

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, MAY 15, 1890.

[No. 20.]

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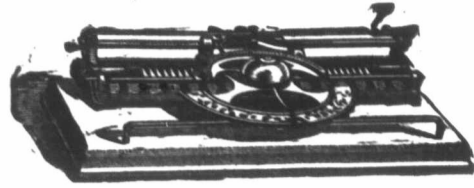
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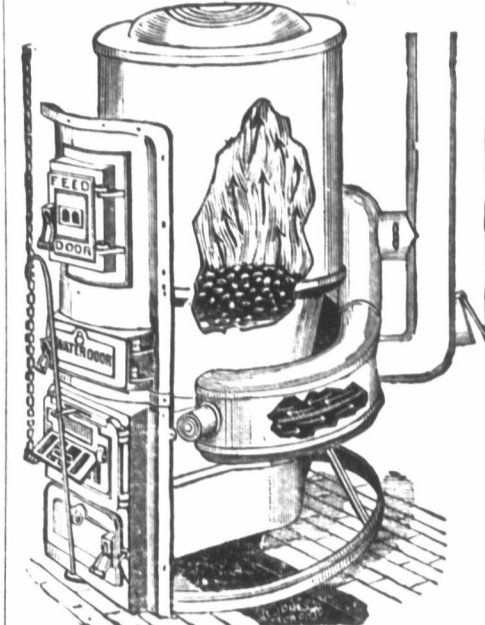
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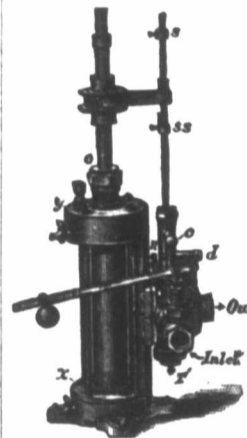
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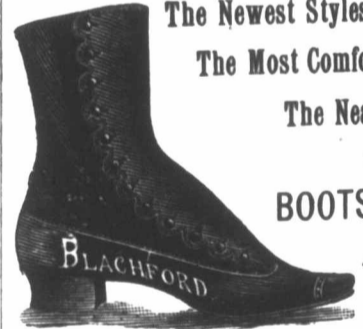
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## Lessons for Sundays and Holy Days.

May 18th.—SUNDAY AFTER ASCENSION.

Morning.—Deut. 30. John 6 to v. 22.

Evening.—Deut. 31; or Josh. 1. 2 Timothy 1.

KNEELING IN CHURCH.—"Is it quite alien to my subject to suggest the very great importance of making proper provision for kneeling throughout the Church? It is very difficult to plead for reverence and devotion where no care has been shown by the clergy and churchwardens for devout kneeling. May I also name the pain with which I have sometimes seen the members of a church choir sitting, instead of kneeling, throughout the prayers? If the choir do not set an example of reverence and devotion, one can hardly expect the congregation to be reverent and devout? I would also venture to beg our kind assistants, the organists of our churches, not to let the exigencies of their official duties prevent their setting to their choirs an example in this matter. Let them kneel as much as they can, and even when sitting at their organs show by their manner that they do not consider themselves absolved from all participation in the general worship of the people."—*The Bishop of Wakefield.*

EMIGRATION AND IMMIGRATION.—A paper has been issued which gives some interesting statistics upon emigration and immigration during the year 1889, and which compares the figures for last year with those of the years immediately preceding. Last year 253,795 emigrants of British and Irish origin left this country, as against 279,928 in 1888, and 281,487 in 1887. The total number of emigrants, including foreigners, who left the country in 1889 was 342,641, as against 398,494 in 1888—a decline of about 56,000 during last year. Of this number 26,000 represent the falling off in emigration of British and Irish people during the year 1889—a considerable decrease. The number of immigrants during these same three years has steadily increased; including foreigners, from 119,000 in 1887 to 147,000 in 1889. Or, taking immigrants of British and Irish origin only, the numbers have risen from 85,000 in 1887 to 103,000 in 1889. The above figures, together with others which

could be quoted, indicate a law which has been found to prevail in emigration and immigration. After a year, as in 1885, when emigration had been small, a cycle of increased emigration follows, while immigration remains almost stationary. Next, emigration and immigration both increase, leaving the net balance of emigration about the same as before. In succession to this, emigration begins to decline and immigration increases, until finally both numbers fall back again to a low point as at first. 1889 probably indicates the third stage of this curious cycle, and next year, if Mr. Giffen's great practical experience is to be trusted, we may expect to see both emigration and immigration reduced to their minimum, the former being slightly in excess of the latter. Probably the home revival of trade has caused both decreased emigration, and also a greater influx of people to our shores. On the above, an English paper remarks: Emigration and immigration, their increase and decrease, their direct effect, and their correlative bearing, are subjects of vital interest to our country. The statistics which have just been issued from the Board of Trade, under Mr. Giffen's imprimatur, afford material for much interesting study. True, they are only to be taken with qualifications as representing the extent of either emigration or immigration, for they have to be made up on the passenger lists of the various vessels departing from or arriving in our ports, and these, of course, include large numbers of people who certainly do not belong to the emigrant class. But they afford an approximately reliable basis for computation, and Mr. Giffen, treating his figures in scientific fashion, comes to the conclusion that emigration and immigration ebb and flow in regular waves, and with a certain mutual sympathy. That such a result has been attained in the few years during which the figures have been systematically dealt with, is in the abstract satisfactory. Not so, however, the forecast which Mr. Giffen makes of the immediate future. Reasoning from the experience of the past as to the progression of arrivals and departures, and the cycle in which it moves, he comes to the conclusion that "the time of commercial stagnation, which inevitably succeeds the period of prosperity," is approaching. The very many who have as yet had little tangible experience of "the period of prosperity," will not find Mr. Giffen's scientific treatment of emigration and immigration very pleasing, and will earnestly hope that his prognostication in this instance may prove incorrect.

HAZING AND ROUTING.—Some time ago we heard of an *emetue* in an American College in the midst of which the President got knocked down, and sundry other persons were severely injured. From an American paper we take the following extract which speaks for itself: "Such an outrage as was reported from Rutgers College, last week, should awaken the indignation of every decent man and mother throughout the land. The only way open for the institution to purge itself, if the facts are as stated, is to expel the offenders and turn them over to be dealt with by the law, which will teach the young desperadoes that there is no "fun" in cruelty and crime. If some of the boys who were driven naked through the streets and thrown into the river should die from the exposure, there ought to be a trial for murder." The attempt to introduce these institutions into Canadian Colleges has been only partially successful; yet there is need

of vigilance lest they should become more prevalent. It is frequently said that they have never taken such objectionable forms among ourselves as on the other side; but this is a matter of accident. Given a few resolute bad men, and the rank and file, even when disapproving, are too apt to fall in with their proposals. It is seldom that the majority of the students approve of such proceedings; but few have the moral courage to oppose them.

LAY INFLUENCE.—The following extract from the English *Guardian* illustrates the change which has come over the Church of England since the days when the clergy were everything in Church matters and the laity nothing and nowhere. "The Province of York is to have its House of Laymen sitting side by side with Convocation, just as the Province of Canterbury has. We have never been very much in love with the idea of a lay house, as in the present condition of the Church of England lay influence seems to us quite predominant enough. The clergy can do nothing without lay initiative, and what they do has no validity until it has obtained lay assent; and we should have thought that these two provisions might have satisfied the most ardent believer in lay wisdom." We have not the least doubt of the usefulness of lay influence; and we hold that our own Canadian method of realizing it is the best, namely, by the meeting of clergy and laity in one consultative body. Several thoughtful men in England have been working for the union of the two convocations of Canterbury and York, and for the admission of the laity into that which would then be a National Synod. We have no doubt whatever that this will some day be accomplished; but how soon no one can tell. England is (happily perhaps) the most conservative country in the world, and the clergy the most conservative of Englishmen, so that old customs die hard; and the National Synod may have to wait.

HOW IT STRIKES ENGLISH EVANGELICALS.—We take the following from *The Rock*, a very ably conducted English Evangelical paper:—"The CANADIAN CHURCHMAN pooh-poohs the agitation which is going on in the parish of Hamilton, Ontario, against the Ritualistic proclivities of its new Rector. It seems that the chief cause which he has given for offence is in abolishing Evening Communion. This is indeed a trivial matter for Evangelicals to fight about, and yet further on, in the same issue, we read that the Rev. A. Bareham, Incumbent of Trinity church, Quebec, 'has cast a stain on this otherwise most happy diocese by introducing Evening Communion in his church.' The italics are ours." Although the latter part has nothing to do with ourselves, but refers only to the communication of a correspondent, we print it, that we may not be supposed to mutilate the extract. Let it be remembered that the above is the calm judgment of a pure-blooded Evangelical. Let it also be remembered that even this "trivial matter" has been conceded by the Rector; and further that no single Ritualistic practice has been even alleged. We did not "pooh-pooh" the agitation. We thought it very sad and very discreditable.

DEATH OF BISHOP PARRY.—We regret to record the death, at St. Leonard's, of Dr. Edward Parry, Bishop Suffragan of Dover. He passed away at four o'clock on Friday, April 11 after an illness



which had extended over fifteen months, of which the last two were passed in St. Leonard's. He was suffering from enlargement of the heart, which had recently been aggravated by congestion of the lungs. The funeral took place on Tuesday at Canterbury. The first portion of the funeral service was held in the Cathedral, upon entering which the procession was met by the Archbishop and the clergy and choir, and conducted to the east end of the nave, where the service took place. The coffin was covered with beautiful floral wreaths and crosses. The lesson was read by Archdeacon Smith. The hymn was "Comes at times a stillness as even." The service was attended by 400 clergy, and by a large number of the county and local magistrates and private persons from the neighbouring towns in the diocese. At two o'clock the procession left the Cathedral on its way to the little church of St. Martin, in the graveyard of which the body was interred. The route through the Cathedral yard was lined by the 7th Hussars, the route through the streets being kept by the rest of the soldiers in the garrison. A party of the East Kent Rifle Volunteers, with their commandant, Colonel E. W. Knocker, formed a guard of honour. At the grave the Archbishop took part in the service, which was performed in the presence of several thousands of spectators. "Thy way, not mine, O Lord," was sung as a processional hymn from the lych-gate to the grave; and "Now the labourer's task is o'er," and "Jesus lives," were subsequently sung at the grave side. The body was laid to rest in a plain grave, the earthen sides of which were hidden with flowers and moss. It is worthy of note that Bishop Parry and the Bishop Suffragan of Nottingham (MacKenzie), who were both appointed in the same year (1870) were the first Suffragan Bishops consecrated in the Anglican Church for nearly 300 years. In 1882 he was elected by the Australian Bishops to the Bishopric of Sydney, as Metropolitan of Australia and Tasmania, but he declined the nomination.

#### THE POLITICAL OUTLOOK.

What is the duty of English churchmen at the approaching election? We are all familiar with questions of this kind in England and in Canada. And the answer, in a general way at least, is a very simple one. The duty of churchmen, like the duty of all other men, is to do what they think right. Churchmen, as such, are neither Conservatives nor Liberals; and there could be nothing more injurious to the spirit and character of the Church, or more hurtful to its best interests, than that it should be capable of being ticketed as belonging to the one party or to the other.

Every intelligent churchman is both Conservative and Liberal. Rather, he is Liberal because he is Conservative, because he knows that it is only by wise adjustment and progression that existing institutions can be made permanent. And, in the same way, he is Conservative because he is Liberal, because he knows that it is only by honouring the past, by reverently guarding what it has handed down to us, that true progress can be made. This is true even of theology in a sense. It is quite true of ritual; and it is eminently true of politics, of civil government.

Now, there is so little of novelty in these propositions that it may be said that most men, all thoughtful men in fact, do more or less perfectly recognize them; although the mode of their recognition takes different forms. For example, one class of men hold themselves bound to join a Conservative party as the best means of giving effect

to the principles. Other men, for the very same reason, feel obliged to join a Liberal party. We say a Conservative and a Liberal party, because the old lines are now nearly obliterated, and it is often difficult by comparing opposing parties, to discover any clear principle of separation. So again, another class of men will join no party; but will watch the doings of both, and support the action which they deem most advantageous for the interests of the country. Any one of these lines is perfectly reasonable and defensible so long as it is conscientiously adopted.

At the present moment there are very few strictly political questions which divide the two or three parties in this country. The Equal Rights party, although breaking off from the Conservative party in the Dominion elections, seem to make common cause with the Conservative in Ontario. We are not quite sure that we are able to go with the equal righters. We have already said our say on the subject of Jesuit incorporation, and we see no reason to change our opinion on that question.

As regards Separate Schools, as we understand the matter, these are guaranteed by the constitution; and we confess that we cannot quite understand the consistency of Anglicans in opposing them. If they were to contend that all should be put on the same footing, that Separate Schools should be granted to every religious community which should be willing to be organized for this purpose, we could understand the demand; but from those who have always contended for denominational education and have protested against the sufficiency of undocctrinal Christianity, the protest is not quite intelligible.

On one point we must agree entirely with Mr. Meredith, and the matter cannot be too soon looked into and understood by all who have the best interests of the country at heart. We refer to the placing of the educational department outside the domain of party politics. No one can justify the present arrangement in theory; and we believe that, in practice, it works very badly. In saying so, we mean no disrespect to the head of the government or to the minister of education; we have only to recall to the recollection of our readers incidents which have occurred during the last few years, which would have been impossible under a different system. We have reason to believe that, on this subject, there is little difference of opinion among the leading teachers in the schools and universities; and we believe that the public in general are with them. If, then, it is only the politicians who are in favour of continuing the present most undesirable state of things, the politicians may be speedily made to understand that they are the servants of the public and not their masters.

