towards the accomplishment of the end in view have been admitted to the Synod of the diocese of Toronto, but none of them have been treated with any degree of favor, consequently it seems a thankless task for any man to formulate a scheme to lay before the Synod when it is sure to be voted down by the very men in whose interests it has been devised.

Perhaps the plan that has occurred to the writer in your last issue, though not very practical, might be feasible, namely, that some rich layman assume the augmentation of one missionary's salary, and I think there are a sufficient number of rich laymen in this rich diocese to supplement the salaries of all the clergy receiving only \$500 or \$530 by \$100. And by their doing so it would remove in some measure the odium of starvation salaries from the diocese. I am utterly opposed to appropriations specifically myself, believing that all moneys for the work of the Church should go through their legitimate channels, yet I am not sure that I would object to being made a beneficiary in this case. There is another plan or two which I would suggest, being, in my opinion, of a more practical character, but I refrain at this time, hoping it will fall to better hands to do so.

JURIS.

Hatch on the Organization of the Early Christian Churches.

SIR,—There can be no possible doubt that the above book is beautifully written. It speaks for a certain school of thought in clear, beautiful sentences, rising sometimes to true eloquence. As it answers—fully answers—the needs of that school, it is a successful book. It begins like most books on controversial subjects,—by promising that the examination of the subject in hand shall be unbiassed.

The author in this instance promises to largely ensure the unbiassed nature of the enquiry, by dealing with the subject in hand "by the help of modern methods," i.e., "the application of historical science and the historical temper" to the proposed field of enquiry. The scientific treatment of the subject is outlined, and as an ordinary mortal reads (if not initiated into the secrets of the modern schools), he feels within himself—"now infallible certainty will be arrived at by an absolutely scientific treatment," and as he thinks of the unalterable, undeviating laws of nature—with which he has been connecting the word "science" so largely—"the outcome of this enquiry (he thinks) will be absolute perfect truth—nothing less or more." The word "science" has a charm for the mass of readers, even the vulgar charlatan—Mrs. Edy, when she would impose upon her fellows overawes them with the word—how many thousands receive the wonderful ramblings of the woman because she calls her system Christian science? Not that I would compare Dr. Hatch's book with the nonsense of Christian science. But it were better that a method were applied, and not dilated upon the careful reader will be able to appreciate its value. "The first step in historical science" we are told is "the testing of the documents which contain the evidence."

One would naturally fancy that the claim of being about to treat a subject by means of a scientific method, would at least imply an exercise of such care as to ensure uncommon accuracy, (to many ordinary readers it would imply a process ending in absolute accuracy). We find on page 100—in attempting to prove that ordination by presbyters is valid—

the following note as the evidence:—Novatus, the African presbyter, appointed Felicissimus a deacon, and it is to be noted that Cyprian does not question the validity of the appointment although he strongly objects to its having been made without his knowledge. (St. Cyprian Ep. 52). Tillemont's view that Cyprian used "constituit" in the unusual sense of "procured the appointment"—there is nothing in the context to support. This may be the modern scientific method, but what are the facts? St. Cyprian goes on to say (in the context) that the same Novatus, when he left Africa and got to Rome, made Novatian a bishop, he uses the same word in both cases. Novatus made Felicissimus a deacon in the same way in which he made Novatian a bishop—and how did he do that? We know from the contemporary letter of Cornelius the outraged Bishop of Rome (Enseb. H. E. vi. 43) "he (Novatian) compelled three bishops—boorish ignorant men—to give him the episcopate by a shadowy and vain imposition of hands." Novatus made Novatian a Bishop, and Felicissimus a deacon, in the same sense by men who, however foolish and boorish, were yet bishops. Men are not necessarily ignorant of the art of reasoning, because they have not mastered the science of logic by Whately or Thompson.

One man may practise the science of logic all unconsciously, while another going to work scientifically to establish a position may utterly fail. Poor Tillemont had not been let into the secret of historical science, but then he read the context and saw the facts as they were. The above is only one sample of Dr. Hatch's treatment of his subject—many more such may be found examined in "The Church and the Ministry" by Gore. The study of history is an art and a science.

We must first practice the art of getting at the facts and their significance, then we may scientifically arrange and apply them. It seems very peculiar to see some people and organs extol Gladstone as the very ideal of a man of intellect and power, and yet at the same time to revile as nonsense the position he himself defends. Are all men who take another view to that of Hatch altogether lacking in scientific genius? Hatch's skilful introduction does not mean that all his conclusions are necessarily correct. The beauty, the grace, the persuasiveness of the book we delight to dwell upon. Written to prove any organization lawful, the book itself could never have been written by anyone outside the "order" of the clergy of the Church of England. It stands (with what we consider all its mistakes) one of the many monuments of the genius, and the creative power of the Church of England. It bears upon its face what the Romans call the impress of the priestly character (but of an English clergyman. Say what we may, it is in spirit (in spite of everything) priestly and clerical, it is an attempt to perpetuate the power and success in well doing of the clergy. The book could never have been written by a dissenter. Hatch could never divest himself of his priestly character. W. B.

Questions to Sponsors.

SIR,—Having had occasion recently to baptize several children together, and to ask the usual questions in the service, I am induced to ask for some information upon these questions and the peculiar form in which they are put. "Dost thou, in the name of this child, renounce," &c. If the question is put to the infant, why is the condition inserted, "in the name of this child?" If it is put to the sponsors, why is the singular adopted and not the plural, as there are supposed to be three sponsors? Is each sponsor to be addressed separately as promising "in the name of this child?" When two or more children are baptized with the same service, should the singular thou be still retained, or changed into the plural: but if so, to whom does the plural pronoun refer? Was it ever the custom to put the questions three times severally to the sponsors, or even twice in the simultaneous baptism of two? A clerical friend in the Old Country used to get over the difficulty, or perhaps misread the office, by asking, "Dost thou, and thou, and thou, renounce," &c., making a special reference to each sponsor. What is the interpretation or custom in Canada? One is unwilling to unnecessarily and perhaps ignorantly interfere with a word in any of the services, and yet any feeling of unreality is painful.

