

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

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LESSONS for SUNDAYS and HOLY-DAYS.

March 7th—QUINQUAGESIMA.
Morning—Genesis ix. to 20. Mark vii. 24 to viii. 10.
Evening—Genesis xii; or xvi. Romans xvi.

THURSDAY, MAR. 4, 1886.

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

TO CORRESPONDENTS.

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

ACKNOWLEDGEMENTS.—We regret that accidentally omission was made last week to credit the very able and interesting article "Little Children" to Dr. Norman McLeod, in Good Words. This may have the effect of drawing more attention to the article, which contains matter well worthy the earnest consideration of all who are concerned with the young. In some of our Sunday Schools the wretched system is in vogue which Dr. McLeod so eloquently denounces. We need hardly say that Dr. McLeod is a Presbyterian, so that his testimony against any attempt to "convert" young children is most valuable. Such efforts are totally opposed to Scriptural direction, are a violation of human nature, are calculated to produce an invincible repugnance to religion on the part of the young, and can only result in changing the heavenly simplicity and self-unconsciousness of childhood into mere priggish conceit, vanity and revolting spiritual pride.

A WORD ON THE MONTAGUE LETTERS.—We take this opportunity of stating again that the article containing the correspondence republished in these columns between Lord Robert Grosvenor and Cardinal Manning, was taken as it was re-printed by us from the "English Churchman and St. James' Chronicle," which had also a leading article on these letters. Dr. Lynch, Roman Catholic Archbishop of Toronto, has denied that such letters ever were written. We, however, believe them to be authentic. They have not been challenged in England. They were published within a few minutes walk of Cardinal Manning's residence, by a number of news-

papers, yet no denial has appeared of their authenticity. It suits the policy of Rome to cast doubts on all evidence against her of this kind. But it is vain to attempt the suppression of such facts.

We commend to the notice of Dr. Lynch the following facts. Some years ago a lengthy letter was placed in our hands to read in order to discover for whom it was intended, as it had gone astray. The letter, many pages long, was from a priest under Dr. Doyle, then Bishop of Southwark, to a priest at Douay. In that letter were remarks on the bishops and priests of the Roman Church, far, far, more severe, than those in the Montague correspondence. This letter was unsigned save by a mark, its authenticity was beyond all question, it was lost out of the pocket of a travelling friend of ours, a Thurifer at Southwark, pro-Cathedral, and we repeat, contained revelations as to the private opinions of Roman Catholic priests of the most damaging character.

A VULGAR ERROR EXPOSED.—The Church Review trenchantly exposes the vulgar error which makes the unity of the Church to consist in a mere agreement as to certain doctrines, regardless of organization. This notion is indeed the great heresy of the day, and is eating out of Christianity its very life as a cancer does the life of the body. "Now the thesis that organization is not an adequate basis of unity is absurd, and inconsistent with common sense and fact, as well as doctrinally false. As a matter of fact, there is no other form of real organization. Thus the unity of the family rests upon the parental organization, the unity of a nation upon organization of race, the unity of a sect or religious body upon organization of government or outward rules, and the unity of any society whatever, such as the Freemasons or the Oddfellows, takes the same indispensable shape. Holding the same opinions on certain subjects may cause men to be very amiable to each other, and not to pull each other's noses, but it does not make them one. Neither does mutually consenting to sink differences make them one; it is simply agreeing to differ. Nor does toleration make men one; it is simply refraining from abusing each other. To be mutually amiable, to hob nob together, to agree to differ on non-important subjects, is a usual result of being united organically; but the relation of the two sets of facts is never that of ideality, but is always that of occasion and consequence. The Protestant mind is especially subject to these misnomers, which lead to the formation of false generalizations, and unfortunately these latter stand to it in the place of a theology. Very comical results are often exhibited, one of these being the present suggestion that the Church of England should modify her doctrines for the purpose of uniting all bodies of Protestants. This is to assume that organic unity is in itself a thing of no value as compared with the truth, but nevertheless to propose that the Church should abandon her views of truth in order to secure organic unity.

ORGANIZATION ALONE GIVES UNITY.—As organization is the only possible basis of complete unity—so that it is, in fact, of the essence of it—it is also easy to prove that it is the best means of producing the results which Protestants pretend to prize, such as mutual tolerance, complaisance, and agreeing to differ; not to mention that, apart from organic unity, these highly prized results very commonly proceed from a feeling of indifference about truth altogether. The toleration so much canted about in these days every one knows to be, in the majority of instances, the extremely liberal process of making a present of that which we care next to nothing about, while in all other instances it comes, not from the heart, but from the head. It is rarely the case that oneness of feeling among the members of the same family is guaranteed by similarity of views on all topics; its guaranty is the family connection, and this is organic. The same thing is notoriously true of all bodies of men who

are associated together by an outward bond independent of mere feeling, and in proportion as it is so independent. They are animated by *esprit de corps*, and the feeling operates to modify their individual differences, lest the sense of fellowship should be infringed. St. Paul never instructed his Corinthian converts that so long as they contrived to think alike upon every imaginable subject, it was a matter of indifference whether they continued within the apostolic organization or formed new societies of their own. He taught them the reverse, viz., that so long as they avoided making fresh parties—that is, so long as they preserved the integrity of their personal connection—they ought not to expect a minute similarity of opinion on points upon which the Church had not pronounced. Intellectual differences existed even between the Apostles themselves, for we suppose that St. Paul laid stress upon one side of a doctrine, while St. James laid stress upon the other. But there was only one Apostle's fellowship, and while all belonged to it the whole truth was preserved in its coherence and its power. It is when religious leaders form pretended Churches of their own that difference of opinion sets them off at a tangent away from each other, and that it may be said with truth that they no longer agree to differ.

ORGANIZATION ESSENTIAL TO TRUTH BEING KEPT.—Organization precedes truth, for truth is simply describing organization in words. Indeed, to be all for "truth" and nothing for organization, is to make not only Church, and priesthood, and Sacraments, but God, and Christ, and the acts of Christ, words, and not beings and objects. It is to treat our notions about a thing as everything, and the thing itself as nothing. Mr. Gladstone enjoys a considerable following among English politicians, each one of whom has formed an opinion about his excellencies, and possesses a more or less distinct image of general personality, in his mind; but it is not their opinions about their leader that join them together, but the fact that he exists, and, in their view, deserves their encomium. A true belief in Christ is of the highest moment, but it is the act of the Redeemer and His Person which really alter man's condition, and create their relations to Him, and in Him to one another. Belief is the act of the mind which is preparatory to our individual appropriation of the Redeemer's acts, but unless the Redeemer existed, and His operations were in progress towards us, belief would be inoperative and useless. *Men are saved and are united to Christ in one body, not by their own opinion of what He has done, but by His own actual deeds and His own actual outcoming to them as objects of His power and beneficence.* As the Redeemer of mankind become a visible organism for the purposes of redemption, it is at least antecedently probable, that, as in the old Church, so in its universal development, this organization would adopt by Divine appointment, an outward and efficient counterpart, and on the face of the Prayer Book this is the fundamental belief of our Church. Organization is the basis of all forms of social unity, a Divine organization is the basis of Christian unity. Men's opinions may be sincerely entertained, nay, they may be commendably accurate, but apart from the divine organization they inevitably lead not to unity but to division.

A NOBLE OFFER.—We are informed that the Rev. Professor Boys, M. A., Trinity College, has offered to give \$500 towards paying off the debt of the Toronto Diocesan Mission Fund, on condition that nine others pay a like sum before June next, so that the whole debt of \$5,000 may be wiped out. We trust this noble offer will meet with early responses from our well-to-do laymen.

—Pardon, peace, and sanctification is like a golden chain which Christ hangs around the neck of his followers.

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n. D. C.

LAY HELP.

THE question of lay help has been discussed for some years past with an earnestness and thoroughness which gave promise of practical results far nobler than have been realized. Those discussions have done the Church a service of great moment in awakening a wider interest in her work among the laity. The specific form of lay help which is usually indicated in that phrase has been much less brought out than was hoped to be secured. But the laity are now fully informed of their duties, their responsibilities, their privileges, and their powers. Where there is apathy it is no longer the apathy of ignorance. Where there is zeal it needs no longer be the mere restless zeal of laymen who fret under any form of discipline, but where it is an intelligent, a truly spiritually inspired zeal, it is directed towards the discharge of such work as the necessary discipline of the Church alone directs and empowers a layman to perform, under conditions most conclusive to the welfare of the Church. The old fashioned idea, old we may say, only relatively, for it is quite new, that the Church has only work for the clergy, that the laity are without a sphere of labor, is no longer held by any churchmen. Laymen may, as so many do, live as though they had no knowledge of their being an integral part of the Church, having equally with the clergy, certain duties to discharge. They may live a life of indifference to and gross neglect of laymen's responsibilities, but question such drones as to their idea of who constitute the Church, or tell them that they, as laymen, have no duties in the Church, and they would reply with indignation, that they as laymen are just as certainly a part of the Church as the clergy. It is well that this conviction as to the lay sphere and position exists; it is a keen reproach to the bulk of those by whom it is held. It is indeed a scandal of inconsistency and a shameful spectacle of neglect of duty to see our laity entertaining such strong and intelligent views as to the layman's standing in the Church, while they practically in their lives ignore all the responsibilities which they theoretically recognized. The change of feeling in this matter may be judged by the contrast in all our Church publications since the Oxford movement awakened churchmen to their membership in the Divine Body. A most able series of "Essays on the Church's needs," published in 1859, is before us, written from the Evangelical standpoint, and there is not one word in the book as to the need of lay help! Seeing how complete has been the revolution in lay ideas during this generation, the question arises: "Why with opinion so decided and so sound, is practice so dead and so partial?"

There is we fear apathy elsewhere than among the laity as to the power of lay help. In condemning irregular, erratic, unchurchly, so-called mission work, are we wholly blameless? We know that some natures ever will exist in the Church, as they do in the world, which have a strong analogy to the wild ass of the plains, that will not bear bit, or bridle, or

any sign of restraint. But, happily, these are merely morbid phenomena; no laws will guide or control such erratic persons, and we must not make laws in harsh restraint of the loyal, which the disloyal alone need and alone will repudiate. We need, then, some organized system of the lay sphere, some well-ordered, easy rules of work; some method of helping them by instruction, by sympathy, by the mutual aid of other laymen; some mode of inviting laymen to enter upon duties they recognize as duties, and some wise plans for utilizing the varied talents which laymen are willing to consecrate to the Church.

THE CHURCH AND THE BIBLE.

A SENTENCE in the lecture of Provost Body, touching the identity of the evidence for the teaching of the Church as to Episcopacy and for the Canon of Scripture, was misreported in a local paper. It was hardly possible to have avoided such an error, as the attempt was made to condense into a dozen lines, the matter of an argument which took over 8000 words to express. Without making any attempt to verify what to an experienced writer would have been known to be manifestly not an accurate report, an attack was made on this statement as though it had been authentic, and remarks were based upon a report which on the face of it it was impossible to be correct. Dr. Hodgins, with commendable manliness, wrote to the paper which made this Quixotic attack on language never used, but his letter was refused insertion. We refer to this in order to show our friends precisely the manner in which those reports get afloat that are so injurious to the Church, and the spirit animating those who keep up party divisions. It is a very grave offence against peace, and charity, and decency, to attack any man for language he never used, especially when, as in this case, the assailant had the very best possible evidence for knowing that such words were never used. Apart from this we much regret that a churchman should utterly repudiate two fundamental truths of Church history. 1st. That the Church is the historic authority for the Scriptures. 2nd. That the Church to-day is historically the same Church, visible and Divine, which settled the Canon of Scripture. We give an excellent letter of Lord Nelson's on this subject:

"What are facts? (1.) The Church of the Old Testament and the Church of the New Testament each existed before the inspired Books which compose the Canon were given; and as the Canon was in both cases of gradual growth, the Jewish and Christian Churches had to receive the separate books from time to time as the undoubted Word of God, and to gather them into the Canon. (2.) Holy Scripture was in no single portion addressed directly to the world at large, but invariably to those in Covenant with God and members of His Church."

"Now these facts in no way derogate from the importance of Holy Scripture; but they show that the Church must ever be the keeper and interpreter of Holy Writ."

"It was once a common error among Protestant Nonconformists to set the Holy Scriptures in opposition to the Church as a visible organization, since the publication of Mr. Martin's valuable little book (on the origin and history of the New Testament) which is generally accepted by Nonconformists, this error can hardly be maintained."

