

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, APRIL 19, 1888.

[No. 16.]

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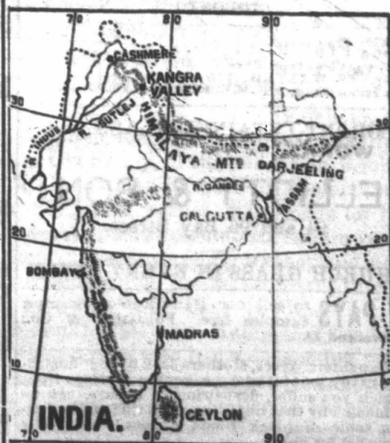
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LESSONS for SUNDAYS and HOLY-DAYS.

April 22. FOURTH SUNDAY AFTER EASTER.

Morning—Deuteronomy iv. 23 to 29; Luke xvii. 20.

Evening—Deuteronomy iv. 23 to 41; Deuteronomy v. Ephesians v. 22 to vi. 10.

THURSDAY, APRIL 19, 1883.

"AN ATTACK OF MEASLES."—Anglican Church party troubles suggested a few remarks on a recent occasion which are causing much merriment in church circles. One of the leading and most prosperous churches in Toronto is about to commence building operations, and for this purpose required to borrow a large sum of money. When the loan was applied for the liberal and increasing offertories of the congregation were cited as the guarantee for the repayment of the money. The application was entertained by the company. When under consideration by the board one of the directors, with a penetrating business foresight, realizing that dissensions in the congregation would considerably depreciate the value of the transaction, asked, 'But what would you do if Blake, Howland & Co. should come in and break up your congregation?' The reply was that there was no fear of that taking place. The rector, when the objection raised by the director was made known to him, remarked that the congregation had "had an attack of the measles once," but he did not think they would have them again.

A WORD TO THE CONVALESCENT.—The above very naughty paragraph, which does not refer to St. Phillip's church, appears in a Toronto morning paper. It is quite true, and as the director who put the question is a Presbyterian, it affords us a very valuable testimony as to the judgment formed by those outside our ranks touching the mischief and injury done by certain agitators in breaking up congregations. We congratulate the rector alluded to on his flock having got over their complaint. We trust they will not merely keep from sickness, but go on "from strength to strength," inspiring all his parishioners with vigorous Church life, so that "measles" will be banished from his congregation for ever. As the building in question is a school-room it is most important that so wretched and so catching a disease, oft-times fatal, always injurious, should not be allowed to get inside a church school! A good sound course of such tonics as Catechism and "Church Doctrine, Bible Truth," would tend to ensure the health of the teachers and scholars. This remedy is a specific against lowering complaints.

A PERTINENT EXAMPLE.—Last week we spoke on this page of the discipline of the benevolent societies as being strictly exercised against schismatics. We have just opened the organ of one of them, the "Order of United Workmen" and find this notice, which is well worth studying by those who defend Church rebels, inside and out. "The rebellious Grand Lodge of Iowa has declared by its action that it despises the fraternity feature of the Order, and only cares for the insurance it gives. It is useless then for it to try to keep up any longer the farce of subordinate Lodges, for why should they? When a Lodge meets and goes through the mummery of what portion of the ritual is retained, the action is meaningless. Why talk of any fraternity when they have left the parent governing body, or why ask further pledges when the solemn vows first

taken have been wilfully violated, and all laws recklessly set aside." [What vows more solemn than Confirmation? and yet "Our Bible Class" sets these aside in contempt!] "No, this Iowa Grand Lodge is simply a business concern, and it can only claim to give 'so much insurance for so much money.' Subordinate Lodges are useless excrescences, and expensive affairs. As for the idea of pretending to be a fraternal society, it is mere nonsense, a perfect sham, for they have flouted the suggestions of charity and obedience to law. It ought not to work longer under the mark of fraternity, or obtain accessions to its members by false pretences. It has no right to the name A.O.U.W."

A FEW WORDS IN CONCLUSION.—The lesson of the above stares out so plainly that even a fool could not err in reading it. The grand plea of dissent in all forms is that good is being done by the sects. That simply means that the evil of disunion is fully atoned for by the good done by those who so far despise the fraternity feature of the Church, as to "leave the parent governing body," or in other words, they do evil that good may come. The Spirit of God says of such, not what the sects say of themselves, but this—"their condemnation is just." But as we have said before, each sect exercises authority to reject anything in the Word not agreeable to its policy or its founder's notions.

A GOOD DELIVERANCE.—The chief organ of the Conservative party delivers its soul thus in a recent issue:—"There are journals in this country whose editors systematically insinuate agnostic notions, and strive to familiarize the popular mind with communistic theories. These gentry do not approach in form, their prescription is moral dynamite in homœopathic doses—hardly enough to startle or shock, yet quite sufficient to daze. Their chief aim appears to be to lead the reader by easy paths down the treacherous declivity to their special Avernus. Now, there is but one remedy for this initial step, and that is to withstand the poison from the outset; and so to educate public opinion as to secure it from the insidious poison. For this purpose it is the bounden duty of all public teachers, whether in pulpit or press, academic chair or public rostrum, to speak out boldly and with persistent effort. The hour for trifling with the most momentous interests of humanity has passed away."

Our compliments to the writer of above. The writer of the excellent article we have quoted from, no doubt, is the author of the series of able articles of an apologetic character which have appeared weekly for a length of time past in the same journal. We accept the above as a very decided mark of approval on the part of this influential paper of the course we took in exposing the dangerous infusion of agnostic poison into the *Canadian Monthly* and we thank our neighbour for so recognizing the wisdom of the course we took in speaking out boldly in withstanding this poison. But "everything comes to him who waits."

THE BLASPHEMY CASES.—Three men were convicted on 7th. March, at the Old Bailey, of the publication of blasphemy in the Christmas number of the *Freethinker*, in which Scriptural scenes were grossly caricatured by woodcuts and comments. In the first trial on the previous Thursday, the jury were unable to agree. The sentence on Foote, the editor, was imprisonment for a year with hard labour, on Ramsey for nine months, and on Kemp for three; a newsagent of Fleet street, who had sold the periodical, being liberated on his recognisances. The definition given to blasphemy by Mr. Justice North, was that of "any contumelious reproach or profane scoffing against the Christian religion or the Holy Scriptures, or any act exposing the Holy Scriptures and the Christian religion to ridicule, contempt, or derision." We often observe in some of our Canadian papers grossly profane attempts to joke upon the sacred text of scripture, English Law might be well enforced here, and we know

no one so likely to carry public opinion with him in such a prosecution as the editor of the Conservative organ who thinks the hour for trifling has passed away.

THE MYSTERY OF DREAMS.—Canon Knox-Little tells the following curious story in his parish magazine:—"The verses sent herewith were written under the following circumstances. The writer, in a dream one night last autumn, believed himself to be conversing with two friends on the subject of the blessedness of Christian sorrow, and fancied that then and there he wrote the first two verses and the last, while one of his companions wrote the third. Immediately upon waking, in the very early hours of the morning, the verses were written down on the fly leaf of a book which happened to be at hand, and after this the writer again fell asleep. On rising at the usual hour every word had vanished from his memory, so that, had he not written them down at once, and on first awaking, he would not have written them at all. On mentioning the matter to a great living statesman, he informed the writer that the same kind of thing had once happened to himself, except that, owing to the pause of a moment or two, when he was about to write down a sonnet which had come to him in sleep, it vanished suddenly and completely from his mind, and was never recovered, both facts showing the slender hold of impressions on the memory in the land of dreams. What is more remarkable remains to be told. The next day one of the *dramatis personae* of the dream called, and, hearing the facts, astonished the writer by assuring him that at the very time of the night when the dream must have been flitting across his brain, a conversation on the very subject was going on miles away from the writer's residence between this person and another, a statement corroborated by the other, who called unexpectedly the following day. These curious facts, not any intrinsic excellence in the verses themselves, may make them of 'interest.' The verses themselves are as follows:—

"The Dignity of Sorrow" (*Romans viii. 36, 37*).

Not much of sorrow, not much of woe,
Joy for Thy Kingdom, earth's joys to forego;
Think! O my Saviour, what sweetness to me
If in my sorrow Thy face I may see.

Not much of sorrow, not much of pain,
Short is the sorrow, great is the gain;
Ah! when this sad life is passing away,
Glad, if to suffer for Thee, would I stay.

Not much of sorrow, not much of woe,
Gladness from suffering surely must flow;
For goodness is gladness, so it must be,
Since goodness, my Jesus, is likeness to Thee.

Not much of sorrow, not much of pain,
Labour and sorrow, O Christ, are not vain;
The trouble of toil transfigured must be,
For working for others is working for Thee.

A CONFIRMATORY STORY.—The Bishop of Melbourne used to tell the following and vouch for its literal accuracy:—A young gentleman in the service of the Government in New Zealand came to England, and while there, proposed to a lady who accepted him on condition that he waited a certain time before she came out. He returned to New Zealand, and after a while all arrangements were made for his betrothed sailing from England by a certain vessel. This vessel came into port without her and no letter of explanation. He at once embarked to go to England to see what was wrong. When off the coast of South America, he dreamt that the lady was near the ship in another vessel coming out from England and was going into Rio. He induced the captain by offers of compensation to change his course and also make for Rio and the vessel as she entered that port sailed in alongside one from the old land and upon this ship was the lady! An accident had compelled her to re-embark from the first ship. They were married at Rio, and returned to New Zealand. Now, what power communicated such exact information to the mind of that traveller, saving him and his lady so much trouble and anxiety?