JAMES GAMMACH, LL.D.

March 31st, 1890.

The Union of Our Church.

SIR,—Allow me a short space to reply to the friendly criticism of "C. A. F." in your issue of 27th upon my letter on "The Union of Our Church" in the CANADIAN CHURCHMAN of the 6th March. Far from being vexed, I have to thank him for this notice, as it is just what I desired when my letter was published. I only trust that others may do likewise, that this important subject may be fully discussed through our Church papers.

While I care but little what term is applied to our

General [Synod, as my great desire is to see the Anglican Church united in B.N.A., as she must be if she is to hold her true position and contend against Rome on the one side and dissent on the other, I would take some exception to the term "National" as hardly applicable to the Church, constituted politically as we are in Canada, nor need this term be applied to suit the present position of Newfoundland, as there is little doubt but that that island will eventually form part of the Dominion, as some negotiations tending to this end have already been commenced. But should this union not be consummated, there need be no obstacle to a union of the Church, and some term could be found suitable, such, for instance, as "The Synod of the Anglican Church in B.N.A." But with union will come a proper title. I believe that I am correct in the statement that the Presbyterian and Methodist bodies have each their unions in the Dominion, including Newfoundland. The Lord Bishop of that diocese has already received an invitation to be present at the proposed conference on unity to be held at Winnipeg in September next.

Through the kindness of the Rev. Leo A. Hoyt, a member of the committee of the diocese of Fredericton, I have had the privilege of reading the able and comprehensive report to the Synod of that diocese, and I see nothing therein that does not put the question of the union of the Church upon a sound and catholic basis. My views entirely coincide with your correspondent's, that the diocese should be the unit for representation, but constituted as the Church is at present with Provincial Synods, and a probable increase of the same, it must become a question what the status of such will be in the future local and general government. But, whatever be their position, diocesan independence must be maintained. I have no fear on the formation of a National or Dominion Synod that Diocesan Synods could ever be interfered with, the larger and general questions of the whole B.N.A. Church being ample to occupy a General Synod without trenching upon the local interests of our Church.

If a good representation can only be secured from all our dioceses at the proposed conference at Winnipeg in September next, I have no fear but that some feasible scheme for the union of our Church will be submitted for the future consideration of the various Synods. I dare not trespass more on your space, but I would almost hope that I may have written something that may call for further criticism from C. A. F., and, if agreeable to him, I would like to have the privilege of corresponding with him on this great question.

W. J. IMLACH.

London, Ont., March 29, 1890.

More Required.

SIR,—A working party is anxious to send a parcel of clothing to Rev. J. G. Buck, at Peace River, but not having sufficient articles for a whole bale, would like to hear of any party who would be willing to let them join with them, each paying their own share of freight. If any of your readers purpose sending goods, will they kindly communicate with me, and I shall send address of the party referred to above.

LIZZIE A. DIXON,
29 Wilton Crescent.

Mediator.

SIR,—I intended not to say any more in this way upon the subject of "Mediation." Perhaps I may on another occasion, in a different form. But I cannot agree with Dr. Carry in thinking either that your answer to my criticism was "sufficient," or that the subject under consideration is in any sense "little."

On the contrary the magnitude of it is the thought that has filled my mind ever since my attention has been turned to it in your columns. And that magnitude has not become diminished by the discovery that so many, including men like Dr. Carry and yourself, are content to uphold the principle of "Mediation" as the distinctive principle of the work of the Christian Ministry. From my standpoint nothing but a very superficial or very erroneous view of the subject could ever lead me to think that the term "Mediator" (which is used in Scripture in a peculiarly technical sense) is capable of being applied legitimately to the Christian Ministry, as the terms bishop, pastor, minister, ambassador, watchman, steward, &c., may be, and are. I suppose Dr. Carry does not see wherein the fallacy of his argument lies, though I am slow to believe it of one who possesses such quickness of intelligence as he does. He assumes that the relationship existing between us and Christ as Mediator is similar to that existing between us and Christ as bishop, pastor, minister, &c.—whereas the difference could not be greater than it is. Has he never observed that the Scriptures never apply the term "Mediator" to the Christian Minister? They do apply the other terms. This in itself ought to suffice.

Does he refuse to admit that the words "There is

but one Mediator," positively forbid such application, —and when Scripture says "There is not," how can we venture to say "There is?"

Does he not acknowledge the difference between a "Mediator" in the scriptural sense, and agents acting intermediately in other senses between two parties? A mediator acts between two parties, but every one who acts between two parties is not a mediator.

If so, will he deny that there is an ambiguity in the use of the term "Mediator" which does not exist in the other terms. We may be fellow workers with Christ as pastors and teachers, but we may not without impious presumption pretend to share with Him the work of mediation.

If we cannot, have we any right to use a name which certainly implies that we can—not only without authority, but against authority? The subject is so vast that I cannot pursue it in detail, but the following questions suggest themselves: Is any human being qualified to act the part of a mediator? Can he, as a sinful being, lay his hand upon both and bridge over the differences between God and men? Can he satisfy the claims of divine justice and law and make reconciliation where reconciliation is necessary? Does the clergyman not need a mediator himself in his approaches to God? If a man, because sinful, is not qualified to act in this capacity, is it not impossible for him to discharge the duties of the office? Even qualified, would it not be an act of usurpation to attempt it? When and how did God ordain us mediators? Has there ever been a divinely ordained order of mediators among men, except only in a preparatory and typical sense? and has not the type disappeared since the antitype has come?—which is not the Christian Ministry. Moreover, has not mediation been accomplished? Is not further mediation needless? Is it not an anachronism to speak of mediation now except as a past event? There is interaction, intercommunion, intercession, founded on mediation, but glory to God in the highest, there is no more mediation needed now. There is "no more offering for sin,"—"It is Christ that died, yea rather, that is risen again."