Mr. Martin, who is a Baptist, writes:—

"For years the churches were left without any writings at all, that they might bear witness to all ages that the Church of Christ is not founded upon a book; and that the Gospel of Christ—or, rather, the Christ of the Gospel—is infinitely superior to the written record in which the truth has been handed down. At length, however, as the voices of the Apostles died away, and the utterances of living teachers became more and more discordant, the written words of the dead increased in worth, and were eagerly sought and carefully preserved. They have served the part of living witnesses that the Gospel which has come down to us is not a mere mythical perversion of facts and truths, or cunningly devised fables; but the same Gospel which Christ revealed, which the Apostles proclaimed and for which many an early martyr laid down his life."

So also Dr. Dollinger writes:—

"For the first quarter of a century from our Lord's Ascension the Church existed without any written documents. They lived on the recollections of Christ, the spoken words of His Apostles and disciples, and the Jewish Scriptures and tradition. In the bosom of the Church, as an expression and embodiment of the Spirit which ruled, and the tradition laid up within it, the New Testament was written in the course of fifty years. By the light of the Spirit filling the Church and guiding her from generation to generation, both the people and pastor read and understood and explained these writings."

This concurrent testimony from the Baptist and the Catholic is remarkable, and clearly shows that there can be no real antagonism between tradition rightly used and the Holy Scriptures, which were founded and collected on the traditions of the Early Church.

The witness of the Church for the first 1500 years must not be carelessly cast aside. For, though special phases of the truth may be revealed by the Holy Spirit to faithful hearts with far greater emphasis from time to time, we may be sure they could never militate against previously revealed truth; and must not be confounded with the discoveries of one-text men, who know nothing of the originals, and may never have attempted to compare Scripture with Scripture in their eagerness to magnify some particular phase of the truth, which will ever be received with greater or less favour according to the differently constituted minds of men.

As the Church undoubtedly existed before the Holy Scriptures, and as, according to Christ's promise, the Holy Ghost dwells and will ever dwell within the Church, there must of necessity be some outward Body to receive

and hand on the traditions of the Apostles; for it is clearly recorded in Scripture that Christ revealed and committed unto the Apostles certain truths, which they were to commit to faithful men that they might teach others also.

It is clear, by our Lord's last recorded address to the Apostles before He suffered, that He did not confine His thoughts to the existing generation, but looked on to us, praying for all that should believe on Him through their word; thus clearly showing that the Apostles' teaching was to be continuous, through their successors, even unto the end.

THE TITHE.

COMMUNICATED.

JACOB (in harmony with what appears to have been a well understood Divine Law) vowed and paid Tithes to GOD.

It could hardly have been otherwise, than that Jacob should have well understood the conduct and motives of his grandfather Abraham, and that in vowing the Tithes of his increase to GOD, he had a reverential regard for his example, and was actuated by the same principles. The following particulars are worthy of notice in connection with this solemn transaction. He was fifteen years old at the time of his grandfather Abraham's death, and must, therefore, have known his views and practice with reference to paying the Tithes. These must have, also, been enforced upon him by his father Isaac, who had the same promises, and walked so exactly in the footsteps of his illustrious sire. Up to this time, Jacob had been under the direction of his father, but as he leaves the parental roof to do for himself, upon the night of the very first day, the same Lord who had made the Evangelical promises unto Abraham, and had renewed them unto Isaac, renewed them also unto him. To this Lord he vows the tenth of all that he should give him, and to this Lord he doubtless paid it. The question now comes: Who was this Lord? Learned men tell us that he was none other than the very Christ. If this be true, how can we avoid the conclusion that "Tithes" belong to the Gospel system, therefore are binding upon us? The example of Jacob is further instructive as furnishing a connecting link between Abraham and Moses. It exhibits the harmonious action of the faithful under different dispensations in obedience to Divine and unchanging law. It carries us back, as it were, to the original constitution of "Tithes," before any regular Priesthood had been established; since Jacob obviously vowed a tenth as an act of religious homage to GOD, at a time when there was manifestly no Priesthood through which to offer it, as was the case later on. Jacob's vow being the law of his life, furnishes a refutation to the objection that Abraham's offer, being only a specific act, does not establish any precedent or principle for the government of one's present actions.

Says an American Clergyman, the Rev. C. P. Jennings, Dean of St. Andrew's, Syracuse, N. Y., on the subject of Tithes: "The Tithes

rests upon the Monarchy of Jesus' visit, and thus upon the Incarnation. The Jehovah of the Old Testament is the Christ of the New. Many passages might be cited to prove this. Compare among others, Ex. 3, 14, with John 8, 58; Psalm 23, with John 10, 11-30; Isaiah 6, with John 12, 37-41. When, therefore, Jehovah claimed the Tithes as His right, it was the Eternal Word anticipating the Incarnation, asserting to those of old time, as afterwards to His Apostles, the delegation of all power and authority to Himself. He has ever been 'the Lord Paramount of the World, the King of men,' who are 'tenants at will on His demesne.' Among other considerations which enforce the idea of the Divine origin of the Tithes System, are these, viz: that Abraham's offer of the Tithes was acceptable to GOD, the great High Priest Melchizedec blessing him in token of the favor of GOD, and that Jacob's vow was likewise acceptable, as proved by the wonderful increase of his substance which followed."

HISTORICAL EVIDENCES OF THE MIGRATION OF ABRAM.

At a numerous meeting of the members of the Victoria Institute or Philosophical Society of Great Britain, recently held, a paper was read by Mr. W. St. Chad Boscawen on "The Historical Evidences of the Migration of Abram," and the light thrown thereon by recently discovered Assyrian inscriptions.

Mr. Boscawen said that not many years ago it would have been considered almost impossible to deal with the subject of his paper, and two strong objections would have been urged against its adequate treatment. In the first place, to many it would have seemed irreverent thus to place the Scriptures in comparative contact with secular records, and it would have been urged that to do so threw at once an onus of doubt upon their authenticity. A second and still more forcible objection could then have been advanced, that provided that such a comparison was proposed, where were the monuments by which the Hebrew records were to be tested? The few traditions preserved by the Greek writers, Herodotus and Ctesias, were so brief and so full of late oral tradition and secondhand caricatured history of the ancient empires of the East, that they could not throw any light upon the birth of the Hebrew nation. In like manner the writings of Josephus, the Greco-Hebrew historian, were too essentially based upon the Scriptures themselves to be admissible as evidence. If, however, thirty years ago, it was impossible to institute such a comparison, and to produce evidence which would tend to prove the migration of Terah and his descendants to be a great and important historical event, such was no longer the case. Only of late had the grave mounds of the land of Chaldea yielded up the monuments and inscriptions which the decipherer had revived by his almost magic skill, and breathed into their long silent characters the breath of life, forcing them to become living witnesses in the cause of truth. The discoveries made by Sir Henry Layard and M. Botta

in Nineveh, followed by those of recent years resulting from the explorations of Mr. Hormuzd Rassam in Chaldea, had given to the history of the East a retrospective enlargement far beyond the expectations of the most ardent believer in the resurrection of the past. When they remembered that this series of historic records, won from the bosom of the earth, extended back to a period of twenty-five centuries before the Christian era in almost unbroken sequence, and that further still they found isolated and epoch-marking records, they might naturally expect that points of contact might be found between the Hebrew writings and these monuments, and that they would afford the evidence required. After an able and interesting review of his subject, Mr. Boscawen thus summed up the evidence of the monuments:—From the earliest period, as remote as B. C. 3750, we have inscriptions to prove the existence of a Semitic population in the city of Ur of the Chaldees. The inscriptions found at Larsa which relate to the trade and commerce of these people, show them to have spoken a language closely akin to the Hebrew, and to have borne personal names similar to those of the early Hebrew patriarchs. In religion, though not monotheists, they certainly had a purer creed than their Turanian-Akkadian fellow-countrymen, and at the head of the Pantheon was the supreme god, Ilu, or El, whose name, like that of El and Jehovah, entered into the composition of many personal names. In the year B. C. 2286 Chaldea was invaded by the Elamites, and a dynasty of Elamite kings established, of which Kudur-Mabug and Eriaku or Arioch were members. The fall of this dynasty, caused by the defeat of Cudur-Mabug and Eriaku by Khammurabi in B. C. 2120 would seem to synchronize very well with the defeat of Chedorlaomer, recorded in Genesis xiv. The migration of Abram must, therefore, fall within this period of 160 years. The monuments show that at this period such an alliance of Mesopotamian kings as that recorded in Genesis xiv. was most probable, and contemporary inscriptions of the kings of Larsa, Gutior Goim, and Elam, are now in the British Museum. The invasion of Chaldea by the Elamites and the conquest of Syria by these kings synchronize very well with the date of the Hyksos invasion of Egypt, the period when Abram would have entered Egypt under the most favourable circumstances. The invasion of Chaldea and the conquest at Ur, Erech, and Babylon by Elamites would press more severely on the Semitic than non-Semitic population, and force them to migrate northward. The close religious affinity between the worship of the temple at Ur and that of Harran would render the migration of this people from one city to the other most probable. All these points taken together tend to show that the evidence of the Chaldean monuments indicates that the record of the migration of Abram, as recorded in the book of Genesis, is in perfect agreement with the state of Chaldean and Western Asiatic history revealed to us by these monuments.

The paper was regarded by several distinguished scholars who heard it, as strongly confirmatory of Biblical records.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

MORRISBURG.—*St. James's Church.*—Your Brockville correspondent had occasion to visit Morrisburg a few days ago, and took opportunity to look into the Church affairs there. The improvement in the state of the parish and of the church fabric since the incumbency of the Rev. Mr. Worrell, is really wonderful. When he assumed charge, the church edifice was sadly out of repair, dirty, and heated by stoves, with ugly disfiguring pipes. The choir sat in the front pews although the chancel is quite spacious. The chancel furniture old and shabby. Now all is changed. A cellar has been excavated, and two furnaces put therein. The ceiling and walls have been scraped of their old kalsomine, and after being thoroughly repaired were treated to four coats of boiled oil and three of oil paint. The woodwork has been freshened up. The organ has been moved, so that its front ranges with the chancel. Handsome choir seats, prayer desk and lectern of hardwood have been put in appropriate position. A beautiful, ornamental reredos in memory of the late Canon Forrest has been erected, and the chancel walls elegantly and appropriately decorated by Spence, of Montreal. Illuminated texts have been placed over the chancel arch and eastern window. Formerly there was no central aisle, but a reposition of the pews had remedied this defect. The three coronas, which are of brass, are appropriate in design, and, having been cleaned, look well. The congregations are improving, and the services are more earnest and hearty. The good people have thus laid out to excellent effect during the last year about \$1,200 in the improvement of their church, which fact speaks volumes for their energy and liberality.

The pastor and his three children have been laid up with scarlet fever for the past three or four weeks, and although the outlook was very gloomy for a time, yet at present writing, the symptoms appear to have assumed a favorable character. May God in His mercy grant them a speedy and complete recovery.

BROCKVILLE.—*St. Peter's Church.*—A special vestry meeting was held on Thursday evening, 18th inst., at the request of the churchwardens, to consider the financial situation. Notwithstanding the many adverse circumstances under which we have been working, the outlook is promising. It is expected that by Easter all our financial engagements will be met in full. These include besides current expenses, \$300 for new furnace and repairs, and nearly \$100 old debts left us by the former regime.

BELLEVILLE.—The very best and most successful concert from a musical point of view that we have ever had the privilege of attending, was given in the Opera House, on Thursday, February 18th, for the benefit of St. John's Church. Several amateurs from a distance lent their valuable aid, and their selections were received with the full favor and appreciation they deserved. The following took part in the concert; Mrs. Deacon (formerly Miss Ferris) of Kingston, Miss Faulkner, and the Rev. E. P. Crawford. To the kind and accomplished pianist, Mrs. W. Lyons Biggar, the success of the entertainment is in no small degree due. The "Instrumental Club," under the able direction of Dr. Crozier, and the Trios Quartets, &c., &c., were all good; and our feelings at the close of the programme was one of intense satisfaction, in the enjoyment of a rich and rare musical treat. The proceeds will be applied to the liquidation of the Church debt.

LYN.—The first regular meeting of the rural deanery of Leeds was held at Lyn on Tuesday, February 23rd, and was attended by the Revs. S. Tighe, of Lanedowne; William Wright, of Newboro'; F. Codd, of Lyndhurst; J. Osborne, of Frankville; R. N. Jones, of Farmersville; and Dyson Hague, of Brockville. The litany service at 7 p.m., in St. John Baptist Church, was sung by the Rev. Mr. Osborne, and an eloquent and able sermon, on the subject of the "Ministration of angels," was delivered by the Rev. Mr. Tighe. After service and celebration of the holy communion on Wednesday morning, at which the Rev. Mr. Codd was the celebrant, and the Revs.

