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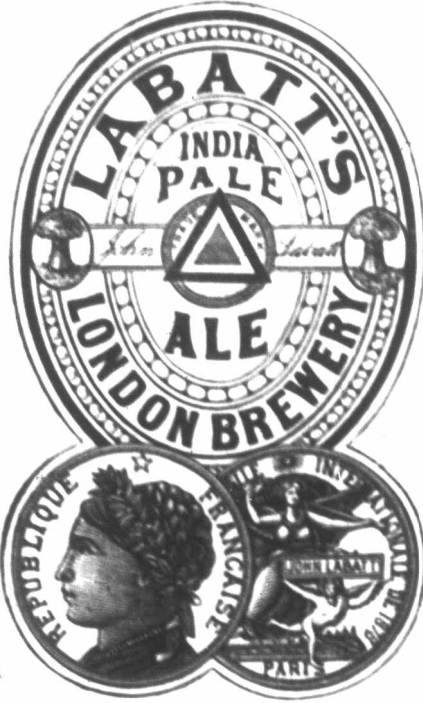
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TREMBLING AT JUDGMENT.

FROM A SERMON BY THE REV. J. HARRY EUCHANAN.

UNTIL a man has been brought face to face with his own sins, there is little hope of reasoning with him, with any success about judgment to come or anything else. I grant that to one who is pure-minded the recollection of past sin causes mental pain of the most acute description; I know also that the feeling of being awakened to sin for the first time comes as a shock often so severe as to make a man most intensely miserable for days or weeks, or even more. Many people have, alas! been brought to insanity by the vehemence with which their whole nervous system has been upset from this cause. I am not at all sure that it was not a shock of this kind that overcame Judas Iscariot after his base betrayal of our dear Lord, and so drove him to despair and to self-destruction. It is undoubtedly an awful thing to discover ourselves as being rebels against God, despisers of His goodness, wanton rejectors of His mercy. But I will tell you what is more awful still. It is—*Not to feel your sin!* The poor sinner just roused to a sense of his miserable state may indeed with reason feel great dejection, but the man who ought to tremble is *you* who are still unconscious of your peril, *you* who have remained so long insensible to every argument that has been addressed to your mind, and to every effort that has been made with a view to rescue your perishing soul. It is to you that I speak, and that not in anger, but in love, when I say—*Face your sin!* It is of no use trying to run away from it. The "trees of the garden" (Gen. iii. 8) are not thick enough to hide your sin, though they may serve for a moment to hide the shame expressed on your face. You have played the coward too long. Like the vagrant thief who skulks behind the hedge at the sound of the policeman's step, so you have over and over again fled from the warning voice of conscience which would arrest you and bring you to book. You put on an air of unconcern which is *unreal*, and hide yourself from yourself (but oh! remember, not from God!) in order to avoid *facing* the sin that has separated you from God.

A priest one day watched from his sacristy the people as they came into Church. One face arrested his attention. It was that of a man who plainly bore the mark of Cain upon his brow. Sin, shame, and woe were all plainly revealed in the lines of that face. "I will seek him after service" said the good priest to himself, "and see if I can help him." Service ended, the man of God went into the porch and awaited his friend. He approached. But only by his clothes could he be recognised. The face was *not the same*. Every trace of shame and woe was *gone*. An air of calm and manly humility lit up the features which had been so dark. "Nevertheless, I will speak to him:—Friend, a word with you if you will. Step in here. When you came into church you were miserable. Is it not so?" "Even so, sir, very miserable." "And now you are happy?"

Is that so?" "Very happy, sir, very happy." "And may I ask what has wrought the change in so short a time?" The priest's kindly manner bespoke confidence, and the other replied, "Sir, I have been during the last half-hour *face to face with my sin*, and I have found strength to resolve to go forth and fight it. Hitherto I have been *afraid of it*. Now, I begin to think it is *afraid of me*. Pray for me, that I may overcome." Oh! brethren, *face your sins*, and *pray*. Then fear not. For the battle is not yours, but His!

All religion has this object, to bring men face to face with God. Indeed, I might define religion as being a revelation from God how to face God. If man had never sinned, there was nothing in God to make Him repellent to man. Far from it. Adam feared not to meet God's face—till he sinned. But sin has brought it about that "no man can see God's face and live." So plainly are we taught how awful a thing it is to meet God. My brethren, shrink not from the ordeal. In every means of grace you may find Him. In the Holy Eucharist He specially manifests His presence, and to his great Sacrament I lovingly bid you, and suggest to you that the spirit in which you should come to that Feast of Love is best expressed in the Psalmist's words, "Thy face Lord will I seek." (Ps. xxvii. 9.)

Most earnestly do I beseech you who are here to-day to ponder well and often throughout your life, the great *fact* that "It is appointed unto men once to die; after this the Judgment." Well might poor Felix tremble at the thought of it. Would that his trembling had had some good result. But it had not. It was two whole years after this that he "left Paul bound—to show the Jews a pleasure." So do men too often allow the precious moments of conviction, the passing throbs of religious emotion to glide away, unaccepted, and therefore unblest. Then are their hearts harder than before, their life more careless, their chance of Salvation more hopeless, their doom more certain. As with Felix, so with them, "He that is unjust, let him be unjust still." (Rev. xxii. 11.) So that the last state of that man is worse than the first.

ADVENT COLOURS—THEIR SIGNIFICANCE.

(COMMUNICATED.)

IT requires some effort on the part of those who have been slavishly and blindly following the Roman use of the Lenten colour, Violet, during Advent, to throw themselves into the attitude of mind which must be typified by the regulation at Westminster Abbey in the 14th century, that White Copes, White Chasubles, White Dalmatics, and White apparels for the Albes even "on the First Sunday in Advent, and on other Sundays" from that day up to the Purification, or up to Septuagesima, if it happens before the Purification." What sentiment does it indicate as prevailing in the celebration of Advent at that time and place? Certainly, that of Joy and Innocence: the frame of mind in which *the Church* should

meet her Bridegroom, while the world is in deepest mourning of despair, or at best of Penitence almost too late! In Monasteries and other such Communities, (Amalarius tells us in the 9th century) a different type of observance was in vogue, largely partaking of discipline and austerity almost Lenten; but this was not general. It does seem, however, to have become more general afterwards—this austere observance of Advent: a sad commentary on the loss of the vivid and joyous expectation of the 2nd Coming which seems more natural to the season. Hence the use of Red, Blue, Violet, and even Black in some parts of the Church. How much better to use the "Armour of Light" not only in reality, but in Symbol, by the use of the bright rather than the dark color. How absurd to be surrounded with every emblematic color of mourning while we sing: "We must hymns of welcome sing in strains of Holy Joy." Why, on such an occasion, should "gloomy fears our soul dismay," while we sing: "Hark the glad sound, the Saviour comes?" Yet one cannot, of course altogether set aside a certain fringe of gloom: a dark border to a silvery cloud. Such a feeling may be represented in the apparels, orphreys or Stoles of the White "Campus" of the season, making these secondary tints of Red, Blue, Violet or Black. Thus, we should be sufficiently in *harmony* with the divergent uses of Sarum, Rome, and the Eastern Church, without abandoning the time honored tone of the season in the Catholic Church at large. If we wish to get one step nearer the system which is *juxta morem curiæ Romanæ*, we can use the Wells' Diocesan prescription of Blue—Indian, Cerulean, *aeri coloris*—or even the favorite Red of Sarum. The former will at least, according to the Scriptural and primitive interpretation of the color, speak of Heaven and Hope, instead of confusing Advent, as if it were, like Lent, a Fast—which the Church of England distinctly does not make it. Purple and Violet are sometimes confounded with one another and used interchangeably, whereas Purple is Royal Red tinged with Blue, while Violet is the reverse:—Blue tinged with Red. Of the two, therefore, Purple is the less penitential because less dark; while Violet almost as much as Black, is sombre with a feeling of mourning and sorrow. This last, therefore, the special Roman color, is of all colors the least appropriate for joyous Advent-tide.

DIVINITY AND THE MEDICAL ART.

BY THE REV. H. SCADDING, D.D.

NATURALLY, as allied to my subject, the wonderful acts of healing accompanying the first introduction of Christianity here occur to the mind. How completely in accord were they with the practice of employing terms of hygiene in Christian teaching! The whole drift of these phenomena, so numerous, so publicly displayed, so widely attested, was in one direction, *viz.*, the recovery of human beings from physical disablement, from paralytic affections, from mental derangement, from prostration under the power of evil in

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divers shapes. As Trench writes: "The miracles of Christ had every one of them a meaning and distinct ethical aim; were bridges by which Christ found access from men's bodies to their souls; manifestations of His glory, that man might be drawn to the Glory itself. . . . They were eminently miracles of the incarnation of the Son of God, who had taken our flesh, and, taking it, would heal it." How different were these from the pretended miracles of the after periods, invented and reported for the mere maintenance of a kind of rivalry in religious hero-worship, among ignorant populations. The fair deduction from Christ's works of healing is that they were so many symbols of what the effects of the working of the Christian system would be. Effects which, as matters of fact, have continued to manifest themselves in multitudes of instances in each successive generation in widely-severed portions of the globe.

The hygienic phraseology provided for use in Christian teaching suggests the same thought, that Christ's acts of healing did, viz., that we may learn from our experience in regard to the body's health something of the conditions which affect for good and evil the spirit's health. Healthfulness we seem to be assured is the state in which the human body ought to be. In that state its functions are most effectively discharged and life becomes to its possessor a source of usefulness and satisfaction. Defection from that state tends to loss of power, to suffering, to dissolution; and recovery from such defection, though always to be desired, is not always certain or easy; but every advance achieved beyond or above the merely normal condition is a gain in power, in happiness, in length of days. On these facts in the body's life, which are sufficiently familiar, an analogy is based by the aid of which we may in some measure apprehend things that happen in the progress of the spirit's life. We are led on to think that as the study of health and its enlightened cultivation conduct with certainty to the perfecting of man's body in the lower sphere so the study and enlightened cultivation of what is described as health in the higher sphere will be followed by parallel results; and that, as the neglect of the body's health tends with certainty to weakness, and ultimately to utter disorganization in the lower sphere, so it is probable that the neglect of the spirit's health will lead to results which, in some sort, correspond in the higher sphere. We have it hinted to us also that as without health, in the ordinary sense, we really do not live the life we were intended to live, so without health in the higher sense we do not reach the true life of the spirit. We gather, too, that the more perfect the healthfulness established among men by means of observation and persevering care, the more fully is shadowed forth the life, the true life, attainable by the human spirit as it passes to higher planes in the career of its existence.

Without going any further in this place into high doctrines which may be prefigured, and confining our attention to matters more palpable, the phraseology suggested for use in

Christian teaching certainly indicates that man's earthly body is salvable; is recoverable from the many hurts which it has suffered through sins committed against it in most parts of the world; is improvable up to a very high point; even up to the point of its perfection in efficiency and beauty of outward form, within the limits that now bound humanity. A happy ideal of "the life that now is" seems to be opened out before us, which it will be possible more and more to realize as men grow more and more wise. Hygienic studies are thus invested with a vast interest and with bright hopefulness. The references made in the first section of this paper to the terms employed in the Hebrew, the Greek, the Latin, the old Saxon, in the discussion of the subject of which it treats will not, I trust, now be deemed superfluous or out of place. From such a comparison of terms we see what pains have been taken in the transfer of useful truth from one region of the earth to another to adapt the phrases employed to the persons addressed. Scholars vernacularized as they went on as precisely as they could; scientific men of the present day and of every day will see that it is incumbent on them to go and do likewise. Our composite English speech has taken up into itself a great variety of terms, especially in science, from the several tongues which have predominated in the world from time to time, as English now predominates; and these, to the popular mind required again and again to be interpreted. The remarks above made are intended to afford some trifling help in this way as regards the terminology commonly used when handling the subject of Health.