If mediation be attempted, is it not derogatory to Christ as implying that His work is still unfinished, and that he is not "sitting" at the right hand of the Majesty on high? Does it not destroy in practice the fundamental truth of direct access to God through Christ? Do we need mediators between ourselves and Christ, as well as a Mediator between God and man? If so, where is the text authorizing them? If so, what is the force of the invitation, "Come unto me, all ye?" Should it not have been "Come to the mediators and through them to me?" But the "vail" is rent in twain, and "we who sometimes were afar off are made nigh by the blood of Christ." "We can therefore now come boldly to the throne of grace" without the intervention of any humanly devised and perilous agency of a mediating character. I say perilous, and I say it again, for this doctrine of direct access was taught us long ago in the words of the second commandment, which forbids the use in our approaches to God of any intervening aids to that end—animate or inanimate. If the latter, much more the former. Perilous certainly, when we find in the same verse the unity of the Deity, the unity of the Mediator spoken of in the same terms (1 Tim. ii. 5). And what the Scripture thus teaches the Church of England strongly emphasizes in the words, "through our only Mediator and Advocate, Jesus Christ."

As soon as a text is found saying of bishops and pastors, &c., what is said of a Mediator, I shall acknowledge the force of Dr. Carry's argument, but not till then.

WM. HENDERSON.

[We should have preferred that this controversy should take place after the publication of the paper on the distinctive character of the Christian Ministry. We do not, however, feel justified in refusing admission to Dr. Henderson's letter. We may note, at the same time, that the papers, being already written, will have no immediate reference to anything which may appear as correspondence.—Ed. C. C.]

Suggestions Given.

SIR,—I have just seen a letter in your columns on the subject of contributions of clothing, books, &c., to our missionary diocese. Will you allow me to say that I concur most heartily in the opinions of your correspondent that something should be done in the direction referred to. Under the present system, or rather absence of system, the most importunate supplicants are the most successful, while those whose modesty keeps them silent are lost sight of. One mission receives help far beyond its needs, while another, larger and needier, receives nothing. Again (for the evil is manifold,) contributions are sent in clothing, money, &c., to the laity direct in response to application, without any reference to the clergyman of the mission, who is, naturally, better informed than any one else as to the needs of different families within his districts, and as the necessary result, petty piques and quarrels spring up, which separate

friends, weaken the Church, and so defeat the very ends contemplated by the benefactors. As my contribution towards, at least, an approximate solution of this problem, let me offer the following suggestions:

(1) Distribute the whole domestic missionary field, assigning Algoma, for example, to one or two dioceses, or Rupert's Land to another, and so on till the whole is provided for.

(2) Let all requests for aid from any territory so assigned, go in to some central sub-committee of the "W.A." (within the diocese or dioceses charged with the care of it,) which will systematise the work by distributing these applications among its various branches, and providing for the equitable consignment of the responses to the various applicants according to existing needs, and subject to the appended conditions.

(3) Let no application be entertained unless from a clergyman, or bearing his endorsement.

(4) Let all responses in the form of clothing, &c., be sent to the clergyman for distribution by him, or by his wife (if he have one) as the only proper and duly authorised almoners of the Church's bounty.

The above suggestions are simply an attempt to solve the problem to which your correspondent has called attention. Neither they nor any others that can be offered will meet all the difficulties of the case. Still I believe they are worth trying. They apply, of course, only in so far as the machinery of the "W.A." can be utilised. They do not touch nor are they meant to restrict that inalienable liberty of choice which belongs to individuals or to particular parties in the selection of pet missions or dioceses as objects of their loving sympathy. This will remain unaltered, be the system what it may. Still, the sooner some system is introduced the better.

E. ALGOMA.

Sunday School Lesson.

2nd Sunday after Easter. April 20th, 1890.

THE RESURRECTION OF THE BODY.

The doctrine of the "Resurrection of the Body" is one of those essential truths which it is necessary that every Christian should know and believe for "his soul's health." It is therefore made one of the Articles of the Apostles' Creed, and of the Nicene Creed. The words, "the resurrection of the body" in these Creeds are intended to express the same thought as the words "the resurrection of the flesh." (See *Baptismal Office*: "Dost thou believe in the resurrection of the flesh?")

This great truth is revealed by God, in the Old Testament Scriptures.—(e. g. Job xix. 25, 26; Isa. xxvi. 19; Dan. xii. 2); and also still more emphatically in the N. T.—(e. g. S. Matt. xxii, 29, 32; xxv. 32, 33; Rom. xiv. 10; 1 Cor. xv. 12, 49; 2 Cor. v. 10; Phil. iii. 21; Rev. xx. 13.)

The resurrection of the flesh can only be accomplished by omnipotent power; but God, Who has declared it to be His will to do it, is omnipotent and able to perform it, and will suffer nothing to frustrate His designs. Whoever, therefore, doubts or denies the resurrection of the flesh, is like the Sadducees of old, and "doth err, not knowing the Scriptures or the power of God." (S. Matt. xxii. 29.)

The resurrection of the flesh will include all who have died, both the just and the unjust. (Dan. xii. 2; Acts xxiv. 14, 15; S. John v. 29; S. Matt. xxv. 34, 41.)

I. *Object of the Resurrection.* "That every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10; S. Matt. xxv. 34, 41.)

II. *The Resurrection Body.* God has not seen fit to reveal to us the precise nature of the resurrection body. But we may not doubt that it will be essentially identical with the body we now have; even as our Lord's body after He arose from the dead, had not lost its identity with that in which He suffered (S. Luke xxiv. 29); but in some respects it will be changed, for whereas the body we now have is material, corruptible, and mortal, it will then be a spiritual, incorruptible and immortal body. (1 Cor. xv. 42, 44, 54). And fashioned like Christ's glorious body. (Phil. iii. 21). The bodies of who at the last day shall not have died, will be changed "in the twinkling of an eye," at the last trump. (1 Thess. iv. 17; 1 Cor. xv. 51, 52.)