W. Wright and Dyson Hague epistler and gospeller respectively. The clergy met at the rectory for organization and general business. The rural dean opened the meeting with prayer. The Rev. S. Tighe was elected secretary of the deanery. It was resolved that the regular meetings of the deanery should be held every four months, and that the next meeting should be held in Farmersville in the latter part of June. Subjects for discussion at the next meeting were arranged.

ROSLIN.—Lately the Rev. Samuel Bennetts, the rector, was presented with thirty bushels of oats from the congregation of Thomasburg, collected by Messrs. Henry Free and William Kerr.

The congregation of Halston presented him with \$66.60, also Monymore, \$24; and Grey's Church \$16, as a small token of their esteem and appreciation of his efforts amongst them. These are all new stations opened by the rector, assisted by Mr. M. W. Britton, L. R. On February 16th, Messrs. George L. Elliott and Joseph Rath brought a present from the congregation of Tweed of twenty-four bags of ground oats and peas for his horse, may God bless and attend their labours.

THOMASBURG.—On Sunday, 21 February, the licences of the three lay readers, Messrs. May, Robinson, and Ebbs, recently appointed by the Bishop, were read by the rector after the Nicene creed, and prayer was offered that their lives and conduct might be blameless and their labors acceptable to God. The rector, by the help of the lay readers, is able to keep up two services every Lord's day in the village of Tweed, which is a growing and important village between Toronto and Ottawa on the C. P. R.

NORTHPORT.—I occasionally get a glimpse of your excellent paper, and am often made to feel what a loss we endure from a want of information about the church. Formerly there was quite a number of our best families who were church people, but long continued neglect and the passing away of the older generation, has left the rising generation with only faint and often distorted ideas about the church. The other evening, Saturday, we had a treat, the Rev. Mr. Halliwell, of Hillier, was here, and kindly consented to give a lecture, his subject was "The Revolution of 1688," and in a clear, forcible, eloquent manner, he made us feel how absolutely the best life of the nation and the church are mingled together. He opened for most of us an entirely new and deeply interesting field of thought, disabusing us of many prejudices, and making us feel that the church only needed to be known and it would soon assume a very different position in the affections of our people.

Why are we left in such ignorance. Why is not the Church more aggressive? The people of this country have been left to the mercies of a Methodist propaganda, whose zeal has penetrated every settlement, and whose interest has been to spread the belief that the Church of England was but a small remove from the mummeries of the Church of Rome. But a few such lectures as that of Mr. Halliwell, given in a Methodist meeting house, to a Methodist audience presided over by a Methodist minister, fearless, forcible, and eloquent, would soon arouse a spirit of enquiry that would drive prejudice to the winds. Why cannot the Church put on its strength and go forth to enlighten the people? I am sure from the remarks so freely made after Mr. Halliwell's lecture, that the people of this country would not only listen, but contribute to its mission funds, if appealed to as might be.

Surely the Church alone is to blame for its own decadence in the rural districts of the country. We scarcely ever hear a clergyman, or see a Church paper to enlighten us. It is not thus that the Methodists have gained their foothold. Give us more lectures like that of Saturday evening, and you would have a mighty change in ten years.

KINGSTON.—The missionary deputation, Rev. Messrs. Forneri, of Adolphustown, and Scantlebury, of Plevna, were engaged yesterday in the cause of diocesan missions. The latter preached in St. James' Church in the morning, upon the divine command to send laborers to the harvest. He made an excellent impression. Being a hearty worker as well as a good preacher, he officiates at six stations, covering five townships, in the mission of Plevna, and is building up congregations as rapidly as scattered settlements and the poorness of settlers will allow. The new church at Plevna will be formally opened next week, free from debt, though it cost \$1,400, and is supported mainly by five families. The mission of Clarendon, further north, under charge of Rev. Morris Taylor, has several stations; and Rev. J. Radcliffe, of Maberly, also has missions in North Frontenac. The Rev. Mr. Forneri, B. D., preached on mission subjects at All Saints' in the morning. In the afternoon the two

clergymen addressed a mission meeting at St. Mark's church, Barriefield. In the evening rural deans Forneri and Carey addressed the congregation of St. James' Church very earnestly and effectively, the former tracing the history of missionary effort, and its influence on the world, and then showing forth the virtues of prayer and almsgiving. Mr. Carey dwelt particularly upon the needs of the diocese, showing cases in our own county and Hastings, not only of urgent appeals for church services, but also of burials without a funeral service. He paid high tribute to the efforts of the missionaries in these sections, but they could not do all the work, and more help was needed. The offering was nearly \$25.

TORONTO.

GRACE CHURCH.—*Missionary Services.*—Rev. Prof. Clark preached an eloquent sermon to a very large congregation in Grace church, Elm street, on the 21st February, on behalf of Church missions. At the evening service, which was well attended, Rev. Canon Dumoulin and Rev. C. E. Whitcombe delivered interesting and impressive addresses, dealing with the importance of missionary work in the Church, its history and progress. The rev. gentleman dwelt on the good work that was being accomplished by missionary aid in making known the glad tidings of the Gospel truths in heathen lands and winning souls for Christ. Home missions were most important auxiliaries to the Church. There was plenty of scope in this department of the Church for willing workers, and volunteers were wanted. Missionary work entailed considerable expense, and money was wanted to maintain the efficiency and extend the operations of the society's labours. Earnest appeals on behalf of the missionary fund concluded both addresses. The collection at both services realized a considerable sum.

The rector of Grace Church should have the most earnest sympathies of his brethren in the ministry and of all true-hearted "real" Churchmen. His parish has been made the ground for a concerted, systematized, determined attack on the order, the discipline, and the teaching of the Church of England, by several laymen nominally Churchmen, aided and encouraged by those who are entrusted with the training of candidates for the ministry, who are thus taught to despise authority in those years of early life, when their most valuable lesson is that of subordination and obedience to authority.

THE POET COWPER.—Professor Clark delivered the fourth public lecture on the 19th February, in Trinity College. There was a large attendance. The subject was Cowper's Works, which the reverend gentleman handled in his usual entertaining and instructive manner. He first dealt with the question of what constitutes a popular poet, and he explained that, although Cowper may not now be popular, he was one of the most popular poets of his age. He will always be appreciated by those who value a chaste imagination and a pure style. Cowper was the poet of nature and reality; he was the poet of religion, of human affection and friendship. It is important to remember Cowper's place in English literature, because he first cast off the artificial trammels of Pope and his school, and introduced the natural style of poetry. Yet while the poet was a lover of nature, he did not despise art. He recognized that imagination and the love of nature must be tempered and disciplined by it. Although we have improved in many respects since the time of Cowper, yet it is doubtful whether our knowledge of the English language has been equally improved. There is nothing coarse or vulgar in Cowper, nor has he written anything unworthy of a gentleman. Cowper was essentially a religious poet—the poet of evangelical revival. The lecturer then proceeded to give a short sketch of the poet's life, discussing the question whether Cowper, amidst different surroundings, and amongst more cheerful friends, could not have been altogether cured of his insanity. An insight into the poet's character in his earlier years is gained by reading the poem on himself. Here we can discern the subtle and tender humour which often underlies a melancholic disposition, although hid from superficial observation. The melancholic temperament, indeed, is usually the temperament of humour and sarcasm. Cowper, the learned professor repeated, was a religious poet. The evangelical movement at the beginning of the eighteenth century was very praiseworthy so long as it did not oppose further progress, and so long as it did not claim finality for such a movement. The leaders of the movement worked rather in the field of life than in the field of theology, and therefore they could not have had much influence on subsequent religious thought. With these men Cowper enthusiastically identified himself. His association with Mr. Newton and the Unwins confirmed him in these views. His religious convictions are expressed with energy throughout all his poems, and especially in his hymns. Of these hymns, one

beginning with "Hark, my Soul, it is the Lord," and another beginning with "God Moves in a Mysterious Way," are still much used in our churches. Cowper was induced by Mrs. Unwin to publish his first volume of poems, and by Lady Austen to publish "The Task." He was in his fifty-first year when he published the first volume, and we can only account for this late date of publication by referring it to his malady and his aversion to publicity. The lecturer then gave a short account of Cowper's separate poems, and illustrated their character and purpose by copious extracts. He quoted from the poems "Progress of Error," "Truth," "Table Talk," and "The Task," and showed that the poet derives his title to the name from the last. Cowper preferred Dryden to Pope as a model. He considers that Pope

"Made poetry a mere mechanic art,
And every warbler has his tune by heart."

Cowper was never indebted to any extent to his predecessors. He was not very familiar with English poetry, and he had no disposition, as he himself affirms, to cultivate it. "Imitations even of the best models," he says, "is my aversion; it is servile and mechanical." Professor Clarke then dwelt on Cowper's serio comic piece, "Conversation," pointing out some of the errors which the poet endeavoured to reform, such as profane swearing, obstinate contradiction—contradiction for its own dear sake—and dogmatic infallibility. Cowper's fervent and somewhat polemical evangelicalism repelled many in this, the first, product of his witty and poetical genius. He was severely dealt with in one of the contemporary reviews, as many good poets have been since, Byron and Keats for instance. The lecturer then considered Cowper as a letter writer. He eulogized him as the most graceful and pleasing letter writer who has contributed such literature to the English language. He referred more at length to the beneficial influence that Lady Austen exerted over Cowper's mind, and how much we owe to that estimable lady. The ballad of John Gilpin, as well as the Task, were inspired by her. The Task does not occupy the highest place, or a place, in the front rank of poems, because it was not in Cowper's nature to rise to sublimity, nor, on the other hand, does he ever fall into unreality. If he is not always great, he is, at least, always true. The fact was seen and felt in all that he portrays and describes. His descriptions of scenery were often tame on account of his confinement to one particular uninteresting locality; but what we lose in grandeur, etc., we gain by the realistic minuteness of the pictures which he presents to us; they are not vague descriptions which suggest a suspicion of second hand knowledge, and consequently we find a charm in them which is absent from more ambitious efforts. If we compare Cowper with Thomson, we find that the latter excels in sublimity, while the former must be awarded the palm for naturalness, simplicity, and reality. "The best didactic poems," says Southey, "when compared with the Task, are like formal gardens in comparison with woodland scenery." After discussing Cowper's smaller poems, the learned professor concluded by reading some extracts from the Task.

Death of Lady Howland.—The city of Toronto is made poorer by the death of Lady Howland. The deceased was a true woman, full of the sweeter instincts of her sex, and never so happy as when giving happiness to all around. Not only in her own circle, but amongst those whose needs and distress elicited her warm and generous sympathy. Her administration of the Government House as the first occupant, did much to popularize that institution, and her zeal on behalf of public charities and all movements tending to brighten and broaden the social life of the city and Province, set a worthy example to the wives of all our citizens who have means and leisure.

St. James' Church.—The rector has decided to make the week evening services more attractive, and if possible to draw towards them those who have fallen into the habit of attending services elsewhere.

The Ministering Children's League, which has been lately started in Toronto, is a society well worthy the notice and consideration of parents and those interested in the welfare and moral training of the young. Its simple rule that each member should try to do at least one kind deed every day, is well calculated to arouse in the young a feeling of sympathy for those in poverty or distress. Its object is to influence children in their home life, teach them to watch each day for an opportunity to do a "kind deed," and to become more like the Holy Child Jesus, who came to set a divine pattern, on which their child lives should be formed. It is hoped that the sight of the pretty card of admission on their bed room walls, will serve to remind each child that he or she is banded with many others to be a ministering child.

The circular of the society points out many pleasant ways in which children can work for others. At the first meeting of the League, the lord Bishop of Toronto gave a charming address, telling the children how they could be ministering children, and relating anecdotes of kind deeds done by little ones.

The collection is to be given to the "Sick Children's Hospital." About 80 children were enrolled as members from the parishes of St. George's, St. Luke's, St. Anne's, All Saints', and Holy Trinity. Local secretaries have been appointed in several other parishes, from whom no returns have yet been received. And it is hoped ere long that not only every church in Toronto, will have a branch, but that other towns in Canada will also have their local Ministering Children's League.

The following circular has been issued by the League, copies may be had from Mrs. S. G. Wood, Bleeker St., Toronto, or Mrs. Alan Macdougall, 114 Carlton St.

MINISTERING CHILDREN'S LEAGUE.—Motto—"No day without a deed to crown it."

Objects.—1. To promote kindness, unselfishness, and the habit of usefulness amongst children, and to create in their minds an earnest desire to help the needy and suffering.

2. To aid the necessities of the poor by supplying them with warm clothing, comforts, etc.

Rule.—Every member of the League must try to do at least one kind deed every day.

N.B.—It is hoped that the observance of this rule will not only lead to children being kind to the poor, but that it will also tend to the greater happiness of home circles, which is often sadly marred by the lack of kind words and deeds.