A sacred halo has been shed over the medical profession by the fact that the Divine Founder of Christianity was pleased so often and so strikingly to show Himself as one who went about "healing (*therapeuon*) all manner of sickness and all manner of disease among the people;" and those of that profession in the ages all along, who have confessed the spell of the great Master over them, and left records of their fealty to Him, have not been few. One of the four Evangelists was a physician; and, besides being very grateful to him for his two written histories, how many have entertained for St. Luke a special kindness of feeling on account of his devotedness to St. Paul, whom he seems voluntarily to have accompanied in many of his toils and journeyings, winning from him the epithet "the beloved," having ministered to his comfort doubtless in his many infirmities, as we know he did at the last during the final imprisonment.

Among English physicians who have been experts in Divinity as well as Therapeutics, the name of Sir Thomas Browne has come down to us from the times of James and the two Charleses, with special honour. Dr. Johnson said of him: "There is scarcely a writer to be found whose profession was not Divinity that has so frequently testified his belief of the Sacred Writings, has appealed to them with such unlimited submission, or mentioned them with such unvaried reverence." His *Religio Medici* is a classic in English literature, a

favorite one with some of the most thoughtful of Englishmen; a book full of wisdom and nobleness and beauty, though not free, here and there, from a trace of notions which, since the writer's time, have clean died out. With a sentence or two from this work, and its sequel entitled "True Christian Morals," equally well deserving of study, I shall conclude this paper. I do not observe in the *Religio Medici* or in the "Morals" the analogy between the higher and the lower hygiene, delineated in so many words; but the spirit of the two works fully supports it. Thus we have the writer speaking of a certain duality in his own experience, in this strain: "Every man hath a double horoscope; one of his humanity, his birth; another of his Christianity, of his baptism; from this do I compute or calculate my nativity, not reckoning those *horæ combustæ* and odd days, or esteeming myself anything before I was my Saviour's and enrolled in the register of Christ; whosoever enjoys not this life, I count him but an apparition, though he wear about him the sensible affections of flesh. In these moral acceptations, the way to be immortal is to die daily."—FROM *Man*—A HEALTH MAGAZINE.

THE KINGDOM AT HAND.

As the ages roll on the Church seems to awake more and more to the near approach of our Lord's second coming. On all hands the subject is discussed, and there can be no doubt that the Lord hearkens and keeps a book of remembrance of those who thus long for the rising of the Sun of righteousness, when the last tear shall be dropped, the last sigh hushed, and the last pain soothed away. By and bye the longing will probably be still more intense, as troubles seem to increase on the earth, until at length, just before His appearance, there will probably be a hush of expectation, wrapt up in silence from its very intensity. We speak only of God's own people. The world, we know, will be "building and planting, marrying and giving in marriage." To them the coming will be sudden: without warning they will hear "the great sound of a trumpet" and "see the Son of Man coming in the clouds of heaven with power and great glory."

But where does the bride of Christ now stand? After some ages of listless slumber she has risen at the first streak of dawn, to watch and wait as she has not done before. She sees that while the material lights of the earth—sun, moon, and stars—may be darkened before the end comes, the darkening of the worldly and of the spiritual lights of which these are the types, is already in view. Governments seem on the point of tottering, all the bonds of human society seem to be loosening, darkness is creeping over the pulpit and the press, the eyes of spiritual guides are dim, and many are saying, "Who is the Lord that we should obey Him? His Sabbaths," say they, "are no longer necessary, and His commandments (notably the eighth and tenth) are nothing to us. We, the people, will be gods to ourselves, and rule our fellow creatures according to our own greed." Sudden destruction awaiteth them from which they shall not escape. But the Church is watching and waiting, yet it is possible that the Lord's coming will seem sudden at last, even to her. Long delayed, and long expected, it will come at last like a thief in the night.

The Kingdom of Heaven is at hand! The Lord Jesus said, among his last words, "With desire have I desired to eat this passover with you," and He will feel the same longing desire to drink the wine new with His own people when that Kingdom shall have been fully established. "Like as a roe, or a young hart, He cometh leaping upon the mountains, skipping upon the hills." True, the hind of the morning" (*Aijaleth Shabar*) represents Christ in His sorrow, as hunted by dogs, beset around by "strong bulls of Bashan" and "gaped upon" with the mouth of "a ravening and a roaring lion;" but all that is over now, never to be repeated. We look for Him to appear on the mountain tops with the first dawn of day, all enemies vanquished, and all obstacles overcome, to take to Himself His ransomed bride, never more to be separated from Him.

This subject ought to have a most practical bearing upon our daily life. If we believe we are living in the last times, if after the Church's weary waiting for nineteen hundred years, we think we see even faint

signs of the coming day in the eastern sky, we may well be glad, and rejoice in the redemption that draweth nigh. Amidst much that is uncertain, that is absolutely certain, that "the Lord cometh to execute judgment," and that He will come suddenly, utterly unexpected by the world at large, and possibly taking by surprise even some who are looking for Him. "But who may abide the day of His coming? Who shall stand when He appeareth" as the great Separator, to separate the precious from the vile, the wheat from the tares, the sheep from the goats? Those to whom "God has granted repentance unto life," are looking for, and love, His appearing; and to them He will be welcome, be His coming never so sudden.—*The Churchman.*

Home & Foreign Church News

From our own Correspondents.

DOMINION.

MONTREAL.

Principal Sir J. W. Dawson was recently present by special request, at the Diocesan College, and delivered an able and instructive lecture to the students, on "The Bible and Modern Thought." He commented on the recent controversy between Messrs. Gladstone, Reveille, Huxley, and Drummond, maintained the coincidence between the Mosaic account of the creation and the testimony of scientific research as regards the origin of animal organisms, pointed out the inconsistency between the results of modern criticism with reference to the Old Testament Scriptures and indisputable historic facts, and showed that some of the philosophies of the present day rested upon a basis which is scientifically unsound, and, therefore, are destined to pass away. Seldom have students the privilege of listening to such a masterly vindication of the claims of Divine Revelation. The Bishop of Montreal returned thanks to Sir William Dawson at the close of the lecture.

TORONTO.

The annual meeting of the Church Womans Mission Aid Society, will be held (D.V.) in the Synod room, on Thursday, April 15th, at 8 p.m. The Bishop of Toronto will preside. All members of the society and others interested in mission work are invited to attend.

Holy Trinity.—Young People's Association.—A highly instructive and interesting lecture on the early history of the English Church, was delivered by Mr. George Holmstead, to the Association on the first of this month. The rector, in moving a vote of thanks to the lecturer, delivered a short address on the same subject. The evening's entertainment was closed with some sacred music and songs by Miss O'Reilly, Mrs. Beard, and Mr. Lye. The president of the Association, Mr. Adam Macdougall, C. E., was in the chair.

A COLLEGE IS KNOWN BY ITS TEACHERS.—That a man's friends tell us what he is, is admitted. It is no less true that we can judge well what people are by those they select as their teachers. A few evenings ago, a well-known infidel, who is, as they usually are, a Communist, and a foe generally to social order, delivered, by invitation, a lecture before the University College Literary (sic) Society. As this individual is utterly illiterate, has merely set up as an agitator of the revolutionary order on the strength of a very clumsy gift of the gab, and a few scraps picked up second or third hand from newspapers, there was not the slightest propriety in asking such a wind bag to address a body of students. If he could teach them anything they are in a "perilous case," if they could endure his vile twang and vulgar English, they are indeed blunt of sensibility, and if they, as it appears they were, anxious to proclaim ostentatiously their sympathy with an infidel, communist agitator, then we may indeed, doubt whether it is decent for a Church Divinity College to have such intimate associations with an institution which honours ignorance and vulgarity, because they are exhibited by a notorious atheist and scoffer.

HURON.

PORT STANLEY.—The parsonage was besieged Tuesday night last by members of Christ Church, where baskets full of provisions and bags full of produce were unloaded. The large gathering spent a few hours in social enjoyment. Their pastor, Rev. H. Banwell and family was agreeably surprised, and expressed their gratification at such tangible marks of esteem.

ST. MARY'S.—Lenten services held in the St. James' Church each evening were particularly well attended. The congregations joined in them heartily, and it is hoped that they will prove beneficial by elevating the Christian character in the performance of the every day duties of life. The shortened form of service was used; the rector, Rev. J. T. Wright, reading the prayers; after which direct, practical, and searching addresses were delivered each evening by two or three clergymen. The topics chiefly insisted upon by the various speakers were the entire want of holiness of all men by nature, the inability of man by his own works to reconcile himself to God, the sufficiency, freedom and fulness of the atonement. The duty of immediate repentance and faith in Jesus Christ, the inexcusable delay, the necessity of the agency of the spirit of God to the conversion of the service—the duty of the parents to the children, etc. The appeals were most earnest, and were made to the hearts and consciences of the hearers. Much has frequently been said for and against special services as a means for awakening consciences and deepening the spiritual life. Every consistent churchman must strongly disapprove of the methods adopted by some churches, methods which were certainly never sanctioned by the apostles, or any of the primitive Christian teachers. So far as experience proves anything, it would seem to prove in this connection, that those who are influenced thereby are, for the most part, the sanguine, the rash, the self-confident, and the self-righteous, and not as a rule the modest, the humble, and the broken-hearted. On the other hand all who love and value the calm, sober, devotional services of the Church of England, while disapproving of any measures not in harmony with her teaching, will readily acknowledge that such missions as that recently conducted in the newly-reconstructed and beautiful Church of St. James', partaking as it did throughout of the Church's calm earnest tone—must, under the guidance of the Holy Spirit, be productive of great good, as tending to deepen the spiritual life and unite all more closely in the bonds of Christian fellowship and love. Besides the rector, Rev. J. T. Wright, the following clergy took part: The Revs. G. B. Cook, Palmerston; M. Turnbull, Listowel; T. Magahy, Lucan; Mr. Haslam, Sabrevois Mission, Montreal; J. Holmes, Thorndale; A. K. Griffin, Attwood; G. W. Wye, Port Burwell. The attendance each evening was excellent, and the services were heartily joined in by all. There is every reason to believe that under God's blessing the good seed sown will be made manifest, and ultimately rebound to His glory. We believe it is the intention of the rector, the Rev. J. T. Wright, to renew these services during Holy week. He is certainly to be congratulated upon the hearty co-operation received by him from all sides.

LONDON.—*Memorial Church.*—The Church Literary and Musical Association met on Monday night in the school room. There was a large attendance; Mr. Bains was in the chair. The meeting having opened the following programme was presented from Longfellow's work:—Song, "Village Blacksmith," Mr. C. A. Jones; reading, "The Three Kings," Miss G. L.; song, "The Arrow and the Song," Dr. Tippi; paper on the "Life and works of Longfellow," Mr. Ford; song, "Vision Beautiful," Miss Edge; reading extract from the "Golden Legend," Mr. V. F. Cronyn; song, "The Bridge," Miss Morson, extract from Longfellow; Mrs. Evans, duet, Excelsior, and Mr. C. A. Jones. The society is increasing in numbers.

SARNIA.—St. George's Guild is proving itself worthy of its name. Their literary branch gave an entertainment on Tuesday evening. It was well attended. A delightful programme was presented which met with marked appreciation.

