

Canadian Churchman

AND DOMINION CHURCHMAN
A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, MARCH 28, 1895.

[No. 13

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Lessons for Sundays and Holy Days.

March 31—FIFTH SUNDAY IN LENT.

Morning—Exodus iii. Luke v. to 17.

Evening—Exodus v. or vi. to 14. 2 Corinthians iv.

APPROPRIATE HYMNS for Fifth and Sixth Sunday in Lent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FIFTH SUNDAY IN LENT.

Holy Communion: 257, 312, 554.
Processional: 96, 107, 467.
Offertory: 97, 104, 492, 251.
Children's Hymns: 109, 334, 346, 575.
General Hymns: 94, 111, 200, 253, 286.

SIXTH SUNDAY IN LENT.

Holy Communion: 111, 312, 324.
Processional: 99, 108, 467.
Offertory: 98, 104, 367, 494.
Children's Hymns: 98, 107, 332, 340.
General Hymns: 100, 102, 114, 118, 496.
Good Friday: 101, 105, 108, 110, 113 to 122, 625.

OBITUARY.

REV. DR. DAVIES.—Although not much engaged in pastoral work or occupied with any special parochial charge, there were few Canadian clergymen better known and liked than the subject of this notice, and his amiable family will find that they have hosts of sympathizers in their irreparable deprivation. Dr. Davies, though ardently engaged during nearly all the years of his life in educational work, never forgot or laid aside his "Holy Orders." As a priest he was always at the service of the Church—always ready, and eager even, to assist his brethren, the parish priests of the diocese in which his lot happened to be cast from time to time. One might say even more than this, for his sympathies were ready to be extended far away—wherever there was a call within reach. So, when in Cornwall, he was ready to go to Toronto, or further off, in order to "lend a hand" to some good work. Thus Trinity College came to know and value his help in consultation and action. It was a graceful act to appoint him bursar of that institution when

opportunity offered. Altogether, in many ways, he has left his record impressed as a benefit, both to religion and education. Since the days of Bishop Strachan few Canadian clergymen have wielded so much influence for the Church in educational matters. That department of influence has been allowed to drift too much out of the Church's hands; and yet it is a very important field of clerical labour and energy.

SEPARATE SCHOOLS.

The political situation is at the present moment too uncertain to be interesting. What is to be done with the Manitoba school question? Our brother Churchmen in that part of the world appear to have the same convictions as Roman Catholics have upon it. We have long wondered at the supineness of Churchmen generally on this all-important subject. There can be no doubt in any mind that the future of the Church depends upon the way its young are educated. Not only are children denied the blessing of definite religious teaching, but they are compelled to read and to be taught things positively untrue and unjust to the position of the Church. Churchmen have got to wake up to a sense of responsibility in the matter. They owe it to God, their Church, their children and to posterity. They show a wonderful shamelessness in the face of having so long permitted the Roman Church to fight single-handed in this conflict for Christian education. Let Churchmen arise in their might and demand equal rights, and protest against any action that would reduce their Church to the level of the meanest Protestant sect, and deprive them of the God-given right and duty of having their children taught the truth as they believe it. This Public school system, with all its extravagant expense, does not educate: it cannot teach religion, and is fair to none. No God-fearing man can acquiesce in this. To him religion and morals are the things of supreme importance. Good citizenship now and eternal life hereafter are involved. Let Churchmen join in the demand for Separate schools, and insist that any privilege given to the Roman Church be conceded to everybody who desires it and on the same terms.

Perhaps the simplest course would be for the Government—political or municipal—to collect the taxes, and make grants upon a standard or education which must be reached by all before any grant can be obtained. Let any district have its Separate and Public schools. Let each and all select the school of their choice for their children, have their own religious teachers for all subjects taught, and their own school boards—so that every branch of education may be taught by those teachers whose religious views accord with the creed of their supporters. The Government inspectors need not deal with the religious education in any case, but only with the Government standard of education on all other subjects, failure to attain which would prevent any payment to said school. Say if fifty per cent. of the pupils fail, only one-half of the grant will be paid—larger amounts should sixty or seventy per cent. reach the standard; but this is a matter of detail. Were such a system adopted, equal rights would be conceded to all, by enabling all to have their children taught in the way which each might prefer—the Government's standard securing a general proficiency in all secular subjects.

THE EXTENSION OF THE EPISCOPATE.

We have now to consider how the question of reorganization and increase of the Episcopate in Western Ontario must be considered by the Ecclesiastical Province, and it is a very complex problem. The anticipated resignation of the Bishop of Algoma has been before the Church, but we have been given to understand this might not be put forward if some change in administration could be made so as to relieve him, and it is evident, from the resolution of the Upper House, that Algoma should be divided as soon as possible, that this is one of the ways in which relief should come. If then, Muskoka and Parry Sound be taken from Algoma, and a new diocese or dioceses be created out of that and districts taken out of other dioceses, the Provincial Synod will have a question of a different character up than the ordinary setting apart a new diocese is. The ordinary process of division is a simple one, but creating a diocese by combination of the territory contributed by several dioceses is a very complex one. It is premature to discuss plans, because we must have the ideas of the various Diocesan Synods before us to do that. The joint committee that has already met will come to a certain conclusion, which, probably, will not be unanimous, but whatever the expression of the majority of the committee is, it will be transmitted to the various Diocesan Synods interested, and the resolutions of these Synods will, in turn, all be submitted to the Provincial Synod. We again cannot discuss possible positions, because the Provincial Synod will certainly not authorize the creation of any new dioceses, until some financial provision has been made for the same; but as the whole Church is pledged now to a certain degree of support to Algoma, it might be proper to consider how far such support could still be had, even although creation of new administrative centres went on. The relations of the dioceses in the province to Algoma will of course be re-considered. Whatever change may take place in them, however, will not alter this position, that a considerable territory in Western Ontario will require support from the Church in the Province of Canada for spiritual ministrations for a long time, and that in addition to what we call missionary work in the individual diocese. If, then, creation of new dioceses relieves some of the present dioceses of territory not at present self-supporting, it is evident that at least the same support that is given these districts now must be given for some time to come, and, therefore, some kind of administration of a provincial character has to be adopted to meet the requirements of the case. It goes without saying that the dioceses interested will have to agree to any such step before it can be taken, but it is manifest if any extension of the Episcopate is deemed to be necessary to the efficiency of Church working and growth, that the way to give that effect is part of the question, and any diocese agreeing to the increase would require to do its part to make the proposition to increase a fact. The dioceses not immediately interested in the proposed re-arrangement would still be required to contribute to the district. The Church in the province as a whole would not materially alter its relations with the district at present forming the Diocese of Algoma. We hope we have succeeded in making the position intelligible to our readers. In the last resort, all claims for

financial support come to the individual. The diocese can only give what it gets from its members for mission work, and the province can only administer that, and nothing more. All movements, therefore, depend upon the degree in which the Church mind apprehends them for their permanent success, and this movement will pre-eminently require to be apprehended aright to get the necessary support from those who alone can give it. Whether movement is possible at all at present, or if possible, what shape and form it shall take, cannot be known until after business discussion by both branches of the Provincial Synod, and as the main difficulty is that of ways and means, the rank and file of the Church membership require to act so as to make any change that it is deemed Church interests require, a reality. In our next we propose to discuss the duty of the Church members in this province to the Church at this juncture.

THE OTTAWA ANGLICAN CHURCHMAN'S UNION.

In reading over the correspondence published in last week's issue between the Rev. Mr. Snowdon and the Archbishop of Ontario, we can see nothing on the Archbishop's side but the words of a courteous gentleman, apart from the responsibility of his high office, to the letters of a forward, and not over-polite young man, we are ashamed to say, priest of the Church. We cannot imagine any man possessed of Christian modesty writing such letters at all. Is there no discipline for such insubordination and disloyalty? If there is not, so much the worse for young clergymen who make such mistakes, fatal to their own spiritual advancement, fatal to their own peace of mind and fatal to their own influence for good in the Church. But there is something more than this. A Bishop is under vows. And we laymen expect our Bishops to keep them—otherwise, and we may as well tell them this at once, we cease to respect them. They at their consecration solemnly engage themselves "with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same." Also they engage solemnly "to maintain and set forward as much as shall lie in you, quietness, love and peace among all men; and such as be unquiet, disobedient and criminous within your diocese, correct and punish, according to such authority as you have by God's Word, and as you shall be permitted by the ordinance of this realm." Bishops bear the weight and responsibility of authority, and the moment they shirk this responsibility, they do untold injury. We laymen understand this. There must be the acknowledged head or nothing can come but confusion. They who have the best interests of the Church at heart, implore our Bishops to rise to a sense of the dignity and value of their authority and its just exercise. The whole well-being of the Church depends upon it. If, then, the Archbishop of Ontario, who showed more than a kindly interest in this young Mr. Gibson, even going so far as to provide him with free tuition, in accordance with his own convictions as to his duty to his diocese, suggested a course at Trinity College, Toronto, or Lennoxville College, it was his duty to do so. The Archbishop's sin, in the eyes of Mr. Snowdon, was that he would not allow himself to be forced into a course other than that his own convictions and wisdom suggested. Now, we ask what regard could we Churchmen have for a Bishop who did permit himself to be governed in such important matters by such dictation? To

suppose for a moment that the Archbishop acted otherwise than his duty and conscience suggested, or that he was moved by a personal feeling and prejudice, would be an impertinence. Now we come to the pith of the whole matter. We begin by putting the matter plainly. We fear very much that Mr. Snowdon is the tool of mischief-making men and of a mischief-making organization existing in the City of Toronto. Our brother Churchmen in Ottawa may just as well open their eyes to this fact. And we ask them in all sobriety and good feeling: Are they going to subserve the interests of the Church and of true religion by permitting outside influences to govern them in the fulfilment of their obligations to their own diocese? In an article recently published in the interest of these foreign interferers, we are told that "the present agitation has grown out of a refusal of the Archbishop of Ontario to accept as a candidate for the sacred ministry, a student who proposes to enter Wycliffe College." The Archbishop did nothing of the kind. What he did do was to make an offer of kind assistance and suggest the training he would require. If people finding themselves unable to coerce the Archbishop for their own party purposes, now twist the thing into a refusal to acknowledge them and their college, they make very evident and patent the fact that they have been making themselves busybodies in other men's matters, and that after their inexcusable interference they writhe under the infliction of a deserved rebuff. We in this article have again the boast that "Wycliffe College is maintained in order to furnish the candidates for the ministry distinctive evangelical training in theology, in accordance with the Reformed and Protestant principles of the Church of England." We who know the institution believe that it is maintained for the very opposite purposes. It does not teach evangelical truth, and it does not maintain the Reformed and Protestant principles of the Church of England. It exists for the purpose of creating and perpetuating disunion and uncharitableness among Churchmen. It denies the distinctive doctrines of the Church. The plain meaning of the Prayer Book is disregarded, the history of the Church is ignored, and its whole influence is to destroy, not to build up. We advise our brother Churchmen in Ottawa to look into the matter. Again we read: "We are feeling the blighting effect of the mediæval reaction which has torn and weakened the Mother Church." We in this day, who know the immense growth and activity of the Mother Church and its missions, with the vast number (over 80) of colonial dioceses, are asked to believe such nonsense as this. Then we are told, "The growing sacerdotalism must be withstood by agitation and organization." This word "sacerdotalism" is one of the big scare words used by these gentlemen to influence the unthinking. Should any one feel the slightest tremor of fear, let him consult a dictionary and any decent little book on popular theology. We have no fear of such language and invite all our brother Churchmen to take the pains to find out really what such words do mean, and not permit themselves to be frightened by a bogie. To begin with, let them count the number of times the word priest is used in the Prayer Book. But while this is amusing, and not at all alarming, we do wonder at the temerity of these gentlemen in their hysterical call for "agitation and organization." Is there not something absolutely wicked in this? Is this the religion of peace and good-will? Was ever any good gained for righteousness and truth by "strife and debate"? Let Churchmen ask

against whom is this agitation and organization to be directed. No man can honestly lay a charge of disloyalty against the Bishops and clergy of the Church. We believe that as a body of men they are true to the teachings of the Church, and that they are sincerely teaching their convictions, having bravely to bear oftentimes great discouragement in so doing. The truth is, the time has come for intelligent laymen more plainly to give their sympathy and help to men who are endeavouring faithfully to administer the Church in accordance with the Church's Prayer Book and formularies. Let Churchmen study the history of Christianity, and especially of their own Church, and in the light of such knowledge find out what the Church's teachings really are. We have no sympathy with "agitation and organization"; what we want is the intelligent concord and organization of Christian men, with minds enlightened with the necessary knowledge, with hearts moved with the love of Christ and filled with a strong resolution to labour for the temporal and eternal welfare of men. Meantime, these apostles of "agitation and organization" have accomplished very little, and will accomplish less. There is a deep seated piety in the breasts of vast numbers, High and Low, if they choose to call themselves by these names, which instinctively shrinks from the impertinent officiousness, deceit and fraud by which some men seek to destroy the peace and harmony that should exist amongst those who are brethren.

REVIEWS.

ETHICAL ADDRESSES. First series. Philadelphia; Weston, 1895.

We have here a collection of essays proceeding from some of those modern ethical societies which have been founded for the scientific study of conduct without religion. It is possible that in quarters which do not welcome theology, these studies may be better than nothing; but experience seems to prove that morality cannot stand firm of itself.

MAGAZINES.—The *Expository Times* (March), in its notes of Recent Exposition, points out that the question of the date of the Gospels is not yet settled; and that we may still find good reason for pushing the time of their composition still further back. Instead of considering St. Paul's earliest epistles as the first written books of the New Testament, there seems some reason to believe that the Apostle was familiar with the Gospels. Some useful remarks on the recently discovered "Gospel of Peter" are made, Mr. Davies continuing his excellent memoir of Dillmann. Dr. Orr writes ably and usefully on the growing and dangerous School of Ritschl. The serial papers, great text commentary, etc., are good; and the reviews are executed with care and judgment.