III. *The value and necessity of the Doctrine.* 1. It illustrates God's wisdom, power, justice, and mercy. 2. It enables us rightly to appreciate the great and powerful work of our redemption and our Lord's victory over death.

3. It is necessary in order to strengthen us against the fear of our own death, and immoderate sorrow for the death of others. (1 Thess. iv. 13).

4. It teaches us to reverence our body, and deters us from defiling it by sin.

For how can we defile that body which certainly

will be raised again, but not to glory, unless it in this life become the temple of the Holy Ghost?

S. Paul has taught us both the doctrine, and also (by his example) what effect it should have upon our souls. "I have hope towards God, and there shall be a resurrection of the dead both of the just and the unjust; and herein do I exercise myself to have always a conscience void of offence toward God and toward men." (Acts xxiv. 15, 16.)

Family Reading.

Devotional Notes on the Sermon on the Mount.

S. Matt. v. 13, "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden underfoot of men."

In the series of the Beatitudes our Lord had described the essential characters by which the subjects of the Kingdom of God are distinguished. But the Kingdom of God does not yet embrace the whole of humanity. Not yet can it be said that "the kingdom of this world has become our God's and His Christ's." The Church for many a day has to be a select people; and over against it stands the world. Neither are the Church and the world separate; nor must the Christian go out of the world.

"I pray not," said our Lord, "that Thou shouldst take them from the world, but that thou shouldst keep them from the evil." But this is not all. Not only are they to be preserved from receiving evil from the world: they are to be the means of conveying good. They are to be a blessing to the world; and the nature of the blessing is symbolized in a double manner. They are to be light and they are to be salt. What a strange claim for this small body of men now gathering round Jesus of Nazareth! They are to preserve the world from corruption, and they are to bring it light.

Even in antiquity salt was highly valued as an important nutritive substance; it denotes proverbially one of the most essential necessities. "Nothing is more useful than the sun and salt (*nil sole et sale utilius*), said the Roman proverb. It is mentioned (Ecclus. xxxix. 26) among the principal things for the whole use of man's life; and (S. Mark ix. 50) it is said that "salt is good." The idea which the metaphor here employed accordingly suggests, is that the disciples of Christ are a noble and indispensable element in the world. But besides this general view it should be remarked that salt presents peculiar points of comparison. The distinctive properties of common salt are purity and a conserving power, preserving from corruption. On account of its dry and cleanly whiteness, it is the emblem of purity. Still more peculiar to salt is its seasoning and conserving power, by virtue of which, on the one hand, it seasons food (Job iv. 6) and on the other hand preserves it from corruption (2 Kings ii. 20). Generally speaking, the ideas of purity and incorruptibility are closely allied. It is also from its pungent property that, both in Greek and in Latin, it came to be used figuratively for wit.

For these reasons salt was much used in sacrifices. It is the oldest and simplest form of sacrifice (Ovid, *Fasti*, i. 837). In the Jewish meat-offerings, too, whilst leaven and honey, on account of their tendency to engender decay, were expressly excluded, salt was commanded to be used. And in this way, as symbolical of continuance and constancy, this salt is called the Salt of the Covenant of the God of Israel (Lev. ii. 11, 13; Ezek. xliii. 34). At the same time, the meat-offerings were made to symbolize the idea of purity, inasmuch as honey, as well as leaven, was to be removed, because these substances promote decay, and seasoning salt was to be added, together with the fructifying oil and the sweet-savoured incense.

In S. Mark ix. 49 the sacrificial salt is spoken of as a symbol of the seasoning and cleansing efficacy of the Holy Spirit in the soul of man, preserving the good that is therein, and consuming all that is unclean and unholy, and thus making the human spirit a fitting and well-pleasing sacrifice to God.

When, therefore, Christ calls His disciples the salt of a world which is alienated from God, the

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point of the comparison which most naturally presents itself is precisely that effect of salt which is most peculiar to it, namely, its seasoning property. But if we are at liberty to explain the present passage by S. Mark ix. 49, we may view the salt as denoting the Holy Spirit. It will then be found to involve a special reference to the sacrificial ritual, and the thought will be: That the whole of humanity is here contemplated as a sacrifice presented to God, which, although not in itself well pleasing to God, becomes so through the efficacy of the Holy Ghost going forth from Christian men.*

Let us try to bring these reflections home to ourselves. We see the work of the Church and of individual Christians in society. It is their business to keep it from corruption, to purify it. And if this work is not done, there must be some reason for the failure. Our Lord suggests the reason: "If the salt have lost its savour." If the Holy Ghost is not in the Church! What a terrible suggestion that the Temple of the Holy Ghost should be deserted by its august Inhabitant! The candlestick removed out of its place as regards the community, the loss of grace as regards the individual.

We will not push these suggestions to their full extent. But one thing they must certainly suggest to us; that just in proportion as the Christian Church or the Christian man has the Holy Spirit dwelling with them, in that proportion will they be a means of purifying and conserving the society in which they are placed. And again, let us remember that it is just as we live near to Christ that we are imbued with His Spirit. May He give us to have salt in ourselves!

The Sunshine after Rain.

Though dark and threatening be the skies
With clouds that intervene,
And heaven no longer to our eyes
Smiles in its peace serene,
And lightnings flash and thunders shake
The hills and trembling plain,
We know that when the storm shall break,
There's sunshine after rain.

When on life's paths of strife and toil,
With thorns and bruises sore;
When disappointment roughly foil
The hopes that go before,
And trials rude as tempests fill
The bosom with their pain,
Despair not, but remember still,
There's sunshine after rain.