ESSEX CENTRE.—One of those pleasing incidents which tend so much to cement the affections of the clergyman and the people to whom he ministers took place some days since on the occasion of the return of Rev. C. J. Batstone with his bride, a number of the members of his congregations assembled at the residence of Mr. James Matthews to give them a hearty welcome home. Mr. R. I. Wilkinson, of the Essex Centre, North Ridge and Leamington churches presented them with a beautiful silver service. Mr. Batstone made a suitable reply. The party partook of refreshments and the Rev. Mr. Batstone read a portion of scripture and offered prayer.

CLINTON.—*Huron Deanery.*—St. Paul's Guild have been giving a series of select readings. These entertainments are very popular. The nominal church people are becoming more regular in attendance at the church service. We are pleased to learn that the Rev. W. Craig, the energetic rector, has such encouraging prospects.

GLENCOR.—Rev. W. J. Taylor, incumbent of Wardsville, preached to the Oddfellows of Glencor, in the Presbyterian Church of that place, on the second Sunday of Lent, to a very large congregation.

GALT.—Trinity Church was re-opened for divine worship on the 21st, 2nd Sunday in Lent. The old building of white limestone, erected in 1842, has during the last six months undergone a thorough renovating at the cost of \$9,000. The principal alterations are—a new handsome Gothic roof; extension of the chancel to due proportion with nave; organ chamber, choir stalls and scolia; carved oak Communion Table and railing; new frames and stained glasses in all the windows; new pews; new lighting and heating apparatus; replastering and painting of the whole interior, and a large addition to the organ. The exterior improvements, not yet completed, will consist chiefly of a chaste Gothic porch and massive semi-detached tower, the latter being the gift of one member of the congregation. The changes made are so vast and numerous that there is hardly a feature of the original edifice to be traced in the modernized church of to-day. The architect of this work was Mr. R. C. Windeyer, of Toronto, and the contractors, Messrs. Wilkinson & Smith, of Galt. The furniture was from the Bennett Furnishing Co., London, Ont. The opening services were for heartiness and effectiveness all that could be desired. They were as follows: At 11 a.m., Morning Prayer, Litany and the Holy Communion, largely attended, in which the Rev. Canon Dumoulin, the Rev. E. M. Bland, and the rector, Rev. Canon Hincks, officiated. The Right Rev. the Bishop of Huron preached, from 2 Tim. ii. 10. The choir was very efficient. At 8 o'clock the rite of confirmation was administered to twenty-three persons, four of whom had come in from other religious bodies. The Bishop addressed both parents and candidates very impressively. There was a 2nd celebration of the Holy Communion. Evening Prayer was said at 7 p.m., by the Rev. E. M. Bland and J. P. Hincks. At the close of the service the Bishop highly commended the work which had been accomplished and urged its speedy freedom from debt. The sermon was by the Rev. Canon Dumoulin, rector of Toronto, from St. Luke xxiii. 43. In closing he made a touching reference to the ravages which death had made in this congregation, since he had first ministered to it as curate, some twenty years ago; and to the fact that the then rector, the Venerable Dean Boomer, now lay silently awaiting his removal to "the paradise of God." All the services were largely attended, and the offertories added a considerable sum to the building fund.

Executive Committee.—On Thursday, March 25, the regular meeting of the Executive Committee was held at the Chapter House. His Lordship, the Bishop of the Diocese, presided. The members present were clergy:—Archdeacons Sandy and Marsh; Rev. Rural Deans A. T. Falls, Canon Hill, G. C. Mackenzie, Canon Smith, J. Downie, E. Patterson, W. Craig, J. Gemley, R. S. Cooper; Revs. Canon Innes, E. Davis, F. Harding, G. G. Ballard, Canon Mulholland, Jeffrey Hill, R. Fletcher, W. Davis, W. Daunt, D. Deacon, Canon Richardson, W. A. Young, and C. F. Wright.

Lay Delegates.—Messrs. J. W. Imlach, Thos. Moyle, R. Fox, E. Hutchinson, L. S. Key, J. Perkins, Thos. Wood, W. H. Eakins, N. Curry, B. Stanley, A. H. Dymond, J. Golden, F. Rowland, V. Cronyn, E. B. Reed, Chas. Jenkins, R. Bayley. The meeting having been opened with prayer, and the roll having been called, the minutes of the previous meeting were read and confirmed; and the report of the Finance Committee was read and adopted.

Patronage.—The Committee on Patronage reported as to work done, and after discussion the matter was referred to the Committee to consider and approve a Canon, with the Bishop's approval, to be submitted for consideration at the next meeting of the Synod.

The See House.—The Committee on the See House reported that the house would be ready by the 1st of May, and asked for a further grant of \$500 for fencing, &c. Report adopted.

Mission Report.—The Commissioner read his report showing a saving to the funds of over \$1,500 a year.

Applications for Grants.—The Secretary read the report of the action of the Committee in regard to application for grants which will appear in the usual abstract.

Indian Missions.—The Indian Missions Committee reported the resignation of Rev. J. Bearfoot of the Mission in Walpole Island and the appointment by the Bishop of Rev. J. Jacobs in his place. The list of grants required for interpreters, lay readers, school teachers, &c., was read and confirmed.

Rules of Order.—The Committee appointed to draft rules of order reported the result of their labors. The report was ordered to be printed for consideration at the next meeting.

The Powers of the Executive Committee.—On motion of Mr. R. Bayley, the Bishop was requested to appoint

a Committee to prepare a Canon for the consideration of the Synod defining the powers of the Executive Committee, and also a Canon giving power to elect a chairman in the absence of the Bishop.

The Committee adjourned till the evening. The Committee met at 8 o'clock, p.m. London Rectory Su plus.—This case was taken up and discussed at length. The Committee considered that the claims of the London Township churches would be best ascertained by referring the case to the High Court of Justice in the form of a friendly suit.

Mrs. Dillon, widow of the late Rev. M. Dillon, again made application to be placed upon the Widows' and Orphans' List, and threatened suit at law to enforce her claim. The Committee as Trustees, after having on former occasions carefully considered the said claim, could not entertain it.

Application was made by St. John's Church, Strathroy, for permission to raise a sum not exceeding \$1,500 on the security of the Church for repairing the Church and rectory. Granted.

The Investment Committee's report was read and confirmed.

Revs. Canon Innes and Smith, W. A. Young and Mr. F. Rowland were appointed a Committee to prepare the convening circular of Synod.

The Bishop dismissed the meeting with the benediction at 11 p.m.

FOREIGN.

The new cathedral at Rangoon, (India), has been commenced. In the same diocese a new church is building at Moulmein.

The Rt. Rev. William Jones Boone, Missionary Bishop of Shanghai, purposes soon to leave China, with his wife, for a visit home on the usual vacation, after seven years' of work in the field.

Resolutions for the exclusion of bishops from the House of Lords, and for the disestablishment of the Church in Wales, were introduced in Parliament on the 5th and 9th inst., respectively, and were both defeated.

The Rev. Dr. Gott, late Vicar of Leeds, has been installed as Dean of Worcester, succeeding Lord Alwyne Compton, who was promoted to the Bishopric of Ely.

Judge Tourgee relates that an old lady left to her trustees a negro man and his wife "to the glory of God." They were sold, and with the proceeds a missionary was sent to China.

Archdeacon Blakeney and several of the local clergy delivered addresses at a large meeting of unemployed workmen in Sheffield, England, recently. The Archdeacon had been invited to preside, and both he and the clergy were most cordially received by the men.

The Episcopal Hospital, of Philadelphia, treated last year 1,899 cases in its wards, and 18,684 cases were treated at the dispensary. The total expenses were \$60,882.83.

The director of the mission to Deep Sea Fishermen has just received from the Duchess of Grafton the entire cost of building and equipping a new mission ship in memory of the late Duke of Grafton. By her Grace's special wish, the vessel will be named the Euston, and when completed will cruise with the Lowestoft fleet.

A missionary for Africa has been furnished from among the Church people of Western Michigan, in Miss Woodruff, of Marshall, who has repaired to that field to aid the important work carried on by Miss Margaretta Scott.

The Rev. G. C. Houghton, rector of Trinity Church, Hoboken, New Jersey, has printed on the card of Lenten services in his church a short and excellent form of prayer for private devotion morning and evening. A ten minutes' Litany service is held on the Tuesday mornings of Lent, at seven o'clock, especially for those engaged in the busy hours of the day, but not specially confined to them.

In 1872 the Emperor of Japan began to modernize his country. The common schools now number

29,081, with 84,765 teachers, and 3,004,187 pupils. There are 173 high schools, having 984 instructors, and 13,132 scholars; and 84 normal schools, with 713 teachers and 6,368 students. The two Universities, that of Tokio and the Imperial University of Engineering, together employ 165 professors, and are attended by 1,897 students. Seven per cent. of the entire population must, therefore, at present feel the influence of a liberal modern education.

The Bishop of Bath and Wells, preaching a few days ago at the consecration of a new church at Tiverton-on-Avon, near Bath, said that the life of the late Dr. Fraser was an eloquent testimony to the activity of our present bishops. The clergy multiplied services and spent themselves in good work, while the princely liberality of the laity was one of the most striking evidences of the revival of Church life. The laity had built and beautified churches, founded and supported endless useful societies, and had in various other ways given large sums to the glory of God and for the comfort of the poor.

The South London Mission, which began on February 21st, and embraced a population of 200,000 persons, is declared to be a great success. Members of the Church of England Young Men's Society, under the control of Mr. Charles Powell, a prominent member of the new House of Laymen, did admirable service in the house to house visitation, and in forming bands for procession, in which the banner of the Society, bearing the motto, "Laborare est orare," and "Is not this the Carpenter's Son?" was displayed in the forefront. Boys bearing lamps heralded and flanked these processions, and accompanied them into the Church, where brief, stirring addresses were given. At the conclusion of these services, the mission band again set out, singing hymns, and halting now and then for the delivery of short exhortations to the crowds around. The Church Army was also very successful in beating up recruits.

Few bishops have laboured in a more Apostolic spirit of united zeal and humility than the Australian-born Bishop Marsden. Characteristically, when bidding farewell to his Bathurst see, he has confessed that a "gentleman having offered him funds towards establishing a new diocese in the far West, he was tempted to accept it and again do pioneer work; if his health improved he should, therefore, probably return to the colony."

DUBLIN, March, 28.—The Synod of the Church of Ireland to-day adopted resolutions declaring loyalty to the British Crown and the union between Ireland and Great Britain. Bishop Graves, in announcing the adoption of the resolutions, said the Synod spoke on behalf of 600,000 churchmen who, he added, "comprised the majority of the foremost people of Ireland in rank, education, the ownership of property and professional skill, all of whom insist upon living under the rule of the Imperial Parliament. Archbishop Plunket said that a quarter of a million churchmen belonging to the minister indignantly repelled the idea that the Nationalists had a monopoly of Ireland's patriotism. They did not object to a Parliament in Dublin if the members should be men with ulterior aims, such as Professor Galbraith or the present Lord Mayor of Dublin. He did not doubt that behind the demand for Home Rule was a claim for entire separation and advanced Socialism.

Archdeacon Crowther writes to the Church Missionary Intelligencer from Africa a remarkable account of the liberality of the native Christians in his archdeaconry. The native congregation at Nembé has lately erected a church, at a cost of \$4,500, and the congregation at Tuwon has provided about the same sum for a new church there. Speaking of the latter congregation, Mr. Crowther says: "There are over a dozen names in the list, consisting of men, women, and children, who, after giving a certain sum promised, have come again with additional sums, saying, 'I feel I can give more than I had given, and so have brought this.' One man, when giving his additional sum, said, 'My mind will give me rest now that I have done what I ought to do.' One woman said, 'I had promised and given two pieces of cloth, (eight shillings' worth). God has since blessed me; I bring four shillings more; should He bless me further you will see me again.'