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

CHURCH THOUGHTS BY A LAYMAN.

No. 51.

ARCHITECTS AND CHURCH ORGANS.

A VERY instructive and amusing essay might be written upon "Unnatural antagonisms." We know, of course, all about natural antipathies, such as cat and dog, terrier and rat in the lower animal kingdom; and in a little higher, of the dislike felt by the illiterate towards the well informed, and so forth. But why, for instance, a Churchmen should manifest antagonism to the doctrinal system, ritual, discipline and order of the Church is a mystery indeed. Another puzzling antagonism which has recently been developed is that existing between architects and organs, or, more exactly speaking, the antagonism of architects to the musical powers of organs. The natural relation of the architect of a Church to the organ is the same as to the other portions of the edifice, that is, the relation of sympathy and service; his designs should primarily recognize and lovingly forward the sacred object for which the building is to be devoted. An architect worthy the name, thinks first and thinks most earnestly how he can make any church he designs a place best adapted for the divine offices of public worship and public teaching; he consecrates his talents to God and dreams not of building a temple of the Supreme in a sacrilegious spirit of self-display or self-assertion. Why then the temper shown by architects against the music of the organ? For it is against the music, not against the instrument, that architects are set. For this is the state of affairs: at a vast cost a music making machine is put into a church, space for it is provided also at a great cost, and yet the architect studiously arranges that the music to be produced shall be only half heard, and the only object for which the organ is erected shall be largely frustrated and its functions stultified! That is to us one of the greatest mysteries in the realm of art. We are disposed to think that it is a survival of Puritan bitterness and bigotry, and that as the Church has come to its senses about music in the sanctuary, the last kick of the old demon who inspired hatred of music is given through those architects who fight against allowing fair play to organs.

Now we will see how this feeling is exhibited and why it is tolerated. The architect arranges his plan for a new church so as to admit of an organ being erected, he contrives a cunning corner into which it may be carefully stowed away. He calls this corner "organ chamber," and members of the building committee look solemnly at the drawing, rapturously admire the genius displayed in outlining a square chamber, and in imagination they revel in the coming musical thunders and sweetness long drawn out. As the plan begins to develop, lovers of the music which the organ is intended to send forth, amateurs and connoisseurs, experts who know all about musical effects and musical acoustics, see at a glance that the organ chamber is not adapted to display the musical powers of the organ, but is rather most ingenious-

ly arranged to kill those powers and render the music of the organ as ineffective as possible. They speak of this, they protest, but the architect soars aloft on his professional wings, regarding with sublime indifference such mere practical notions as the adapting his plans to the ends the building is erected to serve. "Build an organ chamber so as to give the organ within it full power of expression, to make its tones full, harmonious, true, to make its manipulation easy, what absurd notions!" So exclaims the architect; the building committee thereupon wilts and retires from the contest in disgrace at being detected in cherishing a practical idea. That is the history of a very large number of organs. They are treated as offenders, thrust into a corner, like a naughty boy, or into a brick cell like a condemned murderer, or a wild beast or infuriated lunatic, or like those heroes of romance, SILVIO PELLICO, or the Man in the iron mask, walled in dungeons from whence no sounds can issue! Yet the architect who thus so elaborately arranges to kill the music of an organ has taken infinite pains to find the organ itself a comfortable corner, evidently with some dim idea that he is providing it with an eternal tomb or place of silent rest. But seriously, for it is a very serious question: Why do Church committees allow architects to commit this outrage? Any intelligent man, even without a knowledge of music, has brains enough to know that a musical instrument is ruined by confinement in a place where its sound waves cannot flow out with breadth and freedom? Take an illustration. Ask a piano player to place his or her instrument at a concert, in a bricked up corner or closet; his or her remarks on your wits would be severe. Ask a violinist or the player upon any reed or brass instrument to retire into a bricked-up corner to play his instrument, and he would bid you go to an Idiot Asylum. Ask a singer to retire into a brick closet to show his or her vocal skill, and you would be stared at as a fool. But when space for an organ is to be provided in a church—an organ, mark, which is simply a mechanical imitation of all classes of musical instruments arranged like an orchestra, and of the human voice—then in steps the architect and ordains that this magnificent combination of musical tones, to suit his pleasure, he who knows nothing about music and cares less, shall be bricked up in a corner so that these tones shall be deadened and muffled! We denounce this as a gross wrong done to churches and to musical art, an insult to the builders of organs, an insult to organists, an insult also to every person of taste in the congregation where such a supreme folly is perpetrated.

Architects should either learn acoustics, and so have some principle to guide them, or consult with musical experts, organists, organ builders or known judges of music, in a matter of such moment as the proper position of an organ in church. At present many of our organs are deprived of half their power and half their richness by being built into cells and corners where their tones are choked and confused. Those who have a knowledge of acoustics know that musical waves driven against dead walls, like those of brick organ chambers, are broken up like water dashed against a rock. To compel the streams of tone, which like a flood or rivulet pour from an organ, tones of all qualities producing harmonies most subtle, some delicate as the finest lace, lovely as peach bloom, beautiful as the iridescence of an opal, all blent into a picture, as it were, of light and color and shade, to compel this magic-wave web of sound

waves to strike against brick walls and crowd its way through some narrow aperture in its movement outward is a barbarous offence against science, art, and common sense. Why should organists be tormented with a struggle to display effects which they know are in their instruments, but which cannot be brought out because the architect has bound the organ in a straight jacket of brick? Surely the judgment of a competent organist is, on such a question, far more entitled to respect than the notions of an architect. Surely also a good organ is as high a work of art as the building it is in, and as worthy of display. We would commend, then, to building committees the desirability of forbidding any architect perpetrating the offensive folly of placing a costly organ in a brick tomb.

Architects, the honor of your profession is involved in its art element, take that away and you are mechanics; respect then as brothers in the guild of art those who construct one of the chief triumphs of art skill, an organ; respect, too, the skill, the taste, the art learning of the organist; and in your designs remember the sacred function of the organ in worship and the responsible work of the organist, not as the player of his instrument only, but as the controller of the choir; and with these thoughts in your minds you will stand amazed and ashamed whenever you see an organ jammed into a bricked-up corner, or an organist compelled to sit in discomfort because an architect's lack of knowledge has placed him where the choir cannot be conducted or controlled.

This imperial instrument should be so placed that all its beauties may have untrammelled opportunity of delighting the ears, touching the hearts, inspiring the souls of worshippers as it joins with them in hymning the praises of the Creator of those laws of harmony which are chief among the delights of earth and the enjoyments of heaven.

COTTAGE HOMES FOR THE AGED.

AMONG the sorrowful variety of positions into which human beings are thrown, few are more pitiable than the lot of the aged who are cast in poverty and solitude upon charity for subsistence. In the old land, where a legal provision exists for the poor, and the State provides a house for the destitute, there yet exists a terrible amount of suffering from want of food and nursing, because the repugnance is so strong in many aged persons to entering the Workhouse. In our visitations of the poor we have met with cases of heart-rending misery being stolidly endured by old men and women who literally preferred to stay in a room they could call their own, and there taking the chance of death by starvation, rather than be comfortably housed and fed in a State Poorhouse. We say "comfortably housed and fed" with a reservation, the comfort being simply that of a domestic animal freed from the necessity of seeking its own meals.

We passed one day up some rickety stairs in a building DICKENS' pen is needed to depict, and tapped at a door before entering. There, upon a heap of straw, lay a veteran soldier dead and untended like a dog on the street. He who again and again had risked his life in youthful manhood for his country lay in extreme old age a corpse, with none around to close his glazed eyes or do for him the decent offices of humanity. He was brave enough to die for his Queen, but shrank from the humiliation of dying in a workhouse. That is a noble feeling, a pride indeed which is the back-

bone of great nations, without which no man, no people ever rise to dignity or power.

In discussing the question of providing for the aged and destitute which is being forced upon the attention of Canadian public men, the first thought should be: How shall we avoid lowering this sentiment of independence, how can we best encourage it without inflicting or permitting the self-infliction of great misery upon those in whom this self respect is a "ruling passion strong in death?"