The question of licensing is one which needs to be carefully looked after. If any ministry, by whatever name it may be called, or whatever principles it may profess, shall be found using their powers, not for the public good, but for the benefit of members of their own party, they are guilty of a heinous crime against the public; and the sooner they are impeached the better. We do not say that such things have been done either in the Dominion or in the Province. But we say that anything of the sort would be a crime against the commonwealth; and the man who will discover it will be a public benefactor.

There has been some proposal to tax buildings used for purposes of religious worship and education. We trust that the rumour has no foundation. We have no hesitation in saying that any

politician making such a proposal could have no claim to the support of churchmen. To this and other subjects it may be our duty to return hereafter.

#### THE CHRISTIAN MINISTRY.

##### CHAPTER IV.

##### THE PRIESTHOOD OF THE MEMBERS OF CHRIST.

##### CONSEQUENCES OF CONTROVERSY.

One evil consequence which has resulted from the controversial treatment of this doctrine, is the habit of dwelling upon the privileges of the priesthood rather than upon its responsibilities. No one who has ever listened to the most strenuous advocates of the universal priesthood of Christians can have failed to be struck by this peculiarity. Whether the theme of the orator has been isolated texts like those which we have quoted, or the argument in the Epistle to the Hebrews respecting our Blessed Lord's priesthood, the practical application of the subject has been either to prove that there could be no Christian priests appointed to minister in the congregation, or else that every Christian had all the priestly privileges to himself. But seldom indeed does it seem to occur to the speaker to dwell upon that which must surely be the true outcome of all such belief, namely, the awful responsibilities imposed upon those who are admitted to such exalted privileges.

##### THE TRUE MEANING.

In the greatness of these privileges we do, of course, most thoroughly believe; but it is necessary for one moment to pause on the unlawful use which is frequently made of the famous argument on the priesthood in the Epistle to the Hebrews. The chief object of that Epistle is to set forth the greatness of the revelation and work of Jesus Christ in comparison with the preparatory dispensation which it had supplanted. This is done in various ways, by showing our Lord's superiority to angels, and to Moses, the giver of the law; and at greatest length, by drawing a contrast between His priesthood and that of the Aaronic priests. In illustration of the greatness of His priesthood, it is stated that it does not pass away, and that it has really made for us a way into the holiest of all, which never could be done by the sacrifices under the law.

##### INFERENCES.

The most remarkable and curious inferences are constantly drawn from these statements. It is inferred with the utmost confidence that there can be no priesthood in the Christian Church, inasmuch as our Lord's priesthood abides perpetually with Him; and it is further asserted that the whole privileges of the priesthood have passed to all believers because they have power to enter "into the holiest of all by the blood of Jesus."

Now, the slightest consideration of the passages if it be conducted attentively and fairly, will convince us that, whatever may be the truth on these subjects, there is absolutely no support whatever to the statements ordinarily made, in the passages from which they are professedly drawn. There is nothing at all said or implied on the subject of the Christian ministry. For aught that the Epistle to the Hebrews has to say on the subject, it might be non-existent; and as for the universal priesthood of believers, there is not so much as an allusion to it. The author's argument is not that we are all made priests and can now do more than the Jewish priests could do; but that our Blessed Lord, the High Priest of our confession, has done for us more than the Jewish High Priest could do for those on whose behalf he ministered. Those high priests offered daily, and they once a year went within the veil; but the sacrifices which they presented had not power to cleanse the conscience; and so the veil hung there between the worshippers and the most holy place; but when our Blessed Lord offered that perfect sacrifice which was completed on the Cross, then the veil of the temple was rent, the accuser of the brethren was cast down, and sinful man, now reconciled, had boldness of access even into the holiest of all by the Blood which had been shed for his redemption.

The greatness of the sacrifice of our Blessed



Lord, and its completeness; the consequent perpetuity of His priesthood; and the incalculable benefits and blessings secured to mankind through His mediation—these are the leading points in the Epistle to the Hebrews. Of the other matters, so commonly associated with it, whatever may be their truth or falsehood, there is absolutely no trace.

## A DOUBLE EVIL.

There is a double evil connected with these erroneous statements. In the first place they prejudice the mind, and prevent a fair examination of the texts which refer to the Christian ministry; and in the second place, they put the universal priesthood on a wrong footing, and tend to make us forget how solemn and weighty are the responsibilities which it involves. To the second of these points we shall hereafter more particularly refer. At present, we have particularly to do with the first.

The Christian Church at large is a Kingdom and Priesthood to God; and we who are its living members are individually kings and priests to Him. On these points there is no doubt whatever, and can be none. We have now further to consider what these words mean, upon what principles they are justified, and what is involved in them.

(To be Continued.)

## "CATHOLIC."

(COMMUNICATED.)

The word Catholic is one which of late years has grown into favour with two very opposite classes of persons. It is a word about which there appears to be a great deal of misconception, and we desire if possible to give a little light on what we believe the proper use of the word, as well as to offer some observations on the way it is often abused.

The word "Catholic," as we all know, means "universal." It is a word that is applied both to the Christian Church, and to the Christian creeds.

As applied to the church it means "the universal church," but what are we to understand by "the universal church?" It cannot mean a church which actually embraces all mankind; for no church on earth fulfils that condition. The universality of the church must therefore be a not an actual, but a potential universality. The Catholic Church therefore is not the church which actually embraces all mankind, but the church which ought to embrace all mankind. In other words it is a church not intended for nor confined to this or that particular race, or nation, or kingdom, or people; but one that is intended to comprise the entire human family. It is the church to which every being which shares our common human nature is eligible to belong—on complying with the conditions imposed for admission into its fold.

Now it is quite obvious that this Catholic Church is not confined to one particular class of Christians. We cannot admit for a moment that those Christians which compose the Roman Church or the Anglican Church, or any other particular church, again institute the church to which all mankind should belong. The Catholic Church is altogether wider and more expansive than any one particular church, because it embraces all the baptized by whatever names they may call themselves, whether it be Anglicans, Romanists, Orthodox, Greek, or Russian, or even Presbyterians, Methodists, or any of the numerous Protestant religious bodies. And yet a great many Protestants are to be found who surrender to Romanists the title of "Catholic," as though it were their exclusive property.

We do not contend for a moment that the Roman Church, in spite of its errors, is not still a part of the Catholic Church, but to affirm or admit for one single instant that it is "the Catholic Church" is an act of disloyalty and dishonour to our own purer branch of the Catholic Church, which no well instructed member of the Church of England should be guilty of.

"The Catholic Church," as we have said, embraces all baptized Christians, and its historical "backbone," as the late Bishop Lightfoot expressed it, is the Apostolic succession of ministers.

It is because of our common baptism, and because of our being thereby made members of the same one Catholic Church, that we can properly approach Presbyterians, Methodists, Congregationalists, and all baptized Protestant Christians, and ask them to join with us in union. This is the link which binds them to us in spite of their separation. Schism is regarded by many, no doubt, as having the effect of cutting off those guilty of it from the Catholic Church. But is this a correct view of the effect of schism? Is this not a mere Romish view of the matter? We do not wish for a moment to minimise the evils of schism, nor the sin of schism, but we think it important in the interest both of truth and charity that an effect should not be ascribed to the act of schism, which it does not necessarily possess. Can anything less than a total apostasy from the faith have the effect of cutting off the baptized Christian from the Catholic Church? Even formal excommunication, though it may cut the offender off from visible communion with the church, is nevertheless not a total exclusion of him from the church, for the offender on his repentance may be restored, and on his restoration he needs not to be re-baptized, which would be necessary if by his excommunication he were put completely outside the pale of the church. The evils of schism are manifold, but the evil is not lessened, but perhaps rather increased, by attributing to schism an effect which it does not necessarily entail. Do not schismatics rather stand in a somewhat similar position to that of deserters from the Queen's army. By enlistment into the army they become the Queen's soldiers, and bound by the regulations for the government of the army. And by deserting they cannot shake off that character; they cannot free themselves from their obligation, at their own pleasure. So it is with Christians. By their baptism they are enlisted as members of the Christian army, they are bound by its regulations, they cannot by deserting from it and setting up little guerilla bands of their own, escape from their baptismal obligations. They continue soldiers in spite of their schisms, though disobedient soldiers. A deserter from the Queen's army cannot say he is no longer the Queen's soldier, neither can a deserter from the Catholic Church say he is no longer a member of it. In spite of his schism he is still a member, and it is because he is a member that he is still bound by its laws, and if he set them at naught he does so at his peril. The dangers of separating from the Apostolic ministry of the Catholic Church are many.

For though it be true that there is not a perfect immunity from error, even by continuing in visible communion with the Apostolic ministry of the Catholic Church, still the dangers within are comparatively trivial compared with those without, for it is well known that in too many cases, alas! and notably on this continent, large bodies of Protestant sectarians have lapsed into unbelief as regards the very keystone of the Catholic faith, namely the divinity of our Lord and Saviour Jesus Christ; a lapse which in spite of all its defects has not befallen any body of Christians who have adhered to the Apostolic ministry.

The Church of England, with that loyalty to "the Catholic Church," of which she is a part, which is her distinguishing feature, naturally enough gives to the term "the Catholic Church" its true meaning, she does not, as does the Roman Church, seek to monopolize it for herself, but she acknowledges that it is one which embraces the whole Christian family.

Turning now to the Catholic creeds. These are the creeds, not which all Christians as a matter of fact do hold, but which all Christians ought to hold, because they have received the sanction of the whole Church, and in its duly constituted representative assemblies, which no other creeds have done. While, therefore, the acceptance of these creeds may lawfully be imposed as conditions of communion, as they are in the Anglican Church; the addition or substitution of other creeds as a condition of communion is a violation of Christian liberty of thought, and an attempt to lay burthens on the conscience and faith which have never been sanctioned by the Catholic Church. When, therefore, in addition to the Catholic creeds the Romanists adds the creed of Pius V. and the latest dogmas of Pius IX. as conditions of com-

munion in that part of the Catholic Church, and in the same way the various Protestant bodies impose creeds which they have devised, in addition, or perhaps in substitution, for the Catholic creeds, as though the promulgation of articles of faith had by some unknown process been committed exclusively to them; they violate the fundamental law of the Catholic Church. In so doing the Romanist and the Protestant are each trying to make his own peculiar opinions the test of orthodoxy for his neighbour, whereas the Anglican Church takes her stand on the creeds of the Catholic Church, and makes no other condition of communion.

But as we have said the word Catholic is very much abused of late. By your *ultra* Protestant it is used to signify a man who doesn't believe anything very much, who looks upon all forms of Christianity as about equally right, or equally wrong, he is called "Catholic minded," because he is willing to accept anybody's principles and has no particular principles of his own. But surely no one who has any definite convictions on the subject of the Christian faith can accept such a use of the word "Catholic" as anything but a gross abuse of the term.

On the other hand your *ultra* Ritualist seems equally fond of the term, and his favourite doctrines and practices are styled by him "Catholic," notwithstanding they may be doctrines and practices concerning the adoption of which the Catholic Church may allow the widest latitude of opinion, or concerning which the Catholic Church may never have given any pronouncement whatever.

We venture to submit that no doctrine and no practice can properly be termed "Catholic" which is not expressly prescribed by the Catholic creeds, or by the constant practice of the Catholic Church, "always, everywhere and by all" who have adhered to the Apostolic ministry.

To dub a particular doctrine, practice, ceremony, or rite, as "Catholic," is virtually to say that it is one which ought to be of necessity adopted by all Christians, and applying this test to many so-called "Catholic" doctrines, practices, ceremonies, and rites, it will be seen that they are really of no such universal obligation; they may be probably true, or they may be seemly, or they may be calculated to promote reverence, and they may be permissible; but, for all that, they may not, and in many cases are not essential, and therefore not "Catholic" in the proper sense of the term.

We would only say in conclusion to our readers: Do not be ashamed to claim for yourselves the title of Catholics. Never permit, without a firm but gentle remonstrance, the Romish Church to be called in your presence "the Catholic Church" or its members "the Catholics."

Remember that "Protestant," though a very good word in its place, nevertheless, is after all only a name for the negative side of your religion, viz., the denial of errors, but that it is the positive side, and that is, the Catholic side, which is the affirmation of truth, by which you hope for salvation. Therefore while it is good to protest against error, it is still more essential to profess the truth, and therefore to be Catholics not only in word but in deed.

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

BY THE VERY REV. THE DEAN OF MONTREAL.

No. 3.—Continued.

BIRDS.

Out of the wide variety of animal and vegetable life furnishing food to different species and varieties of birds, there are a vast number of cases where no one is yet certain whether the captors make any selection, and many other cases where it is perfectly plain they do not, and where as a consequence the chances of life for the prey are largely equalized.

Diving birds that follow the flash of a passing fish live as it were in a lottery of food, the prizes being great or small as chance determines. The great northern loon, the black scoter, the merganser which dives to the bottom for its prey, the darter



which perches on trees, and darts at any fish which happens to pass, the *tern*, the *cormorant*, etc., all these are chance feeders. In the case of the *pelicans*, the act of beating the water and drawing the fish before them into a small space and there killing them wholesale—destroys selection. *Egg and spawn* feeders, such as the *skua*, *albatross*, *flamingo*, *avocet*, *sand piper*, *toucan*, *jay*, etc., are debarred from selection; for egg and spawn contain mysteries of the future, and the feeders are in the position of the midwife, who cannot tell whether the child about to be born may develop into a Shakespeare or a fool.

In *wading birds* the chance nature of the food is apparent, as in the *flamingo*, *avocet*, *ibis*, *spoon-bill*, etc., which rake the mud for food; or in the *turnstone*, which turns over pebbles and shingles, and eats what is concealed beneath them, or in the *heron* waiting for hours in the water as immovable as a statue watching for fish to come within reach, or in the *oyster catcher* opening the oyster that has been left on the shore by the receding tide.