Aye! it is true, however great
The sorrows that befall,
One day, at least—it may be late—
Some good will come to all
Whose lives, through pain, are lived aright,
And such live not in vain,
God's rest, for them, is full of light—
The sunshine after rain.

Value of Kind Words.

Great will be the blessedness of those who have not to weep over harsh words, bitter expressions, or wanton neglect to those who ought never to have been subject to such things. None will ever regret speaking too many kind words, while many will have to weep over hasty ones which made the heart ache, and perhaps hastened the death we had to mourn. If, therefore, you would escape this, and have fewer tears to shed by and by, seek and study to be kind now to those you love. If you desire a happy future, sow the seeds now. Be kindly, gracious, considerate, tender, while you have the opportunity. Seek to cast brightness and cheerfulness at all times in your home. Banish as completely as you can all harshness, meanness, suspicion, unkindness, inconsiderateness from your being, so that when the dark shadows of trial and death give you sorrow, you may not have to add to it the bitterness of self-reproach, when it will be of no avail. Never forget that the habit which feeds and helps the one starves and hinders the other. Sow kindness, loving words, cheerful smiles so constantly that the heart will be full, and the mind possessed by such influences that there will be no room left for the rank weeds of unkindness to find an entrance or obtain a place.

*Chiefly from Tholuck.

Every-day Religion.

True religion, we must always remember, is not the separable accident of a life; it is that which runs through, and animates, and pervades life. It is not the altar set up in the house; it is the living inspiration which breathes through the house. It consists not so much in external works of piety—in the alms, that they are large; or in the attendance upon ordinances, that it is frequent; or in the zeal for good works, that it outstrips that of other men—as in the habit of carrying all the restraints and sanctities of godliness into the transactions of everyday life, making conscience of our gains, prescribing rules for our pleasures, imposing limits on our self-expenditure, succouring, helping, doing good upon a principle and upon a plan; in a word, in everything we undertake, or do, or propose, having regard to an unseen, but ever-controlling Presence, and even on the bells of the horses writing—"Holiness to the Lord."

"Little Things."

In preaching to young men recently in St. Paul's Cathedral, the Bishop of London, taking as his text St. Matt. v. 19, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," dwelt upon the importance of "Little Things." Dr. Temple said:—

Our Lord plainly intends in these words to make us feel the great importance of little acts in our conduct, whether for good or for evil. The little acts which seem to be of no consequence whatever are nevertheless judged by Him to be of real moment, and require our watchful attention. Of course the principle inculcated is of wide application, for it may reasonably be said that little things show the drift and purpose of our lives, and have much to do with the discipline of life and the moulding of character.

Considered from one side, little things lead to great things, little sins lead to great sins, little omissions lead to great omissions. A man who allows himself to indulge in little faults unchecked, creates in himself a moral carelessness which is quite certain to grow. He brushes aside the consideration of small duties, and he fails to weigh his own conduct in the balance of the sanctuary. He accustoms himself to be, as it were, frayed out just where he should be sharp and clear in his decision between right and wrong. After all, what is the main distinction between a man who lives for God and a man who does not, but that he who lives for God recognises the difference between right and wrong as of such infinite importance that all other distinctions disappear in the presence of it?

If, indeed, we desire to have within us a sense of the difference between things spiritual and things temporal, then we must keep this consideration fresh in our judgment, and in the smallest concerns of life inquire whether a thing is right or wrong before we enter upon any path, and before we follow our own inclination.

Too often we commit what we call "little sins"—little because they are not developed, because they exist only in our own thoughts; but we terribly underestimate the blackness of sin which has thus not been exposed to the view of others—sin which is frosted in the secret of the heart—close, as it were, to the very shrine of the spirit, the conscience—God's messenger to men.

I would, then, bid you earnestly to cherish, in dealing with little things, the habit of instant obedience to the voice of conscience.

The Golden Rule.

Mankind has indeed tried every possible recipe for its ills save one, and that is no longer new, even the Gospel of Jesus Christ our Saviour. And I say that the history of the world so far has been a *reductio ad absurdum* in proof of Christianity. The world is bound to find out that what Christ said is true: that there is no help for it but spiritual help; and that even the problem of man's earthly being is at the bottom not merely a financial problem, nor an educational problem, nor a social problem; that it is also a religious problem—a question of the Golden Rule, as amplified in the Gospel of this morning's service. No man ever

has obeyed or ever will obey consistently that rule. Do unto others as ye would they should do unto you, except from religious motives: and the only sufficient religious motive wherein to meet the difficulties and the dangers of our nineteenth century civilization is the motive that Christ presented for the similar conditions of civilization when ancient paganism was waning. And when of our modern pagans the noble, devouter spirits shall recognize this at last, will they not hasten to join with us in our national Thanksgiving Day? Will they not count it worth all their travail and all their disappointment that it should have been thus driven into their souls by sheer exhaustion of all other methods, that the reason we cannot make a better thing of life is, not that the world is too small or life too short, but that we are too bad? That if our nation had twenty times as much room, and never so many fresh starts, we should still fail to reconstruct society on a better plan unless we should adopt a better process? Only by spiritual measures can true human progress be: and for such measures one hemisphere is as good as any other. I am glad that all our problems are fast resolving themselves into the social problem, for that is always a religious problem at the last. Pessimism or Christianity is the only alternative then. Even the greatest happiness of the greatest number is found to be a mean and miserable ideal, unless the idea of happiness blend with the idea of eternal duty to the Eternal Father by whose grace we are saved. Christianity is the absolute religion. The Agnosticism of to-day is but the classic Stoicism in another guise; the Positivism of to-day is but a new version of the older Pyrrhonism; and ever against them stands the religion of "Jesus Christ, the same yesterday, and to-day, and forever."—*From Four Hundred Years of American History as Testimony to Christianity—a sermon preached on Thanksgiving Day, by the Rev. G. W. Douglas, D. D.*

A Touching Story.