Members.—Children of all ages are invited to join. It is especially wished that elder ones should become members, not only because their work will be of better quality than that done by little children, but because their example and influence will be of great value amongst younger brothers and sisters.

Associates.—Parents and others whose privilege it is to watch over the welfare of children, are invited to join as Associates, or guides to the little ones in any labour of love which they may undertake.

It is sad to note how many, many deeds of kindness remain undone, how many days and hours are wasted, and how much misery remains unalleviated, because men, women, and children have never acquired the habit of making themselves of use to their fellow creatures, and have never learned to appreciate the luxury of doing good. Children have warm, generous hearts, but these hearts often become hardened, for many little ones are from their very cradle trained in habits of luxury and thoughtlessness of the needs of others. Even self-denying parents have self-indulgent children, and to the former it is a sore trial to see their offspring growing into selfish men and women. The habit of usefulness in the world requires cultivation as well as any other; it is grossly neglected, and yet surely it is calculated to be a greater blessing to those who acquire it than to those who are benefited by it. This League has been formed in the hope that, under the Providence of God, it may prove an humble instrument for the diffusion of happiness and the alleviation of misery, and that it may lead in some small degree to the moral improvement of the rising generation.

HOLY TRINITY.—There was a large attendance of members at a special meeting of the vestry held on the 22nd February, to take action in regard to the vacant rectorship and other matters of importance. Rev. John Pearson, assistant rector, presided, Mr. Holmested acting as secretary.

A letter was read from the Lord Bishop of the Diocese informing the churchwardens that he had nominated Rev. John Pearson to fill the vacancy in the rectorship of the parish caused by the death of Rev. W. S. Darling.

On motion of Mr. Holmested, seconded by Mr. Worrell, the churchwardens and lay delegates were requested to wait on the Lord Bishop pursuant to the canon on that behalf and express their concurrence in his proposal to appoint the Rev. John Pearson to the vacant rectorship of the parish. The resolution was carried unanimously.

Mr. Ince moved, and Mr. Wood seconded the following resolution, which was unanimously adopted:—"The members of this vestry do hereby express their deep sorrow at the death of their late beloved rector, the Rev. William Stewart Darling, who died at Allassio, in Italy, on the 19th of January last, while on his way to Sorrento to undertake clerical duties there. They do also hereby record their sense of the loss which the Church in Canada has sustained by the death of Mr. Darling. For well nigh half a century (the greater part of which time he labored in this parish) he was one of the most faithful ministers, and, at a time when it required no little courage to do so, he was the foremost of those who sought to elevate her services, and by voice and pen to fight her battles as a true soldier of Christ and faithful priest of His

Church. His efforts to inculcate a correct knowledge of the history and principles of the Church of England, and a reverent and devout celebration and observance of the sacraments were indefatigable.

To him is the Church of the Holy Trinity especially indebted for the enrichment of its interior, and for the reverent, beautiful, and hearty services rendered therein. Not in this Church and parish only, but in many others in this city and Diocese, his teaching and example have had the effect of elevating the manner of celebrating divine service.

The reflection brings with it some comfort, that ere he was taken away he was permitted to see the widely extended results of his labors, and to look forward with hope to the further extension and adoption of the principles he had so earnestly and eloquently advocated. In this parish he will be long and affectionately remembered as a faithful priest and pastor, a kind adviser and a warm-hearted and sincere friend, whose sympathies were ever ready to flow out towards his whole flock, and more especially towards the young, the poor and afflicted. They desire also to offer to his widow and children their respectful and most earnest sympathy in this their great bereavement, and trust that our Heavenly Father will comfort them in their affliction by the assurance that he is now at rest from his labours in the Paradise of God."

The mover and seconder, and other members of the vestry, in speaking to the resolution, paid a high tribute to the character, life, and work of their late rector.

Memorial to the late Rector.—On motion of Mr. Holmested, seconded by Mr. Churchwarden Blachford, the churchwardens and Messrs Ince, Bethune, and Alan Macdougall were appointed a committee to consider and report on the providing of a suitable memorial to the late Rev. William Stewart Darling, to be placed in the Church of the Holy Trinity.

New School House.—The committee that had been appointed respecting the erection of a new school-house for the parish, submitted plans for the proposed building, to cost \$5,000. On motion of Mr. Campbell, seconded by Mr. Young, the matter of the schoolhouse was referred back to the committee for the purpose of having plans prepared for a building to cost not over \$8,000, and report at the next meeting of the vestry. The vestry then adjourned until the 8th of March.

It would indeed be a happy day for the Church were all vacancies filled with such unanimity of feeling as that which marked the appointment of the rector of the Church of the Holy Trinity. We congratulate the Rev. John Pearson on his accession to the rectorship of this highly important parish, and the parishioners and congregation generally have also our felicitations.

DUNTRON.—On Tuesday evening, February the 9th, about forty friends of the Batteaux congregation, gathered at the residence of Rev. Mr. McCleary, and presented him with an address signed by the congregation, accompanied by a purse of \$25. The address was read by Mr. G. Brown, teacher of the Batteaux school, and was suitably acknowledged by the Rev. Mr. McCleary. A very pleasant evening was spent by all.

CAMERON.—Victoria Road Station.—The Rev. J. E. Cooper begs to acknowledge, with many thanks, the receipt of a box of warm clothing for poor families of the Church in this part of his extensive mission, from the C. W. M. A., per Mrs. O'Reilly.

TRINITY COLLEGE.—Lecture by Dr. Grant.—The Rev. Principal Grant delivered a lecture at Trinity College on the 20th February, on the poet Burns. It is needless to say that the address was a masterly effort, and most keenly enjoyed by the large audience. Dr. Grant took in the main, the well known position of Thomas Carlyle, as expressed in one of his eloquent similes, too familiar for quotation. The Provost of Trinity College, intimated that between Dr. Grant and the University, there existed a cordial, mutual agreement on the subject of federation.

Outside Missions.—There have been collections made in the city of late amongst Church people for certain missions which have not the remotest claim on us. The McAll mission to wit, this is an effort to evangelize Paris by the erratic, well meaning zeal of an enthusiast who is self appointed. Our friends would do wisely to remember the very urgent needs of our own Missions, before giving money,—all of which they know is grievously needed at home, needed to pay our honest debts,—to eccentric, and irresponsible enterprises, which are wholly out of the order and wholly out of sympathy with the Church Catholic. Money sent to France in this way, is wasted so far as the Church is concerned.

NIAGARA.

AMARANTH, EAST LUTHER, AND GARAFRANA MISSION. — One Saturday evening in February, a representative body of the parishioners, surprised the inhabitants of St. Alban's mission house, Grand Valley, and presented the missionary with an address, a handsome and serviceable fur coat, and a sum of money. Mr. Webb thanked his people very heartily for this token of their affection, and said he trusted that their feelings of mutual regard might ever continue. After the presentation a short time was spent in social intercourse and prayer.

MOOREFIELD. — Last month the services in connection with the third anniversary of St. John's Church, were held in that pretty little church at 11 a.m. Rev. A. Bonny, incumbent, read the prayers, and Rev. William Massey, St. Luke's, Hamilton, preached an appropriate sermon in the morning from 1 Kings x. 19. In the afternoon the Rev. G. B. Cooke, of Palmerston, read 1 Kings xix. 15, 16, and preached a soul stirring sermon from the words "What doest thou here Elijah." Evening service at 7 o'clock. Rev. William from 1 Massey preached a well prepared sermon Cor. iii. 9. The church was well filled at each service, without being overcrowded. On Monday evening the anniversary social was held in the Temperance hall, and no one had any reason to complain of the plentiful spread. At 8 o'clock a service was held in the church. Address by Rev. A. J. Belt, Arthur, from the words "What think ye of Christ." Address, Rev. R. S. Radcliffe, of Mount Forest, from the verse "Silver and gold have I none, but such as I have give I thee, in the name of Jesus Christ of Nazareth rise up and walk." The addresses were most beautiful and impressive, and were listened to with rapt attention by the comfortably filled church. The singing of the choir both on Sunday and this evening showed great care and much improvement, no doubt, in great measure due to the careful accompaniment of the organist, Miss S. J. Cross, and the time and pains taken by the Rev. A. Bonny in the weekly practice of this most promising choir. The rev. incumbent, although he has been little over a year in charge here, has endeared himself very much to his people, and is much respected by all denominations. He is a gentleman who grudges neither time nor money in helping forward the good cause.

HURON.

BRANTFORD. — St. Jude's Church. — On Thursday, the 12th, Feb. the members of the church assembled in large numbers in their school house for the purpose of extending a hearty welcome to Rev. James and Mrs. Strong. Rev. Rural Dean Mackenzie, rector of Grace Church, was also present. The night was stormy, but it only seemed to make the gathering all the more merry, the ladies as usual had prepared an abundant supply of the good things. The evening was spent in social conversation and vocal and instrumental music, and was brought to a close by singing the National Anthem, all agreeing that it was one of the happiest events that had taken place in the church. On the 16th, a service of song and organ recital was held in the church, which was opened and closed with prayer by the rector, the Rev. Jas. Strong. The little church was crowded to the very doors, (every available space being filled with extra seats), by a congregation that fully appreciated the high class of music which was rendered by the choir in a most acceptable manner, and great praise is due to Mrs. Wier, organist, and Mr. Kempton, choir master, for the trouble they took in preparing this beautiful service. Prof. Garratt, organist of Grace Church, delighted the congregation with some of his grand selections on the organ. The choruses sung were from the Messiah, Creation, 12th Mass, and an anthem by Barnby. A collection was taken up at the close and amounted to the handsome sum of forty-three dollars.

After service on Wednesday evening, a meeting of the ladies of the congregation was held for the purpose of forming a society to assist in carrying on the work of the parish, and one was duly formed, to be known as St. Jude's Church Guild, with the following officer bearers: President, Mrs. Strong; Vice-pres., Mrs. Martin; Sec. Treas., Miss Weir, and much good is expected to follow from their labors.

The Western University. — A lively dispute has arisen between a contemporary and the authorities of the Western University, in which Dr. Hellmuth is handled with scant courtesy, in the name and by the agent of a party of which he was, and as we presume, a very distinguished member. It is worthy of notice that a paper, which some church people mistakenly imagine to be published in the interest of the Church of England, a serious error indeed, says the University "is distinctively a sectarian" institution, because controlled

by the Church of England! That phrase should enlighten Huron Churchmen as to the real object, and inspiration of a paper, which they are asked to support as a Church organ. Fancy any churchman speaking of Christ's Church as a sect! Such language could come only from a "sectarian," no intelligent, loyal churchman could use so dishonorable a phrase, nor encourage a paper which so belittles the Church.

EASTWOOD. — We are pleased to learn that the Rev. Breddin Hamilton, late rector of this parish, has been appointed rector of St. Joseph's Church, Detroit. St. Joseph's, we believe, is one of the most promising parishes in the city, and feel that they have chosen wisely in choosing Mr. Hamilton as their rector. He is a graduate of Trinity University, a good churchman, a very finished scholar and preacher, and a devoted Christian gentleman.

A Home for the Aged. — A meeting of the W. C. A., has been held to consider the question of securing a home for aged and infirm Protestants. Among the ladies present were Mme. Carfrae, Hyman, Labatt, Tilley, Cronyn, Worthington, and others. After some discussion the matter was deferred for some weeks.

Protestant Home. — The regularly monthly meeting of the Protestant Home Board of Trustees was held, Feb. 19. Mrs. Hyman president, in the chair. After discussing some matters of importance in reference to the home and action regarding the inmates, the meeting adjourned.

FOREST. — Deanery of Lambton. — The Huron missioner commences his revival services in Christ Church, Forest, and St. George's Church, Hillsboro. The incumbent, Rev. W. Henderson, was a Presbyterian before entering the Old Mother Church, and he proved his attachment, by working for her with his whole heart.

Church of England Missions. — A meeting of the Ladies Diocesan Association was held, at the See House, Albert Street, Friday, Feb. 19th, the Lord Bishop presiding. Many of the clergy were present. The meeting arranged a grand mission to be held in this city in March. The Bisop of Algoma and Rev. W. S. Rainsford, and other prominent speakers, have been invited, and the ladies have arranged to provide other attractions, which will make the meeting very interesting.

HAYSVILLE AND HAMBURG. — Very successful missionary meetings were held in this the parish of the Rev. F. Harding, recently. The deputation, the Rev. W. J. Taylor, of Wardsville, gave an account of work in nearly all parts the of world.

BELMONT. — The Rev. C. Miles and the Rev. W. J. Taylor, exchanged duties on Sunday last; missionary sermons being preached by the last named. This parish is progressing.