"An influential and well-to-do chief, a member of the Church, gave towards the new church \$240, and when there was a difficulty to make up the balance of the amount required, asked what the sum was. In a most quiet and unassuming way he brought another \$240, saying, 'When our Master, Jesus, calls, no one should withhold.' A late chief, of the same standing as the above, was another earnest and consistent member of the Church. He died five years ago. His household voted to his memory towards the new

church, \$120. The middle-class people have also given most cheerfully out of their means. But I must not forget a little girl, (for there was the children's list), who, as I was told by the parents, was so dull and sorrowful till she got a sixpence to put toward the new church. I watched this, my dear little friend, when reading the names of the paid subscribers one Sunday, and it was really delightful to see the joy beaming over her face when she heard her name called with 'sixpence paid.' She is an instance of nearly the whole of these little subscribers."

Correspondence.

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

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

CHURCH TYDES AND COLOUR USES.

SIR,—Your correspondent, "Churchman," in defending such senseless proceedings as using Lenten colors before Lent, and changing the Epiphany color before the season of Epiphany had well begun, finds it necessary to defend also the whole "Roman Use" by which he is guided. His plea in its defence is that it is "clear, intelligible, and easily followed." The same may be said of any other "Use" which one selects, unless some mediæval system like that of old Sarum, or old Rome either, for the so called "Roman Use," has neither antiquity, propriety, nor British acceptance to commend it. There are at least, a half a dozen English "Uses" more "clear, intelligent, and easily followed," than the modern sequence of the Roman Curia, which your correspondent prefers. The absurd use of the distinctively Italian colour, green, in Trinity season, &c., is enough to condemn it to say nothing of its use of blue, for the Blessed Virgin's Festival, and other anomalies.

As to Epiphany colours being changed before the season ends, &c., it is a well known common sense rule that the "Tyde" or "Church season" follows the colours of its leading festal day, as, indeed, the subsequent weeks are made to ring the changes upon the same subject matter. That the Sundays after Epiphany, are put in to make up, as a kind of padding, the spaces between great festivals is a curious way of explaining the careful arrangement of collects, epistles and gospels of the various Christian Tydes or seasons, and not very worthy of a liturgical scholar and Churchman. On the contrary, I maintain that even in the case of Trinity Tyde, there is a special propriety in carrying on the subject of the leading festival of the season, and that it is carried on in our Services, and should be illustrated in the sequence of colour. Trinity Sunday is the climax of the doctrinal part of the Church year, and the rest, till Advent, is the practical worship of the Trinity.

Yours,
SARUM.

DANGEROUS SYMPTOMS AND HOW TO TREAT THEM.

BRING SOME THOUGHTS ABOUT LAY HELP.

SIR,—The real difference between the physician and the quack is, that one treats diseases, the other only symptoms." So said a great German physician many years ago, meaning, no doubt, that while the treatment of the quack would be directed only to the removal or alleviation of the headache, or the chill, or the sore throat, or other visible symptom, (because he could see no farther), the wise physician would recognize in these symptoms beacon lights hung out to guide him to the true source of the morbid condition from which they spring. Is there not something of this sort of quackery in the management of our Church affairs? Every now and then we see a symptom which we do not like. Forthwith we apply remedies (sometimes very drastic ones) to the symptom, but we never take the trouble to diagnose or to prescribe for the disease. Here we find a layman preaching in Methodist churches; another setting up a Bible class or Sunday School or Cottage Meeting in a parish to which he does not belong, and refusing to submit to the constituted authorities thereof; others, (still more daring), establishing a new religious communion, with a Mission Hall of its own, where laymen are the real pastors and masters, while ministers, (if they do anything), do just so much work and of such a kind (e.g., preaching and the like) as said laymen please to direct.

These are serious symptoms in the ecclesiastical body politic; and quackery has, so far, had their treatment all to itself. Its medicine chest, however, contains only two remedies, viz: "Ostracism" and "Repression." These have not, so far, produced any perceptible im-

provement in the symptoms, and thoughtful Churchmen are beginning to wonder whether it is not possible to discover and remove the cause or causes of this morbid condition. It is well worth the while of all those who earnestly desire the prosperity and extension of the Church, more than the success of a party, to fill in this quest. For the symptoms themselves indicate not death, but superabundant life—not atrophy but hypertrophy. If the energy now wasted in vain attempts to found new sects or parties, could only be kept within the old channels and directed by the existing organization of the Church, what an impetus might it not give to much of her work?

Do we need this lay help? Do we indeed desire to utilize it? Can we have it? If so, on what terms? These are questions worth considering in another letter.

Yours, R.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.

TEACHERS' EXAMINATION.

SIR—As many Sunday School Teachers who think of going up for the above examination, are desirous of information as to the character of the questions, and as to the best text-books to be used in preparing the work, may I ask you to publish the following questions from last year's papers in the Elementary Section.

Holy Scripture. (St. John chaps. 1—x)—1. "What is the object of this Gospel, as indicated in the Introduction?"

2. "Give a short account of the life of St. John."

3. "Enumerate the miracles of our Lord, and the discourses arising therefrom, as recorded in these chapters."

4. "Describe briefly the interview between our Lord and the woman of Samaria, and its results."

5. "What Jewish festivals did our Lord attend as recorded here? What do you know of the origin of these festivals?"

Prayer Book. (Communion Service and the second part of the Church Catechism.)—1. "Enumerate the parts into which the Order of the Administration of the Lord's Supper may be divided."

2. "Give the history and the meaning of the word *Sacrament*, and show that the Holy Communion agrees with the definition of a Sacrament given in the Church Catechism."

3. "Write out the last answer in the Catechism, and give, in a parallel column, quotations from the Communion Service, illustrating each clause."

4. "Give a brief history of the Nicene Creed, and mention the special errors it was designed to controvert."

5. "For what Festivals are there proper Prefaces? Quote one of them."

6. Write out the Prayer of Humble Access, and specify any Scriptural allusions therein contained."

In answer to many inquiries as to the best text-books for this year's examination, I beg to recommend those named below, in the following order of merit:

Holy Scripture.—1. (good) "The Churchman's Family Bible." (S. P. C. K.) Large paper edition. Part III. St. Luke xvii. 24 to St. John xx. 19. Price in paper 15c.

2. (better) "International Revision Commentary on the New Testament," edited by Dr. Schoff. "St. John," by Dr. Milligan and Dr. Moulton (C. Scribners Sons, N. Y.) Price \$1.50.

3. (still better) S. P. C. K. Commentary on the New Testament. 2 volumes. Price \$1.80.

4. (best) "Cambridge Bible for Schools," edited by the Dean of Peterborough. "St. John's Gospel," by Dr. Plummer, Master of University College, Durham. Price \$1.50.

Prayer Book.—1. (good) S. P. C. K. Prayer Book Commentary. 50c.

2. (better) Proctor & Maclear's Introduction to the Book of Common Prayer. 75c.

3. (much the best) "The Prayer Book, its history, language and contents," by Evan Daniel, M.A. \$2.

The above are Rowsell & Hutchison's prices, except the S. P. C. K. Commentary on the New Testament, which is to be had at the Church Depository, (Synod Offices.)

Yours,

C. R. W. BIGGAR,
Local Secretary Church of England
Sunday School Institute.

THE CLERGY TRUST.

SIR,—In concluding this series of letters on the Clergy Trust, I thank the DOMINION CHURCHMAN for the use of its columns, and am grateful I am not insensible to the assistance received from the moral support accorded me. To maintain my position against a corporate power, which assumes no individual responsibility, and to receive a generous approval, affords satisfactory evidence of the integrity of the con-

tion in which I am engaged. Willful and malignant was the misrepresentation of my course of procedure. Although I exhausted every means to obtain redress for a manifest wrong, before appealing to a civil court, it did not avail. I submit the following circumstance to the Church as evidence of the injustice I received, and calmly await the verdict of Christian men. Although my solicitor had written three letters to the Secretary Treasurer of the Synod, extending from October to the following February, two of which were registered, for the purpose of avoiding the suit, yet he participated in passing a resolution which censured me for "filing a bill in chancery against the Synod without having first brought the matter in question before the properly constituted tribunals of the Church." It was owing to misrepresentation that the Synod passed this resolution of censure, and which was afterwards, by resolution, removed at the Synod of 1884. Respecting the second registered letter, I have not the slightest hesitation in stating my conviction that the signature in the book kept for the receipt of registered letters in the London Post Office, underwent a change of appearance in the case of the said letter. At one time Mr. Reed denied having received this particular letter, but afterwards wrote my solicitor respecting it, and said, "I have not the smallest doubt but that the above registered letter, with other office letters, was duly given me by my wife on my return, and its actual reception by me." The following resolution which is vindictive and untrue, appeared in the London public press at the time. The italics are for the purpose of directing attention, but the words are unchanged: "That whereas the Church of England in this ecclesiastical Province, is empowered by Acts of Parliament to deal with all matters relating to its discipline, organization and administration; and whereas there are properly constituted tribunals for the settlement of all matters in difference between members of our Church, this committee desire to place on record their unqualified disapproval and condemnation of the conduct of the Rev. Joel T. Wright, who, while claiming to be a missionary clergyman of the diocese, and being a recipient of money from our Diocesan Mission fund, has brought public scandal and disgrace on our Church by filing a bill in Chancery against the Synod, wherein he charges the Synod and the members thereof with maladministration of the fund, and by such a proceeding and appeal to the civil courts without first bringing the matters in question before the properly constituted tribunals of our Church, has shown an entire absence of those principles which should actuate a Christian clergyman, and has acted in a manner which is contrary to the true genius of the Episcopal Church of England in Canada."

When the official minutes appeared, the resolution was recorded thus:—"A vote of censure was unanimously passed on the conduct of the Rev. Joel T. Wright in filing a bill in Chancery against the Synod without first having brought the matter in question before the properly constituted tribunals of the Church. Which motion was added to the report of the Standing Committee." It will be seen that the former resolution aggravated the misrepresentation, and I may fairly call upon the Secretary Treasurer, Mr. E. B. Reed, in his official capacity, to state whether the one given to the public through the secular Press, was passed at the Standing Committee or not? If so, by whose authority it was changed in the official minutes? I also leave the following questions, asked upon a former occasion, for Mr. E. B. Reed, the Secretary Treasurer of the Huron Synod, to give such answers as will clear him of complicity, and of sufficient truthfulness to satisfy reasonable Christian men. 1. Did Bishop Hellmuth know that he had received the three letters referred to, or any one of them? 2. Did any official of the Synod know thereof? 3. Did Bishop Hellmuth or any official of the Synod, advise or connive at the withholding of them from the Standing Committee and the Synod?

The Clergy Trust was for the "support and maintenance of the clergy," and the annuity of \$200 which I received from it, cannot be said to have been unnecessary, for although I have laboured a quarter of a century in the diocese, save a few months, my stipend has at no time exceeded eight hundred dollars, except for the three years I had the annuity, when it was a thousand dollars, and, being unjustly deprived of the annuity for the "support and maintenance" of my family, no equivalent whatever was given. Mine was not an isolated case, for others were in the same position, and I have contended as much for them as for myself. Truly, the administration of Bishop Hellmuth was a grievous misfortune to the Church at large, and especially to the Huron diocese. Had it been an honest failure it might evoke sympathy, but it was not. Who can, with even the most crude ideas of honesty, fail to see the principle which actuated him in retained for himself a good portion of his own stipend, from the surplus interest of the Clergy Trust, and yet, whilst professing to lament the spiritual destitution of sixty thousand souls in the diocese, quieted his conscience by presuming upon the influ-

ence of a holy office, and despoiling his poorer brethren of two hundred dollars per year from the same source? When honest men review the history of the Church in Huron, during the decade of Bishop Hellmuth's oversight, and consider the financial transactions with which he was associated, and of which he was the guiding spirit, they will set their seal to the testimony of an aged Bishop, who was faithful, truthful and sagacious, in unfolding the real character of the then Archdeacon Hellmuth, in those prophetic words:—"He had known Dr. Hellmuth for many years; that he considered him a designing and deceitful man; and that he had no confidence in his truth or integrity." This was the testimony of the late Bishop Fulford, Metropolitan of Canada, in the year 1862.