Once I knew a workingman—a potter by trade—who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day.

He managed, however, to bear each evening to the bedside of the "wee lad," as he called him, a flower, or a bit of ribbon, a fragment of crimson glass—indeed anything that would lie out on the white counterpane and give a colour in the room. He was a quiet, sentimental Scotchman, but never went he home at nightfall without some toy or trinket, showing he had remembered the wan face that lit up so when he came in.

I presume he never said to a living soul that he loved the sick boy so much; still he went on patiently loving him. And by and by he moved that whole shop into positively real, but unconscious fellowship with him. The workmen made curious little jars and tea cups upon their wheels, and painted diminutive pictures down their sides before they stuck them in corners of the kiln at burning time.

One brought some fruit in the bulge of his apron, and another some engravings in a rude scrap book. Not one of them all whispered a word, for this solemn thing was not to be talked about.

They put them in the old man's hat, where he found them; so he understood all about it. And I tell you seriously, that entire pottery, full of men of rather coarse fibre by nature, grew quiet as the months drifted, becoming gentle and kind, and some of the ungoverned ones stopped swearing as the weary look on their patient fellow-worker's face told them beyond any mistake that the inevitable shadow was drawing nearer.

Every day now somebody did a piece of work for him and put it upon the sanded plank to dry; thus he could come later and go earlier.

So, when the bell tolled, and the little coffin came out of the door of the lowly house, right round the corner, out of sight, there stood a hundred stalwart working men from the pottery, with their clean clothes on. Most of them gave a half-day of time for the privilege of taking off their hats to the simple procession, filing in behind it, and following across the village green to its grave that small burden of a child, which probably not one of them had ever seen with his own eyes.

Growing Old.

Softly, O softly, the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant home-light;
Far from the waves that are big with commotion;
Under full sail and the harbor in sight.
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that lured thee, unwilling,
Far from thy course to the land of the blest.
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy nor sorrow
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow;
Thou dost remember what lieth between.
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet,
Rich in faith that has grown with thy years,
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears,
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened
"It is more blessed to give than receive."
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense earth cannot know,
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow.
Growing old graciously,
Purer than snow.

Conversation in the House.

Few things are more important in a home than is conversation, yet there are fewer things to which less deliberate thought is given. We take great pains to have our houses well furnished. We select our carpets and our pictures with the utmost care. We send our children to school that they may become intelligent. We strive to bring into our homes the best conditions of happiness. But how often is the speech of our household left untrained and undisciplined? The good we might do in our homes with our tongues, if we use them to the limits of their capacity of cheer and helpfulness, it is simply impossible to state. Why should so much power for blessing be wasted? Especially why should we ever pervert the gift and use of our tongues to do evil, to give pain, to scatter seeds of bitterness. It is a sad thing when a child is born dumb, but it were better to be born dumb and never have the gift of speech than, having the gift, to employ it in speaking only sharp, unloving or angry words.

National Righteousness.

I at least am old-fashioned enough to believe that in the history of nations and churches and communities the guarantee of permanence lies in the possession of a scrupulous regard for holiness and righteousness. It is not by cheap successes, it is not by brilliant talents, it is not by nimbleness and adroitness of mind, it is not by splendid speculations, it is not by scientific achievements, it is not by the power of extended commerce or enlarged knowledge, that you can give the power of an abiding strength to any people—it is in the heart; and the people who are possessed of the spirit of love, of righteousness, of a determined and reverend allegiance to the laws of holiness, scrupulously pure in their social life, scrupulously honest in their commercial dealings, scrupulously righteous in the way in which they conduct their public affairs—there is the strength, there is the stability of peoples. When Rome falls, she falls because of the immorality within her. "Rome shall perish," sang the poet—"write that word"—but when you ask, Where is the

power by which she fell? his answer is, "In the blood that she has spilt." The violation of the eternal laws of righteousness is the undermining of national strength, and you whose work grow in proportion as the spirit of patriotism rises up in your hearts and glows in your imagination—as you see this great English empire scattering its possessions far and wide over the purple seas and gathering all nations, dusky and white, under her control, spreading her commerce in all lands, making her sails to brighten on every sea, your feelings of pride must be tempered by the thought, "Will these things abide?" And the answer is, "Righteousness exalts a nation, righteousness gives stability to a nation's power. In purity alone is the guarantee of permanence."—*Bishop of Ripon.*

What is a Zenana?

The house of a Hindu of good position is divided into two parts. The zenana is that portion of it which is occupied by the women. It is generally situated toward the back of the house. In the centre of it there is an open court twenty or thirty feet square; this is surrounded by a veranda. In the inner, or back wall of the veranda you see, here and there, all round, small doors; these conduct to the private apartments of the women. As the custom in India is for young men, when they get married, not to leave their father's house and set up separate establishments of their own, but to bring their wives into their father's house, a goodly number of women may sometimes be found in the same family. These may all meet together in the open court. It is in this court, and in the veranda which surrounds it, that much of the work of our zenana missionaries is done. Should the husband of one of the ladies of the zenana wish to enter, he must first give notice of his approach, either by knocking or by a loud cough. The ladies at once draw their chudders over their faces, and make a rush for their separate apartments. This small court is the only place in which a zenana lady is allowed to go into the open air, if open air it may be called. When she has reasons to go beyond the walls of the zenana, she is either carried in a close palqui, or conveyed in a bullock cart, which, of course, is curtained all round. Should she require to walk a few steps, a large sheet is thrown over her, so that no one may see her.

Confirmation.