The same may be said of *gallinaceous birds*—earth scratchers, and of *climbers* (scansores) of which *woodpeckers* furnish a good example. These birds feed on insects and larvæ, deposited in trunks and clefts of trees. If the food is not immediately on the surface, they will break the bark with their strong beaks and seize the prey hidden within. Many varieties possess a tongue which secretes a juicy humour to which the insects and larvæ stick.

In the *passerines*, or great sparrow division of bird life, several instances of the chance nature of the food supply may be seen. The *kingfisher* waiting for its prey, the *bee eater* and the *drongo shrike*, hiding near the opening of hives, and killing the bees as they chance to come out or go in; the *nutcracker* opening the cones of firs and pines, and feeding on inside fruit, and the *night jar* and *goatsucker* pursuing insects in the gloaming. Then the power of natural selection seems to be crippled by such birds as destroy crops through indiscriminate scraping and feeding, and through the destruction of young birds, *crows*, *magpies*, *Baltimore orioles*, *sparrows*, etc., *crossbills*, *linnets*, etc. The *minos* and *bee eaters* are valuable to sheep and cattle, because they do not select their food, because they perch on the backs of animals infested with vermin, and make a clean sweep of all they can find.

In the birds of prey (raptors) it stands to reason that if any selection of food be made, it will be that of the best, but in many cases selection seems wholly absent, and the bird takes what comes. *Buzzards* for instance do not chase prey, but lie in wait until the victim passes within reach, and one can easily realize how in the case of the *condor*, *sea eagle*, and *griffon vulture*,—birds that swoop from vast heights on their prey, often on flocks of animal life—discrimination is seldom exercised.

In connection with birds a wide field of investigation may be entered into with regard to the destruction of eggs and nestlings. Mr. Wallace claims that about fifty millions of birds, including eggs as possible birds, annually die, or are destroyed by heavy rains, severe storms, loss of parents, etc. Admitting these figures as correct, and the causes of death as equally so, one cannot fail to see how these wide-spread causes must cripple materially the action of natural selection. How can nature select a valuable nestling in a storm that wipes out life before it, or in a rainfall that drenches it out? Under such circumstances the destruction is wholesale and equal.

In the common case of young chicks falling from the nest before being fitted for flight, I have noticed that the stronger birds are more liable to fall than the weaker. The bird overgrows its limit, becomes uneasy, and either falls over from its restlessness, or is pushed over having worked out of its position of safety into one of danger. Again and again I have picked up such chicks, and on restoring them to the nest have, as a rule, found they were the larger birds. My experience has also led me to believe that few birds so restored survive.

—A sermon like a tool, may be polished till it has no edge.

## REVIEWS.

## LIFE OF DR. MUHLENBERG.

This is a biography very well worth writing, and one which is sure to be widely read. That it should be read by our own Canadian clergy will be the earnest desire of all who wish them every blessing and help in their work; and the reading of it is the more necessary here that few among ourselves are acquainted with the life or work of one of whom the author of this volume speaks as one of the marked leaders of religious thought. "He had not the brilliancy of Channing, nor the logical force of Jonathan Edwards, but his character blended most harmoniously with his career, and he possessed the three great gifts of leadership, 'the sense of vision,' 'the discerning of spirits,' and 'the ability to make a movement march.' He passed in his day for a prophet and a dreamer, but to-day it is unmistakably discerned that his career furnished the formative influence of the past generation, whose manifested results we discover in the present condition of Church life." Muhlenberg was, as his name betokens, (were there not originally two dots over the *u*!) of German extraction. The founder of the family in America was "the blessed and venerable Henry Melchior Muhlenberg," as his epitaph describes him, or "Father Muhlenberg," as he was popularly called, a Lutheran pastor who had been born in Hanover in 1811 and "educated under the great Francke" at Halle. William Augustus Muhlenberg, the subject of this memoir, was the great grandson of the pious Lutheran Pastor, and was born in 1796. By the way, the author, who tells us a good deal about the great grandfather, says of the father only that he got his wife by a vote, and that he died of apoplexy; and we are not even told where his son was born. The family removed to Philadelphia where William Augustus was placed "under the tuition of the Rev. Dr. Abercrombie, an Episcopal clergyman of considerable prominence."

He was ordained deacon by Bishop White two days before attaining the age of twenty-one, and soon afterwards became assistant or chaplain to the Bishop of Philadelphia. No theological seminaries were known in those days; so the young candidate "read Paley, Butler, Stackhouse, and Adam Clarke with a clerical preceptor, the Rev. Jackson Kemper, afterwards the pioneer Bishop of the North-West." Physically and mentally Muhlenberg was a conspicuous and remarkable personality; and strangely enough he achieved his first reputation by writing a somewhat well-known hymn, beginning, "I would not live away," of which the writer in after years entertained no very high opinion. Another of his hymns is the one beginning, "Saviour, Who Thy flock art feeding."

When he was nearly fifty years of age, he began his ministry in New York, and, we are informed, "the feature of his character which most impresses the general reader at this distance of time is the strong, judicious, practical quality of all his benevolent aims." The spot which he selected for his church was the corner of Sixth Avenue and Twentieth Street, then in the fields (!) and he gave it the name of the Church of the Holy Communion. "Nor," he said in his address at the laying of the foundation stone, "let it be only a name. Let it be the ruling idea in forming and maintaining the Church, and in all its ministrations. Here let there be a sanctuary consecrated specially to fellowship in Christ, and to the great ordinance of His love. This will rebuke all the distinctions of pride and wealth." He died in harness, as he had wished, at the age of 81.

A very interesting chapter on the Development of the School Idea in American Church Life is of too great importance merely to be noticed here, and will hereafter be considered by itself. Perhaps the most interesting part of the volume is that which deals with the "Type of Churchmanship of which Muhlenberg was the creator," and we wish that we could give its contents at greater length. The author speaks very sensibly of the attempt made to ticket every prominent clergyman as belonging to a certain school. "Dr. Muhlenberg, with the prerogative that belongs to all genius, and

\*American Religious Leaders. Dr. Muhlenberg. By William Wilberforce Newton, D.D. \$1.25. Houghton, Mifflin & Co., Boston. 1890.

most of all to spiritual genius, uniformly set at naught, and brought to untimely [timely?] ridicule, all such ridiculous efforts to formulate him." Sometimes he was called a Puseyite, sometimes a Lutheran; but these garments would not fit; and, by way of giving assistance to those who were determined to bring him under a class, he proclaimed himself an "Evangelical Catholic." In many respects he resembled the English Maurice, and the American Bushnell, although, says the author of this memoir, "he did not profess to be a theologian." If we are not mistaken this is equally true of Frederick Maurice who disavowed such pretensions in a somewhat vehement manner. "The result of" his non-party life "was, that he was blamed by each wing of the Church while living, though now that he is dead, both schools of thought rejoice in his influence, and honour him for his potent comprehensiveness."

Here is encouragement for those who may take the same line of broad adhesion to the truth, and the whole truth, instead of falling into the rut at the right hand or the left, at the bidding of the ticketers. This is a very interesting and charming book, good for clergy and laity, specially good for the younger clergy. If these brief notices shall induce any of them to give it a careful, thoughtful reading, they will have reason to thank us.

MAGAZINES.—*Harper's Magazine* (May) opens with an interesting article on "Some modern French Painters," with excellent and lifelike portraits of the artists, and very effective, although small, copies of their principal paintings. The importance of the modern French school is so well known that such an article needs no advertisement. This is followed by a curious paper on "Old New York Taverns," among which we have the "King's Head," and in connexion with which we have illustrations of many forms of amusement which we associate with England of the past. A vast amount of knowledge respecting the ways of our forefathers may be gained from this paper. Mr. Howells concludes his story "The Shadow of a Dream." "An Ex-Brigadier" is a well-told tale. Professor Butcher's paper on "Evolution of Humour" is but a mere repetition of often repeated remarks, but a careful examination of the subject under historical lights. We are glad that he does not quite endorse Mr. Bain's views. Among a number of other articles, which only want of space will allow us to pass over, we must note one on the charming subject of "English Lyrics under the First Charles." It is well written and copiously illustrated with portraits. When we say that we have here sympathetic criticisms and excellent likenesses of James Graham, Marquis of Montrose, of Suckling, of Quarles, of Geo. Herbert, of Herrick, of Carew, of Lovelace, of George Wither, and of Drummond of Hawthornden, it will be evident that this article alone is worth the price of the number. *The Century* begins with an excellent paper, profusely and admirably illustrated, on "Archibald Robertson and his Portraits of the Washingtons;" and this is followed by "Some Washington Relics," also with copies of portraits and other curiosities belonging to the great people. The likenesses of Martha Washington are peculiarly striking. Two views of Marie Bashkirtseff, by two anonymous writers, and accompanied by two likenesses, one from a photograph and the other from a likeness by herself, will be read with unusual interest. "Friend Olivia" is carried on another step. There is a capital article on chickens with pictures, also a remarkable paper on "The Women of the French Salons" with some charming illustrations. What times those were, when Corneille entertained a number of ladies by reading his last play! On the whole, we are inclined to think better of our own days when we look back to the old unrealities. We have a brief but good paper on the Italian artist, Andrea del Verrocchio—thus spelt here, and perhaps rightly. "Travis and Major Jonathan Whitby" is a well told and exciting story. *The Arena* holds on its way, its new number (May) completing its first volume. It required some courage on the part of the proprietors and conductors of this magazine to strike out a new line for themselves; but they have done it and with great success. The page is a trifle smaller than



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that of Harper, Century, and Scribner, and the margin somewhat more ample, both changes being, to many readers, improvements. Then it is printed in single columns and in larger type. Of course it has not so much matter as the periodicals mentioned, but the contents are varied and excellent, uniting very remarkably the characteristic excellencies of the English and American magazine. The frontispiece is an excellent likeness of Dr. Phillips Brooks, the most celebrated American preacher of this time. The Rev. T. A. Hyde gives a life-like account of his experience in hearing Dr. Brooks preach not long ago at Trinity Church, New York, by which we are enabled in some degree to understand his remarkable power. Dr. Hartt contributes a brief paper on the Rum Problem, advocating that drunkenness should be treated as a felony. It might be possible in some States to have Draconic laws passed; but it would nowhere be possible to enforce them. Have we not enough of abortive legislation already? We congratulate the managers of the *Arena* on having brought their first volume to a conclusion in a manner so entirely satisfactory. If their merits are sufficiently appreciated *The Arena* must be a great success. *The Church Eclectic* has a number of articles, some original and some selected, and nearly all of some value. The first, on the "true basis of Christian Baptism," is the beginning of a very thoughtful article to which we shall call attention when we have the whole of it before us. Next comes Canon Liddon's now famous assertion of the trustworthiness of the Old Testament in answer to *Lux Mundi*. There is a great deal in Bishop Ellicott's charge on "dogmatic teaching, higher criticism, and reunion," which is most seasonable and useful. Speaking of the five points of Dort and Westminster, (namely, 1. Unconditional Predestination. 2. Limited Atonement. 3. Total Depravity. 4. Irresistible Grace. 5. Perseverance of the Saints.) Dr. Schaff says boldly that those who still adhere to them "may teach their restricted gospel in the lecture-room, and in their system of theology, but they dare not preach it from the pulpit." If this is the case it is high time to revise the Westminster confession. *Littell's Living Age* (May 3) has "twenty years of Political Satire," by Mr. George Saintsbury, from *MacMillan's Magazine*; and a most entertaining paper it is. The twenty years are the last twenty of the eighteenth century. To this period belongs the celebrated Dr. Wolcot (Peter Pindar) who is treated at some length. The article "A Slave Dealer of 1690," based on letters written by a resident on the Gold Coast at the close of the seventeenth century, will be of special interest at the present moment in connexion with Stanley's exploration. From Ottawa we have an appendix to the report of the Minister of Agriculture on Experimental Farms, containing the reports of the various departments of the Experimental Farms throughout the Dominion, principally of the central one in Ottawa. We have here reports from the director, Mr. Saunders; from the chemist, Mr. Shutt; from the entomologist, Mr. Fletcher; from the horticulturist, Mr. Hilborn; and the poultry manager, Mr. Gilbert; besides reports from other farms. To farmers this publication will be of the greatest value and interest. *The Canadian Church Magazine* (May) holds on its useful course. Among the contents of the current number we have an historical sketch of Bishop's College, Lennoxville, illustrated; an account of Ottawa and its churches with a map. We can cordially recommend this publication to Canadian Churchmen. The editor's many friends in Toronto will be glad to know that he is coming back to minister among them. *The Churchman* (May) has a sensible paper on the Reform of Convocation, quite shewing an appreciation of its difficulties. The Rev. H. C. Adams writes warmly but sensibly on the exclusion of the clergy from the House of Commons. Canon Bernard has a sensible and devout paper on the Book of Common Prayer; and Rev. W. C. Green begins a series of Notes on the Epistle to the Hebrews.

—There is no leveller like Christianity; but it levels by lifting to a lofty table-land accessible only to humility. He only who is humble can rise, and rising, lift.

#### PREACHING.

There is a saying attributed to the late Baron Alderson, a well-known and highly respected judge in his day, that "Sermons ought not to exceed thirty minutes in length, and even then there should be a leaning towards mercy."

In the few remarks we propose to offer on the subject of preaching, we shall confine ourselves to the form rather than to the matter, to the accidents, so to speak, rather than to the essence of the subject.