The Parsonage,
St. Mary's,
March 23rd, 1886.

Concluded

LAY HELP.

SIR,—In connection with the above subject, I wrote you a letter, which you kindly admitted to your columns, pointing out the great assistance in parish work, which faithful godparents would be, and the manifest blessing to the child. As *Church Bells* may not be very generally read by your readers, may I ask you to insert the following extract from a letter which appeared in a recent number of that paper on the subject of "Sponsors," which very clearly illustrates my point:—"The incumbent, having made arrangements with some or all of the communicant church workers in his parish, is able, in many cases of doubt or necessity, to provide one sponsor for any child, and this sponsor undertakes to keep up an interest in the child's spiritual welfare, in due time bringing it to Sunday School, or by letters or other means proving that the Church of England is a true mother to her children, thus keeping in spirit our own canons and the primitive rule of one sponsor—a deacon or deaconess—according to the sex of the person or infant to be baptized. Might not such a scheme revive, under God's blessing, the meaning of the word "godparent"?"

If every communicant in our parishes would say to his or her parish priest, "I am ready to fill the position of godparent to the first child for whom no sponsor is provided by the parents," and would conscientiously undertake the obligations, what a help to the parents this would be; what a blessing to the child in this age of careless indifference. It should be remembered that a sponsor in no way relieves the parents of a child from their obligations as such, nor does he undertake to care for anything more than the spiritual well being of the child.

CHAS. L. INGLES.

THE SHINGWAUK HYMN BOOK.

SIR,—We think of republishing here, the Sunday School hymn book, issued some years ago at the Shingwauk Home. Would the superintendents of schools presently using the book, kindly say if they desire to continue the use of it, and require any additional copies.

Yours truly,
J. KER McMORINE.
Kingston,
March 30th, 1886.

THE PERMANENT DIACONATE.

SIR,—You deserve the heartiest thanks of all who have the welfare of the Holy Catholic Church at heart, for printing in your issue of the 23rd March, the golden words of Rev. I. Townsend's paper at the Lincoln Diocesan Synod in England, upon the subject of the Grace of Holy Orders, needed for the work of the diaconate, which so many laymen are blindly, zealously and awkwardly trying to do without at the present time.

He says: "There is a daily increasing number of laymen filling up a great need of the Church, and, in fact, doing deacon's work, without either the grace of Orders to aid them, or discipline to regulate their teaching. Would it not be wisdom to return to Scriptural sanction and Catholic rule? Whether their commission, whichever it may be, should be temporary or permanent; whether they should be advanced to a higher or rigidly restricted to the lowest, ought surely to rest with the Bishop in his wisdom and discretion; which if present Act of Parliament restrictions were removed, and deacons permitted to live either by their secular calling or their private resources, ought they, if duly qualified by educational and theological attainments, to be debarred by the exaction of a solemn promise from seeking the priesthood also?"

The "Parliamentary restrictions" have been removed in Canada. We have a canon of the Provincial Synod, authorizing admission of laymen to the

diaconate (1) after an ordinary examination in English, and (2) with express leave to continue their secular calling (3) until they wish to proceed to the priesthood. Nothing better could be desired; the door is wide open; the restrictions gone; and yet some of our clergy stumble and scramble along with all kinds of lay helpers, with amazing fatuity! Truly a bad habit is hard to break, and *facilis descensus Avernæ*. I do not see in what respect the criminality of such a course differs from the crime of dissenters in doing without other Catholic Orders as well as the diaconate. These two crimes differs, perhaps, in quantity, but they are of the same evil quality. Rather such proceedings are sacrilegious within the Church to a degree that Dissenters can scarcely be guilty of; while practical folly and inconsistency of the whole thing is glaring.

It might wake up some of our fatuous friends if you were to print the first two sentences of Mr. Townsend (quoted above) in capitals, in some prominent part of your paper for a while, presently they would see it, and might even begin to think about it.

Yours,
CATHOLIC FIRST.

THE CATECHISM ON TITHES.

SIR,—I could not venture to ask you for space to present a full discussion of the question raised in the Catechism which has just appeared in your column; but I beg permission to make some brief annotations which may serve to show on what a small and uncertain basis it is sought to add a new article to our Creed, and a new commandment to the Decalogue. Most singularly inopportune, too, is the time chosen for such an audacious attempt,—when men are beginning to chafe at the very mention of dogma, and the Catholic faith has actually entered on a deadly struggle with well armed and disciplined unbelievers. It certainly is not the time for burdening the Christian conscience with the uncertain though not absolutely new dogma of the divine obligation of tithes in the Christian Church.

Were this held by cleric or layman merely as a private opinion, not a word need be said against it in a communion so tolerant of opinion as ours is; but when it is set forth by a Society or Propaganda boasting of thirty-five Episcopal patrons, duly paraded on the first page of its report, it is time to protest against the dead legalism which is being imposed upon us. For my own part, I do not believe that thirty-five bishops of the Anglican communion can be found who commit themselves to the crudities which the "Society of the Treasury of God" makes them responsible for; at least I shall not believe it till some positive proof is forthcoming. And if the proof did come, then should the rest of the Church battle all the more earnestly against error thus favoured. This effort to "reform the finance of the Church," as it is called, begins at the wrong end. The purse will not open at the word of command, whether it proceed from a society or a bishop. When the heart is opened, then will the purse open, but not till then. Might not the seventh chapter of Romans have dissuaded Christians from seeking a remedy for a deficient exchequer in law? If that chapter cannot cure the mistake nothing can. But to my annotations. The first question is: "What proportion of man's possessions are due to God?" I should answer, all; and some to be expended directly and immediately on religion, but all the rest no less for the honour of God. But the regulation answer is "a tenth." A sufficient reply is, how do you know? On the authority of Malachi iii., the catechism declares that to withhold this is robbing God, thus assuming the present obligation of the Jewish law. Again: "Is the tithe a gift or offering to God?" Answer: "No. It is God's due, a debt to be paid to God"; and it is presently added, "we can make an offering to God only after we have paid our tithe." That is the doctrine, all clear enough. Now let us see the strong foundations on which it is built.

"Abraham gave tithes to Melchisedec, King of Salem, priest of the most high God, (Gen. xiv. 20). Now considering that tithes had been previously explained, very condescendingly, in the catechism to mean "one dollar in every ten," the quotation is simply not honest. We nowhere read that Abraham gave to Melchisedec or to any one else, one-tenth of his annual revenues. He simply gave, on a single occasion, one tenth of the spoil taken in war, nay, not so much, but, as in the Revised New Testament, "a tenth out of the chief spoils." We read of no other tithe in his life before or after. It seems nothing short of fatuity to make that an argument for the divine obligation of tithe as now understood. But Jacob "vowed" a tithe to God. Very well; his very "vowing" is a proof that tithe was no obligation; for a vow, *neder*, is made only in a thing purely voluntary, and not obligatory. We shall take no notice of "the Greeks," as we don't take obligatory law from them. The third Biblical argument is

"What special reason do you find in the Scripture itself for believing that a tithe law was given by God to Adam?"

What may we not expect now! No uncertain examples, but a special reason, in the Scripture itself, and a law given by God to the Protoplast! Here it is: "In the Septuagint, or Greek version of the Old Testament, Gen. iv. 7, is translated, 'If thou hast offered aright, but hast not divided aright, hast thou not sinned?' Let us see, the Septuagint version of the whole verse in full: 'If thou didst offer aright, but didst not divide aright, didst thou not sin? Hold thy peace. His return is to thee (or his movements are in thy power), and thou shalt rule over him.'

Let us now compare the Revised Version of the Hebrew. "If thou dost well, shalt thou not be accepted? and if thou dost not well, sin croucheth at the door; and unto thee shall be his desire, and thou shalt rule over him."

Now, which of these is "the Scripture itself?" The Catechism implies that the Septuagint is; whereas it is in this place a mere muddle, the result of misreading a single letter in each of several words, as has been shown with great probability. And though the New Testament writers employ the Septuagint where the translation is correct, or gives the sense sufficiently; that is no reason why we should think its blunders divine. Besides, if we allow the translation, it does not necessarily refer to the tithe division which the Catechism categorically asserts is the reason why God did not accept Cain's sacrifice. Grotius thought the translators referred to the law of tithe, and so did the Irish Non-juror, Charles Leslie. But in Schleusner's lexicon to the Septuagint, and elsewhere, may be seen other explanations of "divide." Voss and Bonfrere say Cain kept the best of the fruit for himself. Bos and De Dien, that his perverse mind did not distinguish between good and evil, and was without faith in God—a meaning defended out of the Greek classics. Schleusner and Bochart do not attempt an explanation of the Greek, but content themselves with showing how the blundering translation arose. Saint Chrysostom in his homily on the place has not a word about tithes. "Didst thou offer to a man that could be deceived?" He represents God as saying to Cain, "Didst thou not know that I have no need of offerings, but desire the sound mind of the offerers?" The thought of offering was laudable, but thy not dividing aright wrought the rejection of thy offering. For he who offers to God has need of great exactness in dividing, and great as is the difference between the receiver and the offerer, so great a difference should be made in the dividing. But thou didst consider none of these things, but didst offer simply haphazard." From which St. Chrysostom takes occasion to threaten eternal fire to Christians with "minds so negligent and relaxed." What a fine foundation for a law of divine and perpetual obligation! "A special reason," indeed! But enough for the present. The remainder will be found as convincing, but not more so.

Yours,
JOHN CARRY.
Port Perry,
21st March, 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

APRIL 18th, 1886.

VOL. V. Palm Sunday. No. 21

BIBLE LESSON.
"The Lunatic Child."
St. Mark ix. 14, 29.

The Lord Jesus and His three disciples had been absent from the others in the Mount of Transfiguration, long supposed to be Tabor, now generally thought to be Hermon. Here in communion with His Father and two glorified saints, he had been transfigured, and from the excellent glory had proceeded the voice which proclaimed Him to be the Beloved Son. Now in our lesson to-day there is a sudden and terrible change of scene, as sad as when from the baptism at Jordan, and the voice of His Father, and the anointing of the Spirit, He passed into the conflict with Satan.

1. *The Child brought to the Disciples.* The first verse of our lesson tells us that when Jesus was come to His disciples, i.e., the nine, He found them beset with a great mountain of difficulty. If we look back to St. Mark vi. 7, we see that Jesus had given them authority over evil spirits, and verse 18 tells how they cast out many; now, in His absence a poor father

comes to entreat their help; his only son was dumb, epileptic, and lunatic; it was a hard case for the Apostles. In the record of other cures wrought at the request of friends, *ex. gr.*, centurion's servant, ruler's daughter, Syrophenician's daughter, the palsied man, and others, faith on the part of their friends was necessary, but here the despairing father had very little; he comes like a drowning man catching at a straw; so when the disciples tried to cast out the devil, to their shame and confusion they found they could not. A crowd assembled: the scribes, who from their education should have been the first to recognize the Divine power, were scoffing at them, the excited people close in on them. How they would long for Jesus to come. Truly it was a sight for Him and His three followers, as they came down from the mount.