The proposal is made in Toronto to bring under one roof the aged poor who need public relief or support. The questions under consideration are, whether there shall be an additional wing built in connection with the House of Industry, or whether a new institution shall be founded for the accommodation of these most deserving objects of sympathy. As between these two schemes there can hardly be a dispute as to the overwhelming claims of the former on the grounds of economy and efficiency of administration. The House of Industry is supported by all classes in Toronto except Romanists, who very wisely have their own home for the aged. There would need no new committee or board organizing, no new officials engaging, no fresh system of collecting funds adding to those already existing, the varieties of which are so fearfully irritating as well as burdensome to the benevolent citizens, and the building itself and all its surroundings and maintenance would utilize to the utmost the collected funds. A new institution would be like another mosquito alighting on a worn out man trying to rest. Business offices are now besieged daily by a succession of callers on behalf of an endless variety of benevolent institutions, but as a matter of notoriety the givers are very few and the same names are found on every list. The cost of managing all these places is excessive, owing to their number in proportion to the number they relieve or care for, and the labor involved is enormous for the result. We blame no one, it is the system which is out of joint, owing to our religious differences having destroyed the glory and the strength of Church and social unity in efforts to do good. There is, however, a third plan proposed which commends itself as the best in every way, being at once more humane and more economical, more indeed what a Christian spirit of sympathy with the aged naturally suggests. The plan is that which Mrs. LEIGH, of St. ANN'S parish, Toronto, commenced working for some years ago, and to which she has given a great amount of attention and labour. In a quiet way in her own circle, without any public notice, chiefly by gatherings of lady friends in a sewing circle, the products of whose skill have been sold and the funds saved, Mrs. LEIGH has accumulated about \$600 towards a Cottage Home for the aged, where a few would be cared for by the parishioners in the neighbourhood of such home. This plan demands no large capital outlay on buildings, it avoids the grievous blow to the sensibilities of the aged given by entrance into a large institution, it would ensure the inmates society they could enjoy, their friends, their neighbours, children, and the passing life of a street, which is no small charm to the poor. In a letter, written Christmas Day, 1815, CHARLES LAMB writes to a friend, "I suppose you heard I had gone into the Alms House over the bridge. I have a little cabin there, small and homely, but you shall be welcome to it." Here is the very idea of a Cottage Home for the aged, a small room for each inmate, so that he or she shall not be cruelly oppressed with the sense of public dependence, and

where the last hours of life may be occasionally lighted with the sweet joy of a friend's acceptance of a welcome to the "small and homely" room. This is no experiment; we have seen in the old land in many parishes a cottage secured and an old couple placed therein, either alone, or as boarders, and supported out of the benevolent fund or offertory of the Church. The dangers of a large public pauper house are very great, therein it is impossible for the aged to be happy and easy; they need quiet, and they cling with a grip like a drowning man, to the last symbols and signs of home life and independence. It is a very cruel form of of charity to collect aged people into a large public institution. It is a tender, sympathetic, truly Christian good work of love to find the aged a Cottage Home, wherein, in peace, nursed and tended by loving neighbours for CHRIST'S sake, their tottering steps may be made easy to the foot of the hill. Which, we ask our readers, which fate would you prefer if poverty struck you into dependence in old age, mingling with a crowd of like sufferers in a large Pauper Asylum, with its big rooms and wholesale attentions done by machinery, or a "small and homely cabin" in a quiet cottage, of which you could dream as your own, none disturbing your fancy, but rather loving friends fostering the comfortable idea by their efforts to realize it?

We trust Mrs. LEIGH will be induced by cordial encouragement to carry out her eminently practical idea. It commends itself to the sympathy of all who would like their own latter days to be cheered by the consciousness of having cheered the lot and of receiving the blessings of their aged fellow travellers, who are also nearing the happy hour of release from this world's cares.

THE RITUALISTS AND THE EVANGELICALS.

THE announcement that in the coming election of a Proctor for the Clergy in Convocation to take the place of Canon Wilkinson, Prebendary Cadman will be opposed as too friendly to Ritualism will surprise any one who has ever been inside his church. Yet the statement seems to be true, albeit it be strange, and coming so soon after the proceedings at the Islington Evangelical Conferences, and the controversy which has sprung out of them, it may be taken to indicate the formation of two distinct groups—using the word in the French sense—in the Evangelical party. Hitherto, the distinction between the extreme and the centre men in the High Church party has been very marked, but there has been nothing corresponding to it among the Evangelicals. Now, the omission is to be set right, and though the great body of the party will vote for Mr. Cadman, a few ardent spirits will seek a representative who has not suffered himself to be led astray by such blind guides as common-sense and Christian charity. The chief sinners at the Islington Conference were Canon Eliot and Mr. Goe, and besides the melancholy defection revealed by their speeches, a correspondent of the *Record* has lately brought to light the fact that one at least of them practices what he preaches. The point that gave most offence in the Islington speeches was the "leveling up" policy, which proposes to admit preaching in the surplice, surpliced choirs, and choral services into Evangelical churches. Mr. Goe contended that these practices, being in themselves harmless, and also as imparting "additional brightness and liveliness" to the service, "should be generously acknowledged as consistent with a loyal

adhesion to Evangelical truth." Mr. Eliot asked the Conference to have done with the huge mistake of "wasting powder and shot against such mere trifles as surplices and choir boys, and the like." It is difficult to go all lengths with Mr. Goe, because to do so would be to admit that a sermon may become brighter and livelier by being preached in a surplice, a conclusion which for the sake of a large number of Churchgoers, we could heartily wish were true. But it is on no such trivial ground as this that the Extreme Left of the party rest their protest. One of the *Record's* correspondents says boldly that the wonder at Islington was not that such a man as Canon Eliot should have made such a speech, but that such a man as Canon Eliot should have been allowed to speak at all. Rumours, it seems, from Bournemouth "have often given pain." The church of which Canon Eliot is Vicar has not served the purpose for which it was designed. It was built as a protest against the surrounding Ritualism; it has really become Ritualist itself. Instead of playing the part of a "warning beacon," Mr. Eliot has preferred to be a humble imitator. It is quite natural, therefore, that he should plead for more toleration to Ritualists, and protest against the "disastrous policy of attempting to stay error by prosecutions and imprisonments." He is not really the enemy of the Ritualists; consequently, he has no desire to see them turned out of the Church of England. One of his critics, indeed, has no doubt as to what his ultimate destination will be. He once knew a case exactly like his which ended in Rome, and it is to Rome that Canon Eliot is unconsciously marching. Nobody has yet been found to say that Mr. Cadman is also marching towards Rome, but it is quite possible that before the day of election comes, even this wonderful imagination will have been conceived and brought forth.

The one fact of real interest about this singular controversy is the effect which it will have in the long run on the relations of the two centre parties to one another. It is plain that there is at present less in common between the Extreme and the Moderate Evangelicals, than there is between Moderate Evangelicals and Moderate High Churchmen. Nearly everything that Mr. Eliot said at Islington might have been said by hosts of men who have always been accustomed to call themselves High Churchmen; and but for the prosecutions, which have greatly increased the fellow-feeling between the Moderate men and the Ritualists of the High-Church party, it would occur to them that they and Mr. Eliot belonged to different Ecclesiastical parties. If the Evangelicals as a body take to preaching in the surplice, to having choral services sung by surpliced choirs, and to emphasizing the positive rather than the negative side of their faith—the points on which they and High Churchmen agree, rather than those on which they differ—it will be very difficult to draw a line between them and the High Churchmen who have precisely the same kind of services, and preach sermons not greatly differing from theirs. If this process were to go on without interruption, the two centres would naturally be drawn together, as against the Extreme Right on the one side, and the Extreme Left on the other. To the latter, the change would be of no importance. The Extreme Evangelicals have always been weak, both in numbers and influence. But the Ritualists have beyond doubt gained a great deal from their forming the extreme wing of a large party, and the amalgamation of the centres would mean that this source of strength would be cut off for the future. Instead of shading off by imperceptible degrees into the general body

this took place, in the form of an inward convulsion, followed by instant peace. That is what is common to several emotional and hysterical sects, notably the Primitive Methodists, and it seems to be the staple of the Salvationist meetings, though "General" Booth denies the logical consequences of the doctrine as taught by his new society. But it is certainly not the Bible meaning of "new birth," nor is there any warrant whatever for assuming that it is even a frequent way of God's dealing with sinners, much less the only one, apart from which condemnation is certain, though we are not going to imitate the dogmatism of the sectaries by saying that it does not occasionally happen. That it cannot be trusted, as commonly preached, appears from the notorious fact that the moral level of the Primitive Methodists, whose leading tenet it is, falls below that of nearly every other professedly Christian body in England. They may call themselves what they please, but they are unconverted.—*Church Times*.

CONCERNING UNBELIEF.

A FEW weeks ago we drew the attention of Christian workers to the outrages on Christian belief which are perpetrated daily by means of blasphemous papers. Since writing those lines we have seen fresh abominations, but no good would be gained by dwelling upon them, for our readers must know how frightful the evil is. Our present subject is of a pleasanter character.