The question of the length of a sermon is not unworthy of some consideration, and it cannot be settled once for all in the manner of the witty observation quoted above. It is dependent upon two important factors, i. the occasion, ii. the subject of the discourse. This remark seems self-evident, but, very strangely, in application it is constantly being set at naught. A long sermon is evidently appropriate to an occasion when learning, erudition, or eloquence is expected—as at a University sermon, or in St. Paul's Cathedral, or Westminster Abbey, or before a special audience of highly-cultured persons. Again, length is permissible in Mission sermons—on occasions when great persuasive power is needed, accompanied sometimes with judicious repetition, or we should rather say reiteration, of the cardinal points insisted upon. We are free to admit that where length is allowable it is generally to be found.

But it is also to be found sometimes—shall we say often?—when brevity should rather be the characteristic feature. On occasions such as consecrations of churches or the like, where there is necessarily a protracted service, one is not infrequently treated to a sermon of inordinate length from the Bishop of the diocese, or perhaps from some dignitary appointed by him. We fear the effect upon the congregation is not always that which is most to be desired. The same fault is sometimes found in very long confirmation addresses; and if, as in cases which have come under our notice, the confirmation is in the evening and happens to be a large one, the candidates are kept in church to an hour, when, for very weariness of the flesh, they can hardly be in a frame of mind to receive much spiritual benefit.

But those who live in glass houses must not throw stones. It is easy to pick holes in the mode of the performance of their duties by those who are placed in exalted positions; yet, we take it, there is a tendency among a very large number of the clergy to enjoy the self-complacent reflection that, "however others may misuse the gift of preaching in this manner of length, *that*, at least, is not a fault of mine."

The late Dean Alford remarked, "Few sermons of forty-five minutes or an hour might not have been better compressed into half an hour."

We all aim at too much rhetorical effect; we all confuse our arguments too much by illustration." It by no means follows that, if we feel elevated into a high-flown vein of oratory, our audience either appreciates it or is the better for it. Directness and simplicity are always the best; and although every sermon is improved by some amount of illustration, we may well remember the advice given by Mr. Spurgeon to his young preachers, "Stone your plums."

Another important matter upon which a few words may be said is the use of the voice. One is monotonous, another draws, another mumbles; here is a man who pitches his voice very high, and there is one of sepulchral tones; this person aims at effect, that one is careless and slipshod, and so on, and so on. We believe that most if not all these faults—and very serious faults they are, and sad hindrances to good work—are curable, and that chiefly by remembering and acting upon two simple precepts:—**BE NATURAL, AND ARTICULATE DISTINCTLY.**

Unconsciously a person puts on a tone of voice in reading or speaking in public which is quite foreign to his usual manner of talking. There is a mistaken idea held by some that a special effort is needed to throw your voice into this or that part of the church, whereas what is really required is a clear utterance with a voice that is not mouthed with the lips, or chewed with the teeth, or gurgled in the throat, but comes direct from the chest.

Another frequent tendency is that common to most English people, of clipping the words—of allowing the first part of the word to do service for the whole. In preaching this is a fatal blunder. If the words are unfinished, no matter how loud the voice, the preacher cannot be wholly audible. On this subject we may well take a hint from trained singers; they never cut their words short, but distinctly pronounce the whole.

Only one other point we will now touch upon, and that is action. Some whose sermons have been most effective have used no action at all. It is said that Newman, in St. Mary's at Oxford spoke without any action whatever.

The safest rule to follow is that given before, be natural. It may come to some persons quite naturally to use more action than others, and, generally speaking, a little action if well kept under control is likely to be effective. But mannerisms should

always be avoided. One extempore preacher whom we know used to grasp his left wrist with his right hand and nurse his left hand all through his sermon as if he was nursing a baby: happily for him a kindly voice told him of the absurdity of this trick, and of course he stopped it. Another a very short-sighted man, used to hold his manuscript in his left hand and literally almost rub the tip of his nose along the lines, while his right hand continually worked up and down with the energy and regularity of a steam driven pump-handle.

Our Theological Colleges have done something to improve the style as well as the matter of preaching in many of our younger clergy, and we trust that, whether by the agency of these institutions or in other ways, the usefulness of the pulpit may be continually enhanced; and the matters we have alluded to—trivial as they seem to some—will receive that attention which is due and fitting, considering the awful solemnity of the great duty and responsibility that is entrusted to the preacher.—*Ecclesiastical Gazette.*

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### QUEBEC.

QUEBEC.—*St. Peter's.*—The Lord Bishop of the diocese held a confirmation service in this church on the fourth Sunday after Easter, when twelve candidates were presented by the Rector, Rev. A. J. Balfour, M.A. The first part of the service was said by Rev. E. Rexford, M.A., Secretary of the Department of Public Instruction, after which his Lordship gave an impressive address to the candidates, all of whom partook of the Holy Eucharist subsequently to the laying on of hands.

PORTNEUF.—The Rev. C. B. Washer has removed from Dixville to this parish, to which he was appointed a short time ago, and has assumed his duties there.

WINDSOR MILLS.—The Rev. J. Churchill Cox, B.A., formerly of the diocese of N.S., has been appointed by the Lord Bishop of Quebec to the mission of Windsor Mills and Brompton, in succession to the Rev. T. L. Ball.

*Diocesan Synod.*—The Lord Bishops summoned the Synod of the diocese to meet in the city of Quebec, on Wednesday, June 4th. On that day there will be a celebration of the Holy Eucharist at the cathedral of the Holy Trinity, at 10 a.m. The clergy are requested to assemble half an hour before in All Saints' chapel, and to bring their surplices, cassocks, and stoles. The offertory at this service will be devoted to the Mission Fund of the Diocese of Algoma. Immediately after the service the members will meet in the National School Hall, Esplanade Hill, and proceed to organize. The Synod will then adjourn at 1 p.m. for an hour and a half, and on re-assembling, and after the report on certificates of lay delegates, and the election of officers, His Lordship will deliver his address, after which the business on the order paper will be proceeded with.

#### MONTREAL.

MANSONVILLE.—The Bishop of the diocese visited this parish on the 6th of this month. Neither the roads nor the weather were in any sense propitious. They might have been worse, but not much. His Lordship arrived on the evening of the fifth, after holding divine service in the vacant parish of Glen Sutton in the morning. The Bishop was assisted in the services there by the incumbent of Mansonville, the student, Mr. Blunt, acting as lay reader. After arrival at Mansonville, evening service was held, at which His Lordship preached in his usually impressive style. The services next morning were: Matins at 8 a.m., confirmation and celebration of the Holy Communion at 10.30. Notwithstanding the inclement weather, large congregations gathered. Four persons received confirmation; three of the four were converts from some one of the sects, or from "nothingarianism." The Holy Communion, uninterrupted by either sermon or the exit of any of the congregation, was an unusually impressive function. The communicants presented themselves in force. The Bishop was assisted by the incumbent, and also by the Rev. G. Jones, M.A., Rector of St. Mark's, Newport, Vt. The chancel of the church and the font and organ were most tastefully festooned and decorated with flowers; and the choir did credit to themselves.

#### ONTARIO.

The Rev. A. J. Fidler, formerly of the diocese of Ontario, has resigned the charge of St. Bartholo-



mew's, Buffalo, N.Y., and has accepted a call as assistant minister in St. Paul's Cathedral of the same city. He will enter upon his duties on Trinity Sunday. His address will be 128 Pearl St., Buffalo, N.Y.

**MATTAWA MISSION.**—A number of beautiful gifts have recently been made to this mission by friends in England. Among them is a set of silver altar vessels. As the mission did not previously possess a set of holy vessels, this gift is highly valued. Mr. T. W. Plant, of Leicester, England, arrived at Mattawa on the 29th April. He has been accepted by the Lord Bishop of Ontario as a candidate for Holy Orders, and while preparing for the work of the sacred ministry, will work as lay associate in the Mattawa Mission, under the Rev. R. W. Samwell, the priest in charge. He was formally admitted to that office during divine service on Sunday morning, May 4th.

**FRANKVILLE.**—On the 21st ult., there entered into the rest of Paradise the soul of John Young, Esq., an old resident of the township of Elizabethtown, in the mission of Kitley. The deceased, at the age of 19 years, came to Canada with his father, who, however, died soon after landing in Quebec. Mr. Young proceeded to the county of Leeds, and finally settled in the township of Elizabethtown. Here he became highly esteemed by all who knew him for his integrity of character and sterling worth. For many years he held the office of Justice of the Peace, and by his intellectual clearness, sympathy, and charity, recognising what he had been early taught in the catechism of his duty to God and neighbour, administered justice to the best of his power. Particularly, however, was he beloved by the clergy. In his declining days he seemed to take great pleasure in speaking of his long acquaintance with the bishop of the diocese, and valued highly some books his Lordship gave him 30 years ago. Strange to say he received another volume from the bishop about three weeks before his death, and from this we may judge that his love for his Father in God was certainly reciprocated. He was anxiously looking forward to a promised visit from a former pastor, Venerable Bedford Jones, of St. Peter's church, Brockville, but his sudden collapse after a long and patiently borne sickness, severed the possibility. It would be very difficult to find in most country parishes a more thoroughly loyal, pious Christian churchman, than the late John Young. In views, he was what people would probably now-a-day call a High Churchman, if that be taken to mean that he believed the Church to be a divine organism—propagating her divine life and power. His faith was that of a man who really believed in the Church, and had love and reverence for her authority. He was far above the petty cavillings whereby God's work is hindered in the souls of men. On Easter Tuesday he received the Holy Eucharist at the hands of the mission priest, Rev. T. J. Stiles, and listened attentively when by his bedside the lessons of the resurrection were told him. He deeply valued the Church seasons, and ever sought to profit by their right observance. On Sunday evening, the 20th ult., he suddenly sank into a state of utter prostration. On Monday morning he became worse, and at once sent for his clergyman, who, being away at a distant end of the parish, did not arrive until evening, when it was impossible to administer the Viaticum. Although utterance had departed, he kissed the hand of the messenger of Christ as a token of his joy and welcome. Carefully did he listen to the story of the Saviour's love, and the value of a final effort of repentance and faith in God. Perceptibly the end drew near. The church's last office was performed, and with the peace of God ringing in his ear, and His blessing upon the soul, he quietly closed his eyes at the age of 85 years to awaken with the saints in Paradise. His funeral took place on Wednesday, at the old burying ground near Greenbush. The deceased expressed a wish that no funeral sermon should be preached, saying that the immortal chapter in the burial service, 1 Cor. xv., was sermon sufficient for those who would heed it. His eight sons bore his body to the grave, their responses in the service (broken by bitter sobs) rendering it peculiarly impressive. And thus was performed the last office for one whose bright example of resignation—peace and fortitude taught valuable lessons to those who saw him. With a sense of the value of such a life—should we more heartily sing:

Hail! Living Jesus, pain hath wrought perfection;  
Hail! Once I breathed my prayers with doubting  
breath;  
Hoped, feared, believed, this morn of resurrection  
Know I, immortal love has conquered death.  
*Requiescat in pace.*

**CARLETON PLACE.**—In your issue of last week, under the heading "Camden East," a reference is made to the address presented to me on my departure from the parish of Camden. The part of the address

referred to is:—"The handsome parsonage, the repairs on St. Luke's church, Camden East, the church at Yarker, and also the one at Newburgh, will remain with us to show us a small part of your labour amongst us." The objectionable part is where I am credited with the Yarker church. I really did not notice this until my attention was drawn to it by the article referred to. The facts are, my predecessor Rev. W. Roberts, had the church built, opened, and conducted services in it, and there was the sum of \$400 paid on it during his incumbency. The total cost was \$800. The balance, \$400, was paid during my incumbency, also \$241 was spent on repairs and an organ, *i.e.*, \$641 was spent on the church during my incumbency. If we take into consideration the generosity and earnest Churchmanship of the Yarker congregation, I am afraid that there would remain only a very ordinary effort to my credit. "Honour to whom honour is due." Archdeacon Elliott.

#### TORONTO.

The annual meeting of the Synod will be held on Tuesday, June 10th, in Holy Trinity School-house.

**Holy Trinity.**—The Rev. Dr. Mockridge, of Windsor, N.S., has been appointed curate to this church.

**St. Simon's.**—The Rev. E. A. Oliver, B.A., has been appointed curate of this church. Mr. Oliver is a graduate of Trinity; during the past year he has been taking a theological course at St. Stephen's College, Oxford.

**St. Matthew's.**—The Young People's Association held a very successful concert last Thursday evening. The proceeds of the entertainment will be devoted to the building fund.

**Church of England Temperance Society.**—The annual festival meeting of the Toronto Bands of Hope was held in the school room of the church of the Ascension, on Thursday evening, the Bishop of Toronto presiding. The Bands of Hope represented were those of the church of Ascension, St. Alban, St. Bartholomew, Grace Church, St. James', with the band and boys of the Boys' Home, St. Peter, St. Philip, and St. Stephen. There was a large attendance, and the school was crowded. Among those present were: Rev. H. G. Baldwin, R. A. Bilkey, R. C. Caswall, J. D. Cayley, R. W. E. Greene, of Orillia; J. J. Hill, C. C. Kemp, J. G. Lewis, C. C. Owen, J. C. Roper, A. Stewart, and Dr. Sweeney, with Dr. Elliott, Messrs. Bickerstaff, Dixon, Hoyles, Q.C., Kirkpatrick, Shaw, and others. The children were addressed by Messrs. Hoyles and Dixon, and Rev. J. C. Roper. The hymns were sung heartily and with good effect, and the band of the Boys' Home played several selections. Altogether the affair was a great success.