THORNDALE. — Missionary sermons were preached here Feb. 14th, by the Rev. W. J. Taylor; Rev. J. Holmes, taking the duty at Wardsville.

WALPOLE ISLAND. — Rev. J. Jacobs Sup't, has now visited fifty-two families on the Island. At each house a portion of Scripture is read, with a brief exposition, and then prayer. The Lord's Supper was administered to four sick and aged people. One cottage week day evening meeting was held, and was largely attended. The Sunday congregations are increasing gradually, and the services are brighter and heartier. A tea meeting was held last week, proceeds to be applied towards renovating the enclosure of the cemetery.

ALGOMA.

UFFINGTON. — The Bishop has just finished his visitation of this Mission. The clear and decided utterances of his Lordship were evidently appreciated by all at Uffington on the 16th; the congregation was large. The Church fabric here is fast going to decay, and altogether inadequate to the wants of the Mission, but the building of the Parsonage has already taxed the energies of all. Next day, Purbrook and Oakley were visited under the escort of Mr. Kirkpatrick. The Episcopal party consisted of his Lordship, Rev. T. Gresson, Mrs. Gresson and Miss Osborne. At Purbrook, there is a flourishing church with hearty services. The Bishop's visit to Oakley was to pave the way for future services. Here, there are eleven Church families who have hitherto been uncared for simply from the already large extent of the mission.

Services will be held in the future regularly, but at the partial sacrifice of other Mission stations. On Thursday, 16th, Barkway was visited. Here there is a commodious church, but unfortunately few people to attend. The Bishop dined at Mr. Irving's, the energetic churchwarden, and proceeded to Ferris Hill, where, after tea, kindly provided by Mr. R. T. Corrigan, the Bishop passed on under the charge of Mr. Corrigan to Bracebridge.

The Bishop's appointments for his second winter tour are as follows: — March 1, McKellar, 7.30 p.m.; 2nd, Broadbents, 7.30 p.m.; 3rd, Sequin, 4 p.m.; 4th, Dufferin Bridge, 10.30 a.m.; 4th, Muldothian, 4 p.m.; 5th, Sunbridge, 3 p.m.; 6th, Magnetawan, 6.30 p.m.; 7th, Magnetawan, 10.30 a.m., 2.30 & 6.30 p.m.; 8th to 15th, Lake Nipissing Mission, including North Bay, Nipissing, Sturgeon Falls, &c.

Letters may be addressed to these points.

RUPERT'S LAND.

REGINA. — An interesting and spirited controversy has been going on of late between Bishop Anson, of Qu'Appelle, and the Rev. D. Urquart, Presbyterian minister, of Regina. His Lordship has also had a fling in the "Leader" at some anonymous correspondent, who disputes the assertion that "the Methodists have departed from Wesley and his teaching." Well, of course they adhere to what is left of Wesley. The original John Wesley can now nowhere be found. Mr. Urquart appeals to the popular prejudice against priestcraft, ritualism, etc., and winds up with an appeal to the Bishop to aid in promoting unity by an exchange of pulpits. His lordship responds with a proposal that Mr. Urquart should unite with him in a form of prayer for unity. Alas! that this age of rampant irreverence and scepticism should be hampered with the debris of semi-political controversies in past generations. However all men must applaud Bishop Anson for the firm stand he has taken. His trumpet gives no uncertain sound. There are not wanting out here, those who predicted for him failure in his work. The tokens of failure have not yet showed themselves. He has done great things already and there is promise of greater in the future. It was high time that the Church bells of the North West rang out with a clear Catholic tone, not necessarily high ritualistic, but at least, something more musical to a Churchman's ear than a mere Protestant "go-as-you-please tintinabulum." It is supposed by some that Qu'Appelle had a narrow escape from these "chimes," but I believe it never was in any real danger.

MANITOU. — His lordship, Bishop Macray is here to-night, on his return from a confirmation at Clearwater and another place, the name of which I have forgotten. A parsonage has just been completed here. It is not a pretentious edifice, being of one story, four-square, apparently modelled after the typical, primeval, backwoods schoolhouse of Ontario, long since removed as an unsightly excrescence of pioneerism. It has, however, a neat appearance on the whole, and is said to be tastily and comfortably furnished. The missionary in charge is entitled to credit for his energy, although the Church has not yet begun at Pembina Crossing. To-night, 15th February, a "house warming" is in progress at the parsonage, to be repeated on the three next evenings, each evening to be devoted to the entertainment of a district station or part of the mission. The entertainments stand in the name of the churchwardens, the financial results to apply on purchase of the furniture. Admission free, a collection made before dispersal. When will modern Christianity get back to the idea of simply paying a debt by a direct and hearty offering on the altar? When shall we open our eyes to the fact that each bazaar, "tea fight," etc., is a sarcasm on our holy religion. Stripped bare, it says: "Give something to God's cause, and you shall have a cake, or an ice cream, or a hearty laugh!" I do not, indeed, whether even the universal custom of passing round the plate in church, is not open to objection. Does it not smack of mendicancy? "Will a man rob God?" That is, "will a man not try to pay his debts?" I may be laughed at for so saying, but I hope to see a church yet before I die, in which none of these devices shall find place, but in which every worshipper shall give an earnest of his faith by walking honestly and reverently forward and placing his gift on the altar, or at least, in some spot allotted to the purpose.

FOREIGN.

A new cathedral has been commenced at Rangoon, and the missions at Mandalay, in India, driven out by the deposed king, Theebaw, have been re-established. Additional missionaries are required.

A parish paper says with some point: "What we need in these days is more action and fewer resolutions. The Acts of the Apostles have been handed down but their resolutions have not yet reached us."

In 1885 the Church of England Missionary Society received contributions to the amount of \$1,500,000. and of this sum the S. P. G. dispenses about one half.

The earliest day Easter can fall on is March 22. It fell on that day in 1818, and will do so again in the year 2000.

Lord Robert Montague, some years ago a convert to the Church of Rome, has come back to the Church of England.

More than two-thirds of the Episcopal churches in the States have adopted the free-seat system, with such a degree of success that the number is rapidly increasing.

The new Bishop of Manchester, Dr. Moorehouse, was the son of a outler in Sheffield, England; and having work all day, he pursued his preparatory studies in the early mornings and evenings, and after awhile his father consented to his entering St. John's College, Cambridge, where he distinguished himself. Canon Farrar was one of his fellow-students.

"If London did not have its four hundred city missionaries," said the late Earl of Shaftesbury, "it would require forty thousand more police."

The official Year Book of the Church of England reports that \$7,500,000 were contributed in 1884 for Church extension in England and Wales. One might infer that the Church, which is spoken of as moribund, was in the full vigor of youth.

The Swedenborgians believe in the press. In the last few years they have given to clergymen 87,585 volumes of two of their publications, and have sold and distributed 89,793 pocket editions, and 1,250,000 tracts. They are wise in their generation.

The secular papers state that the Rev. Dr. Leonard Woolsey Bacon is shortly to enter the Church with a view to taking orders. In the denomination to which he belongs he finds himself too much "cabined, cribbed and confined."

There were in 1878 among the three tribes of Indians in Niobrara, seven churches. There are now thirty-six churches, four boarding schools, and last year the Indian gave \$1,000 towards the support of the institutions.

In Jamaica a numerous accession to our Communion has taken place at Clarendon, 2,000 persons, previously Baptists, joining in a body. They are all of the peasant class, and very poor, but are zealous in Church matters, vying with each other in giving labor and providing materials. Without external aid they have already erected a mission-room, but now they have obtained a grant from the S. P. C. K. toward a good church of stone.

Miss Catharine Lorillard Wolfe, of New York, has given \$75,000 for the erection of a Clergy House, to be used as the working headquarters of the Diocese of New York. It will contain an office for the use of the Bishop, a hall for the business meetings of the clergy, and several reading and lodging rooms for the city missionaries.

It is stated that at the next Church Congress, in Wakefield, Yorkshire, over three thousand persons will be accommodated by temporary provision at the Corn Exchange. The Wesleyans have placed a spacious school-room at the disposal of the committee, and the Church Institute and other buildings will, if necessary, be used for auxiliary meetings. The Vicar of Wakefield is able to rely confidently on the co-operation of an energetic band of working men in making the Congress a success.

The London City Mission Magazine says that one of the saddest features in London life is the large number of men who have no certain dwelling place. There are many thousands who, through sin or misfortune, have sunk in the social scale, and wandered about doing "any odd job," sleeping at night in common lodging-houses. Many of these have lost all hope of success in this life, and, feeling as if they had forfeited the favour of God, they have little hope of anything better in the world to come. It is difficult to carry on Christian work effectively amongst a class so de-

jected and forlorn. Yet they must not be passed by in silence by the Christian Church. They are, probably, at least thirty thousand persons to be found every day in common lodging-houses in London, and the number, as we fear, rapidly increasing.

The London Missionary Society have issued an appeal to the public, in which it is stated that in order to maintain the present missions in their present condition, the expenditure must be about 10,000 a year more than the annual income has ever been, except in those years when exceptionally large and numerous legacies have been received. New missions, under present conditions, are quite out of the question.

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.

CORRECTION.

SIR,—May I ask you kindly to insert in your next issue this correction of some statements in a paragraph headed Georgina, of p. 87, of your number of Feb. 11. I am not a Cambridge man and therefore cannot be a fellow of Trinity College and senior wrangler as there stated: I am a member of the Sister University of Oxford, and my claim to academical honours is that of being a "first class man" as Oxonians call it. Nor have I received a call to St. James' Church, Davenport, there being no church of that dedication in this city.

I am visiting here for the present, and at the kind invitation of the Bishop and the Dean, assisting at the services in this dignified and beautiful cathedral.

May I take this opportunity to thank the rector of Sutton West, and my many friends there, for the great kindness and hospitality, which will ever make my late visit there one of the happiest memories. Davenport, CLARENCE PAGET. Iowa, Feb. 18th.

WHITE FRONTAL AND GREEN STOLE.

SIR,—In answer to your correspondent at Ottawa, A., I would say: To wear one colored stole, and whilst the altar is vested in another color, is most outrageously bad taste, and as gross a ritual barbarism as can be conceived. The church should have retained its white altar frontal to the first Sunday after the Epiphany, that day being reckoned in the octave of the feast of the Epiphany. From the second Sunday after Epiphany, the vestments should be ferial, evidently in the church to which we refer greens. And this, because the Sundays after Epiphany, do not form a portion of the festival of the Epiphany. On Septuagesima Sunday, or rather at the evensong preceding, the Lenten color is adopted.

TITHES.

SIR:—Were it not in a matter of Divine Religion, the communication of "B," in the CHURCHMAN of 18th February, would be as good as a play. "The system of Tithes was undoubtedly appointed by God Himself, and is still binding," so it begins, and thus summarily ends the matter. Just before reading this, I read a newspaper funny paragraph on "the untruthful Reporter," the last sentence of which is, "If nobody has said a word to him on a subject he writes, 'We have just been assured.'" It is a pat comment on "B's" method. Again, "The fact of the Divine origin, as well as the popularity of the Tithe system, is further proved from the circumstance that Abraham offered Tithes to Melchizedec." As if everything that Abraham did must have been the result of divine institution! and as if a single act of a single person were enough to prove that act "popular," by which is meant, I presume, generally practised! It positively shames one to find a Churchman writing such rubbish in a church paper. If Tithes are to be written up, let some one armed with a little sense and learning undertake the work. Yours, JOHN CARRY.

Port Perry, 18th Feb., 1886.

C. E. T. S.

DEAR SIR,—Kindly allow me to say that the appointment of first Sunday in Lent as Temperance Sunday is made by his Lordship the Bishop, in accordance with the Resolution of Synod in 1883, Journal page 58. Yours truly,

Toronto 27th Feb., 1886.

G. MERCER, Hon. Sec.-Treas.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

MARCH 7th, 1886.

VOL. V.

Quinquagesima Sunday.

No. 15

BIBLE LESSON.

"The Touch of Faith." St. Mark v. 25, 34.

We saw in our previous lesson, our Lord start on an errand of mercy. As he passed along the streets of Capernaum, the crowd following him was swelled by new additions, until long before his arrival at Jairus's house His progress was almost stopped by the throng of people surrounding Him. Amid this throng was a poor, sick woman, drawn there not from motives of curiosity; too long ill for that, and yet, see her earnestly edging her way towards Jesus. At last she gets close behind Him, what does she want to do? Touch Him!

1. Why she touched Jesus. In those days medical science had not advanced very far, sick people suffered much; this woman had for twelve long years gone from doctor to doctor, until now, reduced in circumstances, she finds herself as bad as ever, and past human aid. She had, however, heard of Jesus that great Physician of soul and body, as one mighty to save; she believes that he has the power to cure her, and, that if a word can cure some, surely a touch will cure her, verse 28.