2. *The Child brought to Jesus.* In the midst of the confusion Jesus appears, verse 15 tells us how the people were amazed; why? Some think His face retained some of the glory, as Moses's did, see Exodus xxxiv. 30, or because He arrived at the exact time when His presence was needed to put a stop to the scribes' triumph over the defeat of the disciples, and perhaps they had been reviling Him by name. At once He asks the cause of tumult, verse 16, the scribes are silent through fear and hate, the disciples from shame. The father of the poor boy explains matters, verses 17 and 18. Hear Jesus' sad exclamation, verse 19, "O faithless generation"; addressed to all, scribes, multitude, disciples, father, "faithless." Unbelief is always a bar to the mighty works of Jesus, St. Mark vi. 5, 6, even the disciples' faith was feeble, they admitted the difficulty of the case before trying, and so failed; they had not tried to make their faith stronger. How could they do so? see verse 29, meaning a condition of mind elevated above the cares of life, or pleasures of the senses, in close communion with God; they should have prayed "Lord increase our faith," St. Luke xvii. 5. "Bring him unto Me," says Jesus, this is the only remedy. They do so, verse 20, and when the evil spirit sees Christ, struck with terror the poor sufferer falls writhing and foaming at His feet. Does Jesus heal him at once? No. He questions the father, verse 21, He wishes to draw from him some confession of faith, he must tell all about it, so all may see how hard it is. Just so it is with sin. God wants sin confessed, though He knows all about it, that the sinner may feel his helplessness. "If Thou canst do anything," says the father. Compare this with the leper's "If Thou wilt, Thou canst," ch. i. 40. See what Jesus says, verse 28, "if thou canst," it depends not on My power, but on thy faith, see St. Matt. xiii. 58. The weeping father cries out, verse 24, I do believe, then casting even his unbelief like any other care upon Him who careth for us, he prays to Jesus to *he p his unbelief*. This is the triumph of faith. No one can help doubt, but if in earnest he can appeal to the Truth to enable him to believe what is true. Notice how Jesus answered that prayer, verses 25, 26. The voice of Jesus expels the foul spirit, the hand of Jesus lifts up the boy, and restores him to his father. Notice who this poor lunatic was, a boy "possessed of a devil." Persons are not now literally "possessed" as they were then, but the "ghostly enemy" is ever striving to influence young people as well as old. Any of us when we sin deliberately, are in Satan's power, see 1 John iii. 8; Rom. vi. 16; St. John viii. 84; Ephes. ii. 2. What says Christ in this lesson to each teacher, "Bring him unto Me," in prayer, earnest prayer, He is the same as then, able and willing, see Isaiah lix. 1. Let us look to Him, and trust only in Him.

Family Reading.

SELF-SACRIFICE.

Self-sacrifice is at the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures diffusive as the light of day without clouds, there is yet no life dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted, for the love we bear to our Master, and in imitation of Him, is the ideal of Christianity, for it is the religion of Him whose life and death were self-sacrifice. If we are to follow, we must, like Him, bear a cross.

The leaders of mankind have had to tread a blackened and scorched path of suffering. White robes of earthly saintship, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.



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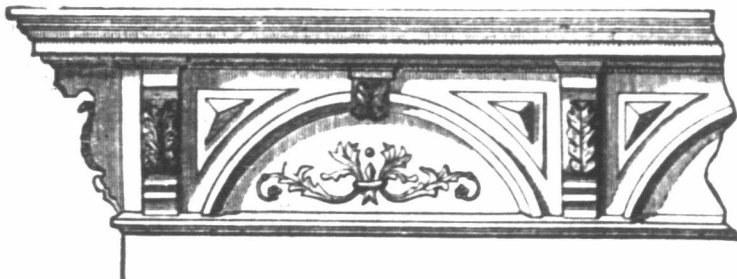
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A BROTHER'S LOVE:

A BALLAD FOR GOOD FRIDAY.

"Come, Hugh, it is a holiday:
The day is fair and cool;
Come fishing with us presently,
We'll go to Dingley Pool

"Some six or seven of us have joined,
And we shall have such fun;
Make haste and fetch your cap, my boy
You'll catch us if you run.

But Hugh, a little lad of twelve,
Replied in accents slow,
To Frank and John, "No, thank you, boys,
To-day I cannot go."

"Why not? It is a holiday—
I wouldn't stay at home."
"I shall not stay at home," said Hugh,
"But still I cannot come.

"I cannot come, indeed, to-day,
I've something else to do;
You would not laugh so, Frank and John,
Or mock me if you knew."

He turned away with flushing cheek
And quickly moistened eye;
I followed him and gently asked:
"Hugh, will you tell me why?"

His earnest eyes one moment sought
My face, and he replied:
"I could not go a pleasuring
The day my brother died.

"Twas some eight years ago he died—
He gave his life for me,
For I fell off the pier one day,
When we were by the sea.

"And he, sir—he was just eighteen;
He sprang into the wave,
He knew that it was dangerous,
But still he tried to save.

"He caught me safely, but his head
Had struck against a rock,
He lingered on a while in pain,
Then sank beneath the shock.

"And I was such a little lad
Then, I could hardly know
What he had done for love of me—
He always loved me so.

"The day he died, he kissed my face,
As I sat on his bed,
And said to mother, 'Don't let Hugh
Forget me when I'm dead.

"My little Hugh! O! make him love
Me always. Tell him, dear,
How I loved him—and then he stopped,
For death was very near.

"Yet once again he spoke, and said,
'This one thing, too, I crave,
That every year, upon this day,
You bring him to my grave,

"That he may think of me awhile.'
So every year, sir, we
With fresh spring flowers journey to
The churchyard by the sea.

"We lay the flowers upon the grave,
To make it bright and gay,
And think of him, and of his love,
Who died for me to-day.

"I love to think of him, and kneel
Awhile by his graveside—
How could I go a-pleasuring
The day my brother died?"

* * * * *

Ah! how, indeed? Yet year by year,
As comes the one great day
On which our Heavenly Brother died,
To save our souls away,

When He would have us think of Him,
And kneel at His dear side—
What thousands go a-pleasuring,
The day That Brother died!

A CONDENSED VIEW OF CONFIRMATION.

BY THE REV. JOHN WRIGHT.

Authority of Scripture.

1.—The ancient and patriarchal custom of blessing by laying the hands on the head is supposed to have prefigured Confirmation.

2.—The Apostles Peter and John laid their hands on the Samaritan converts who had received the Word of God through the preaching of the Deacon Philip.—Acts viii. 17.

3.—Saint Paul invoked the Holy Spirit by the laying on of hands, in the case of believers at Ephesus who had been baptized by another.—Acts xix. 6.

4.—In the Epistle to the Hebrews, Confirmation is classed with "the doctrine of baptisms, and of resurrection of the dead and of eternal judgment."—Heb., vi., 2.

Testimony of Ancient Authors.

1.—In the second century, by the testimony of Tertullian, who lived eighty years after St. John.

2.—In the third century, by the writings of Cyprian, Dionysius of Alexandria, and Cornelius of Rome.

3.—In the fourth century, by Chrysostom, Eusebius, Ambrose and Augustine.

4.—In the fifth century, by Jerome and other ecclesiastical writers of that age.

Other Authorities.

1.—From the Apostolic age to the time of the Reformation, Confirmation was universal.

2.—At the Reformation several religious bodies discontinued Confirmation, because they had unwisely thrown aside Episcopacy.

3.—Confirmation received the approval of Calvin, Adam Clarke, Baxter and other non Episcopalian writers.

4.—The Jews at the present time administer a rite similar to Confirmation, and claim for it great antiquity.

5.—Confirmation is now practiced by nine-tenths of the Christian world.

What Confirmation Is.

1.—As the name denotes, it is a strengthening or confirming in grace.

2.—It is an internal and external rite.

3.—It enjoins a preparation of both mind and heart.

4.—It is a personal consecration to God made "openly before the Church."

5.—It is designed for persons of all responsible ages.

6.—In the case of young persons it implies that they have arrived at "years of discretion," and have been "sufficiently instructed."

7.—It is a ratification of the baptismal vow, in which "the devil and all his works, the vain pomp and glory of the world, and the sinful desires of the flesh" were renounced; a belief expressed in all "the articles of the Christian faith as contained in the Apostles' Creed," and a promise made to "keep all the commandments of God to the end of life."

8.—It distinctly requires faith and repentance, obtained by the assistance of the Holy Spirit through prayer, reading the Scriptures, attendance upon the Sanctuary, self-examination, and a diligent use of all the means of grace.

What Confirmation is Not.

1.—It is not a mere form.

2.—It is not designed simply to relieve sponsors of their vows.

3.—It is not a temporary promise confined to the time and place where it is made.

The Position of Baptized Persons who Neglect Confirmation.

1.—They are guilty of neglecting "the great salvation."

2.—They renounce their baptismal covenant.

3.—They reject Christ.

The Benefits of Confirmation.

1.—It is spiritually refreshing and comforting to those who rightly receive it.

2.—It is strengthening to the golly and receptive heart to have the prayers of the assembled clergy and congregation.

3.—It gives the assurance to those who are faithful of the continual presence of "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, and the spirit of knowledge and true godliness."

The Duty of the Confirmed.

1.—Approach the Holy Communion at the first opportunity and continue to commemorate this blessed Feast at each recurring season.

2.—Engage in the activities of Church work.

3.—Devote a part of each day to the regular study of the Holy Scriptures.

4.—Love the House of God.

5.—Cultivate the spirit of giving, by making systematic and frequent offerings to the Lord.

6.—Labor for the salvation of others.

7.—Practice self-denial.

8.—Be prayerful.

9.—Be watchful.

10.—Be faithful unto death.

Motto of the Confirmed.

"Go FORWARD."

"And the Lord said unto Moses, speak unto the children of Israel, that they go forward."—Exodus, xiv. 15.

ABOUND MORE AND MORE.

Growth is the law of life, in the spiritual as well as in the natural world. The very instant the Christian thinks he has made sufficient progress in the divine life, that instant he begins to decline, "Giving all diligence," says St. Peter, "add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

And our beloved Church teaches the same great truth. Recall the time, when in the solemn rite of Confirmation you renewed your baptismal vows; when the Bishop, as you knelt before him, laid his hand in blessing on your head and prayed—"Defend O Lord, this Thy servant with Thy Heavenly grace that he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more until he come unto Thy everlasting Kingdom."

Such too was the constant teaching of Christ himself, "I am the true Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh away: and every branch that beareth fruit He purgeth it, that it may bring forth more fruit": The Vine is not a stately tree, supporting itself, and spreading not its broad branches to shelter and protect others; neither is it beautiful to look upon, or of much value in the arts. "What is the vine more than any other tree or thorn or branch which is among the trees of the forest? Shall wood be taken thereof to do any work?" Its one great purpose is to bear fruit. How appropriate, then, is this comparison by which Jesus likens the Christian to a vine, to bear "much fruit"—this is the special purpose of every Christian life.

Let us endeavor, then, at all times—to show our faith by our works. We have no warrant otherwise to call ourselves God's children. Let it be our constant endeavor "that your love may abound more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God."

—What shall we find to lay at His feet? Ourselves—miserable sinners that we are—ourselves, souls and bodies first. Then sacrifice our pet sins to Him who was sacrificed for us. Give up self and selfishness for Christ. Give our time to work for Him and His dear Church. Give our money for His use. In fine, make it a time of sweet and willing Christian sacrifice.—Rev. A. Marks, Rector of Trinity Church, Natchez, Miss.

