

# Canadian Churchman

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO CANADA, THURSDAY, JANUARY 21, 1892.

[No. 8.]

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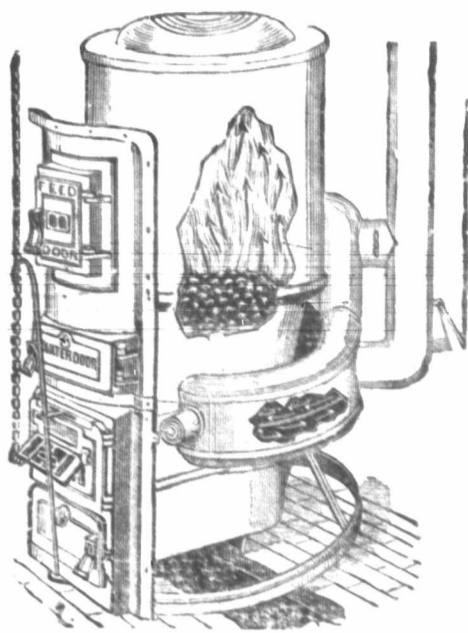
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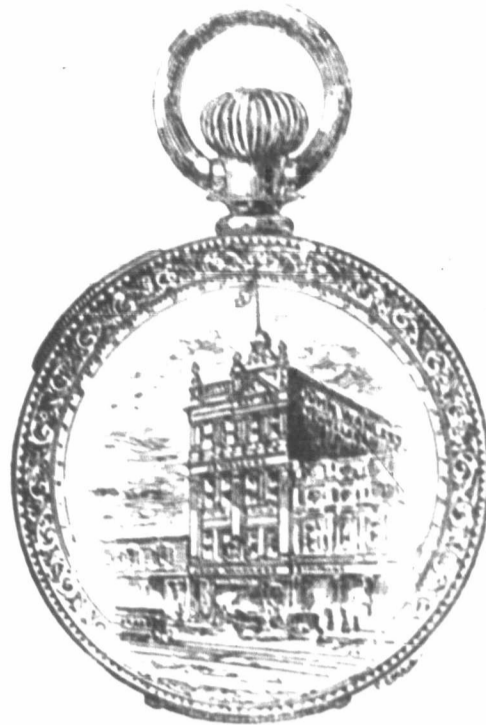
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# Canadian Churchman.

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Evening.—Isa. 65. or 66. Acts 15 to verse 30.

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LEARNED CURATES.—Among the burning questions of the day is that of the comparative value of learning as an element in the usefulness of ministers. Some hold very strongly and firmly that devotion to deep scholarship is a positive hindrance to practical success as a clergyman.

ANOTHER BOOTH—and a more useful one—is Mr. Charles Booth, who devotes himself with such business tact and care to the consideration of solution of the various problems of Pauperism which have been agitating Londoners for years, and among which the other Booth has been indulging in wild empirics.

SUNDAY AT THE CHICAGO WORLD'S FAIR is exciting a good deal of attention across the ocean. The English Lord's Day Observance Society sends a strong memorial to the American management against Sunday opening. Among the signatories are quite a number of Bishops and Deans, besides laymen of title and influence.

BISHOP ELLICOTT, the veteran Greek scholar and commentator on the New Testament, ought to feel well pleased at the almost universal notice which his recent defence against the Higher Criticism has received, and the respect with which the weighty utterances of this theological Nestor have been noted even by hostile critics.

"TITHE AND THRIVE," a Jewish proverb, learned from ages of practical experience, seems to be as true as ever, not only of Jews, but of all who have confidence enough in God to practise the rule. We must remember, too, that the Jewish tithe is no bare tenth, given gingerly and grudgingly, but rather two or three tenths rolled into one.

HIGH CHURCHMEN AND MISSIONS. The upper side of the Church's ministry and laity is being challenged *point blank* to show cause why they do not, as a class, exhibit more active and energetic support of missions among the heathens abroad. A short answer seems to be ready—because they are so busy among the heathens at home!

"ENGLISH MESS OR IRISH STEW" is the indignant phrase coined by a newspaper writer as a commentary on the suggestion that the crowding in Irish cabins does not prevent Irish social purity being proverbial. This correspondent seems to think that English chastity stands quite as high as that of Ireland—under the same circumstances.

THE LONDON CLERICAL AND LAY UNION has indulged the new departure of admitting ladies to full membership. Drawing-room meetings of a distinctly social character have been instituted. It is a kind of union of the "Evangelical" adherents of the Church in that great city—a kind of "mutual improvement, comfort, and protection society."

CENSUS OF ENGLISH RELIGION.—It is amusing to notice the earnestness with which dissenters in the Old Country deprecate the careful enumeration of adherents of various religions. *The Rock* remarks—*apropos* of a Welsh census—"Churchmen are always challenging the dissenters there to an equitable enumeration, and they always decline the challenge."

"DIGGING UP HOMER AND THE BIBLE."—This phrase, formulated by Prof. Sayce, has been coming true ever since. There is a curious parallel between the discoveries of Homeric and of Biblical antiquities, which is so far providential that it prevents critics from saying that we apply a different measure and test to the Bible from those which are applied to secular books.

"ALL-OUT-DOORS," says the *Living Church*, some people would like to make the Protestant Episcopal Church—on the plea of making it roomy enough to take in all who can't get on elsewhere—a very "cave of Adullam." Our lively contemporary has no hesitation in advising the line to be drawn very stiffly somewhere in discrimination against undesirable acquisitions.

BISHOP HAROLD BROWNE, whose death took place lately, is a great loss to the Church Episcopate. His name is chiefly identified with his masterly "Exposition of the xxxix. Articles"; a work so complete and exhaustive, so clear and dispassionate in its reasoning, that it made the Bishop's reputation for all time, and left no room for other theological writers to exercise their ingenuity on that subject.

THE BLOEMFONTEIN ELECTION of Bishop was characterized by somewhat peculiar arrangement of the voting elements. The clergy nominate, by their own choice of a candidate, for approval of the lay vote. The latter may refuse consent, and the clergy have to vote another candidate. It is also their practice to elect a substitute, or secondary choice, in case the first refuses to accept their election.

THE RECALL OF FATHER HALL seems destined to bring the Brotherhood question to a *crux*, which it will be difficult to get over, and involving the

propriety of the vow of Obedience to superior authority in the community—which is one of the Three Vows commonly taken as necessary to the successful working of all regular Brotherhoods and Sisterhoods, so long as the members live a common life.

THE RHYTHM OF THE ENGLISH BIBLE.—There are some excellent remarks in the January *Expository Times* upon the tenacity with which people cling to the old version in preference to the revised. No doubt there is a good deal in the affectionate familiarity which we feel in the cases of sequences of English words which have acquired a musical force all their own, and any change therefrom seems impertinence.

THE PATRIARCHATE OF CANTERBURY continues to engage the pens of many learned and clever writers in the *Guardian* and elsewhere, as a matter of some moment to be settled in view of the enormous growth of the Anglican Communion. It is quite certain that some means should be taken to define and describe the office of "*alterius orbis papa*": to say who should be *primus inter pares* among so many.

THE "DENISON DECLARATION" NOT UNANIMOUS.—We find in the *Guardian* an indignant protest from Archdeacon Wilson against the wording of the now famous concordat, devised by Archdeacon Denison, in support of Scripture Inspiration. The protesting Archdeacon does not mince matters and makes out a strong plea for the office of *Reason* in dealing with Scripture, though he seems to agree with the spirit of the declaration after all.

NET RESULT OF NEWMAN'S SECESSION.—Archdeacon Wilson, in a recent address, made some very good points about the sensation at Oxford fifty years ago. He says, "it drew Rome nearer to England, rather than England to Rome"—as was feared—and that "the Romeward movement was effectually stopped by restoring to the English Church all that was best in the Church of Rome." Nothing else could have effected all this so well.

CHURCH MEMBERSHIP.—The question as to who are not members of the Church of England has been revived by no less a person than Rev. Newman Hall. He claims to be a "nonconforming member" of the Church, and to have a right to interfere, if things therein do not please him. The claim is, of course, a *reductio ad absurdum* it is the claim of those who set the laws of the Church at defiance to upset those laws in regard to others who obey them.

THE BOOTH SCHEME seems in danger of realizing the prophecies of its strongest opponents, and the "General" may ere long be left in the lurch. He has had to be content with only a little over £100,000—not the million of capital, or £30,000 of income that he desired. The income is so greatly deficient that the small capital available and unused, has to be used. Meantime many unobtrusive old charities have been drained to bolster up this new scheme.

SERMONETTES FOR CHILDREN is an innovation which we owe, in their latest shape at any rate, to the rector of St. Mark's Church, Malone, in the Diocese of Albany. His idea—put in practice in his parish—is to give the children present a special five

minutes' address, all for themselves, on some stirring subject such as "The White Robes," "God's Fan," &c.; then the children go out of church during a hymn, and the other sermon is preached for grown up people.

"NOT CHRISTIANS BUT PROTESTANTS" was the accusation made by about forty well-dressed students who recently disturbed a session of the "Greek Evangelical Chapel" in the Piræus at Athens. It is not clear what these young Greeks expected to gain by their stone throwing, &c.; but they seem to have rather hazy ideas about the status of Protestant Christians who do not conform to the Orthodox Church, as being beyond the pale of toleration.

"A NOBLE DECLARATION."—Such is the heading which the *Rock* gives to the remarkable "Declaration on the Truth of Holy Scripture" (given in full elsewhere in our columns), which has lately emanated from Archdeacon Denison, and been endorsed by such men as Goulburn, Compton, Carter, Sadler, as well as Webb-Peploe, Meyrick, &c. The language of the declaration is too strong to please the *Guardian* and all such as lean a little to the Higher Criticism. It unites High Churchmen and Low by their "common love for the Bible."

Do not fail to renew your Subscription for 1892, also get some neighbour or friend to subscribe, and send Fifty cents extra for one of our beautiful tinted Engravings.

#### OBITUARY.

PRINCE ALBERT VICTOR.

To many readers of the CANADIAN CHURCHMAN it will seem like the other day when they heard of the marriage of the Prince of Wales to his winsome Danish bride, who at once became so idolized by her adopted fatherland: and now the eldest son of that royal couple having reached full maturity of manhood, and engaged to take a bride in turn—who might, in succession to his mother, some day sit upon the English throne—has, instead, received the inevitable summons to life in another world than this.

It is a small thing to say that the sad event has given occasion for the expression of much sympathy—it would be nearer the full truth to say that the morning of 14th January caused a thrill of deep sorrow to pass from one end of the Queen's vast empire to the other. The combination of circumstances was very sorrowful: the eldest hope of the royal house, only one remove from the throne, and the blighted hopes of the fair young intended bride, and the shock to all who were preparing to rejoice with them in their approaching joy. The prospects of a happy union all cast down—the hopes of the nation dissolved as a cloud.

But there are those with whom our national and world-wide sympathies will have a deep personal meaning; not only the father and mother of the youthful prince, and his fiancée, but the august lady upon the Throne herself cannot be forgotten as one for whom this sorrowful event means a great deal more of disappointment than any subject can thoroughly understand. We can only pray that the shock of this most serious dispensation of Almighty Power may not so strongly shake the constitution of Her Majesty as to cause future anxieties among her subjects. Many of us will pray more fervently than ever now, "God save our Queen"—long to reign over us!

#### CARDINAL MANNING.

Since the death of Cardinal Newman, the great Communion of Rome has lost no such eminent light as the aged prelate who has just passed away. There is a sense in which these two men had centred on themselves more of the hopes of the Italian rulers of the Western Church than any others, however eminent; they represented almost entirely the interest of Englishmen in the papacy. They had consciously and deliberately severed their connection with the Church of their fathers, and thrown in their lot with the Italian Mission. They were of more value to the managers of that Mission than all the hereditary Romanists of England put together; they had no family traditions to account for their being Romanists; it was a matter of choice. Then they were of such mark among the Anglians that they were of more value than all the other perverts from Anglicanism put together. Hence this second blow is a most serious one to the papacy; it dissipates whatever so-called moral force they had among Englishmen.

#### MISSIONARY MEETINGS

There is probably no subject in the whole range of matters affecting parochial details of life and management which carries so much perplexity to the parsons of parishes universally—on both sides of the Atlantic, too—as that of "How to make missionary meetings interesting and successful?" The only grain of comfort that one can discover about the aspect of the whole affair is that the parson's misery in regard to this matter has so much "company"—though it may be too much to say that this particular species of misery loves company. We find the same complaint of the comparative failure of such attempts as a rule, very generally throughout all Christendom. There are just a sufficient number of exceptions, in fact, to prove the rule. The misery, indeed, is really aggravated by the multitude of companions, because the victims of this state of things look around and abroad almost in vain for any light or any remedy. Even the exceptions seem to be attributable for their success to superficial causes.

#### AMONG THE HIGHER CLASSES

The idea of going to a missionary meeting would generally be hailed with a shout of derision. In fact, so far gone are they from any chance of entertaining such an idea that no one would have the temerity to propose such a—waste of time! The best of them are quite willing—they would much sooner be spared the infliction—to take all that may be said for granted. Let us, however, be just. The fact, probably, is that, as a class, the well-to-do people of Christendom, having a large amount of leisure, and a thirst for general information, keep themselves fairly *au courant* with all the latest missionary news, and do not need any priming on the subject. The addition of further details, the multiplication of particulars has, in fact, no interest for them; it rather resembles a process of "cramming," producing indigestion and confusion of mind. All that they need, probably, is a thoroughly rousing sermon of a general character, wherein an outline of the state of missionary work forms the background of an exhortation to zealous help.