We had the happiness a few nights ago to attend a clerical meeting at St. George's College, a place that hundreds of our readers know only by name. It is in the middle of the City of London, has a splendid library and reading-room, and the fellows are in the habit of inviting from time to time men of note to read papers to them. This evening the paper was read by Canon Elwyn, vicar of East Farleigh, and it was the universal verdict of all who listened that they had never heard anything more masterly. Canon Elwyn is one of the most brilliant scholars in England, and as modest and humbly as he is great; and we could not help feeling that such a man ought to be in a town among large populations, where he could often address educated men, and especially his brother clergy. No one can listen ten minutes without learning something, and having fresh light upon his own reading and life. The Canon's subject was "The Evidential Value of St. Paul's First Epistle to the Corinthians;" and the usefulness seemed to us to lie in the fact that, though the wide grasp of the subject was so strong and sure, the Canon keenly looked into each small detail. He began with the admission which the freest critics all agree in making, that this Epistle is the genuine work of St. Paul. Further they agree in fixing the date of it from twenty-five to twenty-seven years after the Lord's Ascension. Here, then, is a firm basis to start upon. He then showed that each Article of the Creed is asserted or taken for granted in the course of the Epistle, not demonstrated as something that needs proving, but incidentally mentioned with reference to current topics. As we have said, the Canon took each point most carefully, and thus forged a chain of reasoning which seemed to us simply unanswerable to prove that already within the quarter of the century the Creed of the Church was accepted everywhere; that it was no aftergrowth, but accepted then as it is by Christians still. The conclusion is irresistible. No theory can account for such a phenomenon except the natural one, that the events believed really happened. Every other theory breaks down. The universal belief of the Church was clear, the regular celebration of the Holy Eucharist was certainly a fact; and what could be the origin of it, except that which the Gospels give?

We felt as we listened, that whilst the clergy should pray and labour among their people in the belief that God will guard His own truth, this paper should also encourage them to read their Bibles. We hope clerical leaders will forgive what seems like a commonplace. But we mean that they should sometimes discard commentaries and volumes of divinity, and read the Bible by such light as God shall give themselves. They will find many a strong weapon ready to their hand to turn aside the trite and continually repeated sophisms which unbelievers bring, mastering the facts, as diligent study of the Holy Volume reveals them. For it is a truth which the clergy will do well to remember, that while there is plenty of brutal and foul garbage being spouted forth by blatant infidels, such as we have seen, there is also a scepticism and agnosticism which deserves sometimes pity, sometimes deep respect. There are men who disbelieve, not because they wish to do so, but because they cannot help it. "I wish I could believe as you do, mother," said an agnostic parishioner of the present writer. He was as good and loving and dutiful a son a mother could have; but he declared many times in our hearing, in a quiet and sad matter,

that he felt no certainty about the Person and the Work of Christ.

May not the fault be partly at least in ourselves? I see now that I should do better in endeavouring to throw myself back into the times of the sacred volume, and trying to see with the eyes of the believers of those days, than in reading up arguments at second-hand. A pastor who has learned to strengthen his own faith by finding out what his own ground is, cannot fail to communicate some of his strength to those with whom he is brought in contact. We most of us know that an educated layman who is prone to hard swearing and rough conversation is deeply disgusted to find a cleric loose and worldly in his talk, and it is even so with a sceptic. He hates to hear a clergyman talking lightly of matters of faith. "We go on our own way, and care not whether it overthrows old established opinions or not. But we look to you parsons to keep the citadel, for we feel it possible that after all our wanderings we shall be glad to come back to you, and we trust to you to keep what you are specially told off to keep." Such were the words addressed by a great master of science to a young clergyman in our hearing. We can hardly endorse his position with regard to himself perhaps, but his advice was intelligible, and in our opinion most valuable. If the clergy would take as much pains with their Biblical exegesis, as Owen, or Tyndall, or Huxley do with their experiments, they would produce results as telling or convincing. Whilst thanking Mr. Elwyn for a deeply instructive lesson, we cannot help expressing the hope that his paper will soon be in print in some form or other, for it will be a permanent addition to our Biblical exegesis, and will also be a model to the clergy to show them how to take pains in reading their Bibles.

The conflict with unbelief, let it be remembered, is a very hopeful one, if the clergy are earnest and faithful in their duty. For the sceptics who think deeply and soberly, and do not choose darkness because of their own foul life, are willing to be convinced, eager to be convinced. If we, then, will take real pains with our work, and pray and strive after truth, how can we be faithless concerning the final issue?—*Church Bells*.

A BAD SPECIMEN VESTRY.

OF the seven vestry men chosen at — church hazard, as they too, often are, only one has been confirmed; two were brought up in the Dutch congregation and still retain their "views," one was a Shaker, then became a Methodist, and is nothing at present, and although not sure he was ever baptized is unwilling to receive that sacrament; another is a heathen, having never been baptized; another thinks he has been baptized, and since he was elected to the vestry has been at the service about three times; another one thought the word orthodox and doxology synonymous terms. Of course these are they who criticize the Priest and raise a howl if he is loyal to the Church they so shamefully misunderstand. It is sometimes forgotten that a vestry is the whole assemblage of competent voters in a parish. Select vestries are the persons chosen to represent the body of parishioners. While, therefore, the Church puts in our mouth the Prayer, that God would "so guide and govern the minds of His servants, the Bishops and Pastors of His flock. . . . that they may faithfully and wisely make choice of fit persons to serve in the sacred ministry," we could wish there were also some wisdom and carefulness shown in the choice of those who are to serve as vestrymen. Not every man who has joined the Church has taken that step on the ground of principle, or has anything more than a surface knowledge of, or attachment to, her rites and sacraments. Hence it ought to be something more than a question about more wealth or position or influence in a community that settles whether Mr. A. or Mr. B. is an eligible person for the post. A vestry of "common people" who are attached to the Church and its Rector, is better than the ride to ruin method, which puts all power in the hand of one man, simply because he "has recently come into the Church," or, because it will "make him more interested" to give him a place of honor. The like insufficient reasons used frequently to govern the election of delegates to Convention before the rule now so common was adopted, requiring them to be communicants.—*New York Christian Year*, 1883.

DON'T FORGET THE NUMBER.—Twenty-ninn. Our stock of articles in gold, silver and bronze, suitable for presentation of all kinds, is not equalled in this city or province. Articles and prices will be found to suit all. Give us a call as we consider it no trouble to show our goods. Woltz Bros. & Co., importers of the "ASSOCIATION OUVRIERE" watch. 29 King St. East, Toronto.

BOOK NOTICES.

The American Church Review (for March) has several articles of very considerable interest. The first, on "Liturgical Enrichment," is the third and last of the series to which we have already drawn attention. Bishop Young, the writer, here applies the principles which he had previously explained to the various services of the Church. There can be no doubt that many of his suggestions would add greatly to the significance and living power of the services of the Church; and although we cannot hope to see them adopted at once, we firmly believe that, some day, alterations of the kind which he proposes will find favour with the Synods of the Church.

Dr. Goodwin's "Strictures on the new revision of the New Testament" are moderate and thoughtful; but we cannot say that they will contribute much to the improvement of that great work. He stops far short of the position of the *Quarterly Review*, inasmuch as he approves of the Greek Text adopted by the revisers, which was the object of the fiercest hostility on the part of the writer in the *Quarterly*. Some of his criticisms seem to be just, although none appear to us to be of very great importance, and some of them we cannot agree with. For example, we think that the rendering in St. Matt. i. 21, "It is He that shall save" brings out admirably the force of the Greek (*Autos*). The Rev. G. W. Douglas, writes with ability and acuteness "Some Fallacies of Herbert Spencer," pointing out that he is guilty of the very fault which he condemns in others, when he speaks of an unknown and unknowable Absolute. The Rev. Robert Ritchie advocates the reservation of the Sacrament, consecrated on Maundy Thursday, for use in Communion on Good Friday, as being most compatible with primitive usage; and the Rev. Dr. Adams points out the benefit of fasting, especially in these days of luxury, as beneficial to the health. Many of the "Literary Notices" are good and interesting.

CÆSAR COMMENTARIES, by Anthony Trollope. Alden & Co., New York. This is one of a very cheap and handy volumes of ancient classic for English readers. The text is not translated, but the story is told in a free and easy style with comments, both illustrative and humorous. As in the passages referring to the contempt of the Gauls for the races inhabiting Britain for their inferior civilization, Mr. Trollope, quietly remarks, "how the times have changed." The work is well done, and to students, as well as those who cannot read the original, will be found well worth perusal.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

PORTNEUF—BOURG LOUIS.—Among the many pleasing incidents connected with the marriage of Miss Annie Colston with Rev. H. C. Stewart, was the presentation to the bride, of a beautifully chased epergne, by the people of Portneuf and Hardwood, the parishioners of her brother, Rev. R. W. Colston, M.A., accompanied by an address expressing their warmest thanks for the deep interest she has manifested for their welfare during her residence among them, and assuring her of their sincere wishes for her future prosperity and happiness. At the earliest opportunity after the happy event, the following address was presented to Rev. H. C. Stewart, in St. Bartholomew's school room, Bourg Louis, by the wardens on behalf of the people of the parish, accompanied by a purse containing forty-five dollars:—Bourg Louis, 8th April, 1888.—Rev. H. C. Stewart, M.A., Incumbent of St. Bartholomew's Church—Rev. and dear Sir,—Having wisely adopted, in your own case, the teaching of the divine precept, "It is not good for man to be alone," we avail ourselves of this auspicious circumstance, to approach you with the expression of our gratitude and thanks for the fidelity and zeal with which you have fulfilled the duties of your sacred office for so many years among us, ministering not only to our spiritual necessities, but by your well-directed and untiring efforts on behalf of secular education, placing the rising generation especially under lasting obligation to you. For these and the other unnumbered services which you have so mercifully rendered us, we would humbly request you to accept our warmest thanks, and, accompanying them, this small offering which we flatter ourselves you will value chiefly because of the grateful sense of obligation to you, universally felt by us, which accompanies it, and which prompted us to

wish from the bottom of our heart, our Father's richest blessing in the many happy days to come, which, we trust, He has in store for you, and that His guiding hand may lead you up to life's close, in that path of unselfish service to which you have hitherto been so devoted. We would tender also to Mrs. Stewart our heartiest wishes for her future prosperity and happiness, assuring her that as a sharer of your joys and a lightener of your sorrows, she may experience life-long contentment and blessing, is the earnest prayer of your devoted parishioners. Signed, on behalf of the congregation, Wm. H. Davidson and Alexander Words, wardens; David Davidson, Thomas Sissons.