The following testimonies to the scriptural character of confirmation are of interest and value:

- A. D. 34. Read Acts 8.
A. D. 55. Read Acts 19.
A. D. 64. Read Hebrews vi. 1, 2.
A. D. 180. TERTULLIAN:—"After Baptism, then the Imposition of Hands."
A. D. 250. CYPRIAN:—"They who believed in Samaria were Baptized...hands laid upon them... which is still the custom among us."
A. D. 350. ST. CYRIL:—"After Baptism the Unction (Confirmation) is given."
A. D. 420. ST. JEROME:—"This is the custom of the Church—the Bishops Laying Hands upon them for the Invocation of the Holy Spirit."
A. D. 494. The Prayer in our Confirmation Service dates from this period. From this time on to the present there cannot be any doubt concerning Confirmation or the *Laying on of Hands by the Bishop* being a Ceremony of the Church.
Can we safely omit what from the first has been inserted?

METHODIST TESTIMONY.

"I was determined not to be without it and therefore went and Received Confirmation—even since I became a Methodist Preacher."

DR. ADAM CLARKE.

BAPTIST TESTIMONY.

"We believe that *Laying on of Hands*, with Prayer, upon Baptized believers as such, is an Ordinance of Christ, and ought to be submitted unto by all such persons to partake of the Lord's Supper." BAPTIST ASSOCIATION, Sept. 25, 1742.

CONGREGATIONAL TESTIMONY.

"The confession of the name of Christ is, after

all, very lame, and will be so, till the discipline which Christ ordained, be restored, and the Rite Confirmation be recovered to its full use and solemnity."
DR. COLEMAN, Boston.

PRESBYTERIAN TESTIMONY.

"The Rite of Confirmation, thus administered to Baptized children, when arrived at competent years—shows clearly that the Primitive Church, in her purest days, exercised the authority of a Mother over her baptized children."

COMMITTEE OF THE GEN. ASSEMBLY.

"This custom is frequently mentioned by the ancient writers. Such imposition of hands as is simply connected with the benediction, I highly approve, and wish it were now restored to its primitive use unconnected by superstition."

JOHN CALVIN.

"This (Heb. vi. 2) means primarily the laying on of hands which, in the apostolic age, was connected with baptism, and followed as either its immediate (Acts xix. 6, 6) or its later completion." (Acts viii. 15-17).
DR. F. DELITZSCH.

Hints to Housekeepers.

RICE WITH CHEESE.—Boil half a pound of rice: drain and shake dry; put a layer of this in a pudding-dish, season with salt and pepper and dot with bits of butter. Grate a quarter of a pound of cheese, and sprinkle each layer of rice with the cheese. Let the last layer be of rice. Whip one egg with a gill of milk, and pour over all; sprinkle with crumbs, dot with butter, and brown in the oven.

OYSTER SALAD.—Bring to a boil a dozen and a half of oysters in their own liquor, to which two table-spoonfuls of good strong vinegar have been added, with white and red pepper and salt for seasoning; drain, and cut the oysters in dice so as not to injure their appearance. Wash a head of celery and cut the edible parts in dice; mix with the oysters, and keep in a very cold place until ready to serve, when cover with a mayonnaise or salad dressing.

OYSTERS AND BACON.—This is a somewhat novel way of cooking the luscious bivalve, called by our English cousins "Pigs in Blankets." We prefer it without the name. Have as many thin slices of salt (not smoked) bacon as you have large oysters; wrap each oyster in a slice of bacon, and fasten with a tiny skewer—a small wooden toothpick will do; have ready a hot frying pan, and lay them in side by side, turning to allow the bacon to colour slightly all round. Have a tiny square of thin buttered toast for each one; add a table-spoonful of butter and a spoonful of milk or cream to the liquor in the pan, pour this equally over the toast, lay one of the rolls on each, and serve.

TORN WOUNDS are more dangerous, as a rule, for they heal slower and by the process of suppuration, while cut wounds, if soon and properly drawn together, heal quickly. These come from carelessly exposed nails, hooks, pins, kicks, sharp horns, and many other causes. They should be cleansed with warm water, and dressed with several folds of cotton cloth dipped in pretty warm water. All sick animals, as well as those injured, should be kept quiet in a dark stall. Animals accustomed to be tied keep more quiet when tied up short and high, thus preventing lying down, which of itself may be very injurious.

SPRAINS.—From slipping, the heavy draught, or fast-driving horses, are especially liable to sprain of the tendons or ligaments, causing lameness. The parts are feverish, hot, tender, and painful. In all cases of lameness in horses, the foot should be carefully examined, as nails, defective shoeing, or injury of the foot are the most common causes of lameness. In cattle or sheep the feet may also be the most frequent seat of injury. If the heel cannot be put down level on the ground, the strain is located in the back tendons, and if not of recent injury a high-heeled shoe will relieve the strain upon the tender tendon. In acute cases hot applications should be used.

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Children's Department.

The Little Brown Rabbit.

Ernest and Lisa lived in a small village in the country. Around it there were fields and pretty lanes and beautiful woods of beech trees, which were green in summer, and of a bright crimson when the leaves were beginning to fade in the autumn. Their father had a nice house and a garden with plenty of flowers in it. At one end of the garden a gate led into a shrubbery, and at the other end of the shrubbery another gate led into the lane. Ernest and Lisa liked better to play in the shrubbery than anywhere else: they could run races there on the long smooth gravel walk, and play at hide-and-peek among the shrubs; or, in hot weather, sit in the arbour, where Ernest used to build his boats while Mary watched him or made nets to keep the birds off their cherry-trees. For the children each had a garden, and they were always very much pleased when they could gather a dish of their own strawberries or cherries and see a dish of their own peas on the dinner table, or bring home of their own flowers to their mother for her drawing-room.