CHILD NATURE AND HOW TO TRAIN IT FOR GOD.

(A PAPER FOR MOTHERS.)

Take this child and nurse it for me, and I will give thee thy wages.—Exodus ii. 9.

Of all the varied feelings which the human heart has experienced, is there, can there be a holier one than the tenderness with which a young mother regards her first born babe? The first sound of its helpless cry, the first sight of its innocent face, the first touch of its baby fingers, seem to awaken a new sense in which self has no part, which makes to a mother no danger too great to be faced, no labour too heavy to be undertaken, if only the safety or good of her child may be secured. What to her are nights of sleeplessness or days of weariness if her darling be suffering? She gives up her wonted pleasures to watch over his cradle, her times of leisure to fashion his clothing with her busy fingers. Nor does she feel anything she can do for him a task, but rather her highest joy. As the dawning intelligence of his infant mind, the light of that breath of life which God Himself breathed into him, begins to show itself in his sweet smile, his outstretched hands, his first attempt at utterance—how her wonder and delight increase! We all know

that every mother considers her own baby the sweetest, most lovable, most intelligent and most surprising baby in the world. And is it not right that it should be so? It is the one bud whose gradual unfolding she is permitted to watch in all its minuteness; the first time when that deepest of mysteries, life, springs into visible existence in her presence, and expanding daily in the sunshine with which her love and care surround it, shows new beauties and new wonders to her enraptured eyes. It has been beautifully said that every child is a thought of God—as such it is too deep for us fully to understand, too beautiful for us to appreciate. A mother's love is the magnifying glass through which she views her child, and, like that infinitely lesser thought of God—a butterfly's wing—the more it is studied the more are its perfections seen. It would be strange, indeed, and sad as strange, if looking through that powerful glass, a mother did not see things to make her wonder and adore which are invisible to us who see the child with our ordinary, every-day eyes. While she thus rocks his cradle she plans for his future. She thinks what medicine he will take when he is teething, designs the dresses he will wear when he is walking, plans what school he will attend in the coming years, what profession she would like him to follow when he is grown up. Or she pictures that baby girl successively her plaything, her pet, her companion and her helper. But through it all does she feel the sense of responsibility that she should? Does she realize that this is a bright gem, intended to adorn the Saviour's crown, whose lustre she must keep undimmed; that it is a rare and costly plant, which she must encourage to bud and blossom and bear fruit, till it is transplanted from this trying climate of ours to the Father's garden; that it is not merely a tender body to be gently nurtured, but an immortal soul with capabilities beyond her imaginings, to be trained for eternity? In that smiling child on her knee may slumber the destinies of a Wellington or a Napoleon, of a Milton or a Byron; he may shine as a scholar, a statesman or a poet; but with these things she has little or nothing to do. But she does know that he was created to glorify God in his body and his spirit, and that it is her duty and her privilege to enable him to fulfil this his manifest destiny. I have sometimes tried to imagine the feelings of Mary, the Mother of Jesus, when her heaven-born babe came to illumine her home. With what awe and reverence she would tend the frail, delicate body, in which the Mighty God, the Prince of Peace, had chosen to dwell! How she would wonder to herself what she had done that she should be so honoured as to guide the faltering footsteps, to listen to the first broken utterance, to feel the first loving touches of God manifest in the flesh! How she would plan that her home, humble though it was, should be a dwelling-place meet for her heavenly guest! How her heart would rise in constant prayer that she might be in some measure worthy of His love and obedience, and that her whole life might be a constant reaching after that perfection which she saw daily unfolding before her as she "took all these things and hid them in her heart." Mother! to you, too, does the message come—"Blessed art thou among women." The honour conferred on you is the same in kind and only less in degree. This babe God has sent into your home is a child of God—sent, like Jesus, to do the works that his Father would have him do, endued with powers from on high, and made the dwelling-place of the Holy Spirit. But you have one thing laid upon you which Mary had not—the responsibility of developing the divine in him. To her babe the Father gave the Spirit without measure; to yours it shall be given in just that measure which you seek for him and teach him to seek for himself. Hers was only capable of the higher life which He had already known in the bosom of the Father. Yours is also of the earth, earthy; but we know that it can be purged from the earthly dross, and become like unto Him. Awake to the responsibilities, as well as to the cares and pleasures, of motherhood! Think not that it is your child's body alone you have to care for, but his whole being is to be trained for God. If the joys of motherhood surpass all others, I can imagine no anguish so keen as that of a mother whose soul, standing before God's judgment seat, would be met by the accusing voice of her child's soul: "I was an hungred and you gave me no food." If never before you have heard it, may God's voice say to you today: "Take this child and nurse it for Me and I will give thy wages." And if you have heard it often in the quiet of your own heart, it is still God's message and cannot be too often repeated. But how? Ah! how can I who am so weak and frail myself, who am so far from being what I ought to be, so lacking in wisdom—how can I train an immortal soul for its high destiny? To those who ask this question in sincerity and truth, let me read the answer: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled"; "If any man lack wisdom, let him ask of

God, who giveth to all men liberally and upbraideth not, and it shall be given him." "My strength is made perfect in weakness." But God works always by means, and the means are at hand. Study your child and he will teach you the needs of his three-fold nature. Study yourself and aim to be all that he believes you and all that you would have him to be. Study God's Word and everything in God's universe that can make you better or wiser, and together ye will grow in grace and in knowledge. The subject is so broad that I can but touch it, yet a few hints gathered from both study and experience may be a little help; but the object of this paper is rather to arouse a desire for more knowledge than to give it. A child is at once the child of nature, the child of humanity and the child of God. As a child of nature its strongest instinct is that of self-preservation, which is but another name for selfishness. As a child of humanity, as it becomes conscious of its surroundings, its emotions are awakened and its social instincts go out first in love to its mother, then to members of the family, and so increase as its views of life broaden. These social instincts, trained upwards, awaken its higher nature, and through its love for its mother it learns to love God: "For if any man love not his brother whom he hath seen, how can he love God whom he hath not seen?" Thus it will be seen that a child bears within himself instincts which can be trained either upwards or downwards. The selfishness which is but right and natural in a little child, needs to be guided and tempered and controlled, or it will grow so that with increased powers of body and mind it becomes so strong that it makes man akin to the beasts with whom he shares this instinct. But tempered and controlled and brought into subjection to higher feelings, how it loses its earthly character and finds the good of self best secured, the desire for happiness best satisfied, in working for the good of others, in seeking the glory of God. Nor can we separate this three-fold nature of a child. What avails to fill the heart with love or the mind with noble thoughts, if they could find no expression through the body? The body is the temple of the Holy Ghost. Yet the glory of the old temple was the indwelling of the Shekinah, and what sadder sight can there be than a body endowed with strength and beauty put to ignoble uses.

Beautiful faces are those who wear
The light of a pleasant spirit there—
It matters not if brown or fair.

Beautiful hands are those that do
Deeds that are useful, good and true,
Busy with them the whole day through.

A mother's first duty, therefore, is to care for her child's body. A healthy body is his undoubted prerogative, and she is guilty of a crime if by any fault or neglect or over-indulgence of hers, she deprives him of it. But on this point it is needless to enlarge. All children are active; it is their means of growing. Play is their nature and their necessity. As they leave babyhood this activity often becomes a trial to the nerves and patience of the elder members of the family. Instead of repressing this healthful activity by a continual cry of "Don't do this," and "You mustn't do that," give it some employment by which it can be properly expended. Turn the "don't" into the "do," and it will save your own nerves and your child's disposition. How many children are afraid to indulge in natural play for fear of spoiling their clothes! I would not have them careless in causing unnecessary labour or expense, but I would say, Give them clothes that they may play in—"The body is more than raiment." Give them something that they may do. Build up the positive side of your child's character and the negative side will not need to be unbuilt. Plough up every weed in a field and let it lie idle, and the next season will see a more abundant crop of weeds. You remember the Scripture parable about the empty house. Avoid those continual "don'ts." When you see a fault in your child do not scold, but try to emphasize the opposite virtue. If your child is selfish, encourage it in little deeds of unselfishness. Praise it for unselfishness when there is opportunity, and if necessary make opportunities. If a child is lacking in reverence, instead of continual finding fault with his manner, open his eyes to the wonders of creation and the wisdom of the Creator. An over-reverent, superstitious child should have the power within himself developed, and be taught courage and self-reliance. Like Nehemiah of old, build up the wall where it is weakest. Train your child's senses, and teach him to control them. The appetite, especially, is to be controlled. Teach him the kind of food that will build up the body, and that things which only please the taste are to be partaken of sparingly. The continual desire to spend every cent obtained for candy is pernicious. Get the child to save the cents for some other purpose, so practising self-control. But the lust of the eyes is to be controlled as well as the lust of the flesh. Love of dress is one of the sins of the age. There are

mothers who will reprimand a child more severely for soiling or tearing a dress through accident than for telling an untruth. Dress is made a subject of too much importance before them. The mother who praises a child's curls rather than its conduct, who will allow her little daughter to stay home from Sunday-school because her new hat has not come home, or who speaks slightly of anyone because she does not dress well, is wrongly developing her child's character.

Train your child's affections. His earliest emotion is love, but lead him to express it in actions. Take him in the loving mood and ask him to do you some little service. When he wants to help you, however great your hurry, do not reject the proffered aid. You could, of course, do it yourself better and more quickly; but love prompted his offer, and it should be accepted—just as our Heavenly Father allows us in our weakness the privilege of being co-workers with Him. The earthly affections are the ladders by which the heart climbs to universal love. Love is to be tested always by its effect upon the will. The grace of God can turn the weak, selfish will from thoughts of self to thoughts of others; but it cannot make a life all that life would have been, had that will from the beginning been made strong and unselfish by repeated acts of loving self-sacrifice. Give children special opportunities of showing their love at family festivals—as birthdays, Christmas, etc. Enter into their secrets; help them to plan little pleasant surprises; encourage them to express their love in every way, and in everything make love their ruling motive. Train your child's will. Observe the word is *train*—not break. His will is his strength of character, his power to overcome difficulties—why should we aim to destroy or weaken it? The habit of obedience is an excellent thing to give a child, but his own will should be the strongest aid in forming this habit. The outward "must" should be changed into the inward "ought." If you let him feel and see that your commands are right and for his good, his obedience will be voluntary. There is no wall or safeguard which love can build around its object strong enough or high enough to keep away temptation. The wall must be within, or sooner or later the citadel will yield to the enemy. Blind, unthinking obedience weakens, rather than strengthens, the will—that safeguard in the hour of temptation. It does not begin to grow until definite choice is made by the individual. Power to choose the right comes only from having chosen to do right many times. A mother, therefore, should aim to carry her child's will with her; let him feel that he is doing right from his own choice. Where this is difficult there are many expedients which her mother's love and thoughtfulness will suggest to suit the circumstances. A strong-willed child may be given a choice of action. The approbation of others—of his father, of his companions—is a strong motive; so also is the desire to be like someone whom he himself has admired—hence well-chosen stories are a powerful instrument. Yet compulsion is sometimes necessary, and this touches on the vexed question of rewards and punishments. No one can or should dictate to the parents on this point; but in all punishments patience and self-control are necessary. Never, never, let your child imagine, as many do, that the punishment is an act of vindictive revenge on your part. Let him see clearly that the punishment is for the fault, the wrong committed—not for the accident resulting from the fault, nor because he was found out. Neither should you let him think that it atones for the fault, but is rather its inevitable consequence. The heaviest part of it should be to feel that his own wrong-doing and that alone has caused a separation between you and him. Be, therefore, always ready to grant forgiveness and sympathy the moment it is asked for. Let the forgiveness be permanent—do not mention the wrong again. Through it all let your child keep his self-respect, and feel that you trust him to redeem his faults. Do not scold him before strangers, nor speak of his shortcomings to them. If he has been untruthful or dishonest, do not treat him as a liar or a thief, but seek for the causes of his faults, and, if possible, remove them. Perhaps undue fear caused the one, or a natural desire for a little money of his own the other. I hesitate to say it, but too often such qualities in the children are obtained from the parents, both by inheritance and example. The mother who will allow her child to hear her give false excuses or make promises which she never intends to keep, can scarcely expect her child to be rigidly truthful. The father who will boast of some sharp tradesman's trick by which he profited a few cents, need not be shocked if he finds that his son is not scrupulously honest. Three things upon which I have only touched deal with the animal, or human, side of a child's nature. There remains still his mental and spiritual faculties. The former is what is generally known as his education. The mother usually delegates her responsibilities on that point to the school, and thinks that there her duty ends. But every teacher will tell you how easy it is to find