#### AMONG THE LOWER CLASSES

It is different. They have comparatively little leisure for reading. The pressure of life's necessities makes a large and absorbing demand upon the twenty-four hours of their day. A glance at an evening paper is about all that they can spare time for; and so they get a general smattering of

news—very little of a missionary character in it. Scarcely ever does a single item of such a character appear in the columns of these busy sheets, intended for the busiest of busy workers. This leaves a large gap to be filled from some quarter upon this subject. There is, indeed, quite a "knack" in filling this gap rightly. You have to take into consideration (1) the average quality and intelligence of the congregation; (2) the quantity and character of the missionary intelligence already provided in previous years, and (3) the special lines of missions which may for particular reasons happen to be attractive to those who are likely to be present. It will not do to take them into a sphere of observation comparatively devoid of interest, when they are longing to hear about the work in some other part of the world.

#### EACH CONGREGATION REQUIRES SEPARATE TREATMENT.

In this, as in everything else of the same class, it is a mistake to fling a stereotyped set of speeches at the heads of the devoted hearers present at the different meetings in a circuit or district. The ideal would be reached if the individual parish priest—knowing all the special features of his own circle—were to send an order up to a bureau having the power to fill the order with speeches upon China, Japan, Corea, Ancient Britain, Primitive Church Missions in the East, Zanzibar, Australia, Eskimo or Rocky Mountains, as the case required. The plan would be very elaborate under such circumstances, involving much trouble, and more expense—but both would be deeply repaid by the increased returns due to revived interest and lively realization of missionary wants and dangers. Too much localization would be bad, but some degree of system and concentration would, in time, work wonders in the education and interest of our people in the work of preaching the Gospel abroad through the world.

#### "WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON, D.D., BISHOP OF QU'APPELLE.

#### CHAPTER II.—(Continued.)

2. Again, the Church may be regarded as the "Home of God's chosen people." It is spoken of as a Family, of which God is the Father; Christ the Elder Brother, "the first-born among many brethren," and all the baptised "brethren" (Eph. ii. 19; Rom. viii. 15, 16, 29; Acts ii. 47; Heb. ii. 13, iii. 1; Eph. i. 5).

Into this "Family" we are born anew by water and the Holy Ghost (St. John iii. 5; 1 Cor. xii. 13), in the "washing," or bath, "of regeneration" (Titus iii. 5). It is evident that a Family must be One, and that men cannot form such a Family for themselves, God alone can form it—God alone can add by adoption new members to it (Acts ii. 47; Eph. i. 5).

"And just as in any well-ordered family all is done that the children may grow up to a healthy manhood and delight their parents, so it is with the family of God.

In the Church is provided abundantly all that children need:

- (a) Sustenance for the life.
- (b) Teaching for the mind.
- (c) Discipline for the character.—Canon Ashwell, "Lectures on the Church."

3. The Church is, also, "the Guardian of God's Truth and Word."

This is a most important aspect of the Church, but it is a large subject, and we must deal with it as concisely as possible.

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Many people seem to think that the Bible alone is all-sufficient for instruction and that the interpretation of its words can be left, and ought to be left, to each man's private judgment.

But two things concerning the Bible are evident:

(1) That *historically* the Church was in existence and possessed, and propagated very widely the Faith, before there was any book called the "New Testament."

The first of the Books now contained in the New Testament—the Gospel according to St. Matthew—was written not less than fifteen years after Christ's Ascension, while the last, and that one of the most important—St. John's Gospel—was not written till nearly seventy years after that event. For a long time some places had only some books, other places had other books. They were not gathered together till A.D. 170, and the Canon as we now have it was not settled till about the fourth century. Even the Council of Laodicea, in 364, omits the Apocalypse of St. John the Divine.

Slowly, and with an ever deepening conviction, the Churches received, after trial, and in some cases after doubt and contradiction, the books which we now receive." Dr. Westcott, "Bible in the Church."

(2) That the Scriptures are not, and do not profess to be, a systematic treatise on Christian Doctrine and practice for the teaching of unbelievers or the unlearned.

The Books contained in the New Testament "were written for those who were already members of the Church and had received her primary instruction," and knew about Christian customs. (St. Luke i. 4; 1 Cor. i. 4-7, vi. 2; Heb. v. 12).

Hence—

(1) There are several things, concerning which the Apostles and Evangelists had not occasion to write definitely, that we receive rather from tradition, confirmed, perhaps, by inference of what we find there written, than from any actual command or distinct statement contained in Scripture. *E.g.*,

(a) The observance of Sunday as the Lord's Day;  
(b) The baptism of infants.  
(c) The admission of women to the full rites of the Church, contrary to Jewish and Eastern custom.

(2) Some doctrines, even of the most fundamental character, have to be gathered from a number of converging statements, and are nowhere enunciated formally as doctrines, *e.g.*, even the doctrine of the "Trinity in Unity."

(3) Scripture itself tells us that there are passages in it which the "unlearned and unstable wrest to their own destruction" (2 Pet. iii. 16).

As a matter of fact, the promulgators of every heresy that has ever arisen in the Church have appealed to passages of Scripture for a confirmation of their own peculiar views. Those who deny the Divinity of our Lord do so as much as others.

Hence it is evident (1) that there was a Teacher before Scripture; and (2) that Scripture even now needs an "Interpreter." The answer of the Ethiopian, when asked by Philip, as he was reading the Scripture, "Understandest thou what thou readest?" "How can I, except some one should guide me?" is applicable to all men at all times. (Acts viii. 30).

And thus we find that Christ gave to the world living teachers. To His Apostles He said, "Teach all nations," and He gave them the promise that the Holy Spirit would lead them into all the truth (St. John xvii. 13), and that He would be with them unto the end of the world (St. Mark xxviii.

20), *i.e.*, not only during their natural lives, but with the body of which they were then the representatives—His Church.

The Faith was "delivered" by Christ and the Holy Spirit, to the "saints," *i.e.*, the Church (Jude 3), and they who were inspired to be the "divinely authorized tongues of the universal body" taught that Faith by word of mouth and by letters written to the churches that they founded.

That Faith was distinct and definite:

(1) It was One. (Eph. iv. 5, 13).  
(2) Men were to use the utmost care to continue in it. (1 Cor. xvi. 13; 2 Cor. xiii. 5; Col. i. 23, ii. 7).  
(3) They were to contend earnestly for it. (Jude 3; Phil. i. 7).  
(4) Those who tried to oppose or subvert it were to be expelled from the Church. (Gal. i. 9; 1 Tim. i. 20).

(5) The essential articles of this Faith were already consolidated into some "Form," or creed. (2 Tim. i. 13; Rom. vi. 17.)

(6) Those who were commissioned to be teachers (as Timothy and Titus) were to be careful and conform their teaching to these "standards" (Rom. xii. 6). "Proportion of faith," should be "of the faith." (1 Tim. i. 3, vi. 13, 20; 2 Tim. ii. 2, iv. 3; Titus i. 9, iii. 10).

But if there was thus "One Faith" which it was so important to keep "pure and undefiled," it is evident that there must be *One Body* to determine what that Faith is. St. Paul saw danger to "the Faith" in divisions when he said, "Every one of you hath a doctrine, . . . hath a revelation, hath an interpretation" (1 Cor. xiv. 26); and again, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers, having itching ears, and they shall turn away their ears from the truth." (2 Tim. iv. 3.)

And so he affirms that—

"THE CHURCH" IS "THE PILLAR AND GROUND (OR BASIS) OF THE TRUTH." (1 Tim. iii. 15.)

It is so in declaring, maintaining, guarding, and promulgating the "faith once delivered to the saints" and the *True Canon and True Exposition* of Holy Scripture, as the *record in which that Faith was in all its fulness and sufficiency enshrined by inspired men.* (See Bishop Wordsworth's Com. on 1 Tim. iii. 15.)

The Church has always believed that "the Faith" was in all its fulness "delivered" to the Apostles, and they were inspired to commit to writing a sufficient record of all that they were commissioned to teach, so that as our Article (vi.) says, "Holy Scripture containeth all things necessary to salvation: so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Thus, as it has been often said,

THE CHURCH TEACHES; SCRIPTURE PROVES.

And what the Church teaches as Articles of the Faith requisite to salvation is embodied in

THE CREEDS,

which "may be proved by most certain warrants of Holy Scripture." In other points of doctrine the humble and teachable Christian will gladly be guided by what that branch of the Church to which he belongs teaches through her formularies and by her chief theologians, esteeming it most reasonable to yield "the individual judgment to

that of the whole body, and to those who, inside the Church, are her authorised teachers."

We need not dwell at any length on the other aspects of the Church to which we have alluded above, it will be sufficient if we refer to a few passages of Scripture.

4. The Church is "the Dispenser of the Means of Grace." (2 Cor. v. 19. The ministry of reconciliation comprises—

(1) The Preaching of the Word, which requires duly commissioned teachers. (Rom. x. 15.)

(2) The Administration of the Sacraments. Saint Paul claims that the Ministers of Christ are also "Stewards of the mysteries of God." (1 Cor. iv. 1.)

(4) The Absolution of penitent sinners. (St. John xx. 23, cf. St. Matt. xviii. 17, 18.)

5. "The Educator of elect souls for the Beatific Vision of God in heaven." (Ephesians ii. 19-22, iii. 10-19, iv. 1-13; Col. i. 27; Rom. viii. 23-30.) (The "called" are those who are admitted into Christ's kingdom. (2 Thess. ii. 12; Rom. ix. 24.) So the Catechism teaches *all* baptized children to say of God the Holy Ghost, "Who sanctifieth me and all the elect people of God."

The Church is a school for instruction in righteousness, as well as in doctrine. "The only great school of virtue existing." The very purpose of the Church is to make men perfect.

6. The Church is to be hereafter Christ's all-glorious Bride. (Rev. xix. 7-9, xxi. 2, 9, cf. Eph. v. 23-32, and Heb. xii. 22.)

And in this "great mystery" we return once more to the first thought of the *perfect unity*, or, rather, oneness betwixt Christ and His Church, and of the necessity of there being but *One Body*, for it is only because according to God's law and the mystery of our being, a man and woman when joined together in the holy estate of matrimony were no more two but "one flesh," that this union is a type of the mystical union between Christ and His Church. "The Church is in Christ, as Eve was in Adam." And her children "are members of His body, of His flesh, and of His bones." (Eph. v. 30.)

#### REVIEWS.

THE CHURCH OF ENGLAND: ITS CONTINUOUS ORGANIC LIFE, AND ITS CATHOLIC RESTORATION. A Lecture by the Rev. Isaac Brock, D.D., Rector of Horton and Canon of St. Luke's Cathedral, Halifax; to which is appended a Sermon, by the same author, on the Three-fold Apostolic Ministry of the Holy Catholic Church. Pp. 38. Price 12c. Halifax: Morton & Co.

Both these statements are sound and well put before the public. In the first it is clearly shown, historically, that the Church of England is, from the outset till now, the same one Church, though she was sullied for a time by Roman influence and attempted usurpation. The second treats the question of Orders, also historically, by seven steps or periods, down to A.D. 110. If we may notice one flaw it is in the sermon (p. 36). John Knox was dead before Presbyterianism was broached in Scotland: its real father there was Andrew Melville, and he imported it from Geneva.

#### DECLARATION ON THE TRUTH OF HOLY SCRIPTURE.

1. It must be evident to thoughtful persons that there are now current certain impressions that Holy Scripture has been discovered not to be worthy of unquestioning belief; and the faith of many Christian people is thereby unsettled.

2. These impressions are manifestly a dishonour to God, as discrediting His faithfulness and truth; and are full of peril to the eternal life of those affected by them, seeing that they undermine all faith in the mystery of Christ, and, indeed, in the supernatural itself.

8. And, although such impressions might appear to originate in various learned speculations in theological and physical science, yet they are in a great measure derived immediately from the popular literature of the day, and therefore no sustained argument can reach the mass of those affected by them, even if it were true (which it is not) that the tribunal of human reason, to which such argument must be submitted, had jurisdiction and competency to deliver judgment on the authority of the Holy Bible.

4. It is, moreover, evident that the effects of these speculations survive and accumulate, to the general lowering of the popular estimation of the Holy Bible, though individual speculations may have but a transitory influence, or even be utterly refuted on their own ground.

5. The Synods of the Church have not yet spoken with authority to guide us in matters of such grave importance; but it cannot be right in the sight of God that where His honour is so directly assailed, and the salvation of His people so seriously hindered, the whole matter should be allowed to drift, and that only isolated voices should be raised here and there in the Church in defence of the truth of God's Word.

6. Under these circumstances we, the undersigned, messengers, watchmen and stewards of the Lord, who have received the Holy Spirit to be faithful dispensers of the Word of God, being sorely distressed at these things, and deeply feeling the burden and shame of sitting still, can no longer forbear (a) to deliver our joint testimony herein before God, and (b) to attempt, by the only united action in our power, to settle the minds of those to whom our testimony may seem to be of value, in a good and comfortable reliance on the absolute truth of the Holy Scriptures.

7. We therefore solemnly profess and declare our unfeigned belief in all the Canonical Scriptures of the Old and New Testaments, as handed down to us by the undivided Church in the original languages. We believe that they are inspired by the Holy Ghost, that they are what they profess to be, that they mean what they say, and that they declare uncontrovertibly the actual historical truth in all records, both of past events and of the delivery of predictions to be thereafter fulfilled.

8. We believe these Scriptures because they have the authority of Divine revelation, and wholly independently of our own, or of any human, approval of the probability or possibility of their subject-matter, and wholly independently of our own, or of any human and finite, comprehension thereof.

9. And we believe that any judgment, either for or against them, formed on the ground of such approval or comprehension, or of the want thereof, is inapplicable to matter of Divine revelation.

10. And we believe the Holy Scriptures to have this Divine authority, on the testimony of the Universal Church, the spouse and body of Christ, the Witness and Keeper of Holy Writ. So that no opinion of the fact or form of Divine revelation, grounded on literary criticism of the Scriptures themselves, can be admitted to interfere with the traditional testimony of the Church, when that has been once ascertained and verified by appeal to antiquity.