**CHESTER.**—*St. Barnabas.*—On Tuesday evening an adjourned vestry meeting was held in this church. A large number of the congregation, both ladies and gentlemen, were present. The object of the meeting, as explained by Mr. H. R. Frankland, was to obtain the voice of the members of the church as to how they could attain the object on which all seemed firmly resolved, *viz.*, to secure the services for the year of the clever young Trinity student, Mr. J. H. Ross, who so ably conducted the services for the past year. To do this it would be necessary to raise a sum of between \$600 and \$700 at the least, a very large sum for so small a church, but last year's receipts had so favorably impressed the churchwardens that he thought they would have little trouble to raise the desired amount if they went about it in the right manner. About \$240 was promised among those present, and a deputation was appointed to wait upon the rest of the members to ascertain what they would also subscribe. It was decided to adopt the envelope system. A vote of thanks was passed to the Lord Bishop of Niagara for his kindness in allowing Mr. Ross, a member of the diocese of Niagara, to accept an appointment in the diocese of Toronto.

**BOWMANVILLE.**—A large and influential congregation assembled in St. John's Church on Wednesday morning, May 3rd, to witness a confirmation service, of the "laying on of hands," by the Bishop of Toronto. Prayers were said by the rector, Canon Macnab, D.D., and the lessons read by his lordship. Fifteen candidates had been prepared, but two were prevented by unforeseen circumstances from being present, making the total number of persons received into full membership in this church between thirty and forty within the last fifteen months. The Bishop's recent address to the candidates was admirable, and delivered with more than his Lordship's usual clearness and force. The music of the choir on the occasion, under the leadership of Mr. William McCulloch, was most appropriate and efficiently sus-

tained by the sweet strains of the organ and cornet. St. John's Church appears to be in a prosperous condition under the fostering care and phenomenal vigor of the rector, who has nearly reached the eightieth year of his age and the fortieth of his incumbency, while the congregation, within the past year, have introduced into the sacred edifice at a cost of nearly \$400 a beautiful gas light, with ornate fixtures, and are at present engaged, at a similar expense, in restoring the exterior of the church, which was erected about forty years ago.

**RURAL DEANERY OF NORTHUMBERLAND.**—The clergy of this deanery having been summoned by the Rev. Canon Davidson, senior priest of the deanery, in accordance with the request of the Bishop of the diocese, for the purpose of electing a Rural Dean as successor to the late Rev. J. W. R. Beck, it was unanimously resolved by the clergy present, forming a majority of the clergy of the deanery, to decline the proposal to elect their Rural Dean, and to request the Bishop himself to make the appointment. Accordingly, his Lordship nominated Rev. Canon Davidson to the office, the duration of such office to extend over a period of four years. The Rural Dean summoned the clergy to a meeting in the town of Peterborough, to take place on Wednesday, May 7th. On that day, eight of the clergy out of the twelve were present, and, after celebration of the Holy Communion in St. John's church, assembled at the house of the Rector of Peterborough. The Rural Dean having read his commission and the paper of instructions accompanying it, a resolution was unanimously passed congratulating the Rev. Canon on his appointment, giving him a hearty welcome, and wishing him God speed in the performance of his important duties. The Rev. W. E. Cooper, S.T.B., Rector of Grafton, was then unanimously elected secretary of the deanery, and the chapter being duly organized, it was decided to hold a meeting four times a year, the proceedings to be: (1) Early celebration of the Holy Communion, (2) Meeting for discussion of some practical, parochial subject of instruction founded on careful preparation of a selected portion of the Greek Testament, followed by the consideration of some published or theoretical treatise bearing upon it. (3) Reading a portion of the Ordination Service with practical comments on the same. The afternoon to be spent in consideration of some practical question concerning the working of a parish, management of Sunday schools, public catechising, or some such kindred topic; with other Church work as occasion may suggest. The question of establishing a new mission in the township of Belmont, having the rising village of Havelock, on the C.P.R., as its centre, was then taken up, and the Rural Dean was requested to use his best efforts to have the scheme carried out. In the evening, service was held in St. Luke's church, Ashburnham, a fair number of the parishioners of St. John's and St. Luke's churches being present. An instructive sermon was preached by Rev. W. E. Cooper, Rector of Grafton, upon Mal. ii. 7: "The priest's lips should keep knowledge," &c., in which he urged upon his brethren of the clergy, more especially, the diligent study of the Holy Scriptures, and particularly of the Greek Testament. A very pleasant and profitable day was thus brought to an end, the feeling being generally expressed that it had been of great benefit to all concerned.

#### NIAGARA.

**FORT ERIE.**—This parish has suffered a terrible loss in the death of Mr. George Lewis, (lay representative) who, after barely eight days sickness, was called to his rest on the 3rd ult. As postmaster and express agent in his business dealings—ever characterized by the strictest honesty and integrity—he won the respect of the whole community. He dearly loved his church, and his consistent Christian walk and conversation, his labours always ungrudgingly given, will long be held in affectionate remembrance by pastor and people. "He, being dead yet speaketh." His funeral, which took place on the afternoon of Monday, May 5th, was the most largely attended one witnessed for many years in this place. The rector was assisted by the Rev's. Jas. Ardill, Merritt; W. F. Pigott, Port Robinson; and Louis B. Van Dyck, Buffalo. The widow and children of our departed brother, sorrow not as those without hope; they have been cheered by the blessed promises of our all Father, and have been wonderfully helped by the sympathy and prayers of the faithful.

**HAMILTON.**—The Synod of the Diocese will meet in this city on Wednesday, June 11th.

#### ALGOMA.

The Rev. C. F. Wilson, of Shingwauk Home, has been travelling through Quebec and the Maritime Provinces lecturing, accompanied by two of his little Indian boys. On the 22nd he expects to sail for England by the "Parisian," taking the boys with



him, and will be three weeks in England. Contributions to the homes can be forwarded as usual to Sault Ste. Marie, Mrs. Wilson having power of attorney to endorse cheques, etc.

*Our Indians in a new light.*—This is the title of a pamphlet containing the substance of a lecture delivered by the Rev. E. F. Wilson, of the Shingwauk Home. The price is: single copies, 10 cents, or 7 for 50 cents; and copies may be had of Rev. H. F. Almon, Halifax, N.S.; Rev. Canon Brigstocke, St. John, N.B.; Rev. R. Lindsay, Montreal; Rowse & Hutchison, Toronto; Miss M. L. Wilson, Sault Ste. Marie, Ont.

ATHABASCA.

PEACE RIVER MISSION.—The Rev. Canon Richardson received lately, from Rev. J. Gough Brick, the well known missionary, a letter dated at Christ Church Mission, Peace River, N.W.T., which will be read with interest by Mr. Brick's many friends. He says:—

I must now give you a few particulars in regard to our work. I can assure you that the difficulties with which we have had to contend have not been "few or far between." Getting our mission outfit through was something terrible. Freight charges amounted to \$1,688. I am glad to say that we got our machinery, etc., through without any serious loss or breakage. Last spring we broke up from eight to ten acres of land, and put in a general crop of wheat, oats, peas, barley, potatoes, etc.; but as our land was only newly-broken, and the summer exceptionally dry, in fact, all the rains we had during the entire season was a little rain one night in June, and a thunder shower in July. Our crops were very light. Still, we fared much better than some sections of the country hundreds of miles to the south of us. We have made considerable progress in the building way. We have a good mission house, store, milk house, and stable pretty well finished. Owing to the failure of our crops and our imported provisions running short, we failed to get our building for school and church purposes erected, so that this winter we have to use our mission house for all purposes. In fact, the failure of crops has seriously crippled our school work. Quite a number of Indian families, who had settled around our new mission, and, with the assistance we had given them, had made a good beginning, owing to the failure of their crops were compelled to—what they call here "pitch off" for the winter—go away some 150 or 200 miles into the back country in search of game, but they expect all to return in the spring. We intend (D.V.) in the early summer to put up a good building which will serve us for church and school purposes for some time to come.

I am sorry to say that the rabbit famine and the general scarcity of larger game still continues with us. Prairie chickens were more plentiful last summer than they have been for the past five years, and upon this fact the Indians ground the hope that rabbits will begin to return next summer. Last winter we had it remarkably mild, but this winter we are paying for it with good interest.

On the 16th, 17th, and 18th it was almost unbearable; fancy 92 to 93 degrees of cold. It has been a trying time to the poor Indians, and I can assure you that it has been pretty hard on us. We have really had to keep open-house, often six and seven a day to feed, and then assistance to be sent to the sick and hungry ones in the camp. You can form some idea in regard to the demands made upon us when I tell you that my private expenditure on the two items of flour and bacon for the past two years has amounted to \$780. I can assure you that a 100lb bag of flour, costing us, put down here, \$14, don't go very far in feeding hungry Indians. The cost of provisions is such a frightful item that we have decided not to order in another pound of flour or bacon. We have now eight pigs and about fifteen bags of seed wheat and barley, therefore, from now on, it is going to be root hog-or-die with us. I am sure that if we had had as many hungry white people around us as we have had Indians this winter we should not have had the hoof of an animal left. We never send an Indian away hungry—that is, if we have anything for ourselves. Though we are entirely unprotected so far as law is concerned, being 400 miles from a Mounted Police station, yet our property is possibly safer than it would be in your city. In regard to temporal things, in a country like this, we have a very wide margin for the exercise of faith. At one time last summer we were without flour or meal of any description: nothing but potatoes. I quoted the text, "Trust in the Lord and verily thou shalt be fed," to my good wife, and soon afterwards a very large flock of cranes came and lit almost at the door, and we bagged several of them. We called them "Peace River turkeys," so that we were, as our Indians sometimes express themselves, kecheke kwa, "away up" for grub.

I am satisfied that among this people we are work-

ing on the right lines in planting a Christian home and civilization right in their midst; we are trying not only to preach Christianity but to live it among them from day to day. In all my intercourse with them—in teaching and in private conversation—I try to impress upon them the fact that in serving God faithfully we have as much right to expect temporal good as spiritual. Some few months ago a transient Indian and his wife called at the mission. After giving them a meal I read and expounded to them the first Psalm. When I came to the 3rd verse the man became quite excited and he said, Tapwa Tapry, Newapatin, "That is true, I can see it." We have some thirteen families settled around us, and several more families are intending to settle down next spring. Just as we can succeed in turning their attention from their wandering habits and get them to locate, and get their children to school, may we expect fruit from our labor. With us now it is the seed time. The harvest will follow. "In due season we shall reap if we faint not."

Notwithstanding the large outfit that I brought in there are several things that we still need. A pair of 30 inch mill stones, with running gear, a smut mill, extra wagon, plows, &c. When we have the building up for school and church purposes my last dollar will be gone. I have a man engaged by the year for farm work. His wages are totally unprovided for, but I have faith to believe that the Lord will give us such a good crop this coming season that will provide ways and means for that item. I can assure you that I shall be very grateful to any assistance your Boys' Hannington club, Sunday school, or women's auxiliary can render me. I suppose the items above referred to will cost us, put down here, about \$600. After I get these things through I trust, with God's blessing on our work, the mission will become very largely self-supporting. I have pledged my word to my good bishop not to ask him for a cent in carrying the work on. I can assure you that if you can find time to write me a few lines it will be highly appreciated. Three weeks ago we received our first winter packet; at that time we had been five months without a word of news from the outside world. Under these circumstances you can judge how welcome a letter is to us.

I am glad to see by papers to hand that there is some prospect of our getting a railway into the country; when that is an accomplished fact, we shall expect you good people in Ontario to come and see this far-famed Peace River country. I wish I could send you a birds-eye view of our mission and its surroundings, I don't think that there is anything on this side of Heaven more beautiful.

I am thankful to say that Mrs. B. is enjoying excellent health out here; she gets a little lonesome at times. We left our youngest daughter, a girl 17, in Toronto; the mother feels the separation from her very keenly. I find a very different state of things, having my good wife with me, to what it was the years I was out here all alone; I am sure Mrs. Brick will be made a blessing to these poor Indian women and children.

British and Foreign.

The Bishop of Peterborough has been denouncing the system of infant life insurance. He had, he said, been horrified recently to hear from medical men the extent and form of this child murder, for it was nothing else. He thought the person who, in a fit of passion, suddenly and swiftly terminated a child's life was innocent, compared with one who let it waste away day by day, until its miserable life was ended.

The Bishop of Truro has written from Rome a letter in which he says: "The time of our separation is nearly ended. In a few days I hope to be in England, and to obtain advices as to the future—whether I may have the happiness of again taking up my work among you, or am to have the trial of being parted from you. You have, I know, all these long months been remembering me in your prayers, but it will be a comfort to feel that you will now specially ask God that I may be rightly guided, that I may perceive and know what things I ought to do, and may have grace and power faithfully to fulfil the same."

*The Church in Wales.*—It is pleasant to find that the religious, as distinguished from the political, Dissenters of Wales, are ready to admit the good work which the Church has done and is doing in the principality, and a significant illustration of their truthfulness and kindly feeling was given in the *Times*. In an article filling nearly three columns of our contemporary, a Calvinistic Methodist affirms that there are many besides himself among the body to which he belongs "who view the Liberationist attack upon the Church as a mere attempt to despoil and overthrow a valuable institution." In regard to

the Tithe Bill, he says that "the loyal, law-abiding citizens of every denomination view with satisfaction the efforts made by Lord Salisbury to prevent the tithes from becoming the property of dishonest tenants. Disestablishment and disendowment may or may not come, but it should be the duty of all honest men, especially those who believe the tithes to be national property, to see that the property of the nation is not greedily grasped by defaulting anti-tithers."

The following resolutions appeared on the agenda in the name of Prebendary Meyrick:—

1. "That questions which disturb the peace of the Church in matters of ritual can be satisfactorily solved only by the voice of the living Church, expressed through her constituted authorities and assemblies; and that this conference prays the Houses of Convocation to take such steps as may secure to the Church a rule intelligible to all, in place of regulations misunderstood and diversely interpreted."

2. "That this conference is of opinion that it is desirable that when the Houses of Convocation have passed any Measures affecting the rubrics and directions of the Book of Common Prayer, such measures shall have legal force if, after having been approved of by Her Majesty in Council, and laid upon the table of both Houses of Parliament for a definite time, no address shall have been presented to the Crown by Parliament on the subject."