out, from a child's progress and attainments, the home atmosphere which surrounds him. Actual instructions may not be needed from the mother, but her child's advancement will be much more easy and rapid if she takes an intelligent interest in his work. She should be interested in everything that interests him. Let her ask him daily what his work is; how he is doing in it; encourage him to talk of his successes and his difficulties, his companions and his pleasures; in short, let her win and keep his confidence, and she need never fear to lose his love, nor her power to influence him for good. Nor should she think that his education, even in this narrow sense, is to be confined to school. Every child of enquiring mind needs books—picture books, story books, books of natural history, books of travel and adventure, good books of every kind. She should not only supply these plentifully, yet not so profusely that they will not be valued, but she should read them, and be able to talk to him about them and lead his taste to enjoy only the good. She cannot be at a loss for material, there are so many excellent magazines and books for children, from the old stand bys, *The Wide, Wide World* and *Little Women* for girls, and Ballantyne's *Coral Island* for boys, to the beautiful stories of Mrs. Ewing, Mrs. Burnet and Charles Kingsley of a later day. But one axiom is sure: Interest your child and he will educate himself. How shall I, in the few moments left me, speak of the child's spiritual development? When should it begin? How should it be carried on? Or is it not best to leave that sacred seed which God has planted in this human soil to His care? Alas! like any other tender seed, it will die out, or grow up into a warped and deformed sapling, instead of a vigorous fruit bearing tree, if it is not provided with nourishment and sunshine. The great Husbandman has placed it in your little corner of the vineyard and holds you responsible for it. I would astonish and shock you if I were to tell you of one-half the cases of the most woeful neglect of the children of Christian parents in this matter which has come under my own knowledge. Oh! if you have neglected it before, begin the work now—to-night. If your babe be but a day old, the earnest prayer that you make, as you clasp him in your arms, will reflect itself in his life. And when he is old enough to clasp his tiny hands together and close his little eyes, while you breathe in softened tones but the words, "God bless my darling and make him a good child," it will give him a feeling of awe and reverence which will grow with his growth. Then, as his enquiring mind wonders at all the marvellous things around him, how easy it is to point him to the Great Maker of all! When he is first told, as he looks at the spangled vault of the heavens, that God made the stars, we cannot fathom the feeling of reverence which fills his little heart. The next day he learns that God made the daisy and the dandelion, and if he is taught to watch the yellow leaves drop off and the little winged seeds come crowding around the stem, until God sends his wind to carry those seeds far and wide to make more dandelions, he loves and trusts as well as reveres. Everywhere around us, in endless profusion, are the means to lead his infant mind "from nature up to nature's God." But nature is not the only book you should study together. If ever there was a child's book written, it is the Bible. What wonderful stories! What noble heroes! What grand thoughts, clothed in simple words, does it contain! Around the cradle at Bethlehem centre all children's affections. How they watch with Miriam to see what will befall the infant Moses! They go down into the pit with Joseph and weep with him on Benjamin's neck. A little child never wearies of Bible stories. Tell them to him again and again, until Joseph and Moses and Daniel and the Holy Child Jesus are real living beings to him. Every story will carry with it its own lesson of God's care, and God's love, and God's continual presence. But do not stop with the stories. As they grow older, let them learn many of the beautiful words of Scripture *off by heart*. The twenty-third Psalm, many of the promises, parts of the Sermon on the Mount, some of the parables, and other beautiful passages, and the Ten Commandments, should be known at a very early age by every child. It matters not that he cannot fully understand them; impress them on his memory when it is most retentive, and they will be a guide and comfort and joy to him when darkness is all around and the wave of sorrow rolls over his soul. When our Saviour was alone in the wilderness, in His great struggle with Satan, He repelled His adversary every time with the words, "It is written." It is remarkable that every text He used is taken from the Book of Deuteronomy, large portions of which were learned by every Jewish child before he was twelve years old. The presumption is strong that the portions of Scripture which recurred to Him in His hour of trial were learned at His mother's knee. This is your work, mother. You cannot delegate it to another, even a Sunday-school teacher. Yet, how many think the one short hour a

week spent in Sunday-school is sufficient to supply the highest, holiest part of a child's nature with its needed nourishment, and then leave the work to a stranger. If a child's interest is thus aroused and his memory stored, there will be little need of preaching or moralizing. It needs but to add the daily habit of prayer—the words do not matter so much as the spirit. If they are so simple that the child can understand them, so much the better; but the manner should be very reverent, and the child should feel that it is in very truth talking to God. No prayer is better, to my mind, than the hurried, thoughtless ones children are sometimes allowed to say. I cannot close without a note or two of warning about wrong ideas which nearly every child has. One is that they are afraid of God. "Thou, God, seest me," is used to frighten them into good conduct. It should not be so. Our God is a God of love; let your child so think of Him. Let him not fear the thought of God's presence any more than he would cease his play and become uncomfortable if you were to enter the room. Let it rather be an encouragement to him to feel that every little effort he makes to do right, which even you might not notice, is seen and appreciated by our Father. Another is that they can earn heaven by "being good." Nay, heaven has already been purchased for them; it is our Saviour's free gift—too costly by far for them to earn for themselves. They can, of course, of their own choice refuse the gift, just as they can put aside your outstretched hand of love. They are to be good not to win heaven, but to please Him who gave His life to win it for them.

Mothers, does the task seem too great? Again hear God say, "Take this child and nurse it for Me, and I will give thee thy wages." What shall those wages be? We have been paid far in advance—when He became a child and lived our life, when He went down with Mary and was subject unto her, and in His dying agonies provided for her comfort. Yet the promise is in the future tense—I will give thee thy wages. In this life the unspeakable joy and honour of seeing your children fulfil their high destiny, to glorify God; and in the other life—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for those that love Him."

M. J. GAHAN.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

HALIFAX.—At St. Luke's Cathedral, on the evening of the 15th, the choir gave Stainer's "Crucifixion," which was rendered with superior excellence and was a striking proof of the splendid work being done by Mr. Galward (organist and choir-master) and his choir.

Rev. W. H. Bullock, chaplain to the forces in British North America, and at present stationed at Halifax, N.S., delivered last Tuesday evening, in the Soldiers' Institute, a most interesting lecture on his experiences of active service in Egypt and the Soudan. The reverend lecturer adopted an easy conversational style of speaking, and was listened to by the soldiers and civilians present with rapt attention and frequently applauded. He related many most amusing incidents and gave a vivid and graphic picture of the campaign. He also touched upon its pathetic side, and described with characteristic modesty his own noble work for God and Holy Church. The chair was occupied by Rev. Mr. Lathern. At the close of the lecture a most cordial vote of thanks was on the motion of Captain Wynn, seconded by Rev. R. F. Dixon, of St. Luke's Cathedral, accorded the lecturer. Mr. Bullock, who is a younger son of the late Dean Bullöck, bears a name revered by all Haligonians. He was only appointed to Halifax last November, and is one of the senior chaplains in the British army. A thorough Churchman and a most indefatigable worker and an earnest and powerful preacher, his influence for good will, it is to be hoped, soon be felt among the soldiers, of whom over one thousand are members of the Church. He is a native of Nova Scotia.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

The Diocesan Synod.—The next meeting of the synod of the diocese will, it is expected, be summoned for the latter end of May or beginning of June. Among the questions to come before the synod is the report of a committee appointed at the last synod to consider an amendment to Articles 3 and 4 of the Constitution, as to representation on a graduated scale in proportion to the number of communicants in each parish or cure of souls. And also the report of a committee appointed at the last synod on the

following resolution: "That as many of our people are scattered among members of other religious bodies, and inter marry with them, and accept their religion, the synod respectfully requests His Lordship the Bishop to appoint a committee to consider these matters, and recommend such remedies as may best meet the situation."

Bishops' College.—The Rev. R. A. Parrock, who distinguished himself in his classical studies at the University of Cambridge in 1892, and who has since his ordination been the domestic chaplain to the Lord Bishop of Quebec, as well as the editor of the *Quebec Diocesan Gazette*, has been appointed Classical Lecturer at the university of Bishops' College, Lennoxville, P.Q., and is to enter on his duties in September next. Mr. Parrock will be greatly missed in the City of Quebec, where he has become very popular.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. Matthew's.—At the March business meeting of this branch of the W.A., the rector read a paper on the history and work of the S.P.G. The paper was able and exhaustive, and the members were thoroughly interested.

Trinity University.—The annual public missionary meeting in connection with the Theological and Missionary Association was held in the Convocation Hall of Trinity College on Monday, March 18th, at 8 p.m. There was a large attendance and the meeting was of a very interesting character. In his opening remarks, the Lord Bishop of Toronto, who occupied the chair, expressed his satisfaction with the work of the association, and commended it to the good graces of the audience. The first speaker was the Right Rev. J. A. Newnam, D.D., Lord Bishop of Moosonee, who, in an exceedingly interesting and practical address, explained the nature of his work in the great love land. The address was all the more interesting because it dealt with a field necessarily less familiar even to devoted mission helpers than Algoma and the North-West. It is hard to realize how awful must be the isolation of the few clergy who are labouring in this extensive field and how overwhelming the magnitude of the work must be. The Bishop pleaded very earnestly for more helpers in his enormous district, which borders upon nine other Canadian dioceses. The next speaker was the Rev. H. P. Lowe, M.A., curate of St. George's, Toronto, formerly incumbent of the Aspidin Mission in the Diocese of Algoma. Confining himself strictly to the work in the Eastern part of the diocese, he endeavoured to remove some of the popular misconceptions as to its nature and to point out what were the special hardships to be endured. A vote of thanks to the speakers and to the Chairman was carried amid loud applause. Altogether it was one of the heartiest missionary meetings the association has had for some time, and it was a very great pleasure to have with us a Bishop who, of necessity, can but seldom visit Toronto.

Extension of the Episcopate.—A conference of representatives of the Church met in the Synod office on the 20th to consider the question of an increase in the Episcopate. There were present: The Lord Bishop of Toronto, in the chair; Dr. Hodgins, Rev. Dr. Mockridge, Mr. A. H. Campbell, Rev. Dr. Langtry, Rev. John Pearson, and Mr. J. A. Worrell, Q.C., of the Diocese of Toronto; Rev. Canon Young, Rev. Alfred Brown, Rev. J. Downey, of the Diocese of Huron; Rev. Rural Dean Lloyd, Rev. Rural Dean Chowne, and Rev. Rural Dean Boydell, of the Diocese of Algoma, and Mr. Edward Martin, Q.C., of the Diocese of Niagara. Both of the Dioceses of Toronto and Huron appointed committees at their last session on this question, and they were directed to confer with other dioceses and to arrange a conference. On February 12th the representatives of Huron and Toronto met in a conference here, at which representatives of the Dioceses of Algoma and Niagara were present. A sub-committee was appointed, and it was to consider the report of this that the conference was held. After a thorough discussion of the subject, the following resolutions were adopted:—(1) That no mere readjustment of the boundaries of existing dioceses would meet the necessities of the Church in relation to episcopal administration. (2) That a new diocese should as speedily as practicable be constituted, consisting of the Counties of Bruce, Grey, Simcoe and North Wellington. (3) That the Counties of Waterloo, Brant and Norfolk be detached from the Diocese of Huron and added to the Diocese of Niagara. (4) That a new endowment be raised for the proposed new diocese. (5) That such arrangements in reference to trust funds be made as shall be found just and practicable.

The Toronto Church of England Sunday-school Association.—The regular monthly meeting of the

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association was held in St. Stephen's school-house on Thursday, 21st March, and was very largely attended: Twenty-six Sunday-schools were represented by over two hundred teachers, and the following clergymen were present: Revs. Canon Sweeney (in the chair), Prof. Clark, Dr. Langtry, J. C. H. Mockridge, A. J. Broughall, J. Pitt Lewis, H. Softley, E. V. Stevenson, A. Hart, C. H. Rich, I. L. Smith, J. Scott Howard, C. L. Ingles. After the opening hymn and prayers, the Rev. C. H. Rich, of Grace Church, taught the model lesson for the fourth Sunday in Lent, the subject being the woman of Samaria. Another hymn appropriate to the subject was sung, and Rev. Prof. Clark gave a most admirable lecture on the subject of the "Revisions of the Book of Common Prayer," touching more particularly upon the first and second Prayer Books of Edward VI., that of Queen Elizabeth and the last one of King James. As time was too short for the learned Professor to fully compass his theme, he was asked to continue it at the next meeting of the association, which he consented to do. The meeting was concluded by Mr. A. J. Williams, of St. John's Church, reading a paper on the subject of "The Teacher in the Church and Parish Work." It contained many useful hints to teachers and pointed out many ways whereby they might help the clergyman in his work. We understand that his excellent paper will appear in the *Teachers' Assistant*. The next meeting will be held in St. Peter's school-house on 18th April, when Rev. Professor Clark will conclude his lecture on the "Revisions," a paper will be read by Mrs. Broughall of St. Stephen's parish on "The Teacher in Every Day Life," and Mrs. Lloyd of All Saints' will teach on "Infants' Model Class," which will be made more realistic by the presence of a band of children. The Sunday-school Association is certainly flourishing, and it is pleasant to know that the teachers are appreciating the rich treats of information which are being offered to them at these meetings by their ever increasing numbers.

OSHAWA.—St. George's congregation has lost one of the oldest parishioners, in the person of Henry Carswell, who passed away early on Tuesday morning, 19th, aged 70. The deceased, who has been treasurer of the town for thirty years, was in his office the day previous, and was ill but a few hours. He died of apoplexy. For fifty years a member of the parish, filling the various offices, singing in the choir for years, a Sunday school teacher, his place indeed will be a vacant one. Mr. Carswell was an upright Churchman and had the pleasure of seeing his family grow up useful members of the Church. His son, H. T., is at present warden and a member of the choir. R. E. and John have been members of the choir and took an active part in the S.S. Rev. Albert, another son, is curate at St. George's, Newcastle. The flags are flying at half mast to-day out of respect to his memory, and the Town Council and School Boards will attend the funeral in a body on Thursday. His death has caused a sorrow in all classes, but in the dear old church, especially, his memory will be cherished where so long he worshipped.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

DUNNVILLE.—Before leaving here for Barrie, Mr. Barnum, who held the position of choir-master of St. Paul's Church during his stay here, was presented by the choir with a piano lamp in token of their appreciation of his valuable services. He and Mrs. Barnum have our best wishes for their future welfare.

MILTON.—Operations have already commenced for the new Grace Church, which is to be built of stone. The corner-stone will be laid by Lord Aberdeen about the beginning of May.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The recent Pastoral of our Bishops contained the expression "fixedness of interpretation is of the essence of the Creed." To this, a few would-be-thought intellectual Broad School priests are demurring, but every priest with any sense knows no limitation of liberty in the interpretation of the Creed was intended.