ONTARIO.

STAFFORD.—The annual Easter Vestries in connection with the churches of this mission were held on the Monday and Tuesday of Easter week as follows:—The St. Stephen's Church vestry was held on Monday in Easter week after Matins at 11 a.m. The attendance was smaller than on previous occasions while in every other respects there was a marked improvement. The accounts of the churchwardens for the past year showed a balance of cash in hand, while many improvements had been effected in connection with the church building, notably among which is the quarrying of stone for the new presbytery and placing it on the site ready for building operations this spring. The collection on missionary cards amounted to \$20.80. Mr. William Hawkins and Mr. William Bright were elected churchwardens, with Mr. Henry Thomas Hawkins and William T. Lead, sidesmen, Mr. E. H. Smythe, L.L.D., Mr. Charles Cousins and Mr. R. W. Moore were elected lay delegates to Synod. At St. Patrick's Church the vestry meeting was held on Tuesday in Easter week after matins at 11 a.m. The attendance was good. The retiring churchwardens presented their accounts showing a balance of cash in hand. A hearty interest was manifested in offering assistance to St. Stephen's congregation in the erection of the presbytery. Mr. Hamilton Brown and Mr. William Kenny were elected churchwardens, with Mr. John Howard and Mr. Russell Woods as sidesmen. Missionary cards \$32. At Rankin, the vestry was held on Wednesday in Easter week. The vestry book showed a balance of cash in hand after purchasing an acre of land as a burying ground to be deeded to the Synod. Mr. Miles Clark and Mr. Robert Leach were elected as churchwardens. Much interest is manifested in the erection of the presbytery. Missionary cards \$28.05 making a total for parochial collection of \$80.85.

KEMPTVILLE.—The Easter services at the St. James' Memorial Church, were very bright. During Holy Week the rector, the Rev. Mr. Emery, had catechized the children of the parish every day, and three times on Good Friday, the leading idea of his instructions being the Divinity of the Saviour as seen in His deepest humiliation. A great many people attended these catechetical instructions and were highly edified by them, as well as pleased to hear their children able to answer so intelligently the questions addressed to them. The adjourned vestry meeting was held in St. James' Hall to receive the auditors' report, on Wednesday, April 11th, which showed that the condition of the parish was not only satisfactory, but that it had never been in so excellent a condition, financially, from the time it came into existence till the present. The report showed that the beginning of the year found the parish in debt to the treasurer to the amount of \$188.46, and that now, all debts being paid, there was in the hands of the treasurer the fair sum of \$400 surplus towards liquidating the mortgage on the church when it falls due in the course of two years. The amount of money received from all sources during the year, amounted to two thousand two hundred and sixty dollars and thirty seven cents. The disbursements were nineteen hundred and twenty dollars and eighty cents, leaving a balance of \$341.57, which, with some other money in hand, leaves at least \$400 to be invested. The same officers of the church were re-elected.

Concert.—The ladies of St. James' Memorial Church gave a grand concert in the parish hall on Easter Tuesday. Several well known singers and pianists, from without, assisted. Among the number being the Rev. E. P. Crawford, of Brockville, so well known for his musical powers; and Messrs. Holden and Deguaren, of the same place. Miss Wilson, Helkston, afforded much pleasure to the audience by her well rendered songs. The hall has been greatly improved; the platform has been raised two feet, and considerably widened. The ladies have purchased a piano for it, at the cost of \$300. They paid \$100 down, and hope to wipe out the remaining debt before long. They realized about seventy dollars by their concert. They are now working for a sale of useful articles, to take place in June. The young people are to give an entertainment in the course of a few days.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 13th 1888.

MISSION FUND.—Parochial Collection.—St. Mary's Manvers, on account \$7.75; Credit, on account \$20; Georgina \$54; Galway, on account \$16.35; Mulmur West, Whitfield \$17.17; Honeywood \$18.01; Alliston \$41.70; West Essa \$41.55. *Thanksgiving Collection.*—St. James', Georgina \$7.15; Brighton \$2.55. *Missionary Meeting.*—Georgina \$9.62; collected in St. James', Georgina Sunday-school \$2.83. *January Collection.*—Georgina, St. George's \$7.58; St. James' \$2.26; Galway \$1.86; Brighton \$1.50.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund.* Brooklin and Columbus \$2.65; St. Paul's, Perrytown \$1.65; Parkdale \$18.40; Etobicoke \$1.25; Christ Church, Woodbridge \$4.60; Cambay 65 cents; Unionville \$4.65; Clairville \$1.92; St. Stephen's, Vaughan \$4.50; St. Stephen's, Toronto, Mission Fund \$19.20; Algoma 10 cents, Mission boxes, general \$9.05; Wawanosh Home \$7.17.

WIDOW AND ORPHAN FUND.—*Annual Payments.*—Rev. Septimus Jones \$11.25; Rev. C. E. Sill \$7.38; Rev. Alex. Sanson \$7.20; Rev. F. Tremayne \$7.20; Rev. A. B. Chafee \$7.62; Rev. W. Stewart Darling \$7.20. *October Collection.*—Wyebridge and Waverley, balance of assessment \$3.80; Christ Church, Keswick \$1.87.

DIVINITY STUDENTS' FUND.—*April Collection.*—Credit, St. Peter's \$3.25; Dixie \$1.75; Port Credit \$1.25; Thornhill \$2.37; Richmond Hill \$1.71; Wyebridge and Waverley \$2.50; Alliston \$1.40; West Essa \$1.15.

COLLECTION FOR CONVERSION OF THE JEWS.—St. Stephen's, Toronto \$6.65; Trinity East Toronto \$9.50.

SHINWAUK HOME.—St. Paul's Lindsay, Sunday-school \$15.

C. W. M. A.—The number of gifts, namely, boxes of clothing for poor backwoods parishes, &c., sent out by the above society during the past twelve months have been 27. In Toronto Diocese 11, to Algoma 15, to Sarnia 1. The value of these, together with gifts of surplices and altar linen, &c., amounts to \$888.58. 15 Christmas trees have been provided, representing 800 children, for whom 140 dolls have been dressed, 12 quilts, 643 garments made, many by the branches at the different churches, but most at the rooms of the society, at the weekly sewing meetings held every Friday at 2 p.m.

BRADFORD.—Representatives to Synod this year for this parish: Trinity Church—Rich. Tyrwhitt, M.P.; St. Paul's Church—Jos. Fennell, Senr.; Christ's Church—Jas. Manning.

NIAGARA.

HAMILTON.—*St. Thomas' Church.*—Two magnificent gasaliers have been placed in this church. They are made of polished brass, ornamented with chains and rods. In the lower centre of each is a large ball of brass, from which project eight arms with four burners each. The appearance of the church is greatly improved by the addition of these gas fixtures.

Church of Ascension.—A members' meeting of the Total Abstinence Society of the Church of Ascension was held in the church schoolroom, April 2nd. Opened in the usual manner by prayer, followed by a musical selection by Prof. Crowther, and readings by Messrs. Rollston, Powis, and the Rev. Mr. Carmichael. Addresses were given by Mr. Carmichael and Mr. Barr, and several songs were sung by Miss Close. In the president's address he stated that the society already numbered about one thousand members, and was in a generally flourishing condition.

St. Mark's.—A good congregation attended the special service at held St. Mark's. The service was opened by the choir singing the professional hymn, "Christ, the Lord, is risen To day." Then followed the Litany, after which the Service of Song was given, the Rector reading before each hymn the passage of Scripture which the hymn illustrated. At the request of the rector, Rev. R. G. Sutherland, M.A., Mr. Whitcombe delivered a short address. Mr. Whitcombe took as his subject, "Public Divine Worship, and its Accessories." In upholding the ceremonial form of worship, he said there are two classes of people, one class who think that the accessories should be severely simple and plain, and the other, that all the high art that can be obtained should be impressed into the service. He maintained that God had laid down as a principle in His Word that all outward ceremony is a fitting accessory to Divine worship. We know what forms were used in the Jewish dispensation, and we have no reason to believe that these ceremonies were done away with. On the contrary, Christ Himself went with the greatest regu-

larity to the Jewish feasts. And now, let us go from earth to heaven; there is only one record of Divine service here, and that is accompanied with all that beauty and art could provide. The Service closed with the recessional hymn, "There's Sound of Rejoicing around the Great Throne."