2. How she Touched. She knew where Jesus was going, the urgent need of haste there was. She will not delay Him, possibly He might rebuke her, so she will touch Him without stopping Him. We cannot tell why she should do it secretly, but at any rate she knew His power was infinite, and so touched Him in faith. No one noticed her action as she grasped the fringe or tassel hanging at the corner of his robe, which all Jews wore in obedience to the Divine command in Num. xv. 38, to remind them that they were God's peculiar people. Not that it possessed any magic power or was specially sacred. No, she knew better than that.

3. What she got by touching Him. The great Physician has done what all others failed to do. She feels herself instantly cured, verse 29; quietly and thankfully she retires, but not unnoticed. Jesus stops, recognizing the touch of faith, turns round and asks the strange question as it seemed, verse 30, "Who touched me?" Peter, as St. Luke informs, ch. viii. 45, exclaims in amazement at such a question, but this was not what Jesus meant, nor did He ask the question for His own information, compare Psalm cxxxix. 2; St. Matt. ix. 4; St. John ii. 24, but rather to bring out the woman's confession. So, looking into the faces of the wondering crowd, He tells Peter the difference between the touch of the mere outward pressure of those next to Him, and that which caused healing power to flow from Him; then as His eye rested on the poor woman, verse 33, she came forward trembling, and flinging herself at His feet, told him all the truth. How kindly he reassures her, verse 34, "Daughter, thy faith has made thee whole, go in peace."

4. How some now touch Him. Let us think for a moment of this. Just as some touched Him when on earth, shamefully smiting Him and even spitting in His face, so now those who scoff at His teaching, and take His sacred name on their lips in oaths and curses, touch Him. But how? With the touch of insult. Or again, as many who followed Him then did, merely looking on Him as a wonder worker: see St. Luke v. 17, and compare St. Luke xix. 3, so now many who are interested to a certain extent, and will read the account of His life on earth as they would read the biography of any one else, touch Him. But how? With the touch of curiosity. Or again, as many who have never known Him as a personal Saviour, but are content with a formal outward show of religion, touch Him, but it is with the touch of indifference.

5. How we must touch Him. We must first feel our need, like that poor woman, must realize that there is "no health in us," that there is One "mighty to save," and willing to save all who come. But something else is necessary. Just as the woman's faith reached out and touched His divine power and love, so must the hand of the soul of each one be stretched out to Christ. And what is the hand of the soul? Faith. By it alone are we united to Christ, when we come to Him in prayer, in His Word and Sacraments. As Archbishop Trench says, "Many throng Christ; His in name; near to Him; in actual contact with the sacraments and ordinances of His Church; yet not touching Him, because not drawing nigh in faith."



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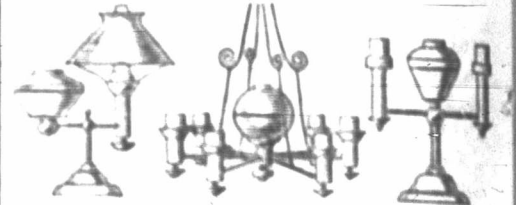
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Family Reading.

A PARABLE.

Quoth a little brown seed, "I do not know Why it is I must struggle and grow; When the earth is so warm, and dark, and still, I would never leave it, had I my will. But something urges me still away: I must strive and struggle; I cannot stay; Though what awaits me above up there, I do not know, and I do not care."

But ah! when the seed to blossom grew, Rocked by the zephyrs and fed by the dew, And gently unfold to light and sun Its delicate flowers, one by one— It softly sang to each laughing breeze, "Surely no blossoms were ever like these! This glory of sunshine is life indeed I could never have dreamed of, when but a seed."

And what are we, in this life of ours, But seeds of God's future blooming flowers? Shall we murmur and grieve that we do not know For what he would have us struggle and grow? Nay! we will patiently work His will Mid earth's mysterious gloom, until Beneath His sunshine, and in his land Our souls shall blossom—and understand!

[F. M. S., in Faith and Works,

STEERING BY MOTHER'S LIGHT.

BY THE REV. E. A. RAND.

He put his hands to his mouth as if he had placed a speaking-trumpet there, and then shouted through them,

"Hul-lo! Hul-lo-o-o!"

There was no answer save that of the heavy swash of the sea at his feet. Neither was there anything to be seen, only a thick curtain of gray mist falling everywhere over the sea.

He made another speaking-trumpet with his hands and shouted again, but there was no response. Neither did the fog break before his piercing cry. Sullen and gray it hung down over the sea.

"I don't see," said Pierre, "where the fishing-boats are. And, of course, it don't do any good to call, but then, when one don't know what to do, why—why he will try anything. Guess I will go into the house and see mother."

He walked up the hard sandy beach, climbed the hummocks in the rear, and then dropped down into a cozy valley that several aged willows overshadowed. Under one of these trees was Pierre's home.

"Any word from the boats?" asked a musical voice.

"That is mother," thought Pierre.

She was stooping over the fire of driftwood that she had begun to make on the broad and blackened hearth.

"Any news from the boats?" she asked again.

"It is time for the fishermen to be at home."

"Nothing," he said.

"Three boats went out, Pierre—I saw them go—your father's, your uncle Louis', and your uncle Pierre's."

Yes three boats had gone to the fishing-grounds just off a rough, rocky point—three boats rocking on the restless, surging sea.

"Four of the neighbours went with your uncle Louis'."

"I know it, mother. All men in that boat."

"And Cosette went in your father's."

"Yes, and she is as good as a man in a boat."

"Good as a man!" Cosette, Pierre's big sister, could manage a boat better than some men.

Besides Cosette, two others of the family were in that boat—Clem and Victor, Pierre's big brother, strong and muscular.

"I saw the boats off the point, mother, two hours ago, and I could see Cosette standing in the stern of father's boat. Uncle Pierre's was farther out, its sail set, and the boat was skipping away."

"God keep them!" murmured the mother. "I don't like to have them late when the sea is rough. God keep them!"

"I will go out and see how things look now."

He soon came back, and reported that the fog seemed to be scattering and the wind rising.

"Could you hear the waves off the Big Rock?"

"Yes, I could hear them."

The mother sighed again and again. The waves of the "Big Rock" meant the surf around a lofty shore-ledge at high tide; and when a storm was approaching, the agitation of the sea about this ledge was very violent and noisy. She went to the door, listened, and then slowly climbed the worn stairway leading to her little chamber under the roof.

"I think I will go up stairs," she murmured.

"It won't do any good mother," cried Pierre, who knew what she purposed to do.

"I wish you only thought it would Pierre."

She lighted a lamp, set it in the narrow window, and then bowed her head in prayer. It was her habit on stormy nights, and Pierre had carelessly joked about it, and yet it was only talk on the surface. The terrible wrath of the sea awed him; and if his pride had not prevented, he would have declared his purpose to look to that God who holds wind and wave in His grasp.

While a mother at home was praying by the lighted lamp, souls at sea were watching it. The three boats had been bewildered in the fog. Two of them had stumbled on a little island, in one of whose coves they sought shelter for the night. The boat belonging to Pierre's father had not been so fortunate. When the wind rose and the fog scattered, Cosette's keen eyes were turned in every direction, searching for some ray from a guiding light.

"Oh, there! See!" she cried, pointing toward a dim flash of gold off on the water's edge.

"Make for that," replied her father.

The bow of the boat was pointed toward that golden spark. Slowly but steadily they advanced through the rough waters, and the boat was beached in a little sheltered nook not far from the home under the willows.

"Here we are!" shouted Victor, at the door of the house.

"Oh, thank God!" cried the mother, coming down the stairway, her lamp in her hand. "Oh, how did you get here?"

"We steered by mother's light," said Cosette. "We saw it in the window, though we did not know what it was out there."

"Ah!" thought Pierre; it is time I were steering by mother's light. When he lay down that night, he first knelt and asked God to guide him over life's rough sea.

The months went rapidly by. The cold, hard blasts of the winter drove across the sea, and like ploughs they turned up the dark waters. Then came spring, with its softer airs, and the longer days kindled in the sky that longer light in which the sea rolled and flashed like a vast crystal. Spring, though, did not soften the cough that had attacked Pierre and with which he vainly wrestled.

"He can't live long," said the old doctor of the family; "he may go any day."

One stormy night the boy lay dying; father, mother, Cosette, Victor, Clementine, gathered in tears about his bed. Pierre was wandering in his thoughts; he fancied he was far off on the sea. The waves, he said, were running high.

"Don't you be afraid for me," he said, in low tones, looking round on those who wept at his side. "I shall—make—harbour; I'm steering by mother's light; and, guided by prayer, steering by a mother's light, the fisher-boy quickly reached heaven and home.—Forward.

—An old Scotchman, when taking his bairns to be baptized, usually spoke of them as laddies or lassies, as the case might be. At last his wife said he must not say it was a laddie or lassie, but an infant. So the next time that Sandy had occasion to go to the clergyman, the latter said: "Weel, Sandy, is it a laddie?" "It's nae a laddie," was the answer. "Then it's a lassie." "It's nae a lassie," said Sandy. "Weel, mon, what is it then?" said the astonished preacher. "I dinna remember vera weel," said the parent, "but I think the wife said it was an ellifant." The clergyman finally found out that it was an infant he was expected to baptize.

HOLY BAPTISM! WHY BAPTISE INFANTS?

Why not? Surely this is the real question!

The Bible is one book from beginning to end—given us by one Divine hand—telling us of one God, who is the same yesterday, to-day and for ever.

The Law and the Gospel came from the same Lord, and there is a very close connection between them, for "The Law was our School Master to bring us unto Christ."

Holy Baptism is the admission into the Covenant of the Gospel, just as Circumcision was the admission into the Covenant of the Law; and no reason has ever been brought against *Infant Baptism* which would not bear as strongly against *Infant Circumcision*.

Infants cannot understand it! Quite true! But could a little Jew understand Circumcision at eight years old. Yet God commanded it (Genesis xvii., 11-14).

The admission into the Covenant of Circumcision gave great blessings; they were no longer strangers, but became God's people.

But the Covenants are different! Yes! that is true also; and just in that difference we may see how plain it is that Infants should be baptised.

The Covenant of the law was a Covenant of Works, "The man that doeth them shall live in them." By it no man living was justified. No man (Jesus Our Lord only excepted) ever kept that Covenant, yet the Infant eight days old was to be admitted into it.

When Christ came He gave us a Covenant of Grace, "a new and better Covenant," which tells of the washing away of sin, of pardon, peace and life eternal through faith in Him.

Surely if Infants were to be admitted into a *Covenant of Works* there can be no reason to exclude them from a *Covenant of Grace*.

But again. *A law not altered or repealed remains in force.*

God commanded in old time that Infants should be admitted into His Covenant.

They that would shut them out must show their authority.

Our Lord never gave that authority. So far from it; when "They brought young children to Christ that He should touch them, (and) His disciples rebuked those that brought them, He was much displeased, and (not only) said Suffer the little children to come unto Me and forbid them not, (but added) *for of such is the Kingdom of God.*"

Yes! little Children were brought into that Kingdom of God long before they understood the priceless blessings it conferred upon them. They were the most fit of all to be brought into His Kingdom on Earth by Baptism, for they were the type or figure of those most fitted for His Kingdom in Heaven.

But the Baptism of Infants is not mentioned in the New Testament! Is this true? Of course, in the first preaching of the Gospel to Jews and Idolaters, the converts would be adults, but when they and their Households were baptised the Children surely are included. And when it is said of the Philippian jailor, He was baptised "he and all his straightway," the baptism of Children is implied, and St. Paul distinctly claims for Children the blessings of the Covenant "Then were your children unclean, but now they are holy."

Oh! Parents, let no negligence, or want of faith, keep your children from the blessings God has given them in the Covenant.

Bring them to your Father's House, and make them in Holy Baptism His dear Children. Seek by His help to train them as God's Children. Pray with them—pray for them, that they may be His for ever. Then in the Great Day, in your Father's presence, you shall rejoice together.

S. P. C. K. 2067.

—Christ came not to talk about a beautiful light, but to be that light; not to speculate about virtue, but to be virtue.—H. G. Taylor.

AT REST.

"The eternal God is thy refuge, and underneath
are the everlasting arms."

It is the evening hour,
And thankfully,
Father, Thy weary child
Has come to Thee.

I lean my aching head
Upon Thy breast,
And there, and only there,
I am at rest.

Thou knowest all my life;
Each petty sin;
Nothing is hid from Thee,
Without, within.

All that I have or am
Is wholly Thine;
So is my soul at peace,
For Thou art mine.