The *Church Standard* (Philadelphia), is still talking about the Protestant Bishop of Madrid. Surely our Church papers might leave poor dear Cabrera to the tender mercies of the next Pan-Anglican Synod. One thing is clear, Cabrera has Episcopal Orders and no Pan-Anglican Synod can say that he hasn't. At the same time, we trust the lordly Archbishop of Dublin will get a good "roasting" all the same, for his part in the recent Consecration programme.

It is a great pity the House of Bishops did not appoint the present Bishop of Mississippi (Dr. H. M. Thompson) to write the Pastoral.

If an Assistant or Co-Adjutor Bishop is appointed for the Diocese of Western New York, the post will inevitably fall upon a good Catholic.

St. Ann's Congregation (New York City) having sold their church, are now without any ecclesiastical home.

The Bishop of Southern Ohio (Dr. Vincent) is a strong advocate of the "free pew system."

There is no reason to doubt that the majority of the Standing Committees will consent to the consecration of the Rev. J. H. White as Bishop of Indiana.

There should be a thorough enquiry into the teaching methods of the Philadelphia Divinity School. No one sided investigation will suffice. If there is any kind of un-Churchly teaching, the professors responsible should be—at once—relegated into obscurity.

Christ Church, Corning, W. N. Y., has been formally opened by Bishop Cox.

As it is announced now that any priest may get a copy of the Prayer Book used by our missionaries in Mexico, it may fairly be presumed that matters are a little brighter there than formerly. When we get the Mexican Prayer Book and also Cabrera's Spanish Prayer Book, it strikes us very forcibly that we have to exclaim not only what is Truth? but where is Truth?

As far as this Church is concerned, there is very little interest taken in foreign missions.

Many of our clergy who are trying to stamp out what they are pleased to call "The Race-Track Evil," are, nevertheless, adept players at "poker," "enchre," and at drinking good whisky.

According to the Rev. O. E. Ostenson, "Colorado is the sanitarium of the world, and if every industry were to fail, people would still go there to live," but how this fact is going to help the fearful state of Church affairs in Western Colorado we don't quite see.

It is simple "bosh" to talk of Church Re-Union with the sects until first of all the three branches of the Catholic Church are re-united. To unite with the denominations is to begin "Re-Union" from the wrong end.

The newly-appointed Bishop of Olympia (Dr. Barker) seems very fond of New York City. Are there no Lenten services out in Olympia? If so, we cannot help feeling that every Bishop should remain during Lent at least in his own diocese.

There is one thing clear. We are good and true Church-people over here. Some of our Bostonian rectors have been welcoming General Booth, of Salvation Army fame, in very loving and eloquent language. If he could only be persuaded to take Holy Orders we feel sure the General would make a typical Bishop of Massachusetts; in the event of his "soldiers" going to the Cambridge Divinity School, there would be no fear of Broad Church clerics dying out in that diocese.

The Rev. Canon DuMoulin, D.C.L., recently delivered a most eloquent speech before the Rhode Island Churchmen's Club. It was felt that he would make a splendid Co-Adjutor Bishop for Toronto if Bishop Sweatman goes to Trinity.

The Assistant-Bishop of Central Pennsylvania (Dr. Rulison) held a quiet day for the clergy of the Archdeaconry of Reading, in Trinity Church, Pottsville, on February 19th.

At a recent ordination, the Co-Adjutor Bishop of Tennessee (Dr. Gailor) delivered a most powerful sermon on the Sacramental System, and the duties and responsibilities of the priesthood.

A new warden for the Seabury Divinity School at Fairbault, Minn., is to be appointed as soon as ever the nomination of the Bishop-Elect of Indiana (Rev. J. H. White) is confirmed by the Bishops and Standing Committees.

British and Foreign.

The Archbishop of York, after three years' work on his visitation, proposes to go abroad for a somewhat longer period than usual, and will be absent from Bishopthorpe for little more than five weeks after the 18th of March.

Lord Houghton has presented a site for a church on his estate at Blacon, near Chester. The work of erecting the new building will shortly be commenced, as half the sum required for building and furnishing has been raised.

The Ven. Chauncy Maples, Archdeacon of Nyassaland, who joined the Universities' Mission in 1876, has accepted the Bishopric of Nyassaland, vacant through the resignation of the Rt. Rev. W. B. Hornby.

An "echo" organ is about to be added to the instrument at Westminster Abbey, and indeed the work has already been put in hand. It will be erected in the triforium, under the superintendence of Professor Bridge, and it will be played from a

fifth manual, connected with the "echo" organ by electricity.

Prebendary Eyton has one of the most fashionable congregations in London at Holy Trinity Church, Sloane Street, but he does not hesitate to say some straight things at times. Recently he took Joseph for his subject. Joseph, he said, was a conceited young man, but in after years, by reason of trouble and sorrow, he lost his conceit and became a great man. So, added Prebendary Eyton, conceited young men in this congregation, there is hope for you yet!

The Dean of Rochester and Mrs. Hole arrived at Chatham from their American tour. A large assemblage had gathered at the station to welcome them, and cheered loudly as they alighted. The Cathedral Restoration Committee were present to receive the Dean, among them being Admiral Nicholson, who offered an elegant bouquet for Mrs. Hole's acceptance; Major-General Forster, commanding the Thames District; Captain Lord Charles Beresford, Archdeacon Cheetham, and the Mayor of Rochester. The Dean, who appeared very much gratified at the warm greeting accorded to Mrs. Hole and himself, seemed to be in good health. He spoke of the kindness which had been extended to him on every side during his tour, and said he should always retain pleasant memories of his visit. There were loud cheers as the Dean drove through the streets, and the Cathedral bells were rung.

In an address on the proposed disestablishment of the Church in Wales, the Archbishop said the question was not one of party politics, but of national righteousness, which was opposed to the pulling down of the Church and to its being deprived of its lawful means of carrying on its religious and beneficial organization and activities. An eminent authority had said the other day that the Church in Wales did not affect the men of Kent, who had nothing to do with it; but was a question to be settled by the electors of Glamorganshire and other parts of Wales. But this was a serious misconception of what the Church really is, inasmuch as the idea of the Church was that it had one body with many members, all of which were touched with the deepest concern at anything which threatened danger to any one of their number. The Established Church was the National Catholic Church of the land, which had existed from the beginning, and the most ancient part of it was the Church in Wales. Right down to the time of Gregory the Church of England in Wales could be traced as it is to-day with the government and body from that early day; and to the present there had been no break in the continuity of its history. He declared his sympathy with the operations of the Church Defence Society, with which the Central Church Committee had conjoined itself, in the efforts which were being put forward to appeal to those Church people who were acquainted with the simple facts of history on which their ecclesiastical institution rested, and upon which it based its defence and right to teach these truths to the people of the Church who were not in possession of them. Lectures, powerful speeches, and pamphlets were good so far as they went, but they were not nearly so effective as the power of talking quietly, steadily, and earnestly. There was no ignorance so generally prevalent as that which obtained with reference to the history and facts of the Church. One common error was that the Church had not been always Protestant, whereas there had never been a time in the history of the country when the Church of England did not protest against the domination of the Church of Rome. He quoted the fact that canon law never ran in this country except when it was accepted by the Church itself, and said that the whole of our history bristled with the protests of the English nation against the Church of Rome. Monarchs and statutes had alike been opposed to the Pope's bulls, and long before the existence of the Prayer-book the Church objected to the intermeddling in her affairs of exterior persons. The Church was independent, and had possessions of her own. Yet, nevertheless, they had to listen to a great man recently informing the public that the State had handed the property of one Church to another, in opposition to the authority of such fair and impartial historians as Professor Freeman, who had said that Church property had never been handed over in that way—because there never were two Churches in this country between which such a transaction could take place. People were perplexed with a quotation given by Lord Roseberry from Bishop Thirlwall, which seemed to show that the Bishop had affirmed the principle that property might be taken from the Church for purposes of general and ulterior utility, basing it upon the example of St. Ambrose in the fourth century, who took the sacred gold and silver vessels in the Cathedral of Milan and sold them for the benefit of some captives. His Grace was sorry Bishop Thirlwall should have made such a mistake as to argue that circumstances might arise to justify the devotion of Church property to other uses than

those for which they had been intended. St. Ambrose was clear in his teaching on the point. It was necessary to lay much stress upon that saint's insistence that all persons attempting to deal with Church property should be men of perfect honour and perspicuous judgment, and that the three cases in which such property could be applied to other than Church purposes were to save the poor from death, to secure the freedom of the captive, and to bury the dead. In the face of that teaching St. Ambrose could not be quoted as an authority on behalf of those who proposed to take the property of the Church in Wales and devote it to the erection of reading-rooms and museums. There was, too, no comparison between the Churches in Ireland and Wales. The Bishop of St. Asaph had told them of the amazing growth of the Church in Wales and of its increased number of churches, schools, and supporters. As the National Church it was now doing ten times as much as it did in the past. Its clergy were buckling to their duties with great energy. The dark and dreary places throughout the Principality were disappearing, and the number of its communicants was already far in excess of those in England in proportion to the extent of the population. But, because such was the fact, it was charged with being a proselytising Church. What were Churchmen to do? If they made no advance they were charged with doing nothing at all, and they were condemned for proselytism if they were energetic. A great temptation presented itself to the Welsh people by the Bill for the disestablishment. The tithepayers thought, under its provisions, they would be relieved from payment of tithes, whereas such would not be the case. Other bribes were contained in the proposals of the Government. The Bill needed no further answer than itself. Welsh people who prided themselves upon the antiquity of their associations and traditions were being induced to give up their most ancient institution, the one from which they had derived most benefit and of which they should be the most proud.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

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

The Rev. Dr. Stone.

SIR,—I see by your issue of March 7th that the Rev. Dr. Stone, of Oxford, England, received the necessary clerical two-thirds majority for Bishop of New Westminster. That is so, but why call him "Doctor"? What is he "Doctor" of? Oxford University doesn't make many Doctors in her Faculties. I am quite at a loss to understand when and in what Faculty the Rev. Mr. Stone, Principal of the Dorchester Missionary College, took his degree of "Doctor." I noticed that Dr. Stone was nominated by the Rev. P. Woods for Bishop of New Westminster. Might I ask the rev. gentleman why he calls his nominee by the high-sounding title of Doctor? I only ask the question for information.

"A BEWILDERED OXONIAN."

Future Bishop of Ottawa.

SIR,—The Rev. R. B. Waterman and "Canonum Studiosus" don't seem to agree. I am very sorry that such should be the case. Whoever "Studiosus" is, he is right and Waterman is wrong. It is not more than "probable" that Archbishop Lewis has surrendered any "inherent" right. Now what is a "canonical" right? We reply every "inherent" right is also a "canonical," unless it is stated to the contrary in the Synodical Canons. There is not a word in the canons of the Diocese of Ontario which takes away any "inherent" right; as a natural consequence every "inherent" right possessed by His Grace the Archbishop becomes *ipso facto* a "canonical" right. Correspondents may write you what they please, of course, but they are wrong in supposing that the Ottawa district—because it is jealous of the Kingston district—can politely take away Archbishop's rights without any rhyme or reason. Let the Rev. R. B. Waterman produce his evidence that the Archbishop of Ontario has surrendered any "inherent" right. I would prefer to hear from the Chancellor of the diocese on this subject. He could tell us better than any one else what are or what are not the rights of Archbishop Lewis in this important matter.

CANONUM LECTOR.

The Real Presence.

SIR,—We now come to another view in which this expression has been understood—namely, the presence of Christ by His Spirit among His worshippers. During the Lord's ministry He was personally present with His disciples. It was expedient, however, that He should depart, so that He might present Himself in the courts above as the Mediator. In His place the Paraclete, or Advocate, or Comforter, would be sent, who would act in Christ's stead, to counsel, admonish and instruct His people. This is what distinguishes the Christian as a spiritual dispensation. Christ by His Spirit is present in the mind and soul of every faithful recipient of the consecrated elements. He is present in them; they live in Him; they are one with Christ, and Christ with them. This view Hooker took, and many agree with him, and, if correct, it gives no countenance to any acts of homage or adoration to the Elements. The patriarch could hold communion with God in the field, the Jew could recognize His presence in the tabernacle, and afterwards in the Holy of Holies; the Christian can realize Him in the souls of His worshippers, who are the temple in which He dwells, His body mystical, the fulness of Him who filleth all in all.

Ivy.

The Rev. Mr. Whatham and American Bishops.

SIR,—The Rev. Mr. Whatham did a grand work in Canada. Mr. Whatham holds the important rectorship of Mount Morris, in the Diocese of Western New York, and is teaching his people the doctrines of the Anglican Church. These doctrines are not believed in by any small, narrow, or exclusive set of Pharisees, but are loved by every one calling himself a true Churchman. It is because one scarcely hears in these United States a doctrinal sermon that a rector needs to teach his people. The people here mean to be good Church-people, and will be if properly taught, but it must be said many of our rectors have failed to teach them in the past. Mr. Whatham is teaching doctrines which will never be antiquated and much less erroneous. Perhaps when "Wm. D. Patterson" has had a little more experience of American Bishops than he seems to have had, he will find that Mr. Whatham is speaking the truth when he says most Bishops side with the people against the rector as a rule. The Episcopal salary has to be raised, and perhaps this may account for the attitude some Bishops take up. The *Low Churchism*, or better *No-Churchism* prevalent in the See-city of Western New York, may also account for the thousands who are praying that a good Catholic may become the next Bishop of the western part of this State. I am glad one of your Canadian priests has the manliness to preach the truth "as this Church hath received the same." We have too many men in our ministry here already who are willing to water down the doctrines of the Church, in order to please the people with "itching" ears. It is therefore very pleasant to know that Mount Morris has a priest, and I rejoice to know that he does speak his mind in even dear good Bishop Cox's diocese.