3. "That this conference is of opinion that a Bill embodying the above proposal should be passed, such as that which has been drafted by the Convocation of Canterbury and approved by the House of Laymen."

The *President* said that the subject of which Mr. Meyrick had given notice was one of the most important they had yet discussed. It was a subject, moreover, which covered a great many questions, and was likely to cause much discussion. Had they another day at their disposal the conference might have acted differently; but as they were within a few minutes of the usual time for breaking up, he thought it would be unwise to introduce the subject. Still Mr. Meyrick was perfectly within his own right to bring it up if he thought fit.

Prebendary Meyrick expressed concurrence with his lordship's ruling.

The *Rev. W. B. Hull* said that this, the most important question before the conference, had been practically shelved by comparatively unimportant matters. He asked who was responsible for this.

The *President* objected to the use of the expression "shelved," and reminded Mr. Hull that the General Purposes Committee were responsible for accepting any proposal, and for arranging the agenda.

A cordial vote of thanks having been passed to the *President* and the secretaries, the next conference was fixed for Thursday and Friday in Easter week, 1891; the Benediction was pronounced, and the assembly separated.

*Ritual in the Irish Church.*—We think that the rumour that the Archbishop of Dublin was meditating an effort to bring about uniformity of ritual in his dioceses, is based on a misapprehension. We have now before us an earnest pastoral letter from his Grace to his clergy, headed 'Words of Peace,' and in it the Archbishop expressly says that he writes at his own instance, not making an authoritative declaration of law, but simply to convey counsel. He refers to alleged violations of the law, and specifically states that for a remedy he would prefer mutual sufferance but for the objects in the way. The chief obstacle is that 'ritual excess' and 'ritual defect' are not to a general observer equal in position of offence or comparable in sort. Concession is the keynote of the pastoral, and the clergy are earnestly and lovingly exhorted to resort to this rather than to cause strife. Compulsion is not hinted at. The Archbishop concludes:—'Assuredly they who, in the interest of what they believe to be the truth, are earnestly desirous to leave the Church with their doctrinal teaching, should be the first to recede, at the request of their Diocesan, from a position which is of at least doubtful legality, which their conscience does not imperatively compel them to retain, and which threatens, if not surrendered, to become an occasion of strife.' It is gratifying to us to be able, at the same time, to record that the Archbishop's earnest efforts have not come to nought, and that his counsel has had an effect upon those to whom it is addressed. In a recent letter in the *Irish Times* he writes, that 'in response to my pastoral I have already received communications from the one side and the other, leading me to hope that the special form of agitation which it has been my object to avert is not now likely to recur.' After expressing his conviction that, although controversies would doubtless arise from time to time, the present trouble had passed, he concludes: 'I cannot lay down my pen without recording my obligation to those who, in deference to my counsels, and for the sake of peace, have signified to me their readiness to make concessions calling for no



little sacrifice of feeling on their parts, and not, in their opinion, required by law.

The second triennial meeting of the Clergy Training School, which was commenced in 1881 at Dr. Westcott's suggestion, was held last week, and included a social gathering and three special services at Pembroke College. The addresses at the services were given by Dr. Westcott. The general subject of these was the drawing out in regard to the Christian ministry of the meaning of our Lord's words, "Ye are the salt of the earth. . . . Ye are the light of the world." Perhaps, however, one of the most characteristic features of the gathering was the "exposition" on Tuesday morning in the Old Library—the last of the lectures on the New Testament which for twenty years had been the inspiration of Cambridge theological work. Dr. Westcott chose as his subject Rom. viii. 18-25, "the heart of the New Testament," a passage which gives the one interpretation of life, and which opens out a vision of the Divine plan, through suffering to glory. At the conference in the evening it could not be but that some expression, however inadequate, should be given to the deep feeling of reverent gratitude towards Dr. Westcott, which was the dominating thought with all. One of the present on one of the original members of the school were the spokesmen of the rest. Reference was made to two other circumstances which gave a special interest to the meeting. The vicar of Chesterton (the Rev. S. E. Perry), who from the first had given the lectures on pastoral work, had within the last few days been called by the Bishop of Ely to succeed Canon Hopkins at Littleport. Dr. Body, Provost of Trinity College, Toronto, who, as Fellow of St. John's in 1881, was one of the two original authors of the scheme of the clergy school, had so timed his journey across the Atlantic on college business that he unexpectedly appeared on the scene just before the conference. The discussion had for its subject, "The Church and the Labouring Classes in Town and in Country." Dr. Westcott gathered into a few pregnant sentences the lessons which the varied experience of the speakers suggested. "Do your work as men dealing with men whose nature God has taken to Himself. Give yourselves and you will gain those to whom you make the offering. *Da totum pro toto.*" The service of the Holy Communion in Pembroke Chapel on the following morning, at which Dr. Westcott was the celebrant, with the hymn, "O God, our help in ages past," before the final blessing, and the final blessing itself will be a memory reverently and thankfully cherished.

#### THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, May 6th.—Philadelphia is threatened with the withdrawal of the Cowley Fathers from her midst. For years they have faithfully and energetically worked as parish priests in St. Clement's church, but friction has more than once arisen between them and the ecclesiastical authorities—chiefly owing to the fact that the obedience which ought to be undividedly given to the bishop of the diocese is in reality given to their English superior. This does not suit the American mind, as indeed it is unreasonable to expect it should. In Massachusetts it begat great trouble, and led to the secession of Father (now Bishop) Grafton and one or two more Americans from the order. In Philadelphia, likewise, there has been trouble, owing to the suspicion that Father Maturin was not altogether staunch in his loyalty to the Church, a suspicion which has proved groundless, but, nevertheless, as one for which he had himself given reason owing to some very injudicious speeches and expressions to which he gave utterance. Father Convers, his successor at St. Clement's, the author of the best treatise that has yet been published on the subject of "Marriage and Divorce" (the subject of his book) has broken down in health and is now sojourning in England, leaving Father Field as his locum tenens. He sent his resignation to the vestry of St. Clement's, but these gentlemen refused to accept it. He is said to have recalled his resignation, and meanwhile Father Benson, the superior general of the order, has arrived in Philadelphia to examine the field and to investigate the true position of affairs. It is to be hoped that the present uncertainty may be soon put an end to and a satisfactory settlement arrived at.

#### THE LABOR MOVEMENT.

The agitation for, only eight hours of labor has excited no little interest in the minds of Churchmen. Strike upon strike has of late taken place throughout the United States, the object of which was to compel the employers of labor to give in to this most reasonable demand on the part of the workingmen, and more strikes were threatened. The state of affairs was waxing very serious, and men were beginning to be alarmed as to the outcome. Business was not actually paralysed, but it was certainly gravely affected, and grave apprehensions ruled. The culmi-

nation was reached on May the first, when demonstration of gigantic proportions took place in this city, and similar demonstrations were held in other places. As the working men studiously snubbed the socialist element, the day passed by peaceably, and yesterday the fruits of the demonstration were evidenced in the fact of the carpenters', who had taken the initiative, being allowed by the majority of the bosses to work only the eight hours' stint. The victory has thus been virtually won, and soon that will be the rule all over. In this agitation the men have been well backed up by the Church, and it is in a great measure due to its influence that everything passed over so quietly.

#### PRIEST VERSUS SOCIALIST.

In one case in a neighboring New Jersey city one of the priests of the Church there bearded the socialists in their den, and tackled them right there on what he mildly styled the inaccuracy of their statements that Church and Press were in the pay of the capitalists and were hypocritical and hirelings. He stood up before them, the only one in a large hall not a socialist—and not a German—and gave a running resume of the bearing of the Church in all ages towards the working man, the poor, and the oppressed, instancing Cardinal Langton at Runnymede—of whom and of the Great Charter they had evidently never heard, the monks and their defence of the poor; the breaking up of feudalism by the Church, and so on. Passing on to the present day he quoted Bishop Potter and his manly stand against corruption in high places before President Harrison in St. Paul's church, this city, on the occasion of the centennial celebration. He instanced Father Huntington's devotion to the poor, and not least to the workingman, and alluded most pointedly to the labors of the Rev. W. S. Rainsford and his clergy at St. George's, Dr. Rylance, at St. Mark's, and others, all Churchmen who had never been elsewhere than in the forefront of the battle.

#### THE RETORT COURTEOUS.

When taxed with the inconsistency between the preaching of the clergy and their practice in this matter, he said that admitting it to be true, which he did not, was it anything like as inconsistent as the conduct of Henry George and his fellow delegates to the French Labor Conference, who, sent over at the expense of the American working men, put up at the most expensive hotel in Paris, and lived each one at the rate of \$10 a day? Was it more inconsistent than the way of life of Dr. McGlynn, the deposed Roman priest and anti-poverty orator, who was kept by the workmen's money and lived in a brown stone \$2,000 a year house? Neither he nor Mr. George would open their mouths in public on any single occasion to speak for the working men, unless they were paid a sum infinitely above what any priest of the Church was paid for a series of sermons. How was that for inconsistency?

#### "INTEREST IS USURY!"

cried a red-shirted, beery socialist from the front. "Yet," replied the priest, quick as a flash, "You have shares in a building and loan association. Do you let your money lie there idle? You (turning to another) pay into a sick benefit and get a weekly allowance from it—as you did last month—when you are ill. "And you, my friend," wheeling round to another, "have, I know, money in the savings bank. Do you take the interest paid by that institution or not?" There was no reply, but the chairman, a paid walking delegate, well clad in good broad-cloth and wearing a very fine gold watch, finding things going against the cause, declared the speaker out of order. The reverend gentleman shifted round to the question of capital and labor, and admitted that the workers did not obtain a fair share of the profits. He advised co-operation, but that did not suit their ideas. One man yelled out, "We won't be content with a share: we want—!" "All, I presume," said the speaker. "If so, how would you who have just bought your house and lot and planted your garden, like the man you hired and paid only an everyday laborer's wage at that, to step in and demand of you not a share of the profits, but *all!* The audience saw the point, and cheered. But they still went away fully persuaded by the demagoguish walking delegate that the priest was the type of his class—that the Church only spoke and worked in favor of the laboring man when she thought it would pay.

#### METHODISM'S PROTEAN ASPECT.

The Methodist body is changing front rapidly. As one of its so-called bishops said the other day at Baltimore, it is losing its "family spirit and becoming more and more congregationalist." Its services and ritual are likewise changing. He adds: "When I go into a church in these latter days, I very seldom conduct the opening services because I don't know when to begin. I am not acquainted with the order of things. Sometimes they use the last part of the services for the first and begin, 'Praise God from whom all blessings flow.' I remember once in a Methodist church the minister started the

Lord's Prayer and then gave the balance of that prayer to the choir to be chanted. Cries of 'Oh, my!'"

#### AN ECCENTRIC ANNOUNCEMENT

in a Kennebec paper shows to what depths the denominations are descending to attract the multitude, and to what straits they are reduced to make money for their support. It runs as follows:—"There will be a baked bean supper at the Baptist vestry, this evening from 6 to 7½, following which will be what is known as a weighing party, in which all will be invited to participate."

### 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.*

A correspondent asks us the origin of Hot Cross Buns. It is said that there has been a superstition for many centuries that bread baked on Good Friday had great virtues as a remedy for several diseases; and people used to keep it up all the year long, and use it as a kind of medicine. Hence the selling of loaves, etc., on that day. Quite naturally the bread made for this purpose took the form of buns, and in the same way the cross got stamped upon it. A custom lingers long after its origin and meaning are forgotten.

#### Free Churches.

SIR,—In an article on above it is said some respect is due to old customs. Agreed—but is the pew renting system an old custom, or only a modern idea? By old law and custom the churchwardens had the duty, independently of incumbent or vestry—of appropriating seats to the parishioners. I know well enough that the church expenses were provided for. And it was first proposed to levy pew rents, I think, about the time when church building in towns began to be talked of—1825 or about. The rents seemed then to be an easy way of meeting expenses of churches, which, if built, were altogether unendowed and unprovided for.

In "free churches" here, seats should be allotted to regular attendants and with certain stipulations. Though during ten years attendance at one of the free churches here, I rarely found my usual seat occupied; but also we rarely entered the church after the five minute bell began. C.

[Our correspondent is quite right in saying that renting of seats in church is a modern practice in England, and perhaps in most countries; but the appropriation of seats is by no means a modern innovation. Our correspondent will see, if he will read both our articles, that they go rather further on this subject than he seems prepared to go. Ed. C. C.]