11. It is far from our purpose to undervalue or deprecate the employment of the highest powers of the human intellect, when sanctified through prayer, in diligent and reverent searching the Scriptures, and in such studies as help to the knowledge of the same, provided that the object be the meaning of the living oracles, and not their genuineness or their authenticity. And, while we believe that the seal of the Spirit of Truth is set to all the Canonical Scriptures as the truth of the Living God, we especially repudiate and abhor all suggestions of fallibility in the person of our blessed Lord Jesus Christ, in respect of His own use of the Scriptures of the Old Testament.

12. We earnestly pray that the clergy and laity of the Church of England may never acquiesce in rejecting any portions of the one volume of God's revelation as hard sayings, causing stumbling; but on the contrary, may hold fast their confidence in the faithfulness of God, who will not suffer us to be deceived in humbly believing that to which He hath set His seal; and may wait

patiently, knowing only in part, for the time when we shall know even as we are known, and shall be filled unto all the fulness of God.

Edward Meyrick Goulburn, D.D., D.C.L., sometime Dean of Norwich.

George Anthony Denison, Archdeacon of Taunton, Berdmore Compton, formerly Vicar of All Saints', Margaret Street.

M. F. Sadler, Prebendary of Wells.

T. T. Carter, Hon. Canon of Christ Church.

J. L. Reading, Bishop-suffragan.

Hinds-Howell, Rector of Drayton, Rural Dean, Hon. Canon of Norwich, and Proctor in Convocation.

Robert Gregory, Dean of St. Paul's.

Canon William Cooke.

R. W. Randall, Vicar of All Saints', Clifton; Hon. Canon of Bristol.

T. L. Claughton, late Bishop of St. Albans.

R. Payne-Smith, Dean of Canterbury.

F. H. Leicester, Suffragan of Peterborough.

William Ralph Churton, Canon of St. Albans.

H. W. Webb-Peploe, Vicar of St. Paul's, Onslow Square, London.

Ernald Lane, Archdeacon of Stoke-upon-Trent.

William Butler, Dean of Lincoln.

H. Donald W. Spence, Dean of Gloucester.

Thomas E. Espin, D.D., Prolocutor of the Northern Convocation, Chancellor of the dioceses of Chester and Liverpool, Rector of Wolsingham.

Benjamin J. Clarke, Archdeacon of Liverpool.

B. M. Cowie, Dean of Exeter.

Arthur Douglas Wagner, Vicar of St. Paul's, Brighton.

Henry R. Nevill, Archdeacon of Norfolk, Rector of Norwich.

Frederick Meyrick, Non-residentiary Canon of Lincoln.

J. W. Marshall, Vicar of St. John's, Blackheath.

Richard T. West, Vicar of St. Mary Magdalene, Paddington.

W. H. Hutchings, Rector of Kirby, Misperton, and Rural Dean of Malton.

George Prevost, Rector of Stinchcombe, late Archdeacon of Gloucester.

Edward Miller, late Rector of Bucknill.

Joseph H. Stevenson, Prebendary and Treasurer of Wells.

Richard C. Kirkpatrick, Vicar of St. Augustine, Kilburn.

W. Clavell Ingram, Hon. Canon of Peterborough.

Charles Stephen Grueber, Vicar of Hambridge.

F. B. Portman, late Rector of Staple Fitzpaine.

W. H. Ashwith, D.D., Vicar of St. Mary's, Taunton.

Edmund Field, Fellow and Senior Chaplain of St. Nicholas College.

E. Eardley Wilmot, Prebendary of Wells.

W. F. Hobson.

Michael Rosenthal.

16th December, 1891.

#### "PRAYERS OUT OF A BOOK."

BY THE REV. A. W. SNYDER.

There are those who have a strong traditional prejudice against the Book of Common Prayer. They think that "prayers out of a book cannot come from the heart." They forget that half the hymns they sing are in fact prayers—"prayers out of a book," thus:

Rock of Ages, cleft for me, let me hide myself in Thee.  
Jesus, Saviour of my soul, let me to Thy bosom fly.

These are prayers, "printed prayers in verse and set to music and sung," "prayers out of a book." But are they any the less "from the heart?" Of course not.

It is a well-known fact that a liturgical Service has been in use, in the worship of God, always in His Church, both under the Old Dispensation and the New. It was such a Service in which our Lord Himself was wont to join when, "as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." It is a well-known fact that a liturgical, or Prayer Book, Service prevailed everywhere in the Christian Church for centuries, and prevails to this day in every branch of the historic Church. Only in comparatively recent times have denominations arisen which have discarded the use of a Prayer Book. But their best men have regretted it. Their best men still regret it. In a recent article in the *Presbyterian Review* the Rev. Dr. Hopkins, a professor in their Theological Seminary at Auburn, N.Y., begs earnestly for the

adoption of a Prayer Book by his denomination. He says: "That there is anything in the use of a book of prayer essentially unfavourable to spirituality of worship is a mere prejudice growing out of a want of experience. Christian people who use a book do not find it so." "The number of Presbyterian ministers who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it, much larger." "It is by no means uncommon for Presbyterian ministers to use the Episcopal marriage service from preference." "The same thing appears from their disposition to borrow scraps and phrases from the Prayer Book, which too often have the effect of *purpure panni* sewn on the somewhat threadbare garment of the Presbyterian Prayer. An improvement sometimes made upon this, is the recitation of a whole collect, for example, the well-known prayer of St. Chrysostom, at the end of the morning Service. This sort of thing is hardly of the highest order of ecclesiastical integrity. We boast our conscientious preference for a plain diet of bread and water. We shall never consent, oh, no! to allow French dishes on our board. But we are quite willing to 'convey' scraps and even whole pieces from the better furnished tables of our neighbours." Speaking of their Services, Prof. Hopkins says: "The Creed is never recited. No voice responds, 'Lord have mercy upon us and incline our hearts to keep this law.' No loud acclaim resounds—'Glory be to the Father, and to the Son, and to the Holy Ghost.' With a close imitation of the *Romish* method, the choir and the priest have performed the whole audible part of the public worship. It certainly ought not to surprise us, under such conditions, that a very large number of the children of Presbyterian families, and many of the most cultivated and tasteful of our members, have sought a more cheerful, more varied, more sympathetic Service in another communion. There is not a Presbyterian pastor in the land but can testify to such losses. The Episcopal Church has been largely recruited from our ranks." Prof. Hopkins claims that it is largely due to the superior attractiveness of its Prayer Book Service, that (to use his very words) "of all the sects in the United States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even 'holding her own.'"

Again, Prof. Hopkins says: "A popular form of objection to the use of a Service of prayer is that the great business of the Christian minister is to preach the Gospel; and that the people are to attend Church to hear, and not chiefly for the worship of God." "To make the preaching of the Gospel consist exclusively in the delivery of sermons, is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ our Lord is the preaching of the Gospel. Devotional singing is the setting forth the praises of Christ as our Prophet, Priest and King. The Apostle's and Nicene Creeds are full of the Gospel. In the Lord's Supper Christ is set forth evidently crucified for us. There is more of Christ in the *Te Deum* and the *Litany* alone than is commonly found in two Presbyterian Services. All these Services, confession, supplication and thanksgiving, creed, psalm and sacrament, are preaching the Gospel; and to ears attuned to them, and hearts in sympathy, are preaching it with a tenderness, a pathos, a power which is not so often found in the elaborate Sunday morning's sermon."

Churchmen frequently meet with those who object to our manner of public worship because it is according to a fixed and established order. They urge, and perhaps with some force, all that can be said in favor of what is called extemporaneous prayer is an argument against a fixed form and order in the public worship of the Lord's House. A man may, with good reason, claim a place for extemporaneous prayer. But more manifold yet are the reasons for a fixed order of prayer in the public worship of God. Such an order alone makes common prayer possible at all. But it is said that we have particular needs for which no prayer book or manual of devotion can possibly provide. No doubt we have. And yet particular needs are not general needs. Extemporaneous prayer has its own place, a rightful and important place. Still that place is not in public worship. Every earnest soul, no doubt, knows personal sins and necessities of which nothing is said in any book of prayer. No, nor need be said. The closet is the place for that. Let the soul bring all its needs to God. Let the Christian pour out his heart to a listening Lord. He may do it in mental prayer—prayer without words, or extemporaneous prayer, prayer that takes any words that express the soul's need. Every man has his own environment, his own needs and hopes and fears. What therefore is commonly called extemporaneous prayer has its legitimate and very necessary place. But that place is the closet, where alone with himself and his Maker, the Christian kneels before the

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mercy seat of God. This and more may be said in favor of extemporaneous prayer. But the introduction of extemporaneous prayer into the public worship of the Lord's House is another and quite a different thing. There it has no place. Public worship should be common worship. Therefore it must have a fixed order, must be common worship, prayer and praise.

#### THE CHURCH OF ENGLAND.

Is the true ancient branch of the one Holy Church planted by Providence in this country. If we ask for "the Church," everyone can point it out. It is the old Historic Church of the land. Even those who do not belong to it call it "the Church." In saying that the Church of England is the English branch of the old Historic Church, we mean, of course, of the Church of Christ, which has been from the beginning.

In some countries which have been heathen till lately the Church is not old, as in Australia, where the Church is hardly a hundred years old. But even where the Church has been newly planted, it is sprung from the One Ancient Church, which is from the beginning; just as, for example, a family newly settled in Canada might be an offshoot from an old family at home. *A new Church cannot be a true Church.* A Church cannot be of man's making.

There never has been any Church in England before the Church of England. Directly Englishmen became Christians they were, of course, formed into a Church, called at first the Church of the English, which soon came to be called the Church of England, and that is the Church to which we belong.

Before the English came to this island (A.D. 450) it was inhabited by Britons, who were Christians. These were driven by the English (who were then heathens) into Wales and Cornwall. In after years the Britons became reconciled to the English, and the British Church became part of the Church of England.

About 150 years after they had taken possession of this island, the English were converted, partly by Scottish missionary monks, partly by the preaching of St. Augustine, first Archbishop of Canterbury. He landed in A.D. 597. Our Church then has been the Church of the English race ever since.

I do not mean that our Church began then. It goes back to our Lord and His Apostles, for Augustine was a bishop of the one Church which is from the beginning, and he ordained bishops, priests and deacons in this island. The Church of Christ cannot begin anywhere except at Christ Himself. But it was planted among the Anglo-Saxons A.D. 597. There may be a branch of the great Howard family in America, and it might be said, "the Howards have been here for 150 years." But they would not be Howards at all unless they could trace their connection back with the Howards at home, and were descended from the founder of the family.

The present Archbishop of Canterbury is the 93rd occupant of the Throne of Canterbury. He holds his office of Primate of England by unbroken succession through thirteen hundred years from St. Augustine; and he holds his office as a Bishop of the Universal Church by unbroken succession through eighteen hundred years from the Apostles of the Lord. It is a much longer descent and pedigree than the holder of any ancient earldom or dukedom can show.

#### BROTHERHOOD OF ST. ANDREW IN CANADA

In connection with the Convention to be held in Toronto, February 12th, 13th, and 14th, the Bishop of Toronto has issued the following:—

The summoning of the Second Annual Convention of the Brotherhood to meet in the City of Toronto, commencing on Friday, the 12th of February next, gives me the opportunity to call the attention of the lay members of the Church in this diocese to the value of this movement for enlisting our young men in the interests of the Church and bringing them under the influence of religion.

The principles and methods of the Brotherhood have commended it to the confidence of the Bishops and Clergy in the United States, and have secured to it a very numerous and extended membership. The movement is extending in the Dominion, and I heartily welcome the advance it has made in this diocese, recognizing its great power and usefulness as a means of aggressive lay work in the Church.

I desire especially to commend the coming Convention to the interest of the Church, inviting them by their attendance at its various sessions to make themselves acquainted with the Brotherhood work and contribute to the success of the meeting.

ARTHUR TORONTO.

Toronto, Epiphany, 1892.

As the Convention is held in the week of the Quarterly Synod meeting, a large number of the Clergy should be able to be present.

Special emphasis will be laid upon the mass meet-

ing to be held at the Association Hall on the evening of Saturday, February 13th, when the question of the relationship between Christianity and humanity will be discussed in a powerful manner by the Rev. Canon DuMoulin, Mr. G. Harry Davis, a prominent Philadelphia lawyer, and Mr. James Houghteling, of Chicago, President of the Brotherhood in the United States.

Already quite a number of American Brotherhood men have intimated their intention to be present at the Convention. It is hoped that the Canadian Church in all quarters will be strongly represented.

NOTE.—Delegates and visitors intending to be present are requested to notify Mr. L. H. Baldwin, Manning Arcade, Toronto, as soon as conveniently possible, stating whether accommodation is wanted or not.

Residents of Toronto willing to entertain delegates are also requested to communicate with Mr. Baldwin.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### ONTARIO.

MANOTICK.—A Christmas Tree Entertainment in connection with the S.S. of St. James', Manotick, came off on New Year's Eve, to the great delight of the youngsters. The tree was beautiful and heavily laden, and the gifts were dispensed under the auspices of a veritable Santa Claus. Miss Petapiece, the organist of the church, was specially remembered, receiving a handsome piece of jewellery from the choir. The children and others who took part in the literary and musical part of the programme did well, though some of them could scarcely make themselves heard by the large and densely packed audience. The pecuniary benefit to the S. S. was largely in excess of expectation. The Christmas offerings for the incumbent, both at Manotick and Kars, were considerably in excess of those last Christmas, and at Wellington, the organist, Mrs. Saunders, was largely and generously remembered. St. James', Manotick, now presents a greatly improved appearance, having been completely renovated internally, last fall, with pleasing and cheery effect, under the skilful hands of Mr. Clapp of this place.