ANOTHER NEW YORK RECTOR.

The Reformed and Protestant Principles of the Church of England.

SIR,—Lately I have read much of the reformed and Protestant principles of the Church of England, as taught by Wycliffe College. I think that such a title is absurd, because the principles taught at Wycliffe are not those of the Church of England, but the reformed and Protestant principles of the continent; in fact, they are thoroughly continental in their teaching. How can any honest and faithful member of the Church of England support a college where the teaching of Luther, Calvin, Zwingle, Melancthon, Huss, Jerome of Prague, Knox of Scotland, have more weight and more influence than the noble work of our English Reformers, such as Grosetete, Hugh Stephen Langton, John Wycliffe, Wolsey, Cranmer, Ridley, Latimer, Parker and Laud? These men fought for the Church in England. They understood the true position of the Church in England, knew that she must be freed from the power that the Church of Rome gained over her, and also that she must cast off the false doctrines that the Roman Church introduced among the English people. As a reward for striving to free our Church from false doctrine, some were persecuted, others condemned to death. These were not continental Reformers, but English Reformers, who fought and died for the Church of England in England, and yet Wycliffe College will not uphold the principles for which they suffered. If Wycliffe College wishes to be true to the English Reformation principles, why does she not teach to her students the doctrines of the Church of England, which are the doctrines of the Church of Jesus Christ? If there is an Evangelical and Protestant Church in the

world it is the Church of England, Evangelical because she teaches the Gospel pure and simple, Protestant in that she holds Rome on the one side, and the so-called *Protestant sects* on the other. It is a shame to have a college in our midst whose students ridicule the three-fold ministry, calling it a fiction; deny baptismal regeneration; declare that there is no benefit or grace derived from the two sacraments, Baptism and the Lord's Supper; that the Church of England is a sect among sects, and that the Unitarian sect is Evangelical, and on an equal footing with the Church of God; that *true Church doctrine* is not the Gospel. What does a faithful Churchman think of students who will attend Dissenting places of worship rather than their own Church; who will sympathize with a congregation because they consider that their pastor is High Church, and yet will congratulate a congregation on having the Gospel preached to them by a Baptist or Methodist minister? In fact, students of Wycliffe College stamp every clergyman who has been educated outside of their walls as High Churchmen; even men who are members of the Colonial and Continental Church Society are not free from their stigma. I think such actions are not in accordance with the commandments of Christ.

CHURCHMAN.

Some Clergy Ignore the New Birth in Holy Baptism.

SIR,—Both you and some of your correspondents complain most justly and opportunely that many of our ordained men "have not been taught subjects essential for the discharge of their duties." Permit me to draw attention to the utter ignoring, by many priests, of the New Birth in Holy Baptism. Our Lord, plainly and emphatically, in His conversation with Nicodemus, states that the New Birth is effected in baptism. The words of our Lord have been echoed by the Holy Catholic Church ever since the beginning—not one ancient writer expounding otherwise, as testified by the great Hooker. Now, as may be seen in the Prayer Book, every person about to be ordained to the priesthood is asked this question by the Bishop, "Will you then give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?" His answer is: "I will do so, by the help of the Lord." Knowing that this solemn declaration—tantamount to an oath—is made by every priest, what can we of the laity think of those priests who utterly ignore the New Birth in baptism, as taught by the Church in accord with Holy Writ, and substitute conversion for it? The New Birth in baptism has its place; conversion has its place. Both are effected by the Holy Spirit, but they are distinct, one from the other. In most houses of Churchmen (?) and non-Churchmen, there are commentaries on the Bible, which expound "to be born of Water and of the Spirit" is to be converted. This perversion of Scripture is the *sheet anchor of the sects*. In most dictionaries, in most newspapers, secular and religious; in most religious books, pamphlets, tracts, even in novels, regeneration is termed conversion. Thousands of our Church people never know that "by One Spirit are we all baptized into One Body," as St. Paul asserts. They never know what each Church youth repeats glibly, "In my baptism I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," because these glorious privileges are glossed over in such a "perverse" manner by many priests, that the Churchman never realizes them to be his. In the face of all this tremendous opposition, what uphill work for the faithful but sorely-trying priest, and the faithful Sunday-school teacher, both of whom bring to the remembrance of those committed to their care the God-given blessings bestowed on each of them in their baptism, purchased for them by the precious blood of their loving Redeemer, and who constantly and lovingly urges them to keep the covenant with daily use of the Divinely appointed means of grace, voiced by Holy Church in her Prayer Book.

Christening is not naming.

Catholic is not Roman.

Regeneration is not conversion.

A. SLEMMONT, Baysville, Muskoka.

Discipline Wanted.

SIR,—The old mocking has once more been repeated, the mocking of talking about heartily desiring the restoration of discipline for offenders against God's law, whilst not a single soul, cleric or lay, arouses itself to work toward that necessary reformation of our present scandalous laxity. It is beyond hope that this protest will help on the good cause. I acknowledge writing for my own relief. Three cases of recent occurrence may illustrate the

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meaning of my words, scandalous laxity. Some years ago a young man desired to marry one of our Churchwomen, and found acceptance upon promise of helping his hoped-for wife to worship as her faith desired. I went to visit the couple, and afterward gave warning to them about their duty to their child. For several years these souls have been absent from the house of God, although living among neighbours who attend very regularly, and being quite able to do this commonplace duty, at last the delinquents have gone to a clergyman out of their own mission and have had their child baptized. How can I convince their souls of sin and righteousness, if they are allowed to slip away and receive attention, as though quite innocent, from one who naturally knows nothing of their state toward God? What relation must now exist between them and myself? If in this, then in every case, they can gain the sacraments of the Church, whilst their lives are a scandal to the faithful who labour steadfastly to do their duty in their own parish. Again, a few months ago a man went out of his own mission and asked a neighbouring clergyman to come and marry him. I received notice, but told the priest to send the young man home. A few days after the bride and groom drove a mile or two across the boundary and were united in some fashion by the obliging cleric before mentioned. Now, this man is confirmed, but ashamed to kneel in the congregation for the Blessed Sacrament; ashamed to appear in church for marriage, yet although in a most dangerous spiritual state, was helped to avoid me, his rightful pastor, who would deal with him according to knowledge of his sin, and was blessed in the name of the Trinity, as though witnessing a good confession for Christ instead of cringing to ungodly men. The poor wretch has in all probability been hardened in his cowardice and self-satisfaction. Once more, a young woman communicant slyly packed her best dress and went out of her parents' house under pretence of taking a drive. Shortly afterward the deceitful child came home, and informed the household of her marriage by a clergyman in another parish. Again, disrespect of parents and cruelty to a kind mother were all tolerated and blessed, because the clergyman was not obliged to make any inquiries. Such things are scandals, causing Dissenters to point in scorn at our unrighteous ways, scandals to earnest Church folk who hate trifling with sin. It is written, "Cursed are they who do the work of the Lord negligently. Cursed are they who withhold the sword from blood." What injury to innumerable souls the effeminate easiness of the Church of England has caused and is daily producing, is horrible to contemplate. Shall not God visit for these things? Yes.

S. D. H.

"In it Thou Shalt do no Manner of Work."

SIR,—Familiar words referring to the day of rest, and a command from the beneficent Creator of all creatures. The Jews of to-day owe their fine physique to the obedience of their fathers to above mandate from the Divine Judge of all law-breakers. The human race, as well as the animal kingdom, absolutely require one day of rest in the seven; and, strange to say, the great world of electrical and other machinery is all the better for a day of rest. And now that those philanthropic societies, the Anti-Sunday Car and Lord's Day Alliance, have declared themselves anew in favour of a Saturday half-holiday, we may hope that this much-to-be-desired people's own half-day will soon be given them by the strong arm of the law. The writer has long been convinced that all work would be better done, that the wage-earners would throw more heart, more muscle into their work if their "tale of bricks" was lessened, and that half of Saturday was their very own, in which to stretch out weary arms, yawn, or lounge at will; their own in which to learn to be wise from pages of long closed books, or in those blessed hours of freedom to visit friends, or picnic with their little ones and aged amid the many rural spots encircling our broad city.

We have all witnessed the partial blotting out of the day of rest "across the line," nay, we may say, the wholesale surrender of its restfulness. But to cease throwing stones, and rather to ask ourselves, Are we much better than they? We women are to blame for the Saturday 18 hours' toil of milliner and of butcher. By placing our order early on Saturday, or even on Friday, with our butcher, we would prevent the midnight toil; we would not hear the rattle-rattle, rumble-rumble of the wheels of the butcher-cart; we would not hear the lash strike the back of the poor, tired horse—nor the voice of a reproving conscience. God have pity on the midnight toilers, for we have none. A little milliner whom the writer had occasion to employ has stated that during the busy season the clocks from our city towers rang out the hour of midnight as her "tale of bricks" ended, and, with aching back, weary fingers and despairing heart, she dropped her needle—the steel of which is not harder nor colder

than are our hearts who will insist on having our head-gear appear on the Sabbath. What a boon a Saturday half-holiday would be to all wage-earners; and it would be just as easy to extend the gift to butcher and to milliner as to banker.

Oh that the workingman was not so easily deluded by those who tell him they desire to blot out the Sabbath, in order that he may divert himself at the parks or elsewhere. If those who try to delude him, in order to secure his vote, really had his interest at heart, they would let our peaceful Sunday alone, and exert themselves to give him a Saturday half-holiday, and they would instruct him most earnestly never to part with his best friend, the day of rest, but to hand such blessed heritage down the ages to his children and to his children's children—even as his forefathers, having been faithful to their trust, have passed it down to him; a necessary rest for the weary. A necessary rest? Yes! For the wage-earner's only capital is his physical health and strength. Let him, then, guard the day of rest as he would guard what he holds most precious in life; for so surely as he lends his aid to those who advocate Sunday labour in the running of Sunday cars and pleasure excursions, so surely will he waste his capital of health and strength in the seven-day week of toil which will follow.

A. G. SAVIGNY.

The Meaning of Kephas.

SIR,—Upon the general question of Bible teaching there is and can be no difference between Mr. Mackenzie and myself. For practical and devotional purposes no method could be better than to compare spiritual things [with spiritual—to interpret Scripture by Scripture. Nor can there be any difference between us as to the great truth that "God is our Rock." But the question which Mr. Mackenzie has raised is as to the meaning of the name Kephas, or its bearing on our case as against Rome. He asks us to teach our children that Kephas means a stone, and not a rock, because to teach the latter is to give away our case. Is Rome such a bugbear that we are to hide or disguise the truth? Christ called Peter Kephas. It was the name by which he was known among the Apostles. St. Paul calls him by that name some eight times. And, as Smith's Bible Dictionary says, "It must have been the word actually pronounced by our Lord in Matt. xvi. 18, and on subsequent occasions when the Apostle was addressed by Him or other Hebrews by his new name." Christ's words to St. Peter then were as follows: "Thou art Kephas, and upon this Kephas I will build My Church." The word must mean the same in both clauses. We dare not teach, for controversial reasons, that while the word certainly means rock in the second clause, it means a stone in the first clause. It seems to me that to get at the real meaning of Kephas we must put out of sight the controversies which have raged round the word, and ask why did Christ give Peter this name, and what meaning did it convey to those who heard Him? In those days names were significant of character. Why, then, did Christ give His Apostle the name Kephas? What was its significance? Surely it was that, as St. Ambrose says, St. Peter had "the solidity of constancy and the firmness of faith." Christ commended his firm, unswerving faith, and therefore called him—a stone? no, but a rock. Suppose an Anglican, with no fear of the Roman bugbear, discussing the matter with a Romanist. Anglican loquitur: "As Anglicans we have no hesitation in holding that Christ called Peter Kephas, or rock, on account of his firm and solid faith." Roman loq.: "In so holding you concede our claim that on Peter Christ built His Church." Anglican: "By no means. It is one thing to say that Peter is a rock on account of the firmness of his faith. It is quite another thing to say that he was the rock on which Christ built His Church." Roman: "Yea many ancient fathers, as Origen, St. Cyprian, St. Jerome, St. Basil, thought Christ intended St. Peter by 'this rock.'" Anglican: "Can you name one among all the ancients who believed that Christ said that on St. Peter alone He would build His Church?" Roman: "No, of course not. The Church is built on the foundation of the apostles and prophets." Anglican: "Then how do you prove the headship of Peter by this text?" Unless the Romanist can show that on St. Peter alone Christ said He would build His Church, the Roman case breaks down. But to make play upon the words *Petra* and *Petros*, as if our case rested upon a quibble of words, is to give it away. When the evangelist translates the Aramaic Kephas into Greek, he must, of course, use the masculine form in speaking of Peter; but in the words used by our Lord the word is the same in both clauses. The real question, after all, is, What was the significance of the name in its bearing on St. Peter's confession of faith? Whatever word or meaning best expresses the firmness of his faith, that is the meaning of Kephas. The Bible is not so jealous about words as my

good friend, Mr. Mackenzie, would have us think. To call St. Peter a rock is no more a denial of Christ as the true Rock, on whom alone we can build, or be built up, than St. Paul's teaching that "the Church is built upon the foundation of the apostles and prophets," is a denial of the truth that "Other foundation can no man lay than that is laid, which is Christ Jesus." Christ Himself is called "a Living Stone," while all believers are called "lively stones." We all acknowledge Christ to be our one true Priest, Prophet, King, Shepherd and Bishop, and yet men are also priests, prophets, kings, shepherds and bishops.

J. D. CAYLEY.

The Reunion of Christendom.