1886. CHURCH RECEIVE URGH EM- Private-Com Vestments and Dosses NT, ast, Toronto TORONTO, ON. PTORS nton & Co s Hearths Toronto oltington. mps OWER. st oil. nto. LAMB, N.Y. ntahings. fall Pass dry. UCHERS, KA, etc. on guar- atalogus. UTMORA, sr. CO., MS, AS IN OD. eet W., & Co.) e Street urst-st. -street y-stree BAL- OWER. apted for se, as they over-blow- e last four it decided ire produ- ibility, ey cannot in to some gan Build plication L. BERRY IDRY. urches, FULLY Free. nati, O. S! hem for a radical or FALL- y remedy lied is no nce for a y. Give or a trial, onto.

LENTEN LYRICS.

Learn of Lent, to watch and pray;
Let thy foot stand right to-day;
Holy vigils constant keep,
O'er thy past transgressions weep;
Cast the idle world aside,
Come and with the Lord abide.

Learn of Lent: our tears and sighs
Bring a blessing from the skies;
Purple garb 'tis meet to wear,
Jesus' cross and shame we share;
While in humble posture bent,
We our wicked ways repent.

Learn of Lent: in patient love
Fix thy soul on things above;
Soon the cares and pains of earth,
Turn to gloom, its cheer and mirth;
Sacred joy alone shall last,
With no dreary shade o'ercast.

Learn of Lent: at Jesus' feet,
Listen to His precepts sweet;
Hear and heed His gentle voice,
Make His loving rule thy choice,
Then shall this our Fast be blest,
Life and Lent bring endless rest.

Life is Lent: its joyous days
Come and go like Sabbath rays;
Long the vigil we must keep,
While in anguish oft we weep,
Waiting for the Easter light,
Which shall change our faith to sight.

Life is Lent: its tender ties
Bide with bitter memories;
Broken vows and loved ones lost,
Heart and bark by tempest tost,
Billows dark upon the main,
When shall morning break again!

Life is Lent: O! use it well:
Blest the secret, silent spell,
That our thoughtful moments bear,
Spirit watch and earnest prayer,
These are better things than mirth,
Binding down the soul to earth.

Child of God, repent to day;
Cast not yet the cross away;
Hold thy life in sweet content,
Free from gloom and merriment;
Waiting for that Easter light,
Which shall change our faith to sight.

—Rev. Wm. Augustus White.

A STORY FOR LENT.

The afternoon sun was shining full upon St. Andrew's, transforming the flooded park in front into a sea of gold, and shedding a magic splendour upon the glittering cross that crowned the spire.

The congregation were coming slowly away from the church after the service. It was the first Sunday in Lent, and Mr. De Forest had spoken with unusual earnestness to his people, especially the younger ones, urging them to a right observance of the fast, and beseeching them in some way to practise a real self-denial, that at the end of the season they might have more to give to the Master, be it much or little, gold and silver, or a conquered fault.

Upon two of his hearers, at least, his words had made a deep impression. One of these was Robert Dutton, the son of a widow, who, by constant sewing, had gained for herself and her boy a home—comfortable, indeed, but wholly devoid of luxury.

The other, Archer Hartley, was the younger child of a wealthy lawyer. Archer, was generous and frank, but though kind-hearted and courteous to all his companions, he felt himself far superior to them all from a lofty pride in his family and surroundings.

Both the boys had been much moved by Mr. De Forest's earnest tone; but while Robert had determined upon some definite plan for keeping Lent, Archer had made up his mind to do something, if only that something would come into his way.

A few days later, as Archer was returning home through a cross street in the city, he was joined by Mr. De Forest, who greeted him cordially, and then said: "I've just been to see Robert Dutton; he slipped on the ice day before yesterday, dislocat-

ing his wrist and severely spraining his leg. Poor fellow! I'm afraid he will have to keep Lent in earnest this year, for the doctor thinks he will not be able to walk before five or six weeks. By the way, Archer," he added, as he turned away, "He is one of your school-fellows, and I wish you'd go and see him; 'twould brighten him up wonderfully, and be a real work of charity."

He, Archer Hartley, make a call at the house of a dressmaker! However, the boy was sufficiently ill to make it in truth an act of mercy; and then it was Lent, and the thought of the cross, and all his good intentions, caused him to turn rapidly away in direction of the Duttons', fearful lest, if he waited another day, his charitable emotions might have vanished away.

Archer had always had a courteous word for Robert whenever they met, though never approaching familiarity, and accordingly Robert had always regarded him with respectful admiration. He was overwhelmed with astonishment and pleasure, therefore, when Archer was shown into his room, kindly inquiring how he felt.

After a full description of the accident there was an awkward pause, when Archer burst out with: "I say, Rob, are you going to do anything this Lent like what Mr. De Forest wanted us to?"

"Oh, dear!" groaned Rob, "I had the most glorious plan, and was going to earn no end of money; but now I'm all knocked up, and shall have to give it all up."

"Oh! tell me," said Archer; "what was it?"

"Why, I saw in the paper that Barkentin, the stationer, wanted a fellow to carry round papers at noon, and, as it was between school hours, I thought I could do it; and, when I went to inquire, he told me he'd give me the job. And that's not the only bit of money I've got to let slide, either, for there's one place where I always clean the sidewalk after a storm, but then," he added, in a forced tone of resignation, "that's not much of a loss after all, for 'praps 'twon't snow again this year."

Archer's kind heart was touched by the boy's evident distress and disappointment, and in a fit of generosity, certainly without realising what he was promising, he exclaimed: "Now don't you worry, Rob, I'll get somebody to take your place; and you shall have the money just the same, only don't say anything about it."

Rob did not stop to consider the justice of this arrangement, but, delighted beyond measure, he poured forth his thanks as best he could. After gaining the necessary information concerning the work, Archer took his departure.

That night Archer had time to think it all over, and then he discovered the magnitude of his proposal. His first idea had been to have one of his father's office boys deliver the papers, but of course no fellow would do it for nothing, and to pay some one else would worse than spoil the plan; besides, his father had forbidden him to contract any debts which he could not pay out of his own allowance.

After much pondering, accompanied with marvellous screwing about, and a wonderfully puckered face, he decided that one of two things was to be done—either to back out of the whole business, or else to do it himself. He was too manly to resort to the former method, after having given the promise and received Rob's thanks, and gradually the disagreeable conviction formed itself upon his mind that that must be his Lenten work.

It was too humiliating! that he, the wealthy son of a highly honoured man, should be carrying around newspapers like any urchin from the streets.

But gradually there came to his help the thought of the Suffering One, and all that had been borne for him—the harsh mockery, the cruel taunts, and the bitter agony upon the Cross—and that night Archer Hartley gained his first real victory over self.

The next day he began his self-imposed labours. The work itself was not so difficult, but the performance was thoroughly galling to his sense of pride. However, he determined that no one should recognize him, so he hunted up an old cap that had belonged to his older brother, pulled it well over his head, and turned up his coat collar. To his great satisfaction none noticed him, and he had just time before lunch, after going his rounds, to conceal his new found disguise.

After a day or two he became somewhat accustomed to this work; but the thought of the snow cleaning haunted him, and most earnestly did he hope that winter had gone. A slight flurry of snow at the beginning of Lent vainly frightened him, but after two weeks an unmistakeable snow storm commenced early in the evening.

"A pretty fix I've got myself into now," sighed Archer, as he started off for full particulars from Rob; "the other is bad enough, and this is ten times worse; but I've got into it now, so I might as well go full figure."

But, horror of horrors! when Rob gave the name of the gentleman who had engaged his services Archer gave a great start; it was the father of his most intimate friend, and somebody would be sure to know him. "They sha'n't though," thought the resolute boy, as he turned away from Duttons'; "I'll disguise myself still more."

Fortunately for his pride the snow ceased to fall during the night, so that Archer could start off early in the morning. He slipped down cellar, begrimed his face with charcoal, in addition to his new adornments, as if poverty and dirt must necessarily go together and dashed off.

Very luckily for him, owing to the early hour, he escaped detection, as the money was delivered to him by a servant. Though his very rosy countenance, caused by vigorous rubbing to remove the dirt, drew forth some wondering remarks at the breakfast table, nothing further came of it; and to his intense relief, no more snow fell that season.

It was weary work carrying around the papers, day after day; but he persevered and finally Holy Week came on. By that time the doctor had pronounced Robert well enough to take up again his daily duties; and, though here ally wished now to do the work himself, Archer begged him not to take it away from the other fellow until after Lent.

Robert had already begun to suspect who this other fellow was, and, though he had promised never to tell, his astonishment and gratitude knew no bounds.

It was with a feeling of real pride, very different, however, from his old enemy, that, late on Easter Eve, Archer walked around for the last time to Robert Dutton's, to carry to him the hardly earned money.

His kindness to Robert was amply repaid by the grateful boy's really sincere thanks, and still more by the significant smile and glance which Robert cast upon him the next morning, as the gift was placed upon the plate to be laid upon the altar and sanctified thereby.

Easter Day dawned bright and beautiful; it seemed to Archer as if never had the whole earth been so radiant, and never before had he so realized the beauty of the services of the glorious Resurrection Day as after his well kept Lent.

His joy was complete when Mr. De Forest, in his sermon that day, spoke of the peace of those who, unknown to others, had gained some victory, or in some way denied themselves for the Master's sake, and assured them that, though perhaps unnoticed here, it would never be forgotten or finally unrewarded by Him.

That Lenten experience and discipline wonderfully influenced for good the after life of those two boys; the one perfected through bodily suffering, and the other by a conquered pride and a real self-sacrifice.—E. H. K. in Church Press.

—Is there one among us who does not need to heed this holy Lenten call? Is there one who can afford to disregard it? If not, I beg of you to renew with me our allegiance to our common Lord, to follow Christ, our example, who for our sake withdrew from the world and fasted forty days and forty nights, and struggled with the tempter, and found his food in God. I beg of you to heed His invitation, "Come ye yourselves apart and rest awhile." There is no new way of salvation. There are no cross cuts and by-ways in the Christian life. If we enter heaven, it must be through heaven's only door, Jesus Christ. He is the nearly gate. Would we overtake Him in this world? We must follow in the very path trod by His own blessed feet.—Rev. E. McGuffey, rector of the Church of the Epiphany, Urbana, O.

Childrens' Department

ROOM FOR THE CHILDREN.

Let the little children come
To a Saviour's breast!
Little souls feel weariness,
Little hearts need rest.

Jesus wants a tiny hand
In the harvest field;
To the touch of flowers small
Giant hearts may yield.

Jesus wants a baby voice
Praises sweet to sing;
Earth's discordant choruses
Shaming, silencing.

Perhaps amidst the crowding throng,
No one else might see
That some little faces asked,
"Is there room for me?"

Heaven is full of little ones,
God's great nursery.
Where the fairest flowers on earth
Bloom eternally.

LADDIE.

CHAPTER II.—Continued.