NEW BOYNE AND LOMBARDY.—On the evenings of the 7th and 8th of January, we had our annual missionary meetings at Lombardy and New Boyne. The Rev. E. W. Hannington, of Ottawa, was convener. He was accompanied to Lombardy by Rev. Rural Dean Nesbitt, of Smith's Falls. Both of these gentlemen made excellent speeches, and have done us much good. We fully expected Judge Macdonald, of Brockville, but unfortunately the sitting of the Courts prevented his coming. We hope to see him on some other occasion. Rural Dean Nesbitt returned home at the close of the meeting at Lombardy. At New Boyne, Rev. Mr. Hannington and Rev. C. A. French made stirring speeches. Here the church was crowded, and as Mr. Hannington remarked, there was quite a "cathedral" congregation present. The collectors will soon go on their rounds, and we bespeak for them a kind reception.

#### TORONTO.

TORONTO.—Rev. C. C. Kemp of Grace Church, and Rev. J. G. Lewis of St. James' Cathedral, received at a special convocation of Trinity University held recently, the degree of B.D., the former in the department of Apologetics and the latter in that of Hebrew.

St. Philip's.—The sermons at this church on Sunday, January 10th, were preached by Rev. J. G. Lewis and Rev. T. O'Meara.

St. James' Cathedral.—The afternoon Sunday school held its annual festival on Friday, 8th inst. A series of lantern views were exhibited, and the children with a large number of friends heartily enjoyed themselves.

Rev. Canon DuMoulin preached at Albany on Sunday and Tuesday, 17th and 19th inst., the sermon on the latter occasion being delivered before the Convocation of the Deanery.

Ruri-decanal Chapter.—At the last meeting of this body, a deputation from the Single Tax Association appeared to set forth the claims of the principles of the Association upon the chapter. After Messrs Bengough and Tyson had spoken at some length, Rev. Dr. Langtry, the Rural Dean, and others, suggested some difficulties in the way of the practical application of their views, at the same time expressing the utmost desire on the part of the Church to

do everything possible to ameliorate the condition of the poor, and to remedy existing abuses so far as they can be lawfully remedied.

A venerable figure has passed away in the death of Mrs. Thomas Brock Fuller, widow of the first Bishop of Niagara, who died Thursday last in her 76th year, at the residence of her daughter, Mrs. J. S. McMurray, Spadina avenue. Mrs. Fuller was Cynthia Street, daughter of Samuel Street, of Clark-hill, Niagara Falls, one of the first settlers of that district, and known to history as the builder of the first grist mill on the banks of the Niagara river. She was a sister of the late T. C. Street, M.P. In 1835 she was married to the late bishop, who was then an active young missionary in western Ontario. She was a most devoted and helpful wife, assisting greatly in the good work of her honored husband, until in 1884, after a half-century of married life, the bishop was called to his rest. When, in 1875, the diocese of Niagara was set apart, and Archdeacon Fuller elected first bishop, Mrs. Fuller and her sister, Mrs. Macklem, contributed largely to the endowment of the new see. A long and useful life to recall, a large family of sons and daughters to mourn her, and friends in every part of the Dominion to revere her, her end was peaceful and most honorable.

All Saints.—The social gatherings in connection with this church have obtained well deserved recognition for pleasure and thorough enjoyment, and there was no exception to this on Thursday evening last, when the members of the church choir, teachers in the Sunday schools and members of the Bible classes met together to partake of the good things provided. Rev. A. H. Baldwin presided, while Mr. George Goulding, sr., looked well after the general comforts of the guests. Everything passed off to the utmost satisfaction of all present, and at the conclusion of the supper the chairman proposed the health of Mr. Goulding, which was received with hearty enthusiasm. In reply, Mr. Goulding briefly referred to the necessity for all present to be workers in the Church, and thereby prove themselves to be a blessing to all around them. During the evening various games were indulged in, and songs and instrumental music were rendered by several members of the choir.

The Bishop of Toronto left the city last Monday for New York en route for Europe, where his lordship intends to spend a few weeks, returning shortly before Easter. In conversation with a *Globe* reporter he expressed the hope that he would be successful in completing arrangements by which his Grace the Archbishop of Canterbury would visit Canada in the fall for the purpose of attending the Provincial Synod, which meets in Toronto in September. The great question of the consolidation of the Church in British North America will then be discussed, and the scheme, if possible, consummated, and the Canadian clergy are anxiously desirous of the advantage of the counsel and advice of the Primate in such a momentous matter.

ROACH'S POINT.—This mission has recently received from the St. Philip's branch of the Woman's Auxiliary, Toronto, a barrel and bale of warm clothing of different kinds for the poor of the mission and indigent Indians; also picture books and cards for the scholars of the Sunday school. The recipients desire to return their grateful thanks for the same.

#### HURON.

FILSONBURG.—A commodious Sunday school building and parish room, in connection with St. John's Church in the town, has just been completed, and is now in use. It is built on to the end of the church, and serves also as a vestry for the surpliced choir, which continues in a flourishing and efficient state. A small debt still remains, to liquidate which before Easter the incumbent is putting forth his best endeavors. The church was tastefully decorated for Christmas, upon which festival there were two celebrations of the Holy Communion. A very successful sale of work, gotten up by the Girls' Society and Ladies' Guild, was held a few days before Christmas, from which \$120 was netted. The Sunday school anniversary and Christmas tree was held Tuesday (29th) and passed off very successfully. Celebrations of the Holy Communion are now held in this parish on all Saints' Days. The daily service, owing to the heating difficulty, will be discontinued until Lent, when they will (D.V.) be resumed and kept up until next winter, and if possible, if some arrangement can be effected, uninterruptedly. The general congregations continue good, and all the parish organizations are in a flourishing condition. It is the intention of the incumbent to hold, if possible, at an early date, a mission. At a largely attended meeting last Tuesday (5th) a "Young People's Society" was formed, with Mr. J. H. Wilson, Principal of the pub-

lic schools, as Vice-President; Mr. A. E. Raynes as Secretary-Treasurer, the incumbent being ex-officio President.

#### ALGOMA.

*Broadbent Mission.*—The Rev. A. J. Cobb begs to acknowledge with hearty thanks the following grants for the mission. Fifty choice Christmas cards, and a regular supply of *The Church Canadian* during the past year, from Miss N. Brewster, Barrie; copies of the same from Mr. W. M. Matheson; a regular supply of Church papers from Mrs. Grant, St. Albans, England, and also from an unknown source. Most useful bales of goods, including a host of valuable toys for the S. S. Christmas trees of St. Paul's and St. Stephen's, from the W. A. of St. George's, Toronto, per Miss Victoria Mason, and the W. A. of Cayuga, per Miss H. Martin; a valuable and much needed set of Communion vessels from Rev. J. Francis, Cayuga, for St. John's, Dufferin Bridge. Two barrels of useful clothing from St. George's W. A., St. Catharines, per Mrs. J. C. Clark. Special mention must be made of the continued aid granted by the Ancaster branch of the W. A., who have forwarded a general grant as in former years, including sixty three almost new S. S. library books, for St. Stephen's, Broadbent, being a much hoped for addition, per Miss Kate Halson; also a bale from the Children's Auxiliary of Ancaster, per Miss Maggie Palmer, containing four well made and warm quilts, over which much time must have been well employed. The bulk of the articles sent have been distributed in the neighbourhoods of St. Paul's, Sequin Falls, and St. John's, Dufferin Bridge, where the people being very poor, the goods were most gratefully received. Mr. Cobb wishes to acknowledge with many thanks the several presents forwarded for personal use, all of which were most welcome.

#### British and Foreign.

The Bishop of Trinidad and Mrs. Hayes arrived in England by the "Medway" from the West Indies.

The new Vicar of Oswestry, the Rev. Cecil Hook, has derived considerable benefit from his visit to Cairo, where he will stay for some time.

The Queen has given £50 to the Bishop of London's Fund, and a similar amount to the Bishop of St. Alban's Fund, for East London over the Border.

The Bishop of Gibraltar having waived his objections to license a chaplain at Monte Carlo, an S. P. G. chaplain will hold three services every Sunday at the English church there.

The Presbyterian reports that the Rev. W. Moore White, LL.D., late minister of the Presbyterian Church, Islington, Liverpool, has applied for admission to Holy Orders in the Church of England.

Bishop Potter sailed for Europe on the steamer "Fulda" last Saturday. It is expected that he will be abroad for six weeks to two months. The bishop goes away for a short rest. He will travel in southern Europe.

During the last ten years the Protestant population of Kildare County—exclusive of the Curragh Camp—has increased by 1,200. During the same period, the Roman Catholic population has decreased by nearly 7,000.

The Bishop of Mashonaland (Dr. Knight Bruce) arrived at Plymouth on Saturday from Capetown, on board the "Roslin Castle." He is staying at Sunbury-on-Thames, where, for the present, all communications should be addressed.

It is the custom of Dr. Rainsford to give an address to men on the first Sunday evening of every year. These lectures have been so popular in the past that it was no surprise to see a large congregation in the church to hear this year's address.

The S.P.C.K. has voted £1000 for the endowment of the See of British Honduras, which was for a time joined to Jamaica. It will be remembered that Bishop Holme was sent to the diocese a few months ago, and died four or five weeks after his arrival in his diocese.

The anniversary of the patron saint of Scotland was celebrated in Edinburgh by the organization of the Brotherhood of St. Andrew on the same lines and in affiliation with the society in America. A council and other officers were elected, and a constitution provisionally adopted.

Mr. Percy Grosse ceased to be Secretary of the Church House at the close of last year, and reforms in the direction of economy are proposed which will, it is said, probably cause other changes in the staff. No attempt has yet been made to commence building operations, although the council have over £20,000 in hand towards the cost.

Possibly there is more significance in the following paragraph than there might at first sight seem to be: "Dr. O'Dwyer, Roman Catholic Bishop of Limerick, who has recently returned from Rome, as had conferred upon him a mark of the Papal approval, the Pope having nominated him to be Assistant at the Pontifical Throne."

The Dean of St. Paul's invited a number of ladies and gentlemen to the Deaury the other afternoon, to hear a description of the work done by the East London Nursing Society. It is hoped eventually to provide a trained nurse for each one of the one hundred parishes of the East-end, there being at present twenty-seven nurses and four matrons on the staff.

In the course of the demolition of the remains of the ancient Church of St. Martin's-le-Grande, at Dover, on Saturday week, the workmen came upon two chalk graves of great antiquity. In one a beautifully wrought silver chalice and paten were found. The Church of St. Martin's-le-Grande was built in the early part of the seventh century, on the foundation of some ancient Roman baths.

The S.P.C.K. have voted £600 towards an endowment fund of £12,000 for the new See of Lebombo. The sum of £7,800 has been already collected and invested for the purpose, and the S.P.G. and the Council of the Colonial Bishops' Fund have each promised £500, so that the establishment of the bishopric is not likely to be long delayed. The diocese lies to the north and east of the Transvaal Republic.

We have much pleasure in announcing that her Majesty has conferred a well-deserved honour on the Most Rev. William Piercy Austin, D.D., LL.D., the venerable Bishop of Guiana and Primate of the province of the West Indies, to be the Prelate of the Order of St. Michael and St. George. The Bishop is the Father of the Episcopate, and, as our readers are aware, is this year celebrating his jubilee. He was consecrated Bishop of Guiana in 1842.

Bishop Corfe is making good progress in Corea. The Government have let him have a piece of land in a good situation at Chemulpho for less than £4, and upon this he proposes to build a hospital. The bishop thinks that this is partly due to the successful medical work which has been carried on amongst the people, with the help of the S. P. C. K. The mission dispensary has been well attended by patients, and the hospital, it is anticipated, will be equally popular.

Bishop Hare has started for a second visit to Japan. His journey will include an excursion to China, where his presence is needed for counsel to the missionaries bereft of their bishop. He sailed on the 13th ult., from Vancouver, on the steamer "Empress of India." He will proceed to Shanghai, and spend two or three weeks among the mission stations in China. Returning to Japan he will spend a month in that land, and hopes to return in time to keep Easter in South Dakota.

MARYLAND.—In addition to the \$80,000 given a few months ago, by Miss Mann, a tract of between twenty and thirty acres situated on Connecticut Avenue, extended, a very high and commanding site, overlooking Washington, Georgetown, and many parts of the Potomac and of the surrounding country, has been secured for the cathedral. This land is the joint gift of Mr. Francis G. Newlands, who donates fourteen and a half acres, and Mr. Pierre Waggaman, who gives the remainder. This tract is valued at \$125,000.

Notwithstanding the offer of £100 made by the Secretary of the Church Association for a correctly printed Prayer-book, and the boast of "Anxious Enquirer" in the *Birmingham Daily Post* that such books may now be obtained in Birmingham, not one such has been produced, showing (says the *Church Intelligencer*) that the statement made at the Autumn Conference was strictly correct, and that it is not possible for a Churchman of the present day to purchase a Prayer-book which is not mutilated or garbled by the "privileged" printer.

During last year the board of examiners of the Society for the Propagation of the Gospel has con-

sidered fifty one offers to engage in work abroad. Thirty two persons were recommended by the board to the society. They are distributed thus: To the diocese of Chota Naggore, six; to Guiana, four; to Qu'Appelle, three; and two each to Rangoon, Adelaide, and Madagascar. One was sent to each of the following dioceses: Calcutta, Madras, Bombay, Lahore, Colombo, North China, Japan, Caledonia, Nassau, Pretoria, Bloemfontein, Maritzburg, and St. Helena.

A former slave of the brother of Jefferson Davis has completed a translation of the Bible into the Sheetswa language. He is a graduate of the Fisk University, and has taken holy orders. This is the first attempt to reduce the Sheetswa language to writing. With its dialectic variations, this tongue, we are told, is in use over a large section of Africa. It has many words borrowed from the Zulu, and it is estimated to be spoken by 300,000 people. It is claimed for Mr. Ousley's work that it is the two hundred and ninety-third language and dialect into which the Bible has been translated.