SIR,—In the *English Church Times* of the 15th of February, is a full report of a great speech of the Right Hon. Viscount Halifax—President of the English Church Union—on "The Reunion of Christendom: England and Rome." It may be presumption on my part to criticize the utterances of so distinguished and able a man as Lord Halifax. For while there is much said by him that is worthy of a careful consideration of every thoughtful and earnest Churchman, yet, on the other hand, there is much that as Anglicans we may fairly protest against, when, as the following extract will show that the origin of the Early English Church is credited to Rome, to this we may be sure English Churchmen can never give their support, and give up a birth-right which for antiquity and apostolic order and doctrine is equal to that of Rome itself. Lord Halifax, after speaking of the Romish Church and its connection with the Western Church, says: "But in the case of England it was the source from which our Saxon forefathers derived their Christianity. It was to a Bishop of Rome—one of the greatest of the Popes—that the conversion of our Anglo-Saxon forefathers was due. St. Augustine was the Apostle of England and it was to St. Gregory the Great that we owe his mission to these shores. . . . It was to Rome that the eyes of our Anglo-Saxon forefathers turned, as the seat of the Bishop whose help and assistance, and the authority of whose See, were acknowledged by all the churches of the West. . . . and further, the Ancient British Church . . . has nothing to prove . . . the evidence goes the other way . . . that it was not itself the daughter of Rome. On the other hand, when for controversial purposes it is attempted to discover for the English Church an origin other than that of Rome . . . those who are acquainted with the facts are tempted to doubt either our honesty, or at least the trustworthiness of our historical methods." Without any desire to impugn the motive of this noble Lord, who has so ably pleaded the cause of the reunion of Christendom, yet surely such doctrines emanating from so pronounced a Churchman and the President of E. C. U., are difficult to account for, when compared with the known historical facts of the origin of the early British Church. How can St. Augustine be the *Apostle of England* when he, as the first Roman missionary, only reached our shores in 596, which mission was only successful in Kent, and even here the ground was prepared for him, for the Queen of that little kingdom was already a Christian. And what of his first memorable meeting with some seven of the then existing Bishops of England, and their at once repudiating his Romish authority. He was not even consecrated as a Bishop at Rome, but by the Bishop of Arles in Gaul—and do we not know that at the Council of Arles, A.D. 314, the Archbishops of York, London and Caerleon were present, nearly three hundred years before this Romish monk set foot in England. The first instance of a direct consecration of an Archbishop for the British Isles was when Pope Vitalian consecrated Theodore in A.D. 668, and after Theodore there was not another Roman Archbishop for 350 years; all who succeeded him were Englishmen. To Theodore is due the credit of uniting the Anglo-Saxon Church, but all his appointments to the new sees, etc., were made from the English Church, and not from Rome. He acknowledged himself as Archbishop of the Saxon Church, and determined not to allow any foreign Bishop to dictate to the Church in Britain. Space will not admit for further historical facts, which are endless, to prove that the origin of the Saxon Church was not from Rome. It is true that the early Church was united, as said by Lord Halifax, "That as there was but one Lord, one Faith, one Baptism, one Eucharist, so there was but one Church—for Rome was first Catholic, then Papal. But this was not the reason alone that could satisfy Rome, for her Pope's Primacy claimed *jure Divino*, and demands more than such union; it could only be satisfied with an organization throughout the whole world having its roots in Rome. As a proof of this assumption of Rome in the English Church, has it not been a continued protest, from the first meeting of the Bishops with St. Augustine, down to Reformation days, both of Church and State, as against Romish claims and authority?"

CANADIAN ANGLICAN.

London, March 15th, 1895.

The Criticisms on the American Church.

SIR,—It is hopeless to attempt explaining a good joke or an old Scotch proverb, but you will understand me when I say about the American Church and people, that we must "reese the ford as we ride it," and that "experience teaches" a few. I have now been over two years on the south side of the lakes, and for twice that time a diligent reader of the CANADIAN CHURCHMAN. With the statements appearing in this paper lately I am sometimes amused, but more frequently amazed. Some must have had a bad experience, or been subject to a distempered imagination. I belong neither to Canada nor to America (so called), but have had experience in both, and am here without a single trace of prejudice or jealousy. I discount at once the idea of not becoming an American citizen. I took out my first papers some months ago, and feel it my duty to bear the country's burdens and share its responsibilities with my people. Other men may choose to act differently, but my course agrees, I think, with common sense and right feeling, as I have come to stay. If a man does not find his home in his work, then the better for himself and his work that he soon seek a home elsewhere. Some people complain that they are not respected anywhere, and their complaint may be true. I have had no occasion to raise the complaint, and least of all in New England, but I never go out of my way to seek a good opinion. I associate freely with all classes, am chaplain in two of their societies, and am respected by my neighbours because they are taught to respect themselves. It would be a bold man in Connecticut that showed want of respect, and the reference to indignities is a mystery, whose meaning I do not catch on to. It is worse than folly to compare the clergy of your church with those of another. I might express an opinion that was not very favourable to either, but this would be properly credited to my own prejudice and self-conceit. The American clergy, as a body, are not inferior to the Canadian, and I have chanced to get acquainted with the system of training for both. But this question only raises a smile, and can be passed over; so also can the invidious reference to "policy," which I do not quite understand. If it be that the American clergy are supposed to be endowed with more tact and common sense than their Canadian neighbours, it may be true: they have a wide field, at least, to show it. If it be that they are crafty and insincere, so as thus to attain their ends, I have never had any proof of it, and I can only speak for myself; but then the madman thought that all the other men should be in the lunatic asylums! The indictment you furnish from your correspondents as against the American laity and Bishops is a heavy one—that the people think they know more than the clergy, that they have little conception of religion and love to the laws of God and man, that the majority of congregations object to sermons on history, definite teaching, etc., that they repudiate the Divine commissions of the priests, that the Bishops do not support their clergy in difficulties, and that the fear of dismissal hangs constantly over an American rector's head. In all this there is just as much truth and error as if it were stated about any other Church in Christendom. I shall only say that no Bishop ought to support their clergy in some of their difficulties, and that the clergy too would object to some so-called sermons on history and definite teaching. Our people are loyal to their Bishops and Prayer Book, but they appreciate patience and common sense, and decidedly object to being driven over rough shod. My experience is that they are thankful to get definite teaching, but I invite them to enquire and then give them all the information I can: if I make any change in the service, I tell them openly why I wish to make it. In this way I am never afraid of my parishioners, and we remain in mutual touch. The vestry is a body of advisers, and if I consult it I mean to take the advice. Every member, as far as possible, knows what is going on in the parish, and the rectory is open to every one. The Bishop's power in a parish is probably much the same here as in Canada. Our own Bishop claims no power at all, yet he can do anything in his diocese. He has the rare gifts of common sense, right feeling, and the people's undivided affection. It is probable that the lowness of stipends in Canada has something to do with the southward emigration. But if so, where lies the blame? Let the Canadians benefit their own clergy by trying to draw us back, and when the movement has commenced we may think of a transmigration. Of one thing we are rid in America, we have no perpetual cry, "The Church of England, the Church of England, the Church of England, are we." Our homage is undivided, and the Church is homogeneous. We are not too jealous to elect a brother priest for our Episcopate, and thus we have the solidity of mutual interest and spiritual relationship. The result to the American Church is a consciousness of freedom and growth that reacts upon every member, and binds us in fidelity to our Episcopate. There is a healthy glow and expansive atmosphere in the substantial growth that is going on in all the corners of

the States. There is no time to trouble about High and Low, and the width of the phylacteries. What I do is done by the rector, and that settles it.

JAMES GAMMACK, LL.D.

Plymouth, Conn., March 8th, 1895.

BRIEF MENTION.

The Archbishop of Ontario is slowly recovering from his recent illness. He is able to walk to his office, but his eyes trouble him considerably.

Mr. Percival H. Punshon, son of the late Dr. Punshon, the eminent English divine, has been appointed organist of St. George's Church, Oshawa.

A basket containing over 300 registered letters was lately burned to ashes in the post office at Bromley, Kent.

It is estimated that more gold and silver have been sunk in the sea than are now in circulation on earth.

During the last sixty years a dukedom has been offered six times to the Marquisate of Lansdowne, and always declined.

In 1740 the Thames was frozen for eleven weeks. The harbour of Barcelona froze over, and navigation was suspended in the Greek Archipelago on account of the danger from floating ice.

The bed of the North Atlantic consists of two valleys, separated by a mountain range that runs from the Azores to Iceland.

The combined capital of the Rothschilds is estimated to amount to at least £200,000,000.

Archdeacon Denison, of Taunton, England, who has just entered on his 90th year, has been sixty-two years a priest and forty-three years an archdeacon.

K.D.C. is marked, prompt and lasting in its effects.

In 1648 the Thames was covered with ice a foot thick. Boats were erected for a fair, which was held on the river. Coaches plied to and fro on the ice as on dry land.

Mrs. Osmer, widow of the paymaster of the "Erebus," who died recently in England at the age of 85, was the last survivor of the women widowed by the loss of Sir John Franklin's Arctic expedition.

Rev. Chas. O'Meara has accepted the rectorship of St. Stephen's Church, East Liverpool, Ohio, and entered on his duties.

Pitt, the younger, was in Parliament at 21; Chancellor of the Exchequer at 23; at 25 First Lord of the Treasury, and for 17 years was the most illustrious and powerful uncrowned head in Europe.

The first map of the Gulf Stream was made by Benjamin Franklin, who tried to point out the utility of ocean currents in navigation.

Lord Burton has recently given a \$320,000 town hall to Burton-upon-Trent. He and his father, the late Michael Bass, have already spent over \$850,000 on buildings for the town. Lord Burton is the Bass of Bass' ale.

Frost bells are tolled in some districts of France when frost is threatened. Immediately the inhabitants place quantities of tar between the rows of vines. The tar is lighted, and volumes of dense smoke arise, thus protecting the vines.

The Rev. Wm. Burns, of Hampton, N.B., has been appointed to the incumbency of North Orillia and Medonte, Diocese of Toronto. He will enter upon his duties the first week in April.

The price paid for the famous Rembrandt, sold by Lord Ashburnham to the Berlin gallery, is said to be \$100,000. The British National Gallery was already so rich in works of that artist that it declined the picture when first offered for sale.

The Empress of China has started a vast silk-weaving department, in which employment will be given to thousands of girls and women. The industry will be carried on in the palace grounds, which her Majesty by Chinese custom is forbidden to leave.

Paderewski is alleged to have declared recently that there are two musical nations in the world, the gypsies and the Jews. With all others the love of music is acquired by cultivation, but gypsies and Jews are naturally musical.

Last month the Bishop of Coventry, Dr. Knox, was married to Miss Ethel Newton, daughter of the Rev. Canon Newton, vicar of Redditch, in the parish church, Redditch.

It will cost a million drachmas to put the Parthenon, the Temple of Theseus, and the other monuments in Athens damaged by last year's earthquake in a safe condition. An appeal for help will be sent out to all countries.

The Rev. T. A. Teitelbaum, of Saltcoats, who recently visited Eastern Canada in the interests of the Diocese of Qu'Appelle, succeeded in collecting nearly \$1,000.

Col. Monteil, the leader of the French expedition in West Africa, which it has been rumoured has been surprised and half destroyed, won high reputation as an explorer, in his journey of '91-2 from the Niger to Tripoli. He is an officer in the French Marines.

The Rev. W. Walsh, of Brampton, has been appointed Grand Chaplain, and the Revs. Canon Sanson, of Holy Trinity Church, Toronto, and E. W. Hughes, of Wingham, Deputy Grand Chaplains of the Grand Royal Black Chapter of the Orange Order.

K.D.C. Pills cure chronic constipation.

Rev. Mr. Smitheman, formerly incumbent of Stafford, is at Combermere, of which mission he will take charge until Easter. After Easter he will remove to the Diocese of Missouri, United States, where he has received an appointment, and where his duties are to commence after Easter.

Count Tolstoi refused a large sum offered to him by an American publisher for his last story. The *Neva*, a Russian illustrated weekly, then offered him \$500 a page for the exclusive right to publish it as a serial. This, too, he refused, and made a free gift of the manuscript to the *Severny Vestnik*, a Russian monthly magazine.

Family Reading.

The Hidden Treasure.

CHAPTER VIII.

"With many a sigh and many a dolorous groan," the unlucky father raised himself on his feet and ascertained by stretching himself that he had sustained no serious injury.

"How did your reverence chance to fall?" asked the shepherd, as he removed the priest's wet gown and wrapped him in his own warm thick cloak, which he took to the hill with him in all weathers.

"To fall, quotha! It was the clod of earth which that unlucky lad of yours threw at me. I believe all lads are possessed with seven devils—one worse than the other."

"Were you behind the bush then, Father?" asked Jack, who had returned with the bottle and cup into which he was pouring a goodly dose of strong waters—alias spirits. "I humbly crave your pardon, but I took you for an owl!"

"An owl indeed! An owl in the desert—a sparrow on the house-top!" returned the priest quoting apparently at random. "Do I look like an owl?"

"Verily, I think you do, and a drowned one at that!" said Jack to himself. "I crave your pardon once more, Sir John. I pray you drink this. It is good of its kind, for my father gets it of a kinsman who trades drink with the Low Countries."

The priest drank off the contents of the cup with a readiness and gusto which showed that he was not altogether unacquainted with such medicine. "Verily thy father knows what is good!" said he in a mollified tone, returning the cup and smacking his lips. "I would I could deal with the same merchant, for the trader at Bridgewater sells villainous stuff and awfully dear. But that warms one's heart certainly."