NIAGARA FALLS.—A correspondent says that in this parish cottage meetings were held with good effect in the houses of the Railway employees during the late Lenten season. The Rev. E. H. Curwen, Rector of Plumbland in the Diocese of Carlisle, England, preached in Christ Church on Good Friday. On Easter Day Christ Church was for the first time tastefully decorated with flowers, the proprietor of the Clifton House having kindly contributed \$10 towards that object. The annual vestry meeting on Easter Monday was harmonious. The churchwardens, Mr. J. Murray and Mr. A. O. Nelles, were re-elected, and Mr. Wm. Leggett was re-elected delegate to the Synod. The heirs of the Brock Estate have lately transferred 200 acres in the township of Brock to the Synod of the Diocese, to be held in trust by that body for the benefit of the incumbent of the Brock Memorial Church, Queenston.

CAYUGA.—Active steps are being taken towards the erection of a parsonage here. Nearly \$3,000 are subscribed. Plans are prepared, but caution wisely delays a little until there is a prospect of a clear way to the committee, and of receipts in full for payment to the contractors when the work is done. The Rev. A. Boulbee, incumbent.

St. CATHARINES.—*St. George's Church.*—Another correspondent writes, that on Sunday the 8th inst., the Rev. C. E. Whitcombe preached in this church to large and deeply interested congregations. He adds that on the following a most pleasing incident took place in the Sunday-school of St. Barnabas' Church, in that city. The boys and girls of the choir waited on the Rev. C. E. Whitcombe, and presented him with an automatic pencil, a pen-knife, and a silver mounted ink eraser. And the little children's guild added to the list of souvenirs of Mr. Whitcombe's recent visit at St. Barnabas' for mission services there, by a pretty pincushion, also an antimacassar. The children felt happy in the kind words which had been spoken to them, as young Christian soldiers, and spontaneously presented their own warm regards towards him by simple childlike tokens. The hour was greatly enjoyed by many others. We are told that Mr. Whitcombe in return expressed himself in tender and earnest words to the young of St. Barnabas'.

HAMILTON.—*Church Congress.*—A congress in connection with the Church of England in Canada will be held in the city as follows:—Thursday, June 7—Morning prayer in Christ Church Cathedral at 9:30 o'clock. The congress will meet in the school house of the cathedral at 10 o'clock, and will adjourn at 1 to meet again at 2:30 and adjourn at 6. In the evening, at 8 o'clock, there will be a choral service in the cathedral. The sermon will be preached by the Rev. T. Courtney, S.T.D., rector of St. Paul's Church, Boston, Mass. Friday, June 8.—Morning prayer in the cathedral at 9:30 o'clock: sessions of the congress at 10 a.m., 2 p.m., and 8 p.m. There will be also a celebration of the Holy Communion in the cathedral on Wednesday, Thursday and Friday, at 8 o'clock a.m. The list of subjects to be discussed is a most interesting one, and will be seen from the following programme: Clerical education, by Rev. C. W. E. Body, M.A., Provost of Trinity College, Toronto; Rev. J. S. Cole, B.A., Bracebridge. The attitude churchman should occupy toward popular literature and recitations, by Rev. G. C. Mackenzie, of Brantford; Rev. J. P. Lewis, rector of Grace Church, Toronto. Lay co-operation, by Rev. A. H. Baldwin, M.A., rector of All Saints', Toronto; Adam Brown and R. Freeman. The revised version of the New Testament, Right Rev. Dr. Lewis, Bishop of Ontario; Rev. H. Wilson, D.D., of Kingston. How to meet modern doubts and difficulties, by Right Rev. Dr. Sullivan, Bishop of Algoma (if possible); Rev. J. Langtry, M.A., rector of St. Luke's, Toronto. Woman's work in the church, by Rev. A. J. Broughall, M.A., rector of St. Stephen's, Toronto; Rev. Canon Innes, rector of St. Paul's, London. Preaching—how can it be made most effective? by Canon DuMoulin, M.A., rector of St. James', Toronto; Rev. Frederick Courtney, S.T.D., rector of St. Paul's, Boston, Mass. Religious education of the young, by Rev. Reginald H. Starr, B.D.; J. C. Morgan Barrie. Church music, by J. E. Aldous, B.A., of Hamilton; T. Dawson Jessett, Toronto. The relation of the Church of England in Canada to the Church of the mother country, by J. A. Worrell, M.A., of Toronto; L. H. Davidson, M.A., B.O.L., of Montreal. How to make the ministrations of the Church attractive to the masses, by Rev. W. Clark, M.A., Professor of Moral Philosophy, Trinity College, Toronto. Bible class work, by Rev. John W. Brown, D.D., rector of St.

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Paul's Cathedral Church, Buffalo, N.Y.; S. H. Blake of Toronto. The deepening of spiritual life, by Right Rev. Dr. Cox, Bishop of Western New York; Rev. Frederick Courtney, S.T.D.

All Saints' Church.—The adjourned meeting was held on Monday evening, 9th inst. Great pleasure was felt at the general prosperity of the parish, while sorrow was expressed at the ill health and removal from the city, of Mr. Wm. Gillesby, who for several years had faithfully filled the office of people's warden. The Rector's salary was increased to \$1,000 per annum.

Ascension Church.—At the vestry meeting in the Church of Ascension on the 9th inst., Rev. Hartley Carmichael occupied the chair. It was decided not to buy the new organ or build the organ chamber, but to pay off the debt of the church this year.

St. Mark's.—An adjourned vestry meeting of St. Mark's Church was held on the 9th inst. The churchwardens' financial statement for the year ending Easter, 1883, was read and adopted. The superintendent of the Sunday-school presented his annual report. The school is in a flourishing condition, the average attendance being 100 against 60 last year. In connection with the Sunday school is a library of 170 volumes. The superintendent has a balance on hand of \$13.50. The flourishing condition of the Sunday school reflects great credit on the superintendent, Mr. Cyrus Oliver. The Ladies' Aid Society presented their report. The meeting then adjourned.

HURON.

Quarterly Meeting of the Standing Committee of the Synod, March 30th 1883.—The quarterly meeting of the Standing Committee of the Diocese of Huron was held at the Chapter House, Friday afternoon and evening. Present:—The Right Rev. the Bishop (in the chair); Very Rev. Dean Boomer, Ven. Archdeacons Elwood and Sandays; Rev. Rural Deans, J. Hill, Canon Hincks, A. S. Falls, G. G. Ballard, Canon Smith, G. C. McKenzie, R. S. Cooper, R. Fletcher, E. Patterson, E. M. Bland; Revs. Canon Innes, F. Harding, W. F. Campbell, J. B. Richardson, E. Davis, Canon Hill, W. Daunt, D. Deacon, J. Gemley, Canon Mulholland, Messrs. Bayly, Rowland, Cronyn, Judge McMahon, R. Fox, Thomas Moyle, E. B. Reed, C. F. Complin, Crotty, Skey, Eakens, Ashton, Grey, Clark, Martin, Hughes, Imlach, Golding, Bray, Dymond and Bell. After routine the Bishop stated that the reason of the meeting being called so late in the month was his own anxiety to be present, in order that he might lay before them an important matter in which all were deeply interested. It was with feelings of deep and sincere a motion that he spoke of the severance of the ties which bound them together as Bishop and people for so long a time, and it was due the Standing Committee that he should explain in part his reasons for such a step. He could assure them that it was a painful step to him to separate from those who had so long worked faithfully and loyally with him. He had a sincere regard and esteem for the Clergy and Laity of the diocese, and in no diocese had the Bishop received more hearty co-operation. For several years past he had been urged by friends in England to settle in the Old Country. Five years ago he had been offered a position as Bishop in England, and three years ago he had again been urged by the Bishop of Ripon and many leading clergy to accept such position. On his last visit the matter had been urged upon him again in a way he could not refuse. In no case had he sought for such preferment, and on the former occasions he felt that he could not leave the work which he had inaugurated in this diocese in educational and ecclesiastical matters. The Cathedral and the Western University were two objects very dear to him, and he would not cease to labour to advance the interests of these institutions to the full extent of his power. Another strong reason for his giving consent to the change was the state of Mrs. Hellmuth's health. She was not allowed by physicians to remain in Canada during the winter months, and in summer she was also obliged to go to the seaside. This was his strongest reason for yielding to the request of the Bishop of Ripon, and the Queen having been pleased to give her assent and consent, he had now only to inform the Committee that he would place his resignation in the hands of the Secretaries on the 1st of July. The Synod will meet on the 19th of June, and a special Synod will be called for the election of a successor within six weeks from the 1st of July. The Synod would have his prayers that God would enable them to make choice of a fit person; and he would also beg that they would pray for him that strength might be given him to carry on his work in the interests of his own diocese and the Diocese of Huron. The following resolutions were then put, and carried by a unanimous standing vote, the Dean being in the chair:—Moved by Rev. Rural Dean Ballard, of St. Thomas, seconded by A. C. Clark, Esq., of Sarnia, and carried