At the instance of the Public Prosecutor the authorities in Vienna have ordered the building used by the Methodists in that city for public worship to be closed, and have inhibited the Rev. F. Roesch, their Pastor, from preaching. This action is based on the charge that in one of the articles of their belief the Methodists denounce "the sacrifices of masses as blasphemous fables and dangerous deceits": this being held to be an insult to one of the religions recognized by the State. The words are to be found in the Article numbered XX. in the Methodist book, which is No. XXXI. of the Articles of Religion of the Church of England. Yet English Prayer-books circulate without let or hindrance in Austria. An appeal will be lodged.

The *Globe* asks if "the cheap magazine is a failure in England? From the re-adjustment that took place at the end of the year it would almost seem so. And yet some appear to be very thriving. If one generalises from the stoppage of *Murray's*, or the further rise in the price of the *New Review*, there are other facts to confound the argument. No one insinuates that *Cornhill* is not prosperous, and though age and prestige count for something with it, we have *Longmans*, a child of yesterday in comparison, that seems to do equally well. There seems to be a good deal of luck about the fortunes of a publication of this kind. One succeeds with no apparent advantage over its competitors, and another fails for reasons equally inconceivable."

The Bishop of Lincoln, warden of the Society of the Holy and Undivided Trinity, visited Oxford recently for the purpose of laying the foundations of one of the new chapel of the society's convent. The chapel, which is being erected at a cost of some £8,000, has been rendered necessary in consequence of the three schools in connection with the convent having quite outgrown the accommodation provided by the old chapel. The Bishop, in a short address, likened the work of the Sisterhood to that of the angels who were sent forth to do kind service to men and women without partiality, and whose love was invisible and free from all vanity or desire for the applause of men. He trusted a stream of love might flow from that place both to the University and to the parishes around.

The valley of the Mississippi and west to the Pacific coast comprises an area of 2,400,000 square miles, or two-thirds of the whole national domain, populated by 27,000,000 of enlightened citizens occupying twenty-eight states and territories, and conducting enterprises of the most varied and extensive character. By far the greater part of this vast area is virgin soil to our Church; the people are strangers to our services; their religious life is in a great measure unformed and unsettled. Cities and towns are springing into importance, populations are rapidly growing and every circumstance in the condition of the people who are flocking in to fill up these states and territories is favourable for the prosecution of missionary work with energy and hope. It is a fair and inviting field in which to carry on the work of the Church extension.—*Spirit of Missions*.

Mrs. Sowerby writes from Shanghai, November 23rd: "It is decided that I shall remain here at present until we can rent a house, or wait until the house in I-chang is rebuilt. Mr. Sowerby has been away for a few weeks, revisiting I-chang and seeing to the native Christians there as well as those from Sa-tse. All were glad to see him, and are only too glad to hear that we shall go back there as soon as we can possibly do so. The trip has done Mr. Sowerby much good, and his workers will return from Hankow, where they have been for safety since the riot, if things go on as they are now, in time for

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Christmas at I-chang. "My little Yuen, the day school teacher, will re-open the girls' school, and I shall send my Annah up as soon as I can get proper escort for her, to recommence her new work as Bible woman. She will take with her her little son and her unmarried daughter, one of my Jane Bohlen girls, to help her married sister in the schools. In return for this I will pay for her rice and food. This girl was engaged this year, with my sanction, to one of Mr. Sowerby's boys belonging to the Bishop Boone Memorial School. The young man is now studying for the ministry, and if I can work the young woman in to helping her sister with school work now, on my return to I-chang and after her marriage, we can open a second day school in another part of our city." Mr. Sowerby adds: "You do not know how disappointing the sudden outbreak is to us, just when friends at home had been so kind. But their kindness encourages us, nevertheless, in this great trial of faith and patience. The Consul, two doctors and several friends press us to go home, but the Bishop's sad death entirely prevents my wishing to do so now, as I must look after my flock—over one hundred souls, all good, faithful, dear people. Had the Bishop lived, he as chief pastor could have done so for a time, but no one else could add to their own charge now."—*Spirit of Missions.*

INDIA.—The Rev. W. MacCarthy, senior Cathedral chaplain, will officiate for the Archdeacon of Calcutta during his absence on furlough.

The Lucknow Bishopric is now, we are glad to say, well within the sphere of practical politics, owing to the munificent gift of £5000 by the Bishop of Calcutta towards the endowment. At the meeting of the Diocesan Council of the North-west at Allahabad, on the 11th inst., his Lordship announced that he had made an arrangement by which he was enabled to give a sum of £5000 towards the endowment fund, on condition that the remaining £2000 required was raised within twelve months. It will be remembered that the Government consented to establish a new bishopric at Lucknow, and set aside the income of a Senior Chaplain for the salary of a Bishop, on condition that an endowment fund was raised by the Church which would produce an income of 800 rupees a month. For this a capital sum of about £20,000 is required. Of this, three societies in England have between them given £10,000 and the equivalent of about £3000 has been raised in England and India. The Bishop's gift of £5000 thus leaves £2000 more to be collected. When the liberality of the Bishop is made known, we feel sure that the laity of the diocese will gladly respond to the urgent appeal that will be issued at once by the Diocesan Councils of both sections of the diocese, and we have every hope that, with the help of the money that will be raised in England, the necessary sum will be made up in less than six months. This time last year it seemed hopeless to expect that the new see would be an accomplished fact within the next five years; but we see no reason why the money should not now be raised during this cold weather, and the new Bishop be consecrated before the twelve months have elapsed. The territorial limits of the new diocese would, of course, be confined to Oude, but the Bishop would receive jurisdiction, by commission from the Bishop of Calcutta, over the North-west as well, and Allahabad would virtually be the centre of the diocese.—*Indian Churchman.*

The Bishop of Calcutta, after landing in Bombay, proceeded straight to Allahabad, where he presided at a meeting of the Diocesan Council (N.W. section) on November 11th. He consecrated the nave of All Saints' Church on the 12th, and returned to Calcutta on the 14th, reaching Howrah early on Sunday morning. His Lordship was in excellent health on his arrival at Allahabad, but he caught a slight attack of fever there, and was laid up for two or three days.

### 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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Udenominationalism.

SIR,—The letter of the Bishop of Chester on the above subject, given in the CHURCHMAN of Dec. 31st, is one deserving the earnest attention of the whole Canadian Church. His Lordship's words are fearless, outspoken, charitable and to the point. I am a country clergyman labouring in the Diocese of Toronto, and from my own standpoint, as one interested in the progress of our loved Church of

England, can agree with His Lordship of Chester that "this undenominationalism is the great imposture of the day," and again where he says with regard to what is termed Polychurchism, "from this too I must respectfully but firmly stand aloof. I cannot believe that the problems which vex us are to be solved by substituting, for the ancient idea of the Holy Catholic Church, the novel conception of a practically unlimited aggregation of perpetually subdividing religious organizations." And yet again, "with the stupendous exception of the Roman Catholic claims, there is perhaps no more formidable obstacle to the reunion of Christendom, than this Frankenstein, evoked by our ecclesiastical political empiricism." And yet, under a mistaken idea of what Christian charity is and imposes upon us, it is apparently accepted by a great many members of the Church to-day, that we are only one of many denominations—all having equal claims upon our sympathy and support. "The other denomiations," "we are all going the same way," "we shall not be asked when we get to heaven what Church we belong to," these are some of the expressions often heard from the lips of those who are not of us, and sometimes, yes frequently, from members of the Church. People seem to have the notion that Christians of different shades of thought or convictions, are brought near to each other by forgetting, when in each other's company, that they have any convictions at all, and that they are in this way helping on the great cause of the Reunion of Christendom. What a mistake! We are not helping, but hindering it. In the first place, if the different bodies of Christians are ever to be brought into closer relations, an object for which all earnest souls must long and pray, this will surely be accomplished not through the separate action of the different members of the Christian Household, each working independently, but by the united efforts of the whole Church in Synod or Council assembled; and in the second place, we are simply throwing dust in each other's eyes, by forgetting differences which are real and essential, and to whose adjustment it is a *sine qua non* that they should be recognized. Undenominationalism in Canada is as great an imposture, and as serious an obstacle to the progress of the Church, at least in country parishes, as it is in England, and I fear generations of time will pass ere the grand idea of one Catholic and undivided Church will become an inspiring force in the minds and lives of our people. We can, however, do something. Let our young people be taught in Sunday school and in church the Church's history. The Sunday school Committee is doing something, I think, by preparing an occasional leaflet on the subject. Lane's Notes on Church History, or similar volumes, should be in every Sunday school library; on week evenings Bible classes may be held, when the clergyman, with Bible in one hand and Prayer Book in the other, may explain the Church's teachings and history. We shall, I am sure, in this way, far more truly advance the cause of Reunion, than by the false and sentimental charity which ignores our differences, prophesies smooth things, and does nothing towards the fulfilment of our Lord's Prayer, "that they all may be one." In conclusion, thanking you, Mr. Editor, for the space you have allowed me, let us express the hope that this subject of undenominationalism will be taken up and discussed in your columns. The relation of the Church to dissent, and of the ministers and members of the Church to those of the various Christian bodies in this land, is a question of great, yes vital importance. "The Church in the country parishes" is the subject of animated letters, in the old land, at the present time. Let us discuss it here and now. Will the country clergy please speak out, and by friendly and intelligent counsel, help us to lengthen the cord and strengthen the stakes of our Zion, and hasten the coming union of Christendom.

VERITAS.

### Laymen and Church Services.

SIR,—In your issue of the 14th January, I find a letter signed "Layman"—transferred to your columns from the London *Free Press*, animadverting upon a recent announcement in a country paper to the effect that "Mr. Sam Grigg, the Evangelist," would hold a series of meetings and take charge, on a certain Sunday, of the services in the English Church, Dutton. The writer desires to know whether Mr. Grigg is a member of the Huron Lay Workers' Association, and also a communicant of the Church as a qualification for such membership. In the list of our members among the Church workers of St. Paul's, London, of which church the Very Rev. the Dean is rector, I find, "Mr. Samuel Grigg Talbot, Sr.," described as "a Lay Reader not yet licensed." Probably this is the gentleman to whose evangelistic labours exception appears to be taken. The good taste, I may say, loyalty to the Church, exhibited in using the columns of the secular press for drawing attention to presumed infringements upon Church order, may well be questioned. If any

layman in Huron felt the least curiosity with regard to Mr. Grigg's or the incumbent of Dutton's proceedings, he could obtain all the information he wanted far more easily and directly by personal inquiry, and if he desired to discuss the subject of lay services generally, surely the Church papers were the better medium. Nor has "Layman" any right by implication to connect the Huron Lay Workers' Association with Mr. Grigg's actions. The Association is not disciplinary in its nature; it does not exercise the remotest authority over its members. The Association has given utterance in its recent report to a strong recommendation in favour of all Church workers keeping within Church lines,—or, to put it in practical shape, acting under the direction and supervision of the clergy as the duly appointed officers of the Church. In the case referred to, Mr. Grigg, from the nature of the announcement quoted, must have been acting within those limits. But even if he "has set himself up as a free lance in the Gospel," the Association will not be in any sense responsible. If the incumbent of Dutton has violated the Canon law of the Church, the Bishop, and he only, may call him to account. But is it quite clear that the law has been violated? "Layman" quotes the opinion of the Bishop of Liverpool (Dr. Ryle) and in a news paragraph in the CHURCHMAN I find the *ipsisima verba* of Bishop Ryle's deliverance on this very subject. The Bishop says:—

"I have not the least objection to laymen reading the lessons of Scripture in church when requested to do so by the officiating minister. The practice is sanctioned by custom, and I am informed that no less a person than Mr. Gladstone read the lessons in St. Thomas's Church, Toxteth, last Sunday morning. I do object to laymen reading prayers, or preaching in any consecrated building, because I am advised that this is distinctly illegal."

"Layman" assures us that Dr. Ryle "is always looked upon as the most evangelical Bishop," a fact we need not attempt to dispute. But evangelical sentiments are not necessarily or always found in connection with a correct construction of canon law. If Bishop Temple, of London, Eng., licenses publicly a body of lay evangelists to preach in consecrated buildings, and if, in other English dioceses, the drift is in the same direction, it may be fairly assumed that the law is not at all events prohibitory of the practice even in the Mother Country, or possibly that like many other venerable ecclesiastical edicts, has fallen more or less into desuetude. If any one will take the trouble to examine the "Church of England Year Book," he will find ample evidence that the practice and policy of the Church in England has gone already far beyond the narrow limits the venerable Bishop of Liverpool feels constrained to impose on his own conduct. But even granting that the Bishop of Liverpool is right in his view, it by no means follows that the law of the State-established Church of England is the law of the self-governing Church of England in Canada. In the Diocese of Huron, Canon ix. "on Lay Readers" provides: "Lay Readers may be appointed by the Bishop on the recommendation of any clergyman who may require assistance in his parish or mission, or who from illness may be unable to perform all his duties; and in case of a vacant or new mission, on the recommendation of the Archdeacon or Rural Dean." Here at once is a field for lay help opened, far wider in its extent than an authority to laymen merely to read the lessons. So that what the Bishop of Liverpool may say, think, or do, in this particular case, is beside the mark altogether. Bishop Baldwin is generally reputed to be not less "evangelical" than Bishop Ryle, yet, at the Lay Workers' Convention in London last April, his Lordship said:—"Only yesterday, I received a letter from a parish which has been in the sunshine of spiritual blessing for a great many years, and the warden writes to say they have no one to read the lessons, no one to take the service, no one to stand up in public on behalf of his Lord and Master." And the Bishop queried whether this state of things was honourable to the Church or the parish in which it existed.