"Take another portion an't please you!" said Jack, filling up the cup once more. "When I go home, I will ask my father to send your reverence a bottle of this spirit and I am sure he will do so." "Thou art a good lad after all, I dare say!"

said the priest, whom the second cup of spirits put into high good humor. "Only take care thou meddle not with things too high for thee, lest thou fall into the snare of the wicked—and the next time you throw a stone, see where it is like to light. Ugh I am marvellously restored. I think with the help of your arm I could walk to the tree yonder where I tied my mule, and so get home!"

"I had best go home with your reverence to your own house," said Jack, who saw that the old man's head was beginning to be affected by the liquor he had swallowed. "You might be attacked with giddiness by the way and perhaps have another fall."

"Do so, do so, dear son!" replied Father John. "Why thou art a good lad after all, as I said but now, and surely no heretic, as that pestilent sacristan of mine pretends. 'Twas he got me into this scrape, a plague upon him. I should never have thought of listening but for him."

"Oh ho! Then you were listening!" thought Jack: "and I dare say Master the Sacristan has been listening too. I will cut down that thorn bush to-morrow and set Bevis to watch."

"If folk would but mind their own business, there would be an end of this trouble!" continued Sir John, whose tongue was thoroughly loosed. "Here is Father Barnaby now, has been lecturing me about seeking out heretics in the parish and watching who comes to mass. I am sure if the heretics will let me alone, I am willing to let them alone, and as to people coming to mass, they may come or go as it pleases them, so long as they pay their dues and live in peace and good fellowship with me and one another. Say you not, my son?"

"Indeed I do, Father!" replied Jack, "and it does not seem very likely to me that heretics would pay their dues to the priest!"

"Right—right, my son!" exclaimed Father John, "you reason as well as an Oxford scholar. If they pay, they are clearly no heretics, because if they were heretics they would not pay. 'Tis as clear as day. All my parishioners pay their dues—therefore there are no heretics in the parish, and Father Barnaby and the Sacristan may go hang together! Say you not so, my son?"

"That I do with all my heart!" replied Jack smiling. "But here we are at your door. If I might venture to advise, your reverence will go at once to bed, and take a hot posset to keep off any further effects of cold. I will bring the strong waters the first time I can go or send to Bridgewater."

All the way home Jack laughed over the adventure, but the shepherd looked very grave at hearing the priest's words.

"I do not like the look of it," said he. "There may be no danger from poor Father John, who, with all reverence, is fonder of his larded capon and sweets and a cup of spiced ale, than anything else in life; but I know something of this Father Barnaby who has been lately set over him. He has a keen scent for heresy, and he will be none the sweeter in temper for this putting down of the gray nuns, which is a kind of breaking up of his nests, you see. We must be very careful."

The next day Jack cut down the thorn-bush and levelled the ground. "I hope I am not shutting the door when the steed is stolen!" said he. "How could I be so careless as not to think of the thorn bush?"

CHAPTER IX.

THE ADVANTAGE OF KNOWING LATIN.

Two or three days after the descent of Father John into the brook, Jack had an opportunity of sending home, by one of the Knight's household who went with a cart to Bridgewater market. He wrote a note to his father, stating that he had had the misfortune to offend the village priest, and begging for a bottle of strong waters as a peace offering. He received in return more than he asked for. Master Lucas not only sent a goodly stone bottle, but also a mighty and savoury pastry and a basket of sweet cakes, with a small parcel of sugar candy, then a great luxury, and some rare spices. Armed with these provisions Jack presented himself at the parsonage. He was received by the priest at first with a certain conscious stiffness and formality, which however gave way at

once as Jack spread the contents of his basket before him, and gave his father's message.

"Truly, I said, thou wert a good lad, though thou dost throw stones without due consideration. But boys will be boys, and we were all young once—all at least but Brother Barnaby, who I do verily believe was born with a shaven head, and fifty years old at the least. And your father is a man of good sense and skill, and has doubtless brought you up well. You know your catechism and prayers now, I dare say!" said Sir John, as though suddenly remembering his priestly character.

"Oh yes, your Reverence!" replied Jack promptly, determined to gain the right side of the old man if possible; "and I can say the seven Penitential Psalms both in Latin and English. Shall I repeat them?"

To be continued.

"At the Evening Time There Shall be Light."

I cannot see the way that I should go,
As I wind down around life's dizzy height,
Although I pray and plead; and yet I know
That "at the evening time there shall be light."

I hear the waves caress the rocks below
I hear the voices murmur in the night;
They speak to me of life's sweet afterglow,
When "at the evening time there shall be light."

Sometimes a cheering ray glints to and fro,
And waves from the blue before my sight;
I feel a hand clasp and a presence, though
My step uncertain is, and dull and slow,
And "at the evening time there shall be light."

Keep near the rock that shelters thee, and lo,
The path grows wider in its downward flight!
Don't let the little trials greater grow;
The sea is near, thy haven just below,
And "at the evening time there shall be light."
—The Churchman.

Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbour of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

Queen Victoria's Old-Fashioned Notions.

Queen Victoria has some excellent old-fashioned notions, showing her staunch character and depth of conviction, though they are not allowed to intrude in her intercourse with her people in a way to give unnecessary pain. Her strength of character and loyalty to principle, however, are well known, and her influence on the manners and morals of her long reign has been great, and eminently wholesome and elevating. While in America certain things are condoned by society, especially to wealth and influence, it is otherwise in England, so far as the Queen's example is concerned, and in the one realm in which her precedent is law, that of social observances, she has always thrown that influence in favor of the best and higher interests of the social organization. For example, as head of the national Church establishment, it is easy to see how the modern tendency toward liberalism might have been greatly accelerated by a less conscientious and religious sovereign. In the matter of divorce, for instance, no woman who has ever been divorced from her husband can be received at the royal receptions at Buckingham palace, nor can any one who has

changed his or her religion, if the Queen knows it. This latter trait may not be altogether commendable or consonant with justice in all cases, but as the head of the Established Church there is a consistency in it that excuses it. And the Queen's example in this respect is at least wholesome, as inculcating the fact that one's religion is not a thing to be put on or off as one's coat. It was a weighty responsibility that devolved upon Princess Alexandra Victoria on the morning of June 2, 1887, when the death of William IV. made a mere girl Queen of Great Britain and Ireland, but the responsibility has been worthily and nobly borne, and when her long reign is ended there can be no more fitting epitaph for the Queen whose name will recall one of the brightest eras in English history, than the lines of her laureate poet:

"She wrought her people lasting good;
Her court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as mother, wife, and Queen."

The Parish Church of Stratford-on-Avon.

This church, where Shakespeare was baptized and where he was buried, is still in a good state of preservation and is well attended for worship. Nearly all American tourists to England visit Stratford and go to see the old church. Every visitor pays an admission of six pence, and receives a copy of the following brief description:

The church is dedicated to the Holy Trinity, and stands on the site of one built before the Norman Conquest.

The Central Tower is the oldest part, dating from the 13th century; the clerestory and chancel the most recent, having been added in the 15th.

The chapel at the east end of the north aisle is the old chapel of Our Lady, but is now filled with tombs of the Cloptons, which were erected in the 16th and 17th centuries.

At the east end of the south aisle was the chapel of St. Thomas of Canterbury, dedicated by John de Stratford, Archbishop of Canterbury, in the reign of Edward III. The old altar stone has been recovered, and is now used as the high altar in the chancel. The south transept is fitted up as a side chapel, with an altar which is used for week day celebrations.

At the west end of this aisle, the old font in which Shakespeare was baptized, and the canopies of the Sedilia from St. Thomas' Chapel are preserved, and the old Chain-Bible of the church is shown under glass.

The chancel was rebuilt by Thomas Balsall, who died 1491, and is buried beneath the altar tomb, within the sanctuary. The slab which covers Shakespeare's grave is inside the sanctuary rails, and bears the following inscription:—

Good friend for Iesvs sake forbear,
To digg the dyst enclosed heare;
Bless be ye man yt, spares thes stones,
And cvrst be he yt, moves my bones.

His monumental bust is on the wall above, beneath it being these lines:—

JVDICIO PYLIVM GENIO SOCRATEM, ARTE MARONEM
TERRA TEGIT, POPVLVS MERET,
OLYMPVS HABET.

Stay Passenger why goest thou by so fast?
Read it thou canst whom envious death hath plast.
With in this monvment Shakespeare; with whome,
Quick natyre died: whose name doth deek ys Tombe.
Far more than cost: Sieh all, yt He hath writt,
Leaves living art, byt page, to serve his witt.

OBITU ANG DO. 1616.
ETATIS 58 DIE 28 AP.

In the niches above the altar are the figures of St. George and St. Margaret. The old parish register, with the entry of Shakespeare's baptism and burial, is shown near the north door.

Not far from the church is the Shakespeare school, which still has some of the furniture which it had more than three hundred years ago. It was founded about 1410; endowed 1482 by Thomas Jolyffe, priest of the guild; refounded 1558 by Edward VI., and hence is commonly called King Edward VI. School; first recorded dramatic performance in the Guild Hall, 1569. Shakespeare was educated here 1571-1578.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

Shared.

I said it in the meadow path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within,
Life with its unlocked treasures,
God's riches are for all to win.

The grass is softer to my tread,
For rest it yields unnumbered feet;
Sweeter to me the wild rose red
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcome me, O solemn peaks;
And me in every guest you bless,
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone."

Rich through my brethren's poverty—
Such wealth were hideous! I am blest
Only in what they share with me,
In what I share with all the rest.

Is it So?

A great deal of confusion and uncertainty exists in the minds of many members of the Church concerning the *first principles* of her faith.

For instance, a person in church, in the presence of Almighty God, declares that he belongs to the Holy Catholic Church. Out of church you ask him if he is a Catholic; he repudiates the name and says he is a Protestant! Consistency with a vengeance; and yet the Church is Catholic, because it was founded by Jesus Christ. Protestant Episcopal is her *Legal Title*. It will be changed before many years have passed. Catholic is her *Doctrinal Title*. You cannot make yourself a Protestant unless you cut yourself off from the Mystical Body of Christ by schism. Are you willing to do that?

Another instance. We talk about belonging to the Church. Do we really believe and act up to our belief, that it is a *Divine Institution* for the re-organization of the moral world, and of which we were made members by baptism, and which gives us the *Sacraments* by which our *Spiritual* life is kept up? No: practically with us "one religion is as good as another." We neglect the *Sacraments* and starve our spiritual life to death, we never try to make converts, the Grace of Orders is overlooked, Apostolic Succession is a mere theory, our priests mere men-made ministers who come to us by the call of the vestry, and when we grow tired of them, we worry, beset and badger them until they are obliged to resign and flee away. We go to church, confess our sins and are absolved, and then come out and say we do not believe in absolution. We sit calmly down and admire the zeal of the Romanists, the sociability of the Methodists, but are very careful not to go and do likewise. *We only half believe in our Church*, with all our boasting; we are indifferent to its claims, its work, its rewards.

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

Hood's Pills cure constipation by restoring peristaltic action to the alimentary canal.

The Purpose of Lent.

We are to look unto Jesus and to think of Him, in the belief that a true knowledge of Him will both make us more willing to follow Him and so reveal our sinfulness as an eternity of self-analyzing would inevitably fail to do. In Jesus we are to find our incentives to duty. We are to follow Him through His forty days of trial and His last days on earth. We shall discover anew that forty days will not exhaust all the lessons of these experiences, and we shall be made to rejoice again

in the special seasons of our Church year, which call us to dwell upon the salient features of the Christ's life, that by focusing their lessons upon our hearts we may arrive at well-balanced conceptions of His work and character. We shall see and know ourselves to be sinners only as we see and know Jesus Christ. If we lament our lack of contrition we shall find the cause of the deficiency, if we look deep enough, in an imperfect vision of Him who came to convince the world of sin. For no one can make himself believe that he is not a sinner after he has known Jesus Christ. But what has this to do with personal trials and temptations? Very much—as it seems to me. Once grant that Lent is a special season for drawing near to our Lord—that our spiritual atmosphere may be cleared—and we must grant also that it is an open gateway into larger and more numerous duties and a complete consecration of our lives to Him. To get near to Jesus and not to have our sluggish aspirations aroused, is an impossibility. To go with Him up the mountain of His temptation is to break away from the path of our more or less monotonously level lives, to rise and rise into heights that stretch the horizon of our duties.

One Better than Thirteen.

William F. Goetchins, Esq., contractor and builder, office 552 Seventh Avenue, New York City, writes: "I have suffered from dyspepsia for a number of years, and was confined to my house for five months. Have had thirteen New York and Mount Vernon doctors (will name them if necessary) attending me, but failed to get any benefit. I tried K.D.C. and am pleased to say the effect was magical. I tried probably every known remedy for dyspepsia, and found none to benefit me until I took K.D.C. I recommend K.D.C. as the dyspeptic's best friend. Try it and prove what I say."

"There is Nothing."

"There is nothing." So we think as we look into the wide world, and see no visible trace of its central Maker and Ruler. There is the infinite space, and nothing, so far as we can see, beyond it. There is the perplexity and misery of mankind, and nothing to relieve it. We say, "Oh, that Thou wouldst rend the heavens and come down!" and no voice answers to us. But the absence of any especial presence is itself an expressive indication of the spiritual nature of things divine. The things which are seen are temporal; it is the things that are not seen which are eternal. Even the dry light of critical analysis has thrown a flood of knowledge on the Bible. Even the philosophers of the last century quickened and freshened the whole atmosphere of religion with a noble influence. Science, if it cannot measure our faith, has at any rate purified and enlarged it. Even in the drought of the latter part of the seventeenth century, there is, if we look for it, the promise of a great rain. Even in the silence of death, even in the darkness of the unseen world, we have the assurance that there is One to Whom the darkness and the light are both alike. Let us hold on—"knowing, fearing nothing; trusting, hoping all."—Dean Stanley.