And so Dr. Carter was dreaming rosy dreams that evening in his quiet room, as was fit and proper after two days' wandering in fairyland with Violet Meredith. But as the scent of the violets had led him to think of the giver, so it drew his thoughts away from her again back to springtime many years ago at Sarnybrook, and the bank where the earliest violets grew in the sheltered lane leading to the Croft Farm. Did ever violets smell so sweet as those? He remembered one afternoon, after school, going to fetch the milk from the farm, and the scent luring him across the little runlet by the side of the path, which was swollen into a small, brawling brook by the lately-thawed snow. He set down the can safely before he made the venture, and Dr. Carter laughed softly to himself to think how short and fat the legs were that found the little stream such a mighty stride. He was busy diving for the flowers among the layers of dead elm-leaves, which the blustering autumn winds had blown there, when a sound behind him caused him to look round, and there was the can upset, and the foxhound quartered at the Croft licking up the white pool from the pebbles. In his anger, and fear, and haste, he slipped as he tried to jump back, and went full length into the stream, and scrambled out in a sad plight, and went home crying bitterly, with a very wet pinafore, and dirty face, and empty milk can, with the cause of his mishap, the sweet violets, still clasped unconsciously in his little scratched hand. And his mother—ah! she was always a good mother! He could remember still the comforting feeling of mother's apron wiping away dirt and tears, and the sound of her voice bidding him "Never mind! and hush up like a good little Laddie." His heart felt very warm just then towards that mother of his, and he made up his mind that, cost what trouble it might, he would go down and see her before he was married, if it were only for an hour or two, just to make sure that she was comfortable, and not working about and wearing herself out. His conscience pricked him a little at the thought of what a pleasure the sight of him would have been to the old woman, and how year after year had

slipped away without his going down. But still a comforting voice told him that he had been substantially a good son, and it was accident and not intention that had kept him away. "Anyhow," he said to himself, "another month shall not pass without my seeing my mother."

At this moment the deferential man knocked at the door and aroused Dr. Carter to the consciousness of how far his wandering thoughts had carried him from his consulting-room and *Medical Review*.

"What is it, Hyder?"
"Please, sir, there's some one wishes to see you. I told her it was too late, and you was engaged very particular, but she wouldn't be put off no-how, sir."

"What is her name?"
There was a slight smile disturbing the usually unruffled serenity of Mr. Hyder's face, as if he had a lingering remembrance of something amusing.

"She didn't give no name, sir, and she wouldn't say what she wanted, though I asked if a message wouldn't do; but she said her business was too particular for that, sir."

"What sort of person is she?"
The corners of the man's mouth twitched, and he had to give a little cough to conceal an incipient chuckle.

"Beg your pardon, sir. She appears to be from the country, sir. Quite a countrified, homely, old body, sir."

Perhaps the odour of the violets and the country memories they had called up made him more amiably inclined; but instead of the sharp, decided refusal the servant expected, "Tell her it is long past my time for seeing patients, and I am busy, and she must call again to-morrow," he said, "Well show her in," and the man withdrew in surprise.

"Countrified, homely, old body." Somehow the description brought back to his mind his mother, coming down the brick path from the door at home, with her Sunday bonnet on, and her pattens in her hand, and the heavy-headed double stocks and columbines tapping against her short petticoats. The doctor smiled to himself, and even while he smiled the door was pushed open, and before him he saw, with a background of the gas-lit hall and the respectful Hyder, by this time developed into an uncontrollable grin, his mother, in her Sunday bonnet and with her pattens in her hand.

To be continued.

WORTH REMEMBERING.—In a long letter from John H. Hall, of Baddick, Cape Breton, N.S., he says: "I believe were it not for Burdock Blood Bitters I should be in my grave." It cured me of kidney and liver complaint and general debility, which had nearly proved fatal.

A SMALL TEA PARTY.

Molly was a lonely little girl. She had no sisters nor brothers. And so she had to play with her pet kitty, sometimes. One day, she was having a tea-party. She had set one of her pretty little cups by her own place, and poured some milk in it. Then, she went to get one for kitty; but when she looked, there was miss kitty; on the table, with her paw just on the edge of Molly's cup! Then Molly sat down, and told kitty how naughty she was to do so. "Nice kittens

never get on the table! So you're a naughty kitty, and I must punish you!" So she took off the pretty ribbon from kitty's throat, and put her down in a corner. Then Molly drank her tea, and went and told mamma about it.

Mamma said—"God has taught little girls how to be good, but kittens do not know. Little girls have souls;—something in them, which makes them like God, and which will never die. Kittens have no soul, so they do not know what is right or wrong."—*The Shepherd's Arms*.

A WIDE RANGE.—A wide range of painful affections may be met with Haggard's Yellow Oil. James M. Lawson, of Woodville, Ont., speaks of it in high terms for rheumatism, lame back, sprains, and many painful complaints too numerous to mention. It is used internally or externally.

HOW BERTIE KEPT STILL.

Little Bertie was in the garden burying a dead lady bug. She wrapped him in rose leaves and made him a nice little grave under a rose bush; and just then she looked up and saw grandpa getting into his buggy at the gate. Bertie ran to the fence, and held up her arms.

"O grandpa, take me too, please!" But grandpa shook his head.

"Not to-day, Pet; I am in a hurry. But you may ride as far as the great gate."

So he lifted her in, and let her take hold of the reins. Nothing pleased Bertie more than to think she was driving the big horse. She shook the reins and then told the horse to "get up!" And she was very sorry when they reached the gate, and grandpa lifted her out.

"Now run home," he said, "and be a good girl."

"I don't want to go home," said Bertie; "I will go to the pond and see the little duckies swim."

Then grandpa looked very grave. "No Bertie," he said, "you must not go near the pond. Run right home and if you are good I will bring you—"

"Candy?" said Bertie—"a whole paper full?"

"Well, a whole paper full of candy. But, mind, you are to be very still and quiet. Poor Mamma is not well, and her head aches badly."

"I will be still as a little mouse," said Bertie. "Mamma shan't hear me one bit."

When grandpa came back in two hours, he had a nice paper of candy and some oranges. Bertie did not come running to meet him; so he asked for her. But nobody had seen her since she had driven off with him in the buggy.

They searched all over the garden; but no Bertie was to be found. Then grandpa said she must have gone to the pond; and perhaps she had fallen in and been drowned.

So some people went to the pond to search for Bertie. Grandpa did not go. He laid down on the big sofa in his room, and great tears ran down his cheeks. Should he never see his dear little Pet? And how could they live without her?

He heard some move under the sofa. He thought it must be his dog Toby. But then he felt a little soft hand stroking his cheek. He looked up and saw Bertie.

"Grandpa, I have been ever so good and still. Mamma did not hear me one bit. I have been asleep under the sofa. Where is the candy?"

That is how Bertie kept her promise to grandpa to be still. She had come softly into the house, and got a picture book, and crept under the sofa; and there she had fallen asleep, and slept two whole hours.

And no one had ever thought of looking under the sofa.—*Our Little Ones*.

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Pike's Toothache Drops cure in 1 Minute, 25c.

THE TURNIP.

A poor labourer had pulled in his garden an unusually large turnip, at which everybody was astonished. "I will make a present of it," he said, "to my noble landlord, as it pleases him when his fields and gardens are well cultivated."

So he carried the turnip to his mansion. The nobleman praised the man's industry and good-will, and made him a present of three ducats.

Now another peasant in the village, who was very rich and very covetous, heard of this, and said, "I shall go directly and make the nobleman a present of my fine calf; for if he gives three gold pieces for a common turnip, what shall I receive for such a beautiful calf?"

So he led the calf by a rope to the mansion, and begged the nobleman to accept it as a present. The nobleman quite understood why the avaricious peasant behaved so liberally, and said that he did not wish for the calf.

But the peasant continued to press him not to despise such a trifling gift. At last, the shrewd nobleman said: "Well, then, since you force me to do so, I will accept your present. But, as you are so particularly liberal towards me, I must not let you find me less liberal towards you. I shall, therefore, make you a present in exchange, which cost me two or three times more than your calf is worth." And, so saying, he presented to the astounded and discomfited peasant the well-known large turnip.

TWO PENNIES.

It was a bright spring evening when little Polly stole softly into her father's room, with shoeless feet, and her golden hair falling lightly over her white night gown; for it was bed-time, and she had come to say "Good night."

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you, for mother is too ill for me to go to her to-night?"

"Yes, pet, he answered, tenderly, stroking the curly head.

And reverently the child knelt down beside him, and repeated her evening prayer, adding at the close with special earnestness, "God bless my two pennies."

What can the child mean? thought her father in surprise, and when the little white-robed figure was gone, he went and asked her mother if she knew what their little daughter meant.

"O, yes!" said the lady. "Polly has prayed that prayer every night since she put her two pennies into the plate at the last missionary meeting."

Dear children, have you ever prayed to God for a blessing on the pennies you have put into the missionary box? If not, be sure you never forget to do so in the future.

"Whoop it up."—Probably one of the most difficult complaints to doctor is whooping cough. When treated by ordinary means the poor victim is left to whoop it up as best he can. Haggard's Pectoral Balsam gives relief in this as well as in all throat, bronchial, and lung troubles.

TWO GENTLEMEN.

I saw two gentlemen on a street-car lately. One of them was grown-up. He was handsomely dressed in a gray business suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches, and needed more; and his shirt was of brown cotton, and not very clean. Do you wonder how I knew he was a gentleman? I will tell you.

The boy went through the car to give some message to the driver. As he returned, he gave a little jump through the door; and as he did so, his bare foot touched the grown gentleman's knee, and left a little mud on it. Turning around on the platform he raised his straw hat, and said very politely, in a clear tone, "Please excuse me." Then the other gentleman bowed in his turn just as he would have done to one of his own age, and said, with a pleasant smile, "Certainly."

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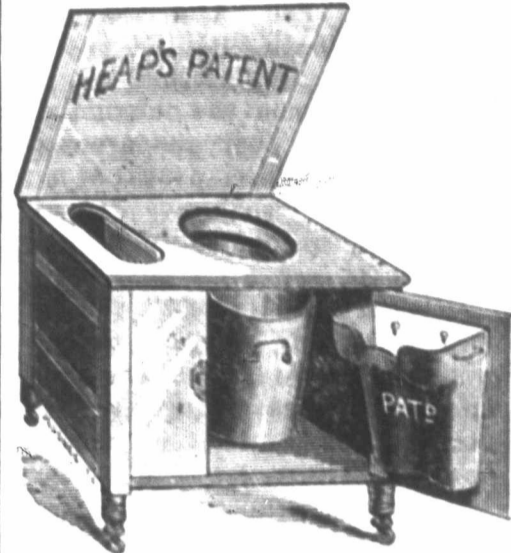
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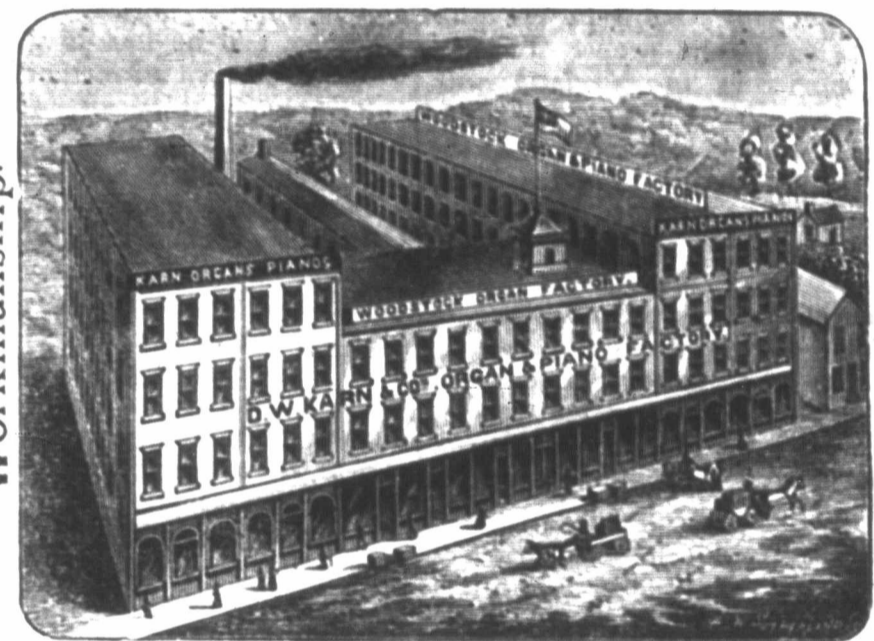
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