One day in the spring their father told them that he was going to walk to the mill, and asked Ernest and Lisa if they would like to come with him. It was about three miles off, quite a long walk, and they were delighted; for, of all things, they enjoyed a walk with their father the most. He always had some droll story to tell them, or found something amusing for them to do. So they started off with him after breakfast in high spirits. They jumped, they skipped, they talked, they laughed. The young buds of the beech trees had burst into leaf, the fields were covered with daisies and golden buttercups, the scent of the violets in the lanes was delicious, birds were singing overhead and everything was as gay as Ernest and Lisa themselves were. When they got into the woods, they ran up the banks and down again, or jumped down just in front of their father, and he was as happy as they were. But, unfortunately, when they had only got about half way to the mill, Lisa, in running down a steep bank, slipped and fell.

Her father was beside her in a moment, asking if she were hurt. "My foot hurts so I cannot stand," she said. She tried to stand up as she spoke,



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but sank down on the bank, and the pain made big tears glisten in her eyes.

"Rest for a few minutes, my child," her father said, "perhaps it will be better presently."

Lisa sat still on the bank and Ernest went and gathered some wild flowers for her, and her father stayed beside her and talked to her. After a little while she said her foot was better and he helped her to get up, but she could hardly stand on it and was quite lame when she tried to walk. Her father was very sorry that he could not wait any longer, as he had business with the miller, but he said in any case the walk to the mill would be far too much for her now, so she had better rest a little longer, and then she and Ernest could go home together and he would try and overtake them.

As soon as he was gone, Lisa sat down again and Ernest beside her, and they chatted away for some time and then set off towards home. Lisa was very lame and they walked very slowly.

Presently Lisa saw something small and brown lying in a rut in the road.

"What can it be?" she cried, "O,

what a dear little creature! I do think it's a little rabbit; look, Ernie."

She stooped down and took it up.

"O yes, it's a rabbit— what a queer little thing it is, Lisa! It seems quite young, only a baby and too little to take care of itself."

"What shall we do with it?"

"We'll carry it home and feed it and take care of it and make it tame. I'll carry it for you, Lisa; you know it's your rabbit, because you found it."

"Yes, but if you carry it home for me, Ernie, I'll let you have a little bit of it, too."

Ernest took out his handkerchief and Lisa laid the trembling little rabbit in it when they had folded it, and pulled a loose corner over the poor little thing to keep it warm. "And perhaps it won't be quite so frightened in the dark where it can't see us," said Ernest.

Every now and then they peeped at the rabbit to see if it was alive; and at last it got less frightened and opened its eyes and looked at them too.

They were a long time getting home, for Lisa was very lame and did not get better.

"Where shall we keep it, Ernie?"

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Sealed Tenders addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to Noon of Monday, 21st April, 1890, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1891, consisting of Flour, Beef, Bacon, Groceries, Ammunition, Twine, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North West Territories.

Forms of Tender, containing full particulars relative to the supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods (or for any portion of each description of goods), separately, or for all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an Accepted Cheque in favor of the Superintendent General of Indian Affairs, on a Canadian Bank, for at least Five per Cent. of the amount of the Tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department, for the proper performance of the contract based on his tender.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VANKOUGHNET,

Deputy of the Superintendent General of Indian Affairs.

Department of Indian Affairs, Ottawa, March, 1890.

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"O, we must put it in a box at first and just make a hole for it to have some air, and I'll make a better house for it after. And Lisa, you've got some kind of green stuff in your garden and we can feed it with that."

And we must give it a name," said Lisa, "what shall we call it? I think I should like it to be called Ernie like you, because you are carrying it home."

"No, Lisa, that won't do at all. He must be called Bunny. Rabbits are always called Bunny."

"But I shan't have it called like other rabbits, and if they are Bunny, I'll call him Bun."

"What a funny name! But it's nice and short—Bun, Bun, Bun, you see, you can say it ever so fast, like that."

When they got home they carried Bun to their mother for her to see it, and told her all about how they found it, and about Lisa's fall, and about their father having to go on all alone; they talked, indeed, so fast that it was some minutes before their mother could make out anything, except that they found a little rabbit and that Lisa looked very tired.

"But I must attend to Lisa's sprain first," she said, when at last she could

get a word in, "and then we will see about the bunny."

To be Continued.

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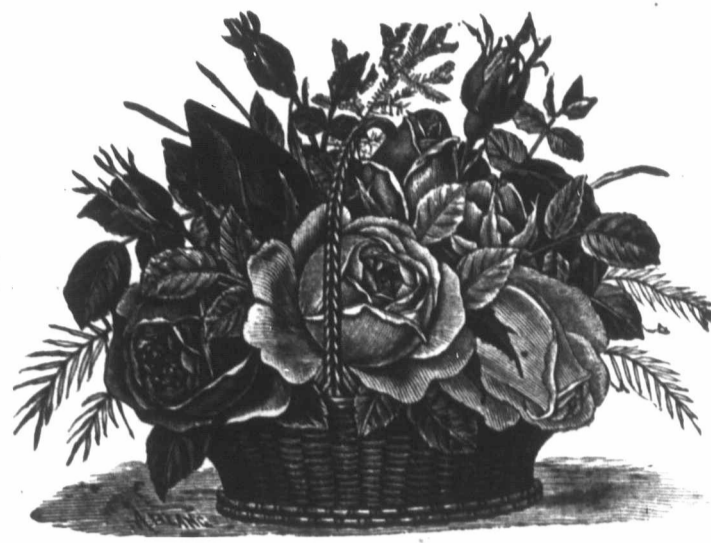
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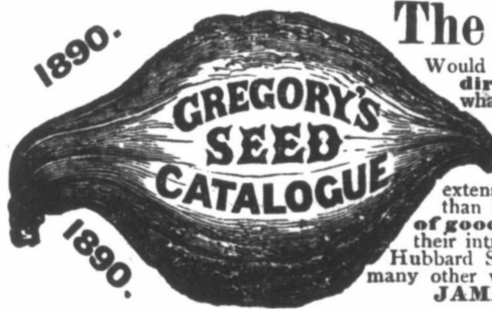
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