#### Who are to Distribute?

SIR,—I have seen two letters in your valuable paper on the subject of the help so kindly given by the Ladies' Aids to Algoma. They each emphasize one thing, namely, that the clergy are the only proper persons to receive and distribute the helps and clothing so sent; it is also said they are naturally better informed than any one else as to the real needs of the people under their charge. Now, this only holds good when the minister has been any length of time in the mission, and also when he is a man who visits his people say, at least, three or four times a year. But allowing him to be this, which, thank God, most of our clergy are, it is an open question if he would not be the better for the advice and co-operation of two or three earnest, Christian women, to say nothing of the love and confidence which would spring up between pastor and people working together for the relief of those who really need help. Now, if it is conceded that a man of large experience and knowledge in pastoral work might be benefitted, how much more necessary is it when the missionary in charge is a young student with no experience of his people or their needs, and having been only a few months in the mission, cannot possibly know so well as those who have been resident many years the difficulties and necessities of the people, in which case two mistakes are very likely to occur, those who do not need and should receive no help get a great deal, and those who do need help get nothing at all. At the same time the gentleman in charge may be conscientiously trying to do right, for it is a well known fact that many of the really needy are the most reticent in making their wants known. At the same time, might I respectfully ask why if it is right for ladies to gather and send this help, is it not equally right and proper for a few members of the Church to receive and distri-

bute the sanction notice received to learn son, receive barrels, Aid in appeals and authentic clothing, what becomes of S little, and while, I the outs been about best sen society assigned more the aid, and his reason had established still hold pose we those co sion in ision is e

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bute the same, always supposing they do so with the sanction and approval of their clergyman. I also notice Bracebridge, with its many poor families, received nothing. And it may surprise your readers to learn that Port Carling, with so few in comparison, received ten or eleven boxes, bales, bags, and barrels, and perhaps the members of the Ladies' Aid in Port Carling who, in answer to repeated appeals of Mr. Podmore, and who were duly organized and authorized by him to receive and distribute the clothing so sent. May I be pardoned for wondering what became of them all, particularly as the members of St. James' church, who needed help, got very little, and that not at all suitable to their cases or needs, while, I am told, some two or three families in one of the outstations who did not need and should have been above receiving charity, got large bundles of the best sent. It may be asked why the ladies of this society did not perform the duties that had been assigned to them. The answer to this is, Mr. Podmore decided to distribute everything without our aid, and without calling us together and explaining his reasons, and dissolving us as a society which he had established by written rules and letters which I still hold; neither of which having been done, I suppose we are still entitled to exist. I must inform those concerned that he has suddenly left the mission in a very unsatisfactory manner, and the mission is entirely left without a clergyman.

Mrs. E. M. PENSON.

Port Carling.

P.S. Mrs. Penson returns thanks to some kind though unknown Friend for the CANADIAN CHURCHMAN, which she receives regularly and appreciates very highly.

"Unauthoritative Tradition."

SIR,—May I recommend in your columns a little book with the above title lately printed by the S.P.C.K.? It was a discourse preached in the university pulpit in 1818 by Dr. Hawkins, the celebrated Provost of Oriel. It can be got at our Depository for 35 cents. In showing that the Christian faith was taught traditionally from the very first, and confirmed by Scripture, it adduces and suggests much that will prove very interesting and profitable to all intelligent readers, lay and clerical. I don't know of a little book that is likely to furnish more satisfaction. The title indicates its anti-Roman character.

JOHN CARRY.

"Clothes."

SIR,—Questions of "clothes" in religion, as it is contemptuously put, are not of the first consequence, and a little scorn of that subject is found a cheap patent of spirituality by many of our Evangelical brethren. What then was my surprise to find the Bishop of Sierra Leone "signaling the occasion" of a native's admission to Deacon's Orders with some new "clothes." The native did not object, "so (says the Bishop in the *Record*) I got him to have a loose white robe made. Over this I put a plain black scarf, falling diagonally across the body from shoulder to waist, and it was pretty generally agreed that it was very suitable. I had a wish that my first ordination in heathendom should be thus marked, and I am glad to say that my action fell in with a wish that had taken shape before I came, the catechists in Abco Kuta having only a short time before adopted a loose, non-European dress." I see no reason for not quite agreeing with the good Bishop; but the striking thing is the pious aspiration which he adds:—"May this little move be followed up in such a way as to tend to make Christianity take deep root in the country." I am afraid that were the Bishop a High Churchman this would give great scandal, and be quoted for many a day as a sad specimen of religious materialism, and a strange way of preaching the Gospel among the heathen. So great a difference does the right or the wrong side of the fence make!

JOHN CARRY.

Port Perry, 26th April, 1890.

St. Andrew's Brotherhood.

To the Secretaries of the different Chapters of St. Andrew's Brotherhood in Canada:

DEAR SIR,—A communication having been received from the council in the States as to the formation of a Canadian council, a meeting was held in St. James' Cathedral School-house, of the six Toronto Chapters, and it was resolved to call a Convention of Canadian Chapters on Monday, June 9th, 1890, to consider the question of our relation to the organization in the States.

The American Brotherhood suggests two alternatives. Firstly, the Chapters in Canada meeting together, forming a constitution, and appointing a council; then, out of their council and that of the States, an International Council to be formed. Secondly, by altering the wording of their constitu-

tion so as to include Chapters in the Church of England in Canada. You are cordially invited to send representatives, failing these, to give us an expression of your opinion as to the course your Chapter would prefer. It is proposed to invite a member of the American council to be present and deliver an address. Arrangements will be made for the accommodation of delegates while in the city.

Fraternally yours,

F. DUMOULIN,

Secretary of Committee.

Toronto, May 6th, 1890.

Sunday School Lesson.

1st Sunday after Ascension, May 18th, 1890.

"TRUE WORSHIP."

In the Second Commandment God forbids His creatures to worship any idols or false gods. He declares that He is a jealous God, and will not suffer the worship that is His due to be given to any other thing or being whatsoever. He is Supreme over all creation, and in His Triune Personality is alone to be adored and worshipped by all His creatures. In Christian countries there is not much danger of people falling into the idolatry of worshipping stocks and stones, but this is by no means the only form of idolatry. S. Paul tells us that covetousness is idolatry (Col. iii. 5), and the sin of covetousness is not uncommon even in Christian countries, and the haste to acquire wealth is one of the prevailing sins of the age. They who give themselves up to it, soon find they have no time to worship God. Their business occupies all their thoughts—and they become in the sight of God, it is to be feared, worse idolaters than the heathen who fall down before wood and stone, for the heathen sin in ignorance, whereas the Christian sins against light and knowledge. But God will no more suffer His glory to be given to money or money's worth, than He will suffer it to be given to blocks of wood or stone. *The object of our worship must be God alone.* "Thou shalt worship the Lord thy God, and Him only shalt thou serve," (S. Matt. iv. 10).

*The manner of worship.*—Our Lord says that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," (St. John iv. 24). It is necessary to worship Him in spirit, because it is only when we so worship Him that we can realize that though unseen to our mortal eyes, He is nevertheless present to listen to us. To worship Him in spirit we must think what we are doing. We must realize to ourselves Whom we worship, His majesty, His power, His holiness, His infinite love and goodness. If we think of these things, can we be otherwise than reverent and devout in our demeanour? To worship Him *in truth*, we must honestly and sincerely worship Him—there must be no pretence of worshipping, no gazing listlessly round whilst others are praying. While it is quite true that we may outwardly assume a devout and reverent attitude, and may carefully obey the directions of our prayer books, yet we may at the same time be thinking of other things: our hearts and minds may have no part in our devotions. This is not worshipping God either in spirit, or in truth. At the same time to withhold from Him outward manifestations of reverence, must be almost equally offensive to Him; as to withhold the worship of the soul. He requires the worship of our whole being, not the worship of our souls only, but the worship of our bodies also.

*The attitude of the body in worship.*—The prayer book contains directions as to the attitude which people are to assume in public worship. These may be shortly summarised as kneeling in prayer, and thanksgiving, and confession of sin, and the declaration of God's forgiveness of penitent sinners; and standing in acts of praise. The New Testament shows that both these attitudes were customary in public worship in the earliest ages of Christianity. Our Lord Himself set the example of kneeling in prayer (S. Luke xxii. 41). His first martyr S. Stephen also (Acts vii. 20), and the Holy Apostles, S. Peter (Acts ix. 40), and S. Paul (Acts xx. 36), and the early Christian converts (Acts xxi. 5), all adopted this posture. (See also Ps. xcvi. 6, *Venite*.) Our Lord also recognized standing as an appropriate attitude of prayer (S. Mark xi. 25; S.

Luke xviii. 13, 14). But there is no precedent to be found in Scripture in favour of sitting with the head resting on a board as an attitude of worship. Neither the Scriptures nor the Church have ever sanctioned it, and it is a piece of laziness and irreverence which no person, who desires to give God the honour due to Him, and who is not hindered by bodily infirmity, would be guilty of.

The prayer book also assigns a particular part of the service to the people. They are not to be mere listeners, but active participants. This is a duty which we cannot neglect without loss to ourselves. But the Bible also tells us of another kind of worship we are to offer to Him: "Honour the Lord with thy substance, and with the first fruits of all increase." (Prov. iii. 9), and the sentences which are read at the offertory give us examples of how we are to fulfil His precepts, and that we may realize that our offerings are made to God, the minister is directed humbly to present and place them upon the Holy Table. If we really honour God with our substance, and if we realize that our gifts are made to Him, the smallest coin will not be selected for our offering on such occasions. At the same time we must never suppose that our offerings are measured by God according to our standard of their value; the smallest coin may often have the greatest value in His sight. It is not the amount of the offering in dollars and cents which He regards, but the amount it represents in self-sacrifice, self-denial, and love and gratitude to Him (S. Mark xii. 42). When the rich man attempts to play the part of the poor widow, he must remember that to do so properly, he must cast into the treasury of the Lord *all that he hath*.

Family Reading.

Devotional Notes on the Sermon on the Mount.

18—RECONCILIATION WITH OFFENDED BRETHREN.

S. Matt. v. 23-26: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing."

These words are evidently connected in the mind of the Speaker with those which went before. It is intended to show "that when anger has arisen, such a sin against all moral earnestness must be at once atoned for. The most sacred engagement must be interrupted, if an offence against a brother remains unrepented of; nor must the demand for such haste be deemed extravagant, for who can tell how shortly life may close, and then the injured will appear as the accuser before God." Such are the remarks of Tholuck on this passage; and probably it was intended to produce some such impression upon the mind of the hearer. It is but slowly that the real inward meaning of spiritual truth comes to be clearly discerned, and God in His mercy allows men to receive such portions of truth as they are able to grasp and to use, patiently waiting until by true life and faithful service their spiritual vision grows clearer and wider.

It is a very striking picture that our Lord here places before us; and one that was quite familiar to His hearers. Most, if not all of them, had seen the religious Israelite coming up to the temple court with his offering for presentation before the Lord. Certainly the interruption of such a service could be accounted for only by some pressing necessity. Tholuck refers to Valerius Maximus as recording that, on a certain occasion, a youth who was holding a censer for Alexander at a sacrifice, suffered his arm to be consumed rather than interrupt the sacred ceremonial. And here our Lord tells His hearers that, if any one of them should have actually come to the altar, and was waiting for the priest to present to God the gift which he had

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brought, and if he should then and there remember that he had committed any offence against his brother, so that his brother should feel aggrieved, and think that he had reason to complain, he was to proceed no more with the sacred work which he had in hand, but leave it until he had made satisfaction to his brother. Clearly the case is a very urgent one, and has applications far beyond its immediate significance.

Its connection with the spiritual interpretation of the sixth commandment is quite clear. What our Lord meant to teach in the previous verses was, that every violation of the law of love was an offence against the spirit of the sixth commandment. Hatred and malice are the fountain of murder; and wherever those exist even in germ, or are illustrated in any measure of evil doing, there is the principle which leads to that most heinous sin.

And we see the connexion of this with the caution, not, while in the possession of any such spirit, to make an offering to God, because such an offering could not be accepted until the evil spirit had been put away. The more deeply we meditate upon this principle, the more clearly does it come out into light. The service of God is a service of love. We love because He loved us; and because we love we are able to render Him acceptable service. But the love in which we serve God is not a mere love for Him which excludes or ignores the love of man. Such a love would be an impossibility. No doubt there might be a kind of admiration for the works of God, a kind of gratitude for His favours, and even a complacency in His character, whilst little thought was given to our fellow-creatures; but a real love for God, a love which sought Him for what He is, which adored His holy beneficence, which yielded itself absolutely to His holy will—in short, a love which reflected His love—could not be in a man's heart without having the love of man included in it. S. John tells us plainly that the man who loves not his brother whom he hath seen, cannot really love God whom he has not seen. And every one who is not wholly destitute of spiritual insight must perceive the necessary connexion of these principles.

Thus, then, we are taught that no religious service is of any value before God, unless it is prompted and animated by the right sentiment and motive. God has no need of our services; and if He accepts them at all, it is for our sake. But no service could be either acceptable to Him or worthy of His children, or profitable to them, save the service of love. What, then, shall we say of much of the service which is offered to God by those who draw near to Him here on earth? If God accepts it, this must be because He desires to make it better. If men knew what they did, when they bring their cold, selfish, unloving offerings to the altar of God, neither could they offer them, nor could God accept them. But here there is an intercessor, an advocate with the Father, who pleads for them, "Father, forgive them, for they know not what they do."

Surely this must be our consolation and our hope, when we think of the unworthiness of much of our offerings to God, and how far we are from that spirit of love which He seeks to stir up within us. God accepts our poor services, and makes the best of them, and leads us on to more perfect service just in proportion as we are true to our light and walk in the light which we have. Yet this must be no encouragement to our neglect of any means whereby our vision may be made clearer, and our knowledge of our duties to God and man more complete. We must fail to ask whether our brother has aught against us, and we must do what in us lies to live in peace and love with all men, if we would hope for God's blessing.

The two verses following afford another illustration of the evil and danger that result from hostile feelings and actions between man and man. The case supposed is that of one who has done an injury to another, and who is about to be summoned to answer for it before the judge. He is to make his peace with his adversary; and, if he fails to do this, he will have to answer to the utmost for what he has done. He must pay the uttermost farthing before he can be set free. This parabolic language is not a whit too strong. No

word or deed in human life is unfruitful. The cup of cold water will be remembered. The idle word will have to be answered for. Whatsoever a man soweth, that shall he also reap. Thus will our Blessed Lord have us to know the excellence and the obligation of the law of God, in its letter and its spirit; and thus will He urge and guide us to love it and to keep it.