In the Diocese of Montreal, with another "evangelical" Bishop at its head, laymen frequently conduct services in cases of need, with full episcopal approval. So do they in Toronto Diocese, and I believe in other dioceses in Canada. In Huron, all licenses have hitherto been strictly parochial in their scope, but the Lay Workers' Association has recommended and the Synod has approved the recommendation, that, in order to meet frequent needs they should in future be rural-decanal. And if the Bishop in any case deemed it well that a license should cover the whole diocese, I presume it would be within his powers so to word it, although this would not of course authorise any proceeding independent of local clerical authority. Nor, I submit, is the spirit of the canon violated if a layman in good standing and under clerical direction is given opportunities to prove his fitness for receiving a license before he is formally appointed.

The great question of lay help, as that expression is properly understood in the Anglican Church, need

not be at all affected for good or ill by the exuberant enthusiasm of any one layman, or the, possibly, incautious acceptance of lay services by an abnormally ardent cleric. The Church is awakening to a sense of the need for the help of her laity. She has, too, before her the warning of history and experience. She is not likely to repeat the blunder which, in the last century, drove many a godly layman out of her fold by refusing him the opportunities his soul craved for of labouring within it. I know nothing of Mr. Grigg except by current report, and will not pretend to say whether he has found or mistaken his true vocation. But if he or any one else has the true qualifications of an evangelist, by all means let us endeavour to find means by which they can be utilized. There are plenty of parishes in Huron where a little evangelistic zeal would not be wasted. The Church of England in Canada in her conflict with the powers of darkness and in her honourable competition in the Lord's work with other communions, needs the help of every loyal son. "Let all things be done decently and in order," as St. Paul tersely puts it; in other words, subject to the advice, oversight and direction of those who are commissioned by the Church to the pastoral office and with episcopal assent, and the more scope that is found for laymen to exercise whatever gifts the Holy Spirit may have bestowed on them, the more will her Divine Head be glorified through her instrumentality.

A. H. DYMOND.

Brantford, January 15, 1892.

### Notes and Queries.

SIR.—1. Is it consistent for Church people to call Roman Catholic and Dissenting places of worship "Churches"? Could you suggest any other more suitable name?

2. Why are the prayers for the Governor-General and for the Lieutenant-Governor never used in this diocese?

3. Is there any argument from the Bible which shows that Christ will come in the East?

J. F. R.

Ans.—1. Our vocabulary is limited, and it would not mend matters to call them *chapels*. We are too weak to lay down a rule and have it followed. Is not the "Dissenting place of worship" an idea that is purely English, unsuited to the Canadian soil?

2. It is a shame that these prayers are not constantly used in every diocese.

3. There is no direct or indirect Scripture evidence for the notion, which at best is a general traditional feeling which rises up to a popular expectation. St. Matt. xxiv. 27 is the passage of Scripture that comes nearest it, yet really teaches nothing on the point.

### Sunday School Lesson.

3rd Sunday after Epiphany. Jan. 24th, 1892.

THE DUTIES OF THE COVENANT—OBEDIENCE.

All sin has its origin in disobedience. Disobedience was the sin of Adam and Eve; and as all our misery has arisen from their disobeying God's will, so one of the chief and hardest lessons we all have to learn, is to obey God's will and commandments.

*Keeping God's holy will and commandments.*—By keeping His will, we mean observing it and obeying it continually, not merely when it pleases us, or agrees with our inclinations, but at all times, and on all occasions, both when our neighbours see us, and when God alone beholds us.

There is a great reward before us for obedience to God. Nothing but sorrow and misery can come from disobedience. (Eph. v. 6; Col. iii. 6.)

God wills and commands us to do nothing but what is for our best and truest happiness, both in this world and the next. How foolish and wicked therefore it is to disobey Him!

But obedience is not easy. If God had taken away from us all freedom of will, it might have been an easy thing to obey Him; but it has pleased Him to give us the power either to obey Him or to disobey Him. We are in this world in a state of trial; He calls on us to obey Him, but we are exposed to temptations of various kinds to lead us into disobedience; our companions, our own evil passions and appetites, and evil thoughts, are all tempting us continually to disobedience; our duty is, with God's help, to overcome these temptations.

But if we would truly obey God's will, we must be careful to learn what His will is concerning us. We must read our Bibles and give heed to the instructions of our parents and teachers, and particularly to those of our spiritual pastors and masters.

Our obedience must spring from love. We must obey Him, because we love Him, and because we

may be certain that whatever He wills and commands, is for our good.

If we are careful in the study of our Bibles we shall learn that God's will and commandments cover every stage of our lives, from the moment when we are first able to think and speak. As children, it is His will that we should obey our parents: Fifth Commandment (Eph. iv. 1); as servants we are to obey our masters (Col. iii. 22; 1 St. Peter ii. 13); as good subjects we are to obey those that have the rule over us (Rom. xiii. 1-4; 1 St. Peter ii. 17); and submit to the laws of the land (1 St. Peter ii. 13, 14); as Christians we are to obey our pastors (Hob. xiii. 17); not presumptuously think that we are wiser than they. When we go into the world to earn our living, it is God's will that we should be honest and faithful in all our work for others (Eph. vi. 6; Eccl. ix. 10), that we should not cheat nor defraud our neighbours (1 Thess. iv. 6). It is also God's will that we shall not keep all our earnings and possessions for our own use and enjoyment, but that we shall give as He is pleased to bless us, to the support of His Church, and to the relief of the poor (Prov. iii. 9; 1 Cor. ix. 14; 1 St. John iii. 17). Moreover it is God's will that we should keep our bodies pure and chaste, temperate and sober, for He has declared that they are the temples of the Holy Ghost (1 Cor. vi. 19). When we come to consider the nature of these commands, and all others that God has laid down for the guidance of our lives, we shall see that they are all intended for our happiness, and that not one of them can be safely transgressed or disobeyed without sooner or later bringing unhappiness to the transgressors, and very often to others as well.

*Walking in the same all the days of my life.* "All the days" includes every day. We are not to think that while we are young we can safely disobey God's will, and trust that when we get older we may amend, and lead better lives. We cannot be certain that we shall live a single day; sudden death may come to any one. Thus there may be no opportunity given us for repentance. Then we must remember that disobedience of God's will affects not only ourselves, and our own souls—there is the bad example we set to others. We may be the means of leading others into sin, and though God in His mercy may give us grace to repent, our friends and companions "may find no place of repentance." What a dreadful thought it would be for us if we should be the means of leading a fellow creature to eternal misery!

But we can never hope to walk in God's laws unless we continually seek His divine help to enable us to do so. (*See Collect for to-day.*)

### Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER X.

NOBODY CARES.

It is winter again, and some days have been very cold, even in Mount's Bay, but this morning the sun is shining brightly, and "Missie," leaning against old Turk, who is standing patiently waiting in the shafts of the rickety cart, which is just now laden with fish, bright silvery little fish which reflect the sunlight cheerily, is thinking anxiously whether it is warm enough for Jem to creep out and sit in the sun.

The air does him so much good, and it was so dull for him to be inside the van all day, the doctor had said the fresh air was better for him than anything else; then with the recollection of all that the doctor had said was good for Jem, Dorothy's expression changed, and the lines round her mouth grew hard.

A year and a half has passed since Dorothy's dormant recollections were awakened by the sight of her early home, for long after that day they stirred within her, making her restless and discontented, but now they are asleep again, and she seldom gives a thought to the past.

The last two winters have been spent by the wanderers in this far end of Cornwall. Nance had wintered here once before in her early married life, and Jem was born here; when she first took serious alarm at his failing strength, she said confidently that "his own air" would make him strong and well again, and when Joe grumbled, she said he might do as he liked, she did not want any one but her children, and she had started bravely off, Joe soon following, for he had not given up hope. If Jem died (and Jem was sure to die, he thought) then Nance might yet marry him.

Besides, where she was he never really wanted, he could always count on her generosity; she was too full of resource and enterprise to starve, or let others starve; then there was Missie's singing, that could always be counted on in hard times.

They had fared wonderfully well through that first winter, and Dorothy had grown to love Cornwall; the mild climate seemed delightful to her after the cold she had suffered in previous winters, and then Jem revived, as if by magic, and grew comparatively strong; there was fish always to be had cheap, and he threw on it.

Never once did Nance ask her to sing, save to herself and Jem, though Joe often sneered at her folly; but if Jem could not sleep, Dorothy would warble to him by the hour, for his nights were bad, and he had to sleep when sleep would come.

They wandered round the country in the summer, Joe following them more persistently than usual, their constant neighbourhood growing more distasteful to Dorothy than ever, blind Jenny's presence alone keeping her from an open feud with Joe's boys.

Now both families have returned to their last winter's quarters in a small thistle-covered field, surrounded with a low granite wall, which they are renting on the outskirts of a fishing village within a mile or two of Penzance. Jem had kept wonderfully well during the summer; open-air life in a mild climate had stayed the disease; but when winter had set in again, each day he had lost strength.

Nance had called in the doctor, and had heard the truth from him, but she did not like to tell her poor little "Lil" that the brother she loved so devotedly would soon be called away, that not even all the things the doctor said he ought to have, and which were so impossible to get, would save him.

Poor Jem now passed hours of his day in bed, sometimes all day. Nance and Lil had long given up their shelf bed to him, making up theirs on the floor of the van.

Perhaps Dorothy guessed the truth more nearly than Nance knew, for the last week her good spirits had failed her, and she had grown strangely silent and thoughtful. Nance often wondered what the child was thinking of, but she made no sign.

"Why don't those rich people care, those people who have money; why don't they care, and come and help us? The doctor says Jem ought to have cod-liver oil and jellies, and all those things, and nobody cares, nobody cares. . . . Jem says God cares, but He doesn't send us the things. . . . I'll go and sing this very afternoon; I'll tell mother I must; I'll go right into Penzance, and sing just before the very biggest houses I can. I'll have to go alone, and I hate it, I hate it, but I'll go; Jem shall have some cod-liver oil, and some wine, and everything that the doctor says will do him good."

These were Dorothy's thoughts as she leant against patient old Turk. Her old friend Rover had been buried, with many tears, some months before, and his successor Prince, a puppy still, whom "Missie" had been called on to name, was now keeping guard over Jem and the van, while she waited for her mother to begin a round with some pilchards in the distant villages.

She was so engrossed in her own thoughts that she hardly noticed the passing of the two gentlemen, even though they turned and looked at her.

"There's that gipsy child again with the wonderful hair," said one of them.

"What an uncommonly resolute face she has," returned the other; "I have not caught sight of her for a long time. I have often wondered lately whether I could get hold of her for my picture; she is not looking happy to-day; generally she has a very bright smile; her hair is truly splendid, and she has beautiful eyes."

"Yes, she is a handsome child, so very uncommon looking; her mother is a good-looking woman, too, though a different type; as she stands now how picturesque she is!"

"Very, and she is wonderfully graceful, she carries her head so proudly; but evidently something has put her out."

Dorothy had on a rusty-black skirt, a faded

blue serge jacket, a sailor's knitted cap also in dark blue, which she had pushed far back on her tangle of curly, auburn hair. She could not hear what the gentlemen were saying, but when they stopped she saw they were looking at her; perhaps they might come and buy some fish. She watched them eagerly but she did not change her position.

"I've quite made up my mind I must have her face," added the last speaker. "Come and let us hear what she will say to it."

They turned and strolled back to the cart, and Dorothy greeted them pleasantly, as possible customers.

"I'll have some fish another day; that's not what I want this morning. Tell me what is your name," asked one of the gentlemen, "and then we shall get on with our business?"

"My name is Lily, but they call me 'Missie,'" she replied with a slight hesitation, but with a dignity born of inheritance or early training.

"Well, Miss Lily, will you come to me and have your picture taken; that is, will you come and sit quietly for two or three hours a day, and I will pay you well; let me see, will you come if I give you a shilling an hour: it is harder work than it sounds, it is right to tell you that," added the artist.

"Every day," said Dorothy quickly, "will you pay me every day, then? If I stay three hours, I shall have three shillings!" Her voice expressed all the amazement she felt, and both gentlemen laughed.

"You don't know what it is like till you have tried it; but will you come?" said the artist.

"Yes, sir; but what time must I come, and where do you live?" Dorothy asked her questions with breathless eagerness, and a total lack of shyness; her manner of speaking struck her hearers much, it was so unconstrained, yet so free from any boldness.

The artist explained minutely the direction and appearance of his house, and then asked if he might depend on her coming to him the following day at an hour he named.

"If mother lets me come, I'll come, and I'm sure she will," she replied confidently. "Please don't ask any other girl to come. Mother's sure to let me," she added anxiously.

"Very well, I shall expect you," said the gentleman reassuringly. "She evidently thinks one face is as good as another," he added to his friend, when they were out of hearing. "What a well-spoken child she is; but she is younger than I thought she was."

"Yes, both her face and her manner are uncommon," his friend replied.

Nance heard of Lil's promise with some little misgiving, for in the days of her youth she had once sat to an artist herself; she did not want Lil to think herself a "beauty," it might do her "a deal of harm," she told Jem in confidence; but the wants of the family were too pressing for a refusal.

She, however, paid a visit that evening to the artist; her child should not go to him if he did not please her, and she made a special request that he would not "go telling" her Lil she was pretty; girls found that out fast enough "without no telling."

Lil had told her story in great glee to Jem, how she should have plenty of money for the cod-liver oil, and everything, and he would get strong; she told him how she had been thinking about it just when the gentlemen had stopped, and how she should have to sing, for she had quite made up her mind to get the money somehow.