unanimously by the Standing Committee:—"Having been informed by His Lordship the Bishop of Huron that his connection with this diocese is likely soon to be severed in view of his becoming Suffragan of the Diocese of Ripon, with the title Bishop of Hull, Her Majesty having been pleased to give her assent to the same:—"Be it therefore resolved, that we, as the Standing Committee of the Synod of Huron, desire to put on record our high esteem for His Lordship, as well as our deep regret in prospect of his departure from amongst us. We are assured that our Bishop would not entertain a proposition which would involve separation from his present diocese, to which he has been wedded by labours most abundant during the best years of his life, and where he has achieved so large a measure of success, were it not that he has reasons sufficiently urgent to justify such an important step. We bow in submission to the will of an overruling Providence at this serious crisis of the history of the Diocese of Huron, praying that the Great Head of the Church will bless our dear Bishop in his new sphere of duty, crowning his latter days with joy and peace, and that He will guide in the selection of a successor equal to the occasion. In the administration of this diocese for the past twelve years we have recognized the consecration of many of those elements which serve to constitute a good Bishop, and which have given our Bishop a wider than a colonial reputation. A ripe scholarship, great wisdom, enduring patience, unflagging energy, unstinted toil, large generosity—these have been unremittingly laid under contribution for the glory of God and for the furtherance of His Church. With feelings of no feigned regret do we look forward to bidding good-bye to our Right Reverend Father in God, a regret, however, which is shared by gratitude and hope—with gratitude to God that with His blessing our Bishop leaves behind him a diocese which is full of promise of even greater spiritual and financial prosperity than in the past, with hope that, though distant from it, the diocese shall have the valuable advocacy of his lips and pen, and that we may be permitted from time to time to give His Lordship a hearty welcome to the Synods of future years." Moved by Rev. Canon Innes, seconded by His Honor Judge McMahon, and carried unanimously, by a standing vote:—"This Standing Committee has learned with pleasure that His Lordship's resignation is not to take place till after the meeting of the Diocesan Synod, in June next, and would therefore appoint a sub-committee consisting of the Very Rev. the Dean, Canons Mulholland and Hill, Rural Deans Ballard and Bland, Revs. W. A. Young and Gemley, Judge Kingsmill, Messrs. R. Bayly and V. Cronyn, Skey, Grey, Imlach, Bell, A. C. Clark, A. H. Dymond, to draft an address to be presented to His Lordship at the meeting of the Synod, expressing our deep sense of the value of the services which His Lordship has conferred upon the Church and the diocese during his connection of now over 20 years, and especially during his episcopate, and to take such steps as may seem to them best to give in some substantial form a lasting testimonial of our love and appreciation." The accounts for the quarter were then taken up and passed. The printing account was referred to Messrs. Hamilton, Complin and the solicitor for approval.

GLENCOE.—"Confirmation: what does it mean?" This was the subject of a sermon in St. John's last Sunday. Such sermons have been much needed. At the annual vestry meeting a very satisfactory state of things was shown. The Church renovation committee had met their indebtedness for work done, reporting a small balance. In the general funds also there was a credit balance. Increasing congregations, unanimity, and a flourishing Sunday-school are causes of thankfulness.

CLERICAL APPOINTMENTS.—Rev. W. Henderson, of Trinity Church, Blyth, has been appointed incumbent of Christ Church, Forest. On the eve of his departure the members of Trinity presented him and Mrs. Henderson with an address and a service of plate. Rev. J. Edmonds, who had charge of the parish of Mitchell during the absence of Rev. B. Pierre De Lom, has been appointed incumbent of Blyth. Rev. M. Gormell, who has for some time been assistant minister of the Chapter-house, has resigned. Rev. Mr. O'Connell, priest of the Church of Ireland, and who has lately officiated in the diocese of Iowa, U. S., has been appointed assistant minister of the Chapter-house.

THORNDALE.—At the Easter vestry meeting it was resolved to build a parsonage for St. George's parish. A few years ago there was no Church in this township, now there are three churches, and there will soon be two parsonages.

A HANDSOME DONATION OF BOOKS.—An English society known as the "Associates of the late Dr. Bray" has sent the Rural Dean of Huron \$125 worth

of standard theological works to form the nucleus of a leading library for the clergy of the Deanery.

KINGSVILLE.—The Rev. A. Berrwell has resigned his charge of this mission in the county of Essex, his resignation to take effect on the 1st of May. Mr. Berrwell intends to remove to London with his family at that time, and take his residence there for the present.

ALGOMA.

The Rev. W. Crompton, travelling clergyman, desires with gratitude, to acknowledge the receipt of P.O. order for £2 sterling from Miss Wilson and friends, Isle of Wight, England; also of \$18 from various friends per F. Wootten, Esq., for the general purposes of his mission. Aspin P. O., April 6th 1883.

BRITISH.

ELECTION OF BISHOP OF ABERDEEN.—The Rev. and Hon. Arthur Gascoigne Douglas was on Thursday elected Bishop of the Diocese of Aberdeen and Orkney, vacant by the death of Bishop Suther. The Rev. Dr. Dowden, Principal of the Theological College, Edinburgh, was the other candidate proposed, but he only received 22 votes as against 37 for Mr. Douglass.

The *Irish Ecclesiastical Gazette* gives the following statistics from the lately issued report of the Census Commissioners:—

"In the three census periods, 1861, 1871, 1881, there is, notwithstanding an absolute diminution in numbers, a relative increase in the members of the Irish Church. In 1861 they constituted 11.96 per cent of the whole population, in 1871 12.84, and in 1881 12.86 per cent. Their total numbers at those three periods were 693,357, 667,998, 639,574. The Roman Catholics for the same periods numbered 4,505,265, 4,150,867, 3,960,891, with percentages of 77.69, 76.69, 76.54; the Presbyterians, 523,291, 497,648, 470,734, per-centages 9.02, 9.20, 9.10; Methodists, 45,399, 43,441, 48,889, per-centages, 0.79, 0.80, 0.94; and 'all other denominations' were 31,655, 52,423, 54,268, with per-centages of 0.54, 0.97, 1.05. The total population at the same three periods was 5,798,967, 5,412,377, and 5,174,836.

"The returns, however, which seem to possess most interest for us as Churchmen are those in which the religious denominations of the various classes in society are given: the professional class, 198,684 persons; domestic class, 426,161; commercial class, 72,245; agricultural class, 997,956; industrial class, 691,509; indefinite and non-productive class, 1,751,838. Of these classes we shall at present only notice the professional class, which shows some remarkable changes from the Irish Church standpoint.

"This class is divided into three orders—(I.) persons engaged in the general or local government of the country, 28,369; (II.) army and navy, 39,878; (III.) clerical, legal, and medical professions, engineers, artists, scientific persons, &c.

"The civil servants (order I.) increased from 6,701 in 1871 to 8,125 in 1881. To this increase Roman Catholics contributed 1,248, Presbyterians 183, and Irish Church only 24. In the police and constabulary Roman Catholics are about three times the number of the Irish Churchmen, while the latter are almost six times the number of the Presbyterians.

"We may next quote the clergy, the returns concerning whom do not surprise us. The Irish Church clergy in 1871 numbered 2,221, and in 1881 only 1,828. The Roman Catholic, 3,136 in 1871, increased in 1881 by 226. The Presbyterian and Methodist ministers also increased slightly. But the returns as to the legal, medical, and scholastic professions do surprise us somewhat, though we shall try to account for them.

"Barristers and solicitors increased from 2,110 in 1871 to 2,123 in 1881. There was an increase of 101 amongst the Roman Catholic members of these professions, and a decrease of 105 amongst the Irish Church members. Presbyterians and Methodists show a small increase.

"Physicians and surgeons also increased. They rose from 2,400 to 2,470. As in the preceding instances, the Roman Catholic members increased, and the Irish Churchmen diminished 138 and 132 respectively. The Presbyterians and Methodists show a small increase.

"The number of persons attached to the service of teaching shows a considerable increase—1,263. The 20,070 in 1871 becomes 21,332 in 1881. The Roman Catholic members increased 1,265; Presbyterians, 514; Methodists, 3; while the teachers of the Church of Ireland fell off no less than 440."

THE WITNESS OF HISTORY.—"Edward White, ninety-third Archbishop of Canterbury." To plant a firm foot in history, to gain a solid grip on fact,

with words like these is, in days when every wild and fantastic theory gets a hearing, no small advantage. What do they mean? We have no intention of entering the cloud-land of speculation. Everybody has his own idea of the Church—what it is, what it ought to be—and everybody is able to support his theory with the most beautiful and elaborate argument. We have no intention of following them. We only wish to point out, plainly for plain men, the simple import of a historical fact. Dr. Benson, if he lives to be consecrated, will be the ninety-third Archbishop of Canterbury. A fact like this sweeps away at once and for ever a whole crop of false notions which grow up immediately the historical standpoint is abandoned. It sweeps away, for instance, the claim which any of the hundred and fifty sects of modern days make to represent the Church of Christ. The *prima facie* objection against them all is, that they are unknown to history. It sweeps away again the claim of any other portion of the Church to be true representative of the Catholic Church in England. "Where the Bishop is, there is the Church," was the principle laid down from the first; but the "Archbishop of Westminster," and all his suffragans are unknown to history. And once more it sweeps away the whole of that theory which would bind up the cause of the Church with that of the Establishment, and by skilfully confusing the two, suggest that they must stand or fall together. We know that some of the earlier Archbishops of Canterbury were somewhat summarily established and disestablished by the heathen sovereigns in whose territory they planted themselves. We know that some two centuries down the history of the See, England became a kingdom. We know that the distinct rights of the Church were secured to her by the same Great Charter which laid the foundation of England's political freedom. And we know that whatever might be the changing fortunes of the kingdom, under Saxon, and Dane, and Norman, the unbroken series of Archbishops of Canterbury continued to hold forth the banner of the Unchangeable, the principal, though not the eldest, representative of that Church which He in His Providence has planted in our beloved land. All these are facts of history."—*Indian Churchman*