#### Influence.

"I am only one and have no influence." Such is the plaintive wail, or sniffling cant, of hundreds of people calling themselves Christians, hence they do little or nothing in the line of Christian work. Reader! Are you one of them? If so, what are you thinking about, or do you think at all, or only dream along the pathway of life? "Only one." So it is, but always leave out one, and you will never get a hundred nor a thousand. Leave out the single grains, and there is no sand on the seashore. Leave out the single drops, and there is no rain, and leave out a single member, and the church is not complete. So stop your whimpering and whining, get up, go to work, and do what you can, be it much or little—do what you can. That is required of you. Besides, you are either not sincere in what you say, or deceiving yourself. Suppose some brother were to answer you thus, "Yes, brother or sister, you are indeed a very poor critter, and have no influence!" How would you take it? Why, you'd get as mad as a hornet and quickly show you had some pride and some temper if you had no influence. But the whole thing is false on its face. Every man and woman who is not a born idiot has more or less influence over their fellow creatures, and they are under solemn obligations to use that influence for the benefit of others, and for this they must give account to God, and there will be no special pleading at His bar in the judgment day.

#### The Mother's last Journey.

When the doctor came down stairs from the sick room of Mrs. Marshall, the whole family seemed to have ranged themselves in the hall to waylay him.

"How soon will mamma dit well?" asked little Clyde.

"Can mamma come downstairs next week?" asked Katie, the eldest daughter, and the little housekeeper.

"Do you find my wife much better?" asked Mr. Marshall, eagerly. He was a tall, grave man, pale with anxiety and nights of watching.

The doctor did not smile; he did not even stop to answer their questions. "I am in a great hurry," he said, as he took his hat. "I must go to a patient who is dangerously ill. This evening I will call again. I have left instructions with the nurse."

But the doctor's instructions were all concerning the comfort of the patient; he was discreet and silent. The children playing on the stairs were told to make no noise. The day wore on, the patient slept and was not disturbed. But that night, before they went to bed, the children were allowed to go in and kiss their mother good-night. This privilege had been denied them of late, and their little hearts responded with joy to the invitation. Mamma was better, or she could not see them. The doctor had cured her. They would love him for it all their lives.

She was very pale, but smiling, and her first words to them were; "I am going on a journey."

"A journey," cried the children. "Will you take us with you?"

"No it is too long a journey."

"Mamma is going to the South," said Katie; "the doctor has ordered her to go."

"I am going to a country more beautiful than the lovely South," said the mother, faintly, "and I shall not come back."

"Are you going alone, mamma?" asked Katie.

"No," said the mother, in a low, tremulous voice. "I am not going alone. My Physician is going with me. Kiss me good-by, my dear ones, for in the morning, before you are awake, I shall be gone. You will come to me when you are

made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke their father told them of the beautiful country at which she had safely arrived while they slept.

"How did she go? Who came for her?" they asked, with tears streaming down their cheeks.

"A messenger from God," their father said solemnly.

#### "The Life that Now Is."

When we think or speak of life we usually turn our thoughts backward to the past—to what has been, or to the future, and speculate as to what may be or will be. To a degree this may be right and profitable. The past is a great experience, and should be full of instruction and suggestion. We may gather much wisdom from experience if we will. A wise person is never too old to learn. And so of the future. It may, and generally should, afford inspirations of hope and high endeavors. Sad is the condition of one who has no future. But "the life that now is" most deeply concerns us. Each day, each hour, each moment, by every fleeting thought, word and act we are developing ourselves, our minds, our hearts, our affections; indeed, our whole character. We are making ourselves to be what we shall continue to be through all time, and, so far as we know, to all eternity. And this being which we are developing, the character we are shaping and building up, are to be our own. By them we are to be known to be called by name by all who live with or about us. And as these are, so God will know us and judge us. How should such a thought startle the Christian out of every evil way, into the life of righteousness and true holiness. May the life that now is be daily fashioned after the divine pattern of the Son of God.

#### Hints to Housekeepers.

FIVE WAYS TO STOP OR CURE A COLD.—The *Medical News* is authority for the following suggestions; 1. Bathe the feet in hot water and drink a pint of hot lemonade. Then sponge with salt water, and remain in a warm room. 2. Bathe the face with very hot water every five minutes for an hour. 3. Snuff up the nostrils hot salt water every three hours. 4. Inhale ammonia or menthol. 5. Take four hours' active exercise in the open air.

FRENCH MUSTARD.—Is very much relished by some epicures; this is prepared by slicing an onion in a bowl, covering with good vinegar in a basin and add one teaspoonful of pepper, one tablespoonful of salt, one tablespoonful of brown sugar, and mustard enough to thicken. Smooth the mustard with a little of the vinegar, as you would flour for gravy, mix all together, set on the stove and stir until it boils, remove and use cold.

FOR COLD IN THE HEAD.—There are a number of ways of aborting cold in the head, but most of them are by the means of quite powerful drugs, which a person unfamiliar with their use is never justified in taking on his own responsibility. The Swiss method of treatment is one of the simplest and most efficacious. It is applied in this way: Half fill a jug with boiling water, and into that put a teaspoonful of well-powered camphor. Fashion out of writing-paper a funnel with which cap the top of the jug. The camphorated steam should be inhaled through the nose for ten or fifteen minutes, the inhalation being repeated, if required, every four or five hours. If, in spite of its unpleasantness, the inhalation is persisted in, it is said that three repetitions will always effect a cure, however severe the "cold in the head" may be.

Nicotine, the extractive principle of tobacco, is so powerful a poison that a single drop of it applied to the eye of a cat will destroy the animal's life in a few minutes. Cats, dogs, or rabbits will die in twenty or thirty seconds if even less than a drop is placed upon the tongue, so rapid is its absorption, and so virulent are its poisonous properties.

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May 15th, 1890.]

Children's Department.

Cecil's Story of the Dove.

"Out from among the cowslip leaves the glistening eyes of a snake watched her, as if ready for a spring, and there where other reptiles crawling among the ferns and on the moss. As I looked before me I could see the water was filled with rougher and sharper stones than the one the boat had run against, and which had caused her fall. It was well, though, for had she passed the first stone safely, she would surely have been dashed to pieces on some of the large sharp rocks. She was frightened when she saw all the dangers around her, and the willow branches too seemed to make it very dark. Poor little girl, she gathered up the faded blossoms and threw them from her; kneeling down she folded her hands, and I could hear her saying:

"Only Thou my Leader be,  
And I still will follow Thee."

"The dove floated down by her, and she reached out her hand in joy and stroked its feathers. Then with a smile she turned her boat around. 'Twas not easy, for the stream was narrow and stony, and the current running strong and fast the other way, so that the boat would not float by itself, as it had done before.

"O, how shall I go?" I heard her say. The dove flew on and looked back for her to follow. But the boat would not move, and little Dorothy began to cry in fear the dove would leave her.

"A shadow, or rather a ray, like a sunbeam, that had always followed her, came close now. I saw it was a beautiful white creature, like the angel that had spoken to me. I could hear her saying, 'Dear child, do not cry, but go to work. You came here by yourself, and only by your own will and exertions can you get back to the broad, safe river.'

"Dorothy looked up hopelessly. I could hear her say, 'I want to go back very much, and I will work; but how can I make the boat go against the current? See the snakes are coming nearer; I am so afraid,' and she began to cry afresh.

"The beautiful angel put into her hands two oars, saying, 'Patience and obedience will have their perfect reward. Be brave.'

"Little Dorothy began pulling her boat towards the dove, who sat on a hawthorn bush waiting for her to come.



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Skin & Scalp  
DISEASES  
cured by  
CUTICURA  
Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

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KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PASTER, an instantaneous pain-subsidying plaster. 30c.

The rocks were so numerous, and the current so strong, that when she would move a little, it would be carried back again. I thought she never would get to the dove, but she turned her little tearful face up to the sky, and I heard her say, 'O make me strong.'

"Who is she talking to?" I asked, and the angel that had spoken to me said, 'She is speaking to her nearest and most dearest friend, the holy Son. He will hear her; see, He is letting her angel help her now.'

"The angel had bent over Dorothy's left arm, which seemed unable to row. She took hold of the oar, it was a gray one, and had on it in bright letters, 'Obedience.' The angel soon made the oar move lightly, and the boat went slowly on.

"Dorothy worked away at the oars, and did not see the angel helping her at all. Her right arm seemed very strong, for she pulled the brown oar with 'Patience' written on it much more easily than the gray one.

"Even after the little boat had reached the hawthorn bush, and left the rocks behind, it could not move on fast, as it had ever done before; the current kept drawing it back whenever Dorothy tried to rest her tired arms. At such times the dove would hover over her, and then go before a little way, as if to encourage her, and each time she saw the soft white wings fluttering she would work harder at the oars. I asked, 'Why must Dorothy go on when it is so hard?' And the angel said, 'She is sailing to her Father's home, where He is waiting and watching for her. She has turned out of the way that leads to His home; if she were to go on, the stream would soon lead her to rough, stormy seas, where if she should try to land, wild beasts would tear her to pieces. The holy Dove would be frightened away in such rough places, and I fear poor Dorothy would never reach her Father's happy home.'

"Do you think she will now?" I asked. 'Yes,' said the angel, 'if she is patient and does what the dear Father tells her, He will help her, and she will surely reach there safely, and the dove will not leave her, but will guide her while she is using her oars faithfully and trying to get back to the broad river.'

"But it is such hard work," I said, 'and Dorothy only a little girl, her strength must soon be gone.' The angel said, 'Remember, she is not alone, for she would surely fail. She has the holy dove to guide her, the Son to help her, and the Father is ever watching over her. He hath said, "My strength is made perfect in weakness."'

"Dorothy worked so steadily at her oars that the boat moved almost as fast as before on the water, but she looked very white and sad, as if she had changed much since she left the broad, smooth river. But I thought her sweet face was more beautiful with its sad, earnest look, than it was when she started off on the voyage just a bright, merry child.

"The farther they went the more steadily and easily the boat moved. Now I could see a gentle smile on Dorothy's face sometimes. But the dangers were not all passed yet, for just as surely as Dorothy would rest her arms, or become less watchful, a glistening snake would glide down from the bank and reach towards her with its horrible fangs. The dove would flutter round her, and beat its

wings to make her see a stone against which she had almost run, or a shallow place where the boat would surely have been held fast in the sand or mud.

"The place all looked changed since she passed it before. The sun, which then shone bright and clear, was now hidden behind dark gray clouds; the air was chill and damp; everything seemed dull and miserable, and I could not help wishing she had never left the clear river; but she worked on bravely, following the dove even when he led her right under a thorn bush that bent so low over the water that it scratched and tore her hands and arms till the blood trickled down on her soiled clothes. It did not stain them, but when it fell on the dark spots the flowers and fruit had made, it washed them away.

"Just after the thorn bush was passed, while she was still smarting from its wounds and looking very weary, the sun suddenly came out, throwing soft golden rays on the mossy banks. In one place, a fallen tree covered with vines bright with red berries offered a very tempting resting place. The breeze stirred the leaves gently, and a little bird with bright feathers was singing a merry song. I saw Dorothy look at the spot with such a wistful longing, I felt sure she would stop and rest, and I thought that could be no harm, she would be able to work so much harder after a little rest. She looked so tired I am sure she was thinking so too, for she held the oars idly, as if she was going to stop, and I think she would have done so but for the dove, who fluttered its soft wings in distress, and flew on a little way, as if urging her not to stop. One moment she looked at a soft, mossy seat, with the cooling breeze, and listened to the merry song of the little bird, then with a sigh she turned her face away, and, fixing her large eyes earnestly on the Dove, she rowed steadily towards him.

"I said, 'Why could she not stop to rest? She is so tired, and surely there could be no harm in sitting on a mossy bank.'

"There is no harm in a mossy bank,' said the angel; 'but she must let the holy Dove guide her, or she will never reach her home. If she does just what is told, she will be safe from many troubles and dangers that she does not even know of. Look carefully and you will see one that she has been saved from even now.' I looked and saw the shaggy mane of a lion, as it crouched against the very log that would have been Dorothy's seat, had she yielded to her own wishes instead of the dove's leading. I was so glad.

"It seemed very hard for her to row for a while after leaving the mossy bank. She did not see the lion as I did, so she had no idea what might have happened if she had rested on the shady seat, and I think she kept wishing in her heart for the lovely spot. The weeds clung to her oars, and made them heavy and hard to move, and she seemed so weary, I was afraid she would give up trying and be carried away from the broad river and the holy Dove. Even the branches of the trees were drooping with the heat and hanging so low she could hardly force her way under them.

"She will soon give up; she cannot keep on, I am sure,' I cried. But the angel smiled, and said, 'The Father will not suffer her to bear more than she is able. Look!' and I saw the little boat had slipped suddenly,

from under the branches and among the reeds, and was on the clear, broad surface of the river.

To be Continued.

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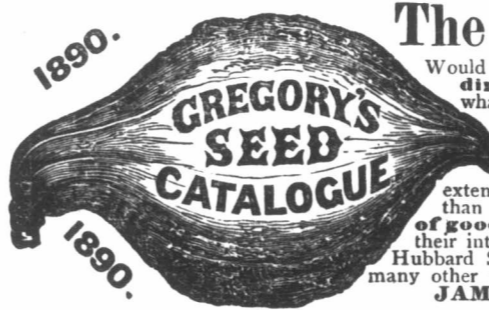
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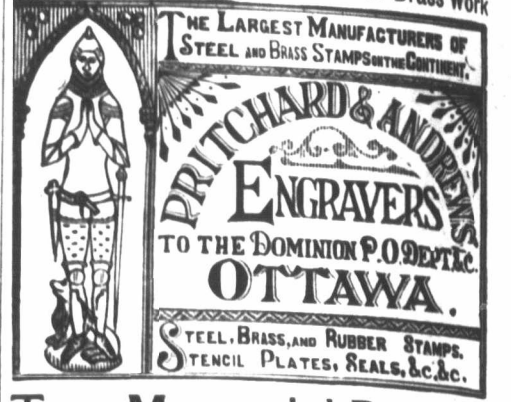
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