*To be Continued.*

#### Success in Preaching.

We must take care that we preach the Gospel simply. This seems an easy thing, but it is harder than it looks. I could tell you of ministers within my knowledge who could not be understood by anybody except by those technically educated. The language of studious, bookish people is far out of the reach of laborers and artisans, and I feel convinced that many of the terms which we commonly use in our theological discussions are no more understood by the multitude than their equi-

valents in Latin. Crumble down the bread when you serve it out to the children. Break the loaves and fishes for the multitude. The common people like to hear that which their minds can grasp, but they shun the jargon of the schools. I believe the quality which fills the house is real earnestness. Nothing attracts all eyes like fire. Flame with zeal, and you will soon be known. Whether he uses copious illustrations or not, if a man is in downright earnest he will win attention and secure an audience. Do you wonder if some chapels are almost empty? Would it answer any man's purpose to go far to hear yourselves preach? Give an honest answer in the quiet of your own thoughts. Downright earnestness, zeal at blood heat, energy at its utmost—these are necessary, and as a rule, there will neither be success without them nor defeat with them. The Gospel, preached in a red-hot style, will find a way for itself, whatever may oppose it. Try it and see. —*Spurgeon.*

#### Three Little Kittens.

Three little kittens, so downy and soft,  
Were cuddled up by the fire,  
And two little children were sleeping aloft,  
As cosy as heart could desire;  
Dreaming of something ever so nice,  
Dolls and sugar-plums, rats and mice.

The night wore on, and the mistress said,  
"I'm sleepy, I must confess,  
And as kitties and babies are safe in bed,  
I'll go to bed, too, I guess."  
She went upstairs, just a story higher,  
While the kittens slept by the kitchen fire.

"What noise can that be?" the mistress said,  
"Meow! meow!" "I'm afraid  
A poor kitty-cat's fallen out of bed!  
The nice little nest I made!"  
"Meow! meow!" "Dear me! dear me!  
I wonder what can the matter be!"

The mistress paused on an upper stair,  
For, what did she see below?  
But three little kittens with frightened air,  
Standing up in a row!  
With six little paws on the step above,  
And no mother cat to caress or love!

Through the kitchen door came a cloud of smoke!  
The mistress, in great alarm,  
To a sense of danger straightway awoke:  
Her babies might come to harm.  
On the kitchen hearth, to her great amaze,  
Was a basket of shavings beginning to blaze.

The three little kittens were hugged and kissed,  
And promised many a mouse;  
While their names were put upon honour's list,  
For hadn't they saved a house?  
And two little children were gathered tight  
To their mother's heart ere she slept that night.  
—*Home and School Visitor.*

#### A Voice in the Dark.

Early in June last year, I was sailing for the harbor of Ardrossan, in Scotland. It was quite dark, but I could see the revolving light on the pier, not far off. I had no plan of Ardrossan, but the place appeared on my big chart clear enough to warrant me in finding an anchorage near the town. I was sailing straight for the mouth of the harbor when a loud clear voice rang out in the gloom—

"Ship ahoy! Port your helm—you are running straight on to a rock!"

Now I could see no one, but the voice appeared to come from the spot where stood the revolving light. I had two choices: I could at once make up my mind the words were untrue, a mere joke, or I might quickly decide it was the voice of a trusty Scotch pilot warning us of a real and terrible danger.

Do you think I argued, "Because I cannot see the one who speaks, I will not believe him?" No, indeed I believed the voice, and proved I trusted to it by acting on the advice given. Down went the tiller with a bang that made the "Kingfisher" jump, but only to be put to starboard the next moment when the voice added, "Steady that; starboard a little."

Thus, following the guidance of one I believed, but could not see, in a few moments I was safe in the harbor. In a little while I could see my guide;

I could thank him for his timely help, and, what was more, I could see the dark, cruel rock that had barred my passage.

We are in darkness, but out of the darkness a voice is heard. It comes in two ways; first by the written word of the Lord in our Bible; secondly, by the direct voice of God's most holy Spirit in our heart and conscience. How foolish are those who because they cannot see a visible God and Saviour, pretend they discredit the messages of warning He sends us.

In our portion to-day we read about the "voice" that came from the excellent glory which the apostles heard in the holy mount. But we are told that we have a more sure word—the "word of prophecy;" and we are to give heed to it as "a light that shineth in dark places."

Now, as we are at the beginning of another year, may all our young readers determine, by God's help, to listen for the Pilot's voice, to heed that voice, and then obey the command—be it to "turn to the right hand or to the left"—as He shall guide you.

#### Canon McColl on Episcopacy.

"I am convinced on historical grounds that episcopacy is the original form of Church government. I cannot find in the records of primitive Christianity a trace of non-episcopal Churchmanship. At the first Ecumenical Council, representative of the Church scattered throughout the world, we find the Church under government of bishops; and although some questions bearing on the constitution of the Church came under discussion, there was not a whisper of complaint that a revolution had silently taken place, namely, the substitution of episcopacy for presbyterianism or any form of ecclesiastical polity. Surely that is conclusive proof that episcopacy was down to that time the universally recognized form of the Christian ministry. The Council of Nicæa had evidently never heard either of Presbyterianism, Congregationalism, or Papalism."

#### True Courtesy.

True courtesy is the "beauty of the heart." How well it is that no class has a monopoly in this kind of beauty: that while favourable circumstances undoubtedly do render good manners more common among persons moving in higher rather than in lower spheres, there should, nevertheless, be no positive hindrance to the poorest classes having good manners. Here is an illustration of true politeness exhibited by both classes of society. One day, in hastily turning the corner of a crooked street in London, a young lady ran with great force against a ragged little beggar boy and almost knocked him down. Stopping as soon as she could, she turned around and said very kindly to the boy, "I beg your pardon, my little fellow. I am very sorry that I ran against you."

The poor boy was astonished. He looked at her a moment in surprise, and then, taking off about three quarters of a cap, he made a low bow and said, while a broad, pleasant smile spread itself all over his face: "You can hev my parding, miss, and welcome; and the next time you run agin me, you can knock me clean down and I won't say a word." After the lady had passed on he turned to his companion and said: "I say, Jim, it's the first time I ever had anybody ask my parding, and it kind o'took me off my feet."

#### Beware How Ye Walk.

Every man's thinking machine necessarily makes him walk close to great intellectual perils. It is a sad thing not to think. It is more awful to think. Emerson says: "Beware when God lets a thinker loose among men." I walked with a friend lately among electrical dynamos. One had to walk carefully. Beware how you touch this band or that wheel. It is death-charged. The dynamos were lighting the city. But walking among the wheels was to be in deadly jeopardy. Thinking lights the world. And yet the thinking machine deals out equally light and death; use the machine rightly, it will flood your path with light; use it wrongly, it is a thunderbolt to smite you. It will strike you stone-blind. When I see the skeptics sneer at a future life, I say to myself: "Poor fellows, God

gave them dynamos to generate light to pierce through the grave. They have used them to make thunderbolts for their own destruction."

#### Evening Thought.

Did I this morning devoutly pray  
For God's assistance through the day?

And did I read His sacred word  
To make my life therewith accord?

Did I for any purpose try  
To hide the truth, or tell a lie?

Did I my thoughts and time engage  
As fits my duty, station, age?

Did I with care my conduct guide,  
Checking ill-temper, anger, pride?

Did I my lips from all refrain  
That might my fellow-creatures pain?

Did I with cheerful patience bear  
The various ills we all must share?

For all God's mercies through the day  
Did I my grateful tribute pay?

And did I when the day was o'er,  
God's watchful aid again implore?

Saviour, Thy grace divine impart,  
To fill my soul and cleanse my heart:

And make me meet for heaven above,  
To join Thy saints in praise and love.

#### A Strong Church.

"Is it a strong congregation?" asked a man respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six!"

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving each other and striving together to do the Master's work. Such a congregation is strong, whether composed of five or five hundred."

#### A Greater Privilege.

Sometimes we hear people say they wish they could have heard Jesus and His apostles preach. A great privilege, certainly. Who would not covet it? And yet did it ever occur to you that something better is granted to us? We have their discourses, in part at least, preserved to us to be read and pondered. If we had simply listened to them with the ear, their discourses, like others we have heard, would soon have vanished from our remembrance. Only an indistinct impression would be left behind. In a month probably we would not be able to quote a single truth. But in the Bible we have their sermons preserved. We can study them in the very forms of expressions in which they were uttered. Let us not neglect the privilege. Make the Bible a companion book. Live in it and let it live in you. Fill yourselves with its truths, and then go out in the world to give them expression in word and deed.

#### Our Church did not Begin Under Henry VIII.

Perhaps you may say: "I thought the Church of England began three or four hundred years ago at the Reformation. Was it not begun by Henry VIII. and Cranmer?"

This is quite a mistake, as all persons who have studied the history of England know.

In the reign of Henry VIII. the Church of England, the old national Church of this country, reformed herself. That is why it is called the Reformation of the Church of England. We do not speak of anything which begins for the first time as being reformed.

The chief thing that was done was to declare that the Bishop of Rome ought to have no authority in England. The power of interfering in England by the Popes of Rome had only gradually grown up, and at the Reformation it was barely four or five hundred years old. There had often been complaints made against this interference, and laws passed to check it, and several of our

English kings refused to allow it, as well as leading Bishops. But bit by bit the power of interfering grew. At length Henry VIII. (seeing that he would be supported by the people and by the Church) openly quarrelled with the Pope, and declared that the Pope had no authority in his realm. Henry was not a good man, and his quarrel was begun on a bad pretext; but God used him as an instrument for the Reformation of the Church, as He used Jehu for a similar purpose.

There were other changes made at the same time, or shortly after. A number of errors and dangerous practices, as well as superstitious customs and abuses, which had crept into the Church, were cut away; and the old Latin services, with some changes, were translated into English. The clergy were allowed to marry, if they thought fit. In other ways also a return was made to the old and primitive ways. Of course some mistakes were made. When evils are done away, some good things will often be destroyed with them. When weeds are uprooted, a few flowers may be pulled up too. If you scrape the dust and fungus off an old picture you may slightly damage the picture in doing so. Some people thought the changes went too far; others thought they went not far enough. But these who thought the changes ought to have gone farther were people who wished to have a complete revolution in religion—they wished for a deuce to sweep away every landmark of the past. They called the Unreformed Churches Baal and Anti-Christ. They thought the ancient beautiful prayers and forms retained by the Reformed Church "old written rotten stuff, abstracted out of the Pope's blasphemous Mass book." They did not want any connexion to be retained between Christianity in England and the ancient Church and the old ways. The Church of England would not consent to this. Though changes were made, great care was taken to preserve those essential Catholic truths which all Christians held in common before errors began to grow up. The ancient customs and creeds were retained. The old succession of bishops, priests and deacons went on as before. Times change, but our Church ways of teaching and worshipping are just the old ways which once all Christians used. Queen Elizabeth said: "There is no new faith propagated in England."

A garden in which weeds have been allowed to grow is weeded. Is it the same garden, or a new one? It is, of course, the same. So the Church of England reformed was the same as the Church of England before the Reformation. The weeds had been gotten up. That is all the difference.

People sometimes talk of things having happened "in the Roman Catholic times"; sometimes one even hears it said of a cathedral, "It was built by the Roman Catholics." Of course what is meant is that it was built by English Churchmen in the days when Rome had great influence in this island. Strictly speaking, there never were any Roman Catholics in England, except modern ones. Certainly there never was any "Roman Catholic Church" here. Though the Bishop of Rome had influence here, and though things were done to a large extent in the same way as they are done now in Roman Catholic countries, yet ours was always the "English Catholic" not "Roman Catholic" Church; and the same by which it was always known was the name it has still, "The Church of England," or "Anglican Church." The first words, *e.g.*, of King John's Magna Charta are these: "Let the Church of England be free." An Act of Edward III. (1350) speaks of "The Holy Church of England."

The Church of England is the oldest English institution. Her tithes are the oldest kind of property.

The Reformation did not take place all at once, but it was continued through several reigns. Whatever was done was done by the Church herself, or with her consent. The greatest step was the rejecting the authority of the Pope. To this all the clergy, except a handful of bishops and priests, agreed. No one supposed for a moment that any new religion or new Church was being set up. It was the old religion and the old Church reformed. And any lawyer or person who is learned in the constitution of England will tell you that the law of England knows only of one Church from the beginning of our nation's history. M.

#### Hints to Housekeepers

**BROILED CHICKENS.** Select a pair of young chickens that will not weigh over two and one-half pounds each; split them down the back, clean and wipe dry, season with salt. Beat the yolks of three or four eggs and rub on the outside of the fowls, then dip them into fine bread crumbs, grease the gridiron and place it over a bed of hot coals from charcoal or hardwood, place the chickens on the gridiron with the inside down, broil fifteen or twenty minutes, then turn over; when done have a large hot platter ready with a little melted butter on it, then spread butter over the chickens and serve immediately.

**CULLODEN CULLINGS.** *Gentlemen.* In 1888 I was severely afflicted with gravel of the kidneys from which I suffered great pain. I was recommended to take Burdock Blood Bitters, which I did, finding great relief, and after taking 4 bottles can truly say I am cured and have not since been troubled. I highly recommend it. Peter West, Culloden P.O., Ont.

**CHICKEN CUTLETS.** Clean and boil a good-sized chicken, skim out and let get cold; have some butter softened but not melted, spread on the pieces of chicken, beat three eggs, dip each piece of chicken in it, then into rolled cracker crumbs. Have some butter hot in a spider, put in the chicken and fry brown.

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**CHICKEN OMELET.** Beat four eggs separately, the yolks and whites. To the yolks add one tablespoonful of flour and two of milk and a pinch of salt. Have ready a cup of chopped chicken warmed in cream. Put the omelet batter in a hot greased spider for two or three minutes, then pour in the chicken and stir together, set in the oven five minutes or until done. Then take out carefully on a hot plate without breaking.

**SIX YEARS' SUFFERING.**—*Dear Sirs,*—I was troubled for six years with erysipelas, and two bottles of Burdock Blood Bitters entirely cured me. I keep B.B.B. constantly in the house and think it an effectual cure for all diseases caused by bad blood. Mrs. M. Dowsett, Portland, Ont.

**JELLIED CHICKEN.**—This is a very nice dish for lunch or supper. Dress and cut up two large chickens, boil until very tender so the bones will come out easily, skim out the chicken and when cool take out the bones and chop fine. For two fowls use half a box of gelatine, dissolve it in water and pour over it a pint or more of the liquor which the chicken is cooked in; season the chicken with melted butter and salt and pour the liquor over it. Put all in a mold or deep dish, set to cool awhile, then put in the ice chest until ready to use. Slice thin and arrange on a platter with parsley or celery leaves. Cook and prepare the day before you wish to use.