Sunday Observance.

The two great cardinal principles on which Sunday is founded are rest and worship. These are the permanent and spiritual results of the hallowing of the seventh day. Apart from these two the day has no title to consideration whatever. And they cannot be separated. If you keep a day merely for rest, you will find that universal amusement will soon creep in upon you, and mean universal labour. The principle of worship, of sanctity, of sacredness to God, is the only principle which protects properly the principle of rest. And, on the other hand, you cannot have a day consecrated to worship and self-recollection and the fear of God, unless it is also a day of rest. If you make it an ordinary day, with ordinary occupations, then you will have neither leisure nor taste for dwelling on the realities of the unseen world.—Archdeacon Sinclair.

Faith's meanest deed more favour bears,
Where hearts and wills are weigh'd,
Than brightest transports, choicest prayers,
Which bloom their hour and fade.

Hints to Housekeepers.

In washing black wool goods before making them over, use five cents worth of soap-bark to a pailful of water. Let it stand until cold. Iron on the wrong side.

Clean white sheepskin rugs by scrubbing with castile soap and water, drying thoroughly in the sun.

A remedy for worms which destroy house plants is a number of sulphur matches placed in the flower-pot with their heads downwards.

Persistent rubbing with olive oil, night and morning, will, in time, remove scars. In the case of burns when the tendons are stiff, rub well with oil, and soon the affected part will be almost as supple as before the injury.

SALMON CROQUETTES.—One can of salmon, one gill of either tomato catsup or Worcestershire sauce, a small onion chopped fine and fried in a little butter until well browned, half a grated nutmeg, and salt to taste. Bind with yolks of three eggs; shape, then roll in bread crumbs and the beaten whites of the eggs. Fry in deep, boiling lard, in a small round kettle that will hold just two at a time.

CREAM SLAW.—One egg, one tablespoon of sugar, one tablespoon of flour; beat all well together; add two cups of thick sour cream (milk will do if you haven't cream). Put a tablespoon of butter in frying pan; when melted add the mixture; cook thick; thin with one-half cup of vinegar; boil up once more and pour over chopped raw cabbage that has been salted and peppered.

Use K.D.C. for all stomach troubles.

CODFISH WITH EGGS.—Soak over night one-half pound of salt fish; pick it up finely with the fingers; be careful that no little bone escapes; in the morning put butter size of an egg into spider; when hot put in one tablespoonful of flour, then add one cup of milk; when thick add one gill of cream, then the fish; pour into a buttered dish, drop six eggs on top, dust on a little salt and pepper, add small bits of butter; then put into the oven until the eggs are cooked; time depends on the way you like the eggs.

CORRECT WAY TO STONE RAISINS.—Free the raisins from the stems and then put them in a bowl. Cover them with boiling water and let them stand for two minutes. Pour off the water, open the raisins, and the seed can be removed quickly and easily without the usual stickiness.

COLD LAMB.—Cut the lamb into small pieces, place in a frying-pan with a green onion finely chopped, salt, pepper, a bay leaf, and peas in quantity to suit the meat, also a little of the cold lamb gravy. Add a pinch of flour, a large spoon of butter, and enough water to cover it evenly; let it simmer gently for half an hour. When done, add the juice of a lemon.

K.D.C. brings prompt relief to sufferers from indigestion.

Dissolve half a box of gelatine in half a cupful of cold water. Cut six oranges in halves, remove the pulp carefully and lay the skins in cold water. Add to this pulp the juice of two lemons, one cupful of sugar and one cupful of boiling water. Add gelatine, stir all together and strain. Dry the inside of the skins, notch the edges, fill with the jelly and set in a cold place. When stiff, serve with white cake or kisses. This is as delicious as it is pretty.

HOW TO CURE DYSPEPSIA.—Dyspepsia arises from wrong action of the stomach, liver, and bowels. Burdock Blood Bitters cures Dyspepsia and all diseases arising from it, 99 times in 100.

AN OPEN LETTER.—During the winter of 1892-93, I was covered with Pimples on my right leg between the knee and the ankle, and sought medical advice, but getting no relief I tried a bottle of B.B.B., applying some to my leg as well as using it internally, and the disease disappeared within three weeks, and I am thankful to say has never reappeared. N. Mitchell, Carman, Man.

A PROMPT CURE.—Dear Sirs,—One bottle of B. B. B. cured me of Constipation, and I think there is no better medicine made. Miss D. Parent, Farnham, Que.

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1895, Miss
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It is not

An experiment—but a *Proved Success*. Thousands of housekeepers who at first thought they never could use any shortening but lard, now use **COTTOLENE** and couldn't be induced to change, simply because it is better, cheaper and more healthful. The genuine has this trade mark—steer's head in cotton-plant wreath—on every tin. Look for it.



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Obituary.

Entered into rest on the 27th Feb., 1895, Miss Eliza Blakey, daughter of the late Rev. Robt. Blakey, first rector of Prescott, after an illness of some months, which she bore with Christian resignation. She attained the ripe age of sixty-nine, thereby closely approaching the threescore and ten of the Psalmist. She was a steady and consistent Churchwoman, a regular communicant, one who, with God's help, strove to live the Christian life. In her last illness she was surrounded by affectionate and devoted relatives, sisters, and niece and others, whose tender ministrations soothed her hours of suffering. *Requiescat in pace.*

The Most Beautiful Thing.

In visiting one of the large city hospitals, the writer asked the superintendent of nurses what was the most remarkable incident she remembered in her long hospital experience. The lady thought for some time, and then, with a perplexed smile, said:

"We are so used to suffering that I cannot recall any special incident such as you desire."

She stopped, while her face became

Indigestion

Horsford's Acid Phosphate

is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

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grave. Then it lighted up. "I can tell you what was the most touching and impressive thing I ever saw in my hospital experience. I don't need to think very long for that."

As the writer begged her to relate the story, she began: "It took place several years ago. There was a terrible accident in the city where I was then nursing, and two lads were brought in fatally mangled. One of them died immediately on entering the hospital; the other was still conscious. Both of his legs had been crushed. A brief examination showed that the only hope of the boy's life was to have them taken off immediately, but it was probable that he would die under the operation."

"Tell me," he said, bravely, "am I to live or die?"

"The house surgeon answered as tenderly as he could: 'We must hope for the best; but it is extremely doubtful.'"

"As the lad heard his doom, his eyes grew large and then filled with tears. His mouth quivered pitifully, and, in

spite of himself, the tears forced themselves down his smoke-grimed cheeks. He was only seventeen, but he showed the courage of a man.

"As we stood about him, ready to remove him to the operating-room, he summoned up his fast-failing strength, and said: 'If I must die, I have a request to make. I want to do it for the sake of my dead mother. I promised her I would. I have kept putting it off all this while.'"

"We listened, wondering what the poor lad meant. With an effort he went on:

"I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die."

"We all looked at each other; it was a situation new to our experience."

"What should we do? A nurse was despatched at once for a clergyman who lived near by. In the meanwhile we moved the boy upstairs to the operating-room. There we laid him on the table. By this time the minister had arrived, hatless. The boy welcomed him with a beautiful smile. The clergyman took his poor hand. I had been holding it, and it was already growing cold. The house surgeons, the nurses, and others, who came in to witness his confession, stood reverently by. The boy began:

"I believe"—he faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, nor the words when the boy said:

"I believe in Jesus Christ—His Son—our Lord—and Saviour—"

"He stopped, because he had not strength to say another word. Then the clergyman, seeing that the end was near, hastily put a small piece of bread in the lad's mouth, and a few drops of hospital wine to his lips; thus formally administering the sacrament, and receiving the lad—from the operating-table—into the company of those that profess the name of Christ. Summoning up all his strength, while the minister was praying, the boy said distinctly:

"I believe"—with these blessed words upon his lips he passed away.

"The surgeon put aside his knife and bowed his head. The Great Physician had taken the poor boy's case into His own hands. That, sir, was the most touching and beautiful thing I have seen in my hospital experience of almost twenty years."—*Youth's Companion.*

"Don't Give Up, but Try."

A gentleman travelling in the northern part of Ireland heard the voices of children and paused to listen. Finding

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Headaches, Dizzy

Spells and faintness have been my afflictions for 22 years. Often I would fall in a sudden faint and several times narrowly escaped being burnt on the stove. No medicine gave me more than a few days relief, and I laughed when a friend urged me to try Hood's Sarsaparilla. But I took it and in six months I was free from all headache trouble, faintness or dizziness. **I am now perfectly well.** I cannot say too much in praise of Hood's Sarsaparilla. It is worth its weight in gold to me. **MRS. R. H. HANES, Paris, Ont.**



Mrs. R. H. Hanes

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stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and overcomes **Any Condition of Wasting.**

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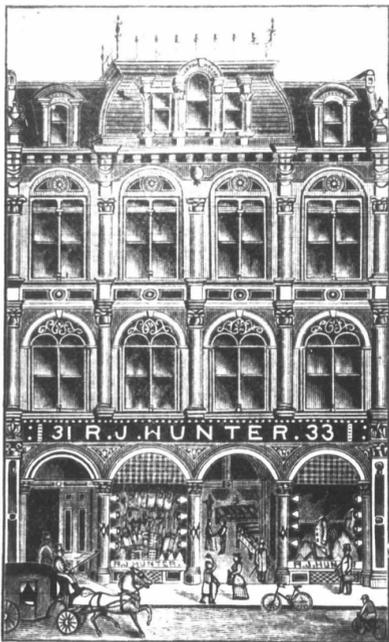
the sound proceeded from a small building used as a schoolhouse, he drew near; as the door was open, he entered and listened to the words the boys were spelling.

One little fellow stood apart, looking sad and dispirited. "Why does that boy stand there?" asked the gentleman.

"Oh, he is a good for nothing," replied the teacher. "There's nothing in him. I can make nothing of him. He is the most stupid boy in the school."

The gentleman was surprised at this answer. He saw that the teacher was so stern and rough that the younger and more timid were very nearly crushed. He said a few words to them, and then placing his hand on the noble brow of the little fellow who stood there, he said, "One of these days you may be a fine scholar. Don't give up, but try, my boy, try."

The boy's soul was aroused. His dormant intellect awoke. A new purpose was formed. From that hour he became studious and ambitious to excel. And he did become a fine scholar, and the author of a well-known commentary on the Bible, a great and good man, beloved and honoured. It was Dr. Adam Clarke.



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Mollie Rejoices

I thank my stars I'm not a cow,
I really truly do.
Wich naught but grass to eat all day,
And naught to say but "Moo!"
For instance, if the donkey came
And asked me how I did,
I'd have to answer him with "Moo!"
Just like a little kid.
Or if the dog barked at my heels,
As he would do, past doubt,
The same old word would have to do
For "come, bow-wow, get out!"
No matter what I wished to say,
The same 't would be all through.
My conversation would be limited
to "Moo-oo-oo!"
—Harper's Young People.

Stood by His Flag.

A dozen rough but brave soldiers were playing cards one night in the camp. "What on earth is that?" suddenly exclaimed the ringleader, stopping in the midst of a game to listen.

In a moment the whole squad were listening to a low solemn voice, which came from a tent occupied by several recruits who had arrived in camp that day. The ringleader approached the tent on tip-toe.

CONSUMPTION CURED

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 620 Power's Block, Rochester, N.Y.

"Boys, he's a-praying, or I'm a sinner!" he roared out. "Three cheers for the parson!" shouted another man of the group as the prayer ended.

"You watch things for three weeks! I'll show you how to take the religion out of him!" said the first speaker, laughing. He was a large man, the ringleader in mischief.

The recruit was a slight, pale-faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp. Then several of the boys, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him.

"Oh, the little ranter is no better than the rest of us," answered the big ringleader. "He's only making-believe pious. When we get under fire you'll see him run. These pious folks don't like the smell of gunpowder. I've no faith in their religion!"

In a few weeks the regiment broke camp, marched toward Richmond, entered the Wilderness, and engaged in that terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and when the line was reformed behind the breastwork they had built in the morning, he was missing.

When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face:

"Boys, I couldn't leave him with the Rebs—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave and tenderly laid the remains therein. Then as one was cutting the name and regiment upon a board, the big man said, with a husky voice:

"I guess you'd better put the words 'Christian Soldier' in somewhere! He deserves the title, and maybe it'll console him for our abuse."

There was not a dry eye among those rough men, as they stuck the rudely-carved board at the head of the grave, and, again and again, looked at the inscription.

"Well," said one, "he was a Christian soldier if there ever was one! 'And,' turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

"Run?" answered the big man, his voice tender with emotion; "why, he didn't budge an inch! But what's that to standing for weeks our fire like a man, and never sending a word back? He just stood by his flag and let us pepper him—he did!"

When the regiment marched away, that rude head-board remained to tell what a power lies in a Christian life.—*Youth's Companion.*

A little boy and girl, about five or six years old, were by the roadside. As we came up the boy became angry at something, and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry piteously. The boy stood looking on sullenly for a minute, and then he said: "I didn't mean to hurt you, Katie; I am sorry." The little rosy face brightened instantly. The sobs were hushed, and she said: "Well, if you are sorry, it don't hurt me."



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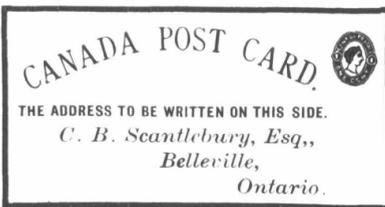
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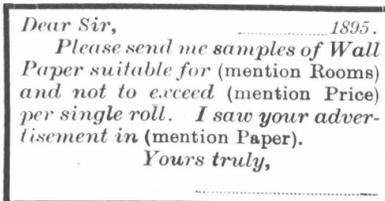
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