To-morrow's dawn may find
Me here or there—
It matters little, since Thy love
Is everywhere.

—Observer.

THE CHURCH OF IRELAND.

It is refreshing in these days of false charity and unwise yielding up, of even the name which characterizes the Apostolic Catholic character of the Church in its several Branches, to note the action of the Church of Ireland in regard to the impertinent attempt to rob it of its name and character; and to foist upon it the title of "The Protestant Episcopal Church." Although in some strange and unexplained way the title was first applied, we believe, by one of the officers of the crown in a State paper, the people, clergy and Bishops of the Church have not hesitated to object to and resist the intended despoiling of the Church, and considerable feeling has been aroused. The action has given opportunity for the display of the jealousy with which the sectarian bodies regard this title, and the rejoicing at what they suppose is the sure abolition thereof. On this point the *Irish Ecclesiastical Gazette* of the 1st inst., says:

"The enemies of the Church have not been slow to adopt the new phraseology which Sir Richard Cross, following his predecessor, would arrange for us. The *Freeman's Journal*, going a little beyond the Home Secretary, calls us "The Protestant Episcopal Church in Ireland," and the *Presbyterian Witness* of last week devotes a leader to the expression of its satisfaction at this effort to reduce the Church of Ireland to the level of a sect—"Mr. Healy's persistence has been rewarded. He has elicited a Governmental declaration, and our Episcopalian friends must give up the dignified and high sounding title, *Church of Ireland*."

This much is settled, that in all public and official statements the title Church of Ireland must be discontinued. Of course there is no preventing people calling themselves by any fancy name or conceited one they choose." There is, indeed, nothing for us to do, Sir R. Cross and Mr. Healy notwithstanding, but quietly to go on our way, call ourselves what we have always been, the Church of Ireland, and leave our enemies to do their worst. The insult offered to us on all sides will certainly not draw us into closer bonds with those who have been persistently calling out for the last fifteen years, "Down with her, down with her, even to the ground." We still look forward with confidence to the prospect of the Church of Ireland asserting her influence in ever-widening circles over the whole land; and if we possess the truth, as we believe we do, that truth is great and will prevail."

The Lord Archbishop of Dublin (Lord Plunkett,) speaking at Bray on the 29th ult., thus explicitly and charitably explained the true position and history of the Church and the duty of Churchmen to adhere to the use of this title "Church of Ireland":—

The minds of many Irish Churchmen were agitated at the present moment because of a question which had arisen with reference to the official designation that may be given to the Church of Ireland

—as to whether in the future they should be called by the functionaries of the State the Protestant Episcopal Church, or, as in the past, the Church of Ireland. He was not surprised that much feeling should have been exhibited with regard to this matter, for it touched very closely all their hearts, but this he would say, that whatever the reasons may be—either of State expediency or State necessity—for this action, whatever name might be given to the Church, he trusted that every faithful member of the Church would never for a moment cease to regard and describe the Church as the Church of Ireland. In saying this he did not wish to speak in any tone of arrogance or offensiveness toward their fellow-countrymen of other denominations. The last thing he would wish to do would be to unchurch their brethren who did not follow them, and he should be very sorry to place the members of the Roman Catholic Church outside the pale of Christianity—God forbid—or leave their brethren of the Presbyterian or other denominations who might not have bishops, to what might be called the uncovenanted mercies of God.

It would be admitted, he thought, by every student of history, whatever his position may be, that there existed for 700 years after the advent of St. Patrick on these shores, a national independent Church in Ireland, which was not in any way subject to the authority of Rome. It would also be admitted by all that the Church was an Episcopal Church. He asked this simple question: *Was there any other body of Christians in Ireland, calling themselves a Church, that could claim at the present time to be at the same time free from any allegiance to Rome, and form an Episcopal Church?* Therefore for that reason he claimed they were still abiding by their former designation, their old designation of the Church of Ireland. Again, it was admitted by all, he thought, whatever their views on the subject of Episcopacy might be, that the bishops of the Irish Church are those who by direct lineage are descended from the bishops of the ancient Church of Ireland. He did not enter into any question as regards the grounds of what is called the apostolic succession. He spoke now of the historical continuity, and he asserted that as a matter of historical continuity it could not be denied that the bishops of our Church are descended by direct lineage from the ancient, independent bishops of the Church of Ireland. He believed it was the duty of every Churchman belonging to the Anglican communion to call them by that title. Some time ago there appeared an address, signed by some of the Anglican bishops, in which they are called the Protestant Episcopal Church of Ireland. He was very much grieved when he saw it, and he took the opportunity of remonstrating, through the present Archbishop of Canterbury, who told him it was an entire inadvertence on his part, and that, so far as he was concerned, and those with whom he was associated, the mistake would never occur again. If they took their stand on the grounds he had mentioned, he thought it concerned them comparatively little what the State might think right to call them. *They had already in the Synod protested against being described by any other name than that of the Church of Ireland.* They could not tell what might be the nature of the State necessities. It might be that some of those eminent functionaries of the State who sympathized with them, and who wished to describe them by the right name, found themselves in a difficulty with regard to the title which they were to use when speaking of them in their official capacity. He did not believe it would be consistent with the dignity of the Church to be over-agitated or over-indignant if it were found necessary in consequence of State difficulties for the State to term them by such a name as the Protestant Episcopal Church. They must not allow it to be thought for a moment that their claim to the title of Church of Ireland depended on what the State might say, or how the State regarded them. The State merely looked at the Churches as they were established or not. The Presbyterian Church in Scotland was called the Church of Scotland, because it was established, and the Church of England was called the Church of England because it was established by the State. These are the terms officially given to them; but each Church claimed the right of describing itself and regarding itself as that which it felt was most

in accordance with its righteous claims. He believed that on the present occasion they were giving such evidence of the vitality of the Church and of its power to adapt itself to the needs of the time, and the exigencies of its position. *Irish Church Gazette.*

THOUGHTS FROM THE BISHOP OF IOWA

"Men should often be put in remembrance to take order for the settling of their temporal estate." This is a wise provision of the Church. The requirement of bringing this matter before their parishioners is binding on the clergy. It may well be done from the chancel at the beginning of each half-year, and should be enforced by strong and cogent reasoning. And there is another duty linked with it: "The minister should not omit to move such sick persons as are of ability to be liberal to the poor." The Church in these rubrical requirement shows that she recognizes the true ownership of wealth. The silver and gold are not ours, but are God's. We do not hesitate to say that no baptized man has a right, before God or man, to make a will or settle his estate without an equitable recognition of God's share in the property he may have acquired. It is no wonder that the fortunes left by Christian men and Churchmen so often prove an injury rather than a blessing to those who receive them. God has been wronged. His Church has been defrauded. A part of the price has been kept back. The tithes have not been paid into the treasury. Men have dared to lie to the Holy Ghost in that they have professed that they have given themselves, "bodies, spirits, souls,"—all they are and all they have—to Him who bought them with the price of His most Holy Blood, and then have spent these lives, thus professedly consecrated to God, in money-getting, and have sought to keep all they got, relinquishing not their hold upon their wealth even when about to pass to the bar of God. There is a grave mistake in this matter. We dare say that many a rich man will fail of salvation because he has not recognized the duty of giving alms. Prayers without offerings will not save the man of wealth. Dives in torment is a case in point. Faith without works is dead.

Of old our Wills began: "In the Name of God, Amen." Every Christian's will should thus begin: and there should follow full and fitting recognition of Him who giveth men power to get wealth. The great charities of the Church at large, and those of the diocese or parish, should be remembered. They should have been remembered all through one's life. With us there are many wills soon to be admitted to probate which will be disallowed at the bar of God. Wealth often secures a recognition and respect here which will be withheld when "the Books are opened," and the record of niggardly charities is exposed to the sight of a universe.

JUST THREE THINGS.

"I once met a thoughtful scholar," said Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind.

"Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Thirdly, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out all the teachings of the Gospel."

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LADDIE.

CHAPTER I.

"Third-class forward! Here you are, mum. Plenty of room this way! that ain't third, that's first. Come, look alive! All right behind there?"

Doors bang, a whistle—and the train moves off.

The guard had thrust into a third-class carriage, already nearly full, a bandbox with a blue spotted handkerchief round it, and a bunch of Michaelmas daisies, southernwood, and rosemary tucked under the knot at the top; a marketing-basket, one flap of which was raised by a rosy-cheeked apple emitting a powerful smell; a bundle done up in a handkerchief of the same pattern as that round the bandbox, only bright yellow; a large cotton umbrella of a pale green colour, with a decided waist to it, and a pair of pattens! Anything else? Oh yes, of course! there was an old woman who belonged to the things, but she was so small and frightened and overwhelmed that she appeared quite a trifle beside her belongings, and might easily have been overlooked altogether. She remained just where the guard had pushed her, standing in the carriage, clutching as many of her things as she could keep hold of, and being jerked by the motion of the train, now against a burly bricklayer, and now against his red-faced wife who sat opposite, while her dazzled, blinking eyes followed the hedges and banks that whirled past, and her breath came with a catch and a gasp every time a bridge crossed the line, as if it were a wave coming over her. Her fellow-travellers watched her, in silence at first, having rather resented her entrance, as the carriage was already sufficiently full; but when a sudden lurch of the train sent her violently forward against a woman, from whom she cannoned off against the bricklayer and flattened her drawn black-satin bonnet out of all shape, the man found his tongue, which was a kind one, though slow in moving.

"Hold hard, missus!" he said; "we don't pay nothing extra for sitting down, so maybe you could stow some of them traps of yours under the seat, and make it kind of more comfortable all round. Here, mother, lend a hand with the old lady's things, can't you? That's my missus, mum, that is, my better arf, as the saying is, and no chap needn't wish for a better, though I say it as shouldn't."

This remark produced a playful kick, and a "Get along with you!" from the red-faced wife, which did not show it was taken amiss, but that she was pleased with the delicate compliment, and she helped to arrange the various baskets and bundles with great energy and good-nature.

"Now that's better, ain't it? Now you can just set yourself down. Lor' bless the woman! whatever is she frightened at?"

For the bustling arrangements were seriously alarming to the old woman, who was not sure that a sudden movement might not upset the train, or that, if she let go of anything in an unguarded moment, she might not fall out and be whirled off like those hurrying blackberry bushes or patches of chalk on the embankment, though, indeed, it was only her pattens and umbrella that she was clutching as her one protection. The first thing that roused her from her daze of fear was the bricklayer's little boy beginning to cry, or, as his mother called it, "to beller," in consequence of his mother's elbow coming sharply in contact with his head; and, at the sound, the old woman's hand let go of the umbrella and felt for the marketing-basket, and drew out one of the powerful, yellow apples, and held it out towards the sufferer. The "bellerin" stopped instantaneously at such a refreshing sight, even while the mouth was wide open and two tears forcing their way laboriously out of the eyes. Finding that she could accomplish this gymnastic feat without any dangerous results, the old woman seemed to gain more confidence, seated herself more comfortably, straightened her bonnet, smiled at the bricklayer, nodded to the little boy, and, by the time the train stopped at the next station, felt herself quite a bold and experienced traveller.

(To be continued).

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

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

AN HONEST BOY.

In a country school a large class were standing to spell. In the lesson there was a very hard word. I put the word to the scholar at the head, and he missed it; I passed it to the next, and so through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it correctly; at least I understood him so, and he went to the head, above seventeen boys and girls, all older than himself. I then turned around and wrote the word on the black-board so that they all might see how it was spelled, and learn it better. But no sooner had I written it, than the little boy at head cried out, "Oh, I didn't say it so, MISS W—; I said *e* instead of *i*;" and he went back to the foot, of his own accord, quicker than he had gone to the head. Was not he an honest boy? I should have always thought he spelled it right if he had not told me; but he was too honest to take any credit that did not belong to him.

THE GARDENER AND HIS ASS.

A Gardener who was going to the weekly market in the town, loaded his ass so heavily, and with so many kinds of vegetables, that nothing could be seen of the poor beast but its head.

The road lay through a willow-bed, and the gardener cut a bundle of willow-twigs for binders; for he said, as he loaded them up, "The ass can still carry such a little more weight as this."

A little farther on there was a hazel-bush, and the gardener looked out two dozen slight wands to serve as flower-sticks. "They are so slight that the ass can scarcely feel them," he said, and loaded them up also.

Meanwhile the sun rose higher, and already shone fiercely. The gardener then took off his green coat, and threw it upon the rest of the load. "It is not much farther to town," said he; "and the beast can hardly flinch at the frock, which I can lift with my little finger."

But scarcely had he said this, when the ass stumbled over a stone, fell to the ground, and, overcome by the heavy burden, could rise no more. Then the gardener, in a fright, complained and lamented loudly: "Now I see, to my great loss, that neither man nor beast can be burdened beyond their powers!"