**ARE YOU DEAF,** or do you suffer from noises in the head? Then send 18 cent stamp and I will send a valuable treatise containing full particulars for home cure, which costs comparatively nothing. A splendid work on deafness and the ear. Address PROF. G. CHASE, Montreal.

**FRIED CHICKEN.**—Clean and cut up a young chicken, wash and wipe dry, rub each piece with salt, beat two eggs well, add two spoonfuls of melted butter, half a cup of sweet milk; have sifted half a pint of flour, stir in slowly, adding more milk if needed to make a batter, dip in each piece of chicken and cover well. Have ready a kettle of hot beef suet, drop in a few pieces at a time as you would fried cakes, drain and serve while hot.

**Children's Department.**

**A Jolly Party**

That was the party we had in holiday week, at Uncle Ben's. It was jolly! And the best fun of all was the Magic Lantern which Uncle Ben showed us, with so many beautiful pictures in it. Cousin Jack talked about the pictures, so we all sat and looked at them; and he said such funny things, we were laughing nearly all the time. There were a lot of us boys and girls, and I tell you, we made a noise whenever there came out a picture that we liked! Some of the pictures were bugs and flies and butterflies, and the colors were so pretty! Once, May Marten said, "Oh! I wish I had a dress like that!" and we laughed at her so. Then I heard Aunt Carry say, kind of softly, "God made them all so beautiful; and the loveliest dress we can wear can never be so beautiful as one of those little bug's wings." Uncle Ben was pretty slow in taking that picture off; and I guess he kept it there on purpose to let us all think about it, especially the girls! Uncle told us how the pictures were made, and he showed us boys how the lantern was used. Uncle Ben often gives lectures, and shows his lantern pictures to big people. And Auntie says he was just as careful to have everything right for us, as he is for the old folks. We all love Uncle Ben very much. After the pictures, we had our supper; oh! such lots of good things! Mame says I ought not to speak about that; but I do because I like good things! Don't you, boys? Of course you do! We thanked Uncle and Aunt for our jolly party. And the last thing we did, was to stand together by the piano, and sing:

"WELCOME, HAPPY NEW YEAR!"

And Uncle Ben said; "Let us choose a motto for the New Year." And who do you think chose the best one? Why, little Bess, who sits on Tom's lap, in

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our picture! She chose: "Little children, love one another." *Shepherd's Arms.*

**Scandal.**

We once had tony gray hens  
And hens of pretty brown,  
And those as black as midnight,  
The blackest in the town.

And there was one white pullet,  
For purity and grace  
The pride of all the hen-house,  
The envy of her race.

One morning as this beauty  
Was drinking with the rest,  
One pearly drop of water  
Fell on the snow-white breast.

It sparkled there one moment,  
Then blushing, as it found  
Its equal quite in pureness,  
Fell off unto the ground.

An old gray hen had seen it,  
And said to number two,  
"The white hen wet her feathers,  
I saw it, and 'tis true."

Then two made haste and carried  
This news to number three;  
"The white hen wet her feathers  
As wet as they can be."

Three peddled out the scandal  
As quickly as they could;  
"The white hen's wet all over  
In water and in mud."

The old black hen that heard it,  
Then cackled with delight:  
"The white hen's mud all over,  
There's not one feather white."

Another and another  
With feathers black as sin,  
Then came and joined the rabble,  
And all set up a din.

They clucked and squawked and prated  
And cackled in their glee:  
"That haughty old white pullet  
Is now as black as we."

But when the master came there  
To see them all at night,  
She stood before his presence,  
In plumage matchless white.

The prating of the black hens  
Had been entirely vain,  
On "that white robe" their scandal  
Left not a single stain.

**Girlhood.**

"Girlhood is not a happy time, though it is so happy-looking," said a wise woman one day.

There is some truth in this observation. Girls are often in a state of ferment and unrest which would amaze even their fathers and mothers. The most loving parents do not always understand the natures of their daughters, nor measure their needs justly.

Much depends on the point of view. In middle age we have learned that nothing in this world is permanent, and when the question is of environment we are contented to hear what is evil or what is disagreeable with tranquility; not that we do not chafe under it at times, or perhaps resist its restraints, but we are fully aware that it will pass.

To-morrow is coming. To-morrow will bring its own new aspect, its altered conditions, its possible improvement. We can wait till to-morrow.

The sea-sick passenger submits to one more day of languor and pain, of well-nigh intolerable discomfort, making no complaint; for every revolution of the wheels is bringing the good ship to land. Once ashore the sufferings of the voyage will be forgotten. Philosophy comes to the relief of the

experienced in many situations besides that on board ship.

It is otherwise, however, with girls. If they are unhappy they resign themselves to grief and despondency with an absolute feeling that the trouble is to last forever. They see no way out. They are caught in a thicket from which they cannot escape. Especially if a girl is of an independent nature, longing to find expression for her powers, and unable to be satisfied with the homely round of pickling and preserving, of sweeping and dusting, her discontent is apt to be greater.

Let mothers possess their souls in patience. The noblest woman, and sometimes the happiest, are evolved from girlhood's tempestuous conditions.

Give the child room to grow. Let her live her own life as far as she can. Do not preach to her. Make her as free in your own house as you can, as your sons of the same age are. And trust her to God and time.

**An Ant Funeral.**

A lady gives this account of some ants which she saw in Sydney. Having killed a number of soldier ants, she returned in a half hour to the spot where she had left their dead bodies, and in reference to what she then observed she says:—

"I saw a large number of ants surrounding the dead ones; I determined to watch their proceedings closely. I followed four or five that started off from the rest toward a hillock a short distance off, in which was an ant's nest. This they entered, and in about five minutes they reappeared, followed by others.

"All fell into rank, walking regularly and slowly, two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on until all were ready to march.

"First walked two ants bearing a body, then two without a burden, then two others with another dead ant, and so on until the line extended to about forty pairs; and the procession now moved slowly onward, followed by an irregular body of about two hundred ants.

"Occasionally the two laden ants stopped, and laying down the dead ant, it was taken up by the two walking unburdened behind them, and thus by occasionally relieving each other, they arrived at a sandy spot near the sea.

"The body of ants now commenced digging with their jaws a number of holes in the ground, into each of which a dead ant was laid. They now laboured on until they had filled up the ants' graves. This did not quite finish the remarkable circumstances attending their funeral.

"Some six or seven of the ants attempted to run off without performing their share of the task of digging. These were caught and brought back, when they were at once attacked by the body of ants and killed upon the spot. A single grave was quickly dug, and they were all dropped into it."

**Auntie's Story.**

"Ill," said the child, "I'm not ill, don't you see I'm walking in this lovely field all covered with sweet-briar. I'm never going back to our Alley, only I wish dear Mammy would come, I'm so tired!"

"Don't you see the cup of water?" said Rose.

Rather fussily, but very kindly, he raised her little head and moistened the parched lips, then, without his hat, rushed from the room.

"Well," exclaimed Rose, "If I don't make you feel uncomfortable when next we meet, I'll have no thorns left," then lifting her eyes to her old friend who was looking hopelessly down on the fainting child, she shook her wand at him, saying:

"Don't look so ridiculous, nice work you spun at noon! What do you mean to do now, pray? I can only waft my fragrance; you can, at least, keep off the flies."

"Look at my larder and see them hanging to get tender," said the weaver. "Wait, you will see a grand ending to this. Hush, I hear footsteps!"

The door opened noiselessly and a tall girlish figure in a gown of soft dove color, hurried to the bed. She looked sorrowfully at the little wasted form, opened her basket and took out a spirit-lamp. Soon a savory smell of beef-tea pervaded the room, then gently raising the poor head, she gives one sip at intervals of the strengthening liquid, till little Liza's eyes open, and the little fingers are again busy picking the roses. She cannot speak aloud, but murmurs:

"Take one, they're so lovely."

Rose looked at the lovely face of the lady, and thought:

"I should know you anywhere; so, Florence, patience hath won."

Florence had quickly won her mother over, and had come to visit the poor and sick in Charwell Alley, when she met Mr. Goodheart rushing for a doctor, who told her the sad tale of suffering he had just witnessed. Alas, too late, too late! The young life is fast taking flight, and, from her field of roses, Liza looks up, a smile lights up the sweet face, a smile of peace—and the lovely eyes close, the little fingers clasp a freshly gathered rose, and she enters where we may not and cannot follow her now.

Florence gasps and drinks quickly some of the beef tea, then kneels and folds the little hands together. Mr. Goodheart and the doctor arrive, and little Liza's mother is brought back to her now desolate home. She sheds no tear, makes no moans, only a tightening of the thin lips, then bowing her head, says:

"I'm thankful, my bonnie bairnie, your cry has been heard! Yes, sirs, and my lady, she longed for this," then, with a sob she cried:

"Leave me, kind gentlefolk, alone with my darling. You'll not think me ungrateful, but I must just hold converse with her alone."

The doctor said it was better to leave her, for a time at least, and, after dressing the little sleeper in a fresh white robe, they did as she requested.

Mr. Goodheart followed the little one to her resting place, and took the mother into his household, nor did he leave the little spinner behind, whose wonderful toil and habits he had long studied from his warehouse window, and in that way had been led to see the sad side of life; nor were the thorns that pierced him so sharply forgotten, though the wounds had long been healed by acts of love for others.

In bidding her old friend, the weaver, good-bye, Sweet Rose told him she would never go back to Fairy Glen, but would try (even though her thorns pierced deeply) to make others happy, by urging them to labours of love. She followed Florence in her works of mercy and seldom used her thorns

on her; then found out the little Tina who had heard through nurse of the death of little Liza, and also had, with nurse and Frank, visited the little grave and planted near it a sweet briar rose, which all summer long gave forth its sweet fragrance and softly showered its pale pink leaves on the little mound—then wept the little fairy tears of joy.

"Oh Auntie, what a sad story!" cries Ethel.

"Oh, why did you 'dead' the little girl!" cries Georgie.

"Bring her to life again!" cries Miss Roly Poly.

"Oh do! Oh do! Oh do!" cry all in chorus, but I could not; it was better thus. ORAC SIVRAI.

**Everybody Likes Her.**

There is a type of girl that everybody likes. Nobody can tell exactly why, but after you have met her, you turn away to some other woman and say, "Don't you like Miss Grosvenor?" Now, the reason you like her is a subtle one; without knowing all about her you feel just the sort of girl she is.

She is the girl who appreciates the fact that she can not always have the first choice of everything in the world.

She is the girl who is not aggressive and does not find joy in inciting aggressive people.

She is the girl who has tact enough not to say the very thing that will cause the skeleton in her friend's closet to rattle his bones.

She is the girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who makes this world a pleasant place because she is so pleasant herself.

And, by and by, when you come to think of it, isn't she the girl who makes you feel she likes you, and, therefore, you like her.

**A Word to the Boys.**

Ashamed of work, boys?—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men.

Open your old Roman history now, and read of Cincinnatus. On the day on which they wanted to make him dictator, where did they find him? In the fields plowing.

What about Marcus Curius, who drove Pyrrhus out of Italy? Look him up; you will find him busy on his little farm.

The great Cato; you have surely heard of him—how he rose to all the honors of the Roman state; yet he was often seen at work in the fields with his slaves.

Scipio Africanus, who conquered Hannibal and won Carthage for Rome, was not ashamed to labour on his farm.

Lucretia, one of the noblest of Roman matrons, might have been seen many a day at work spinning among her maidens.

Better even than the example of noble Romans is the advice of the wise man: "Whatsoever thy hand findeth to do, do it with thy might." Better than this even are the beautiful New Testament words: "Not slothful in business; fervent in spirit; serving the Lord!"

There! after hearing of these instances, you will surely be ashamed not to work.

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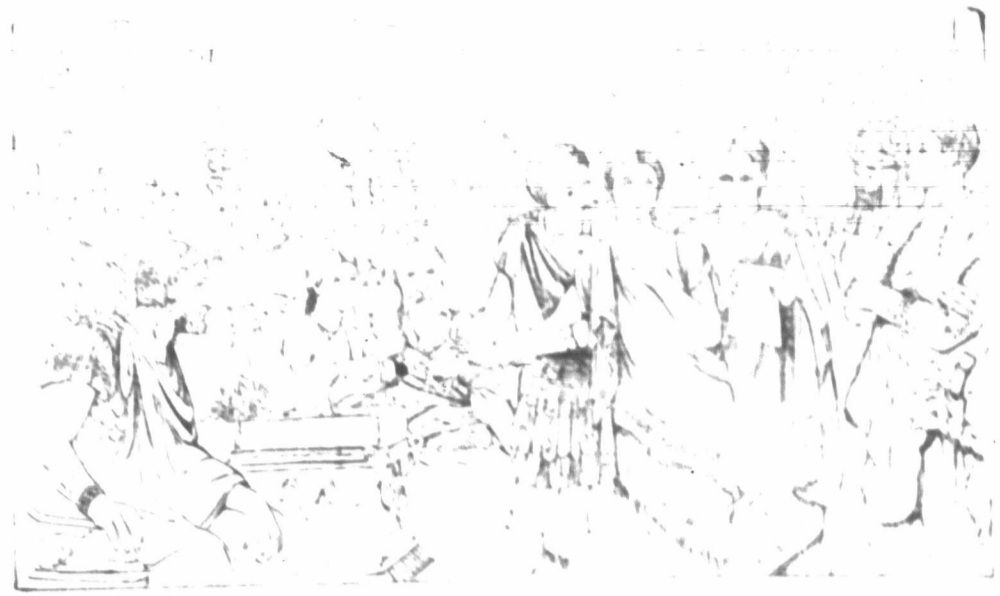
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"Nicely, Thank You."  
"Thank Who?"  
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