"The last addition to a load too great, However small, decides the stroke of fate."

CORN SOWING.—Is a process conducted by the agency of tight boots all the year round. Corn reaping is best conducted through the agency of Putnam's Painless Corn Extractor, the only safe and sure-pop cord cure. Putnam's Extractor is now widely imitated. Beware of all poisonous and sore producing substitutes.

MISSIONARY WORK.

An Outline.

We have seen and do testify that the Father sent the Son to be the Saviour of the world.—1 John iv. 14

I. The sole justification of our missionary enterprise lies in the fact that the Lord Jesus Christ is the one Saviour of the world.

II. The sole inspiration of our missionary enterprise is to be found in the personal vision of Christ.

III. The sole responsibility of our missionary enterprise is to bear faithful witness to Christ as the Saviour of the world.

THE HORSFORD ALMANAC AND COOK BOOK. Mailed free on application to the Rumford Chemical Works, Providence, R. I.

HOUSEHOLD HINTS.

MAKE your soup the day before it is wanted. Let it stand till cold, and then remove all the fat that has arisen to the surface.

Did you know that milk which has turned or changed can be sweetened and made fit for use again by stirring in a little soda?

Keep your soups always in stone-ware or china, and when stirring or skimming them, use a wooden spoon

CARPET MOTHS.—You will not be troubled with carpet-moths if you scrub your floors with hot brine before tacking the carpet down, and once a week scrub your carpets with coarse salt.

Anyone who is tired of having buck-wheat cakes for breakfast can vary the bill by making cakes of wheat flour. Make them with yeast just as the buck-wheat cakes are made. Add a little sugar if you wish them to brown nicely. Graham cakes may be made in the same way.

Delicious filling for a pie is made by stewing some prunes until they are very soft, remove the stones, sweeten to your taste, and add, for one pie, the well-beaten whites of two eggs; beat with the prunes until thoroughly mixed. Bake with two crusts, or, if you can get it, use whipped cream in place of the upper crust.

A nice way to prepare a very light lunch for an invalid (to be taken with a cup of weak tea) is to toast three milk crackers, then pour boiling water over them, draining it off immediately; spread jam or marmalade over them, pile them up, and set them into the oven while you make tea, and take both to the sick one, and it will prove appetising and refreshing, if unexpected.

RICE WAFFLES.—Boiled rice, one cup; eggs, three; butter, one ounce; sour milk, two cups; salt and soda, one teaspoonful each. Stir the rice to separate the grains well; add the butter creamed, and the eggs frothed; dissolve the soda, stir into the milk; add to the mixture with flour enough to make a batter, rather thick; heat the waffle-irons and rub well with butter; fill three-quarters only, and bake carefully.



Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

Sealed Tenders addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office, from mechanical, skilled, practical contractors, until the arrival of the Eastern and Western mails on TUESDAY, the NINTH day of MARCH next, for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold.

The works throughout will be let in sections. A map showing the different places, together with plans and descriptive specifications, can be seen at this office on and after Tuesday, the 23rd February instant, where printed forms of tender can be obtained. A like class of information relative to the works will be supplied at the Resident Engineer's office, Thorold.

Parties tendering are requested to examine the locality and bear in mind that the season and circumstances under which the works have to be done render some of them of an exceptional nature.

Tenders will not be considered unless made strictly in accordance with the printed forms and, in the case of firms, except there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the same; and further, a bank deposit receipt for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates or prices stated in the offer submitted. The amount required in each case will be stated on the form of tender.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 17th February, 1886.

KIND HEARTS.

It was a warm day, and a warm dispute was going on in the pretty summer-house in Mr. Mayne's garden, between Lily and Victor Mayne.

At first it was a half-laughing dispute, but it grew and grew, until Mrs. Mayne heard the angry voices and went out to see what could be the matter. But when she saw the flushed faces, and noted how high the tide of anger had risen in each little heart, she said: "No, I cannot hear your story now. You may both remain here without speaking for a half-hour. I will return in a few moments, bringing something which you are each to learn by heart, and recite to me at the end of the half-hour."

Lily and Victor were silent. They were obedient children, and did not think of resisting their mother's will. At the end of the half-hour they were ready to repeat the verse she had given them to learn.

They both looked a good deal ashamed as they walked slowly up to the piazza where Mrs. Mayne sat. But there was no shade of reproof on her face. Her eye and voice were as kind as ever, and she listened with the most pleased attention to the recitation, first from Victor, and then from Lily.

This is the verse they recited:

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life;
For only in darkness
Grow hatred and strife.

"And now, Lily," said Mrs. Mayne, "you may tell your side of the story first, as you are the lady."

"Oh, mamma," said Lily, "I haven't any side to tell! I got angry at nothing, and I am sorry and ashamed."

"And you, Victor?" said Mrs. Mayne, smiling.

"I was the only one to blame, mamma," cried Victor, eagerly. "If Lily will forgive me, I'll try and behave better another time."

And so it was all over, and kind hearts won the day!

WORTH IMITATING.

The life of the Princess Alice abounds in beautiful and suggestive lessons. There is one we wish mothers would learn. In a letter to the Queen she writes:

"The children are beside themselves with pleasure at the pretty country and the scrambling walks, but above all, at the wild flowers, about which they are getting quite learned. I find them in a book for them, and even Ernie knows some names, and never calls them wrong. All my children are great lovers of nature, and I develop this as much as I can. It makes life so rich, and they can never feel dull anywhere, if they know how to seek and find around them the thousand beauties and wonders of nature. They are very happy and contented, and always see that the less people have the less they want, and the greater is the enjoyment of that which they have. I bring my children up as simply and with as few wants as I can, and above all teach them to help themselves and others, so as to become independent."

CHURCH PROPRIETIES.

Upon entering your pew bow your head in earnest, silent prayer. Always rise at the ascription.

After service greet your friends kindly, but quietly.

Treat all visiting worshippers with courtesy.

Respond earnestly and clearly. If possible, attend both services of the Lord's day.

At the offertory say not "How little," but "How much," and remember that the sacrifice involved is the measure of your love for God.

THE SPORTSMAN AND HIS DOG.

A sportsman one day set his dog after a hare, "Hie at him! hie!" cried the sportsman; and the dog sprang forward with all his strength, hunted the hare, far over the field, caught him at last, and held him fast with his teeth. The Sportsman presently took the hare by the ears, and said to the dog, "Let go! let go!" The dog immediately let go, and the sportsman put the hare into his game bag.

Many people from the village had witnessed it, and an old peasant among them said: "The miser is just like this dog. Avarice calls out to the miser, 'Hie on! hie on!' and the blinded man obeys, and pursues with all his powers the riches of this world. But at last comes Death, and says, 'Let go! let go!' and the wretched man is obliged to give up, without even enjoying them, the riches which he has obtained with so much labor."

"Who heaps up treasures here must see the day
When Death will come, and sweep them all away."

THE WALNUT.

Under a great tree, close to the village, two boys found a walnut. "It belongs to me," said Ignatius, "for I was the first to see it."

"No, it belongs to me," cried Bernard, "for I was first to pick it up." And so they both began to quarrel in earnest.

"I will settle the dispute," said an older boy, who just then came up. He placed himself between the two boys, broke the nut in half, and said, "The one shell belongs to him who first saw the nut, the other shell belongs to him who first picked it up, but the kernel I keep for judging the cause. And this," he said, as he sat down and laughed, "is the ordinary conclusion of most law-suits."

"Persons who love the law too well"
The kernel lose and win the shell

A GOOD PLAN.

The children lived in a little cabin home, and all three of them—Nell, Rob, and Lizzie—were taking a gay "make believe" ride on an old log. Fido jumped and barked as if he enjoyed the fun as much as anybody.

A gentleman who was passing down the road stopped and laughed:

"Good morning little folks! That is rather slow riding, wouldn't you like a horse and carriage?"

"Yes, sir," said Robbie; "but we haven't any, and so we are getting the most fun we can out of what we do have."

Was not that a wise answer? How much pleasanter this world would be if all the little people—and big ones too—would stop fretting about the things they cannot get, and make the best of what they have!

Do you know any verse in the Bible that teaches us to be satisfied with what we have?

In another column of this issue will be found the advertisement of the Ontario Tea Corporation, City. This company make a specialty of importing the finest and purest teas, and coffees, and are offering unprecedented inducements to parties that will get up Club Orders. Their illustrated Catalogue is a work of art, and contains much information that will be of great interest to tea and coffee consumers. Send for catalogue to The Ontario Tea Corporation, 125, Bay Street, Toronto.

A WORD OF EXPLANATION.—The liver secretes bile to move the bowels; the kidneys secrete urine, to carry off uric acid, which would poison the blood; the stomach secretes gastric juice to digest or dissolve the food, etc. Burdock Blood Bitters acts upon these organs and purifies the blood by cleansing all the secretions of the system.

JOYFUL NEWS—It is certainly glad tidings to the poor invalid to be informed of a remedy that will give prompt and sure relief in case of painful suffering. Such a remedy is Hagyard's Yellow Oil, adapted for internal and external use in all ordinary aches, pains, lameness and soreness. It cures rheumatism, neuralgia, sore throat, croup and all inflammatory pains.

Births, Deaths, Marriages.

MARRIED.
HANI COCK-PALMER.—February 9 at St. George's Church, Dublin, Ireland, by the Most Rev. the Lord Bishop of Meath, assisted by the Rev. Canon Scott, Rector of the Parish, and the Rev. Henry Hogan, Richard Henry Handcock, late 2nd Battalion Royal Munster Fusiliers, eldest son of the Hon. Robert Handcock, to Katharine Eleonora, youngest daughter of the late Ven. Arthur Palmer, Archdeacon of Toronto.

The best Ankle Boot and Collar Pads are made of zinc and leather. Try them

—For the Great Church Light and Frink's Patent Reflector, address I. P. Frink, 551 Pearl Street, N.Y.

ROYAL BAKING POWDER
Absolutely Pure



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only by ROYAL BAKING POWDER CO. 106 Wall St. N. Y.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfit for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Planers, Mortisers, Tenoners, etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill. No. 320 Hub St.



MY ILLUSTRATED AND DESCRIPTIVE Catalogue OF **RELIABLE SEEDS** OR, CULTIVATOR'S GUIDE GARDEN & FARM MAILED FREE To all intending Purchasers. Send for one.

J. A. SIMMERS, 147 King St. East (south side), TORONTO.

ALL FOR \$1.00
THE MICH. HORTICULTURIST
Edited by CHAS. W. GARFIELD. 50c per year. "How to Propagate and Grow Fruit," 50c. "How to Succeed with Small Fruits and Poultry," 50c. All in PAPER PAID FOR \$1.00
W. H. BURR PUBLISHING CO. Detroit, Michigan.

FIT'S A Leading London Medical Establishment in New York.
From AN JOURNAL OF MEDICINE.
"Dr. A. B. Meseroles, who makes a specialty of Epilepsy, has with out doubt treated and cured more cases than any other living physician. His success has simply been astonishing, and he has cured of cases of over 20 years standing cured by his guaranteed cure." Large Bottle and Treatise sent free. Write P. O. and Express address to Dr. A. B. MESEBOLES, No. 96 John Street, New York.

PILES. Instant relief. Final cure in 10 days, no suppository. Sufferers will learn of a simple remedy free, by addressing C. J. MASON, 78 Nassau St., N. Y.

OF VITAL IMPORTANCE.—It is just as essential that the human body should have pure blood, as that a tree or plant should have sap to nourish and invigorate its growth. Nearly all our bodily ills arise from unhealthy blood. Burdock Blood Bitters purifies this fountain of life, and regulates all the vital organs to a healthy action.

Apostolic Church Restored Or a History of the Great Reformatory Movements.
Agents Wanted EVERYWHERE TO SELL THIS Great Work.
This is the title of our New BOOK written by JNO. F. ROWE, one of the most popular Evangelists in the World. It contains 348 pages. No book has ever attracted more attention or is more readable. It is full of most valuable information, which all ought to have, and the interest increases as the reader progresses with the work. Sample copy sent free of postage for \$1.00. G. W. RICE, 94 W. 5th St., Cincinnati, O.

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PAPERS ON THE Work and Progress of the— Church of England.

INTRODUCTORY PAPERS:— No. 1. TESTIMONIES OF OUTSIDERS. Now ready. \$1.00 per 100, 8 pages. IN PREPARATION:— No. 2. TESTIMONIES OF THE BISHOPS. No. 3. " SEATSMEN AND OTHER PUBLIC MEN No. 4. TESTIMONIES OF THE SECULAR PAPERS.

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