The *Manchester Guardian* says:—"Although the initiative has been taken by Sir Percival Heywood in the proceedings against the Bishop of Manchester, it is reported here that there is some likelihood of a compromise being effected. Mr. Cowgill would be willing that his name should be withdrawn if Sir Percival Heywood would consent to an abandonment of the suit, and if the Bishop of Manchester would accept Sir Percival's nominee, who in all probability would be a stranger to the diocese." On the other hand, the *Law Journal* understands that "a justification of the Bishop's refusal to institute Mr. Cowgill will be pleaded, on the grounds that he has been guilty of acts which, if he had been a beneficed clergyman, would have rendered him liable to deprivation by ecclesiastical law. Whether proof of what sounds like a hypothetical offence is in law a sufficient ground of unfitness for preferment will be the first question raised. If this should be decided in the defendant's favour, then will rise the point of practice—whether the illegality of the acts charged against Mr. Cowgill are to be tried by the common law judges, or referred to the Metropolitan for his certificate. Although the orthodoxy of opinions is always referred to the Metropolitan, it does not seem clear that the same rule applies to breaches of ritual. If the practice should be held to be that questions of ritual are referred to the Metropolitan, the case will assume aspects of deep interest to the Ritualistic party, and some peril to the uniformity of the law, because it is doubtful to what extent the common law judges would follow the decisions of the Judicial Committee. The main struggle, however, will probably be over the sufficiency, in point of law, or the Bishop's plea."

UNITED STATES.

CALIFORNIA.

We have been permitted to make extracts from a most kind and interesting letter from our old friend and fellow labourer on *Our Predecessor*, the Rev. A. G. L. Trew. Among the old parishioners of St. George's, Toronto, and Christ Church, York Township, there are many left who will gladly read the portions we are able to make public.

San Gabriel, California, 27th of March, 1888.

"This is a rainy afternoon. A rainy afternoon means a good deal more here than it does in Toronto. Since April, 1882, we have had only three rains of any worth, one in the latter part of October, the second on New Year's and the following day, and that which is falling to-day. We have had about six inches of rain in the last twelve months. As you

may suppose the agricultural outlook began to partake rather too much of the colour of the sky. Our first rains,—we have climate very like that of Judea, and biblical notices of the weather have a force and appositeness here which they lack in Canada—our "former rain" comes generally in October or November, and at once the plough is going in every direction. The grain is all in early in January, and the fields by the middle of January are all green. Hay is made in April, and grain is harvested in the first weeks of May. The grain was well started by the January rain, but the long absence of rain since then had begun to parch it, and as we very seldom have any heavy rain after the middle of March the prospects for farmers yesterday were very gloomy because the sky was bright. To-day, however, the sky is gloomy and the prospects bright. Daniel Freeman, a nephew of the late S. B. Freeman, Q.C., of Hamilton, has a ranch of 25,000 acres about 20 miles from here, and has wheat and barley in 20,000. The rain now falling is worth to him at least \$40,000.

Grain growing here is decided by precious. Fruit growing stands on quite a different basis, for it is followed only on land which has water for irrigation and is therefore independent of rainfall.

A great many changes must have taken place in Christ Church Parish, and what would seem to me one of the greatest is the development of boys and girls into the heads of houses, and some very sad changes have occurred.

We have now an exceedingly pretty little church here. We have just finished extensive repairs and improvements in it, building a comfortable vestry room, which will serve me as a study, &c., and painting the church inside and out and decorating the chancel.

The result is remarkably good and tasteful. The Canadian visitors here have shown much interest in the improvements on my account. I suppose to some extent. Miss M. has given \$50 towards it, and a new lectern will adorn the church as a memento of her visit. Two or three months ago we paid off a mortgage on the rectory for \$500, and now we have just paid \$500 for the improvements and have about \$12 in hand, so I think we may congratulate ourselves and thank God. The people are already talking of what next to do, and say that now I have improved the church for them they must improve the parsonage and enlarge it for me. This shows their spontaneous goodwill towards us.

As for my health, I am not and never will be a robust man, but I enjoy life, and I am fairly equal to my work, so long as the road is level I can go along very well. The people here are very kind to us, and certainly appreciate me at my full worth. Whatever others may think or feel, for my part, I must say that I have found that there is a great deal of kindness in the world.

Christ Church and the kindness of the people never fades from my mind even when receiving much kindness from others. In fact I may say that kindness from others always brings back to memory my life at Christ Church, and I find myself saying, "Ah! this is like what they used to do at Christ Church."

Mrs. Trew joins me in kindest remembrances to any of my old friends you may meet.

Family Reading.

NOTHING SO SWEETENS SUFFERING AS FELLOWSHIP WITH CHRIST IN IT.

All who are called to endure suffering for righteousness' sake, not only rejoice in the midst of it, but rejoice also so expressly on account of it, because it links them more closely to their blessed Lord, and greatly brightens their future; for "if we suffer with Him, we shall reign with Him." Indeed, the oneness of the Redeemer and His people is such that they have fellowship alike in joy and sorrow; and believers are even said to "fill up that which is behind of the afflictions of Christ."

This does not, of course, mean that the atoning sufferings of Christ in Gethsemane and on Calvary were not of themselves sufficient for redemptive ends, without the added sufferings of His saints. No! for, so far as expiation was concerned, everything was done and borne by Christ Himself with such absolute completeness that nothing was left for others to supplement. The afflictions referred

to, therefore, were not the afflictions of atonement, but the afflictions of sympathy; and so full, close, and tender is that sympathy, that all the afflictions of His people are virtually His own afflictions also.

This blessed truth has been a sweet sustainer of suffering saints in every age. In former evil days in Scotland, Margaret Wilson, a girl of eighteen, along with an aged widow of sixty-three, was adjudged to die because she refused to acknowledge the supremacy of any other but Christ in the Church. The sentence pronounced against them was, that they should be fastened to stakes driven deep into the oozy sand that covers the beach at Wigtown, and left to perish in the rising tide. The stake to which the aged female was fastened was farther down the beach than that of the young woman, in order that, being sooner destroyed, the expiring sufferers might shake the firmeners of faith of Margaret Wilson. But they had no such effect; for when a heartless persecutor asked, "What think you of your friend now?" she calmly and nobly replied, "What do I see but Christ in one of His members wrestling there. Think you that we are the sufferers? No; it is Christ in us—He who sendeth us not upon our own charges." Thus we see, to injure the saints is to injure their Lord. Witness His memorial words, "Saul, Saul, why persecutest thou Me?"

TWO WAYS OF ASKING.

The following true story is told by an Englishman. It is a story which ought to bring to some Canadians as strong a lesson of reverence as the story is pointed:

"There was an old clergyman who was much troubled because his wife would sit in Church, instead of kneeling. He spoke about it to her, but she gave no heed. No; she was more comfortable sitting, and she thought she could pray just as well in one position as another. 'You may pray as well,' he said, 'but I doubt your being heard as well.' However, it was no good; he might just as well have spoken to a stone wall. So then he went one day to his wife's old servant, and said to her, 'Hannah, I will give you a crown if you will go to my wife, and sit down on the sofa at her side, and ask her to give you a holiday to-morrow, because you want to go home to your friends.' Hannah was shy, however the prospect of the crown encouraged her, and she opened the door timidly, went in and walking up to the sofa, where her mistress was knitting, sat down at her side. The old lady looked up in great astonishment and asked what in the world she wants. 'A holiday to-morrow, ma'am.' 'Leave the room instantly, you impudent woman,' exclaimed the old lady, 'and if you want to have a request granted, learn to ask it in a proper manner.' Then the husband put his head in, and said, 'My dear! is not this preaching to Hannah the lesson I have been preaching to you for years? If you want to have a request granted, learn to ask it in a proper manner. Next Sunday and ever after, the old lady knelt in Church. She saw it would not do to treat Jesus Christ in that way in which she did not like at all to be treated herself."

UPPER CANADA FURNITURE COMPANY.—We have pleasure in drawing the attention of our readers to the advertisement of the Upper Canada Furniture Co. to be found in another column. Mr. Rogers, the manager of the Company's business in Toronto, showed us through the ware-rooms, which are among the finest in the city, and probably the superior of any in this line of business. The first floor is devoted to bed-room furniture, ranging from very handsome suites to those within the reach of every one, the workmanship and finish on some of the best suits is very fine. The second flat, which extends over the store of Messrs. Willing and Williamson, is used for dining room and drawing room furniture and furniture coverings, &c. The display here is fully equal to that on the first floor. They keep always in stock also a very select assortment of ebonized fancy furniture, embracing cabinets, wall cabinets, ladies' secretaries, pedestals, brackets, &c. When this company first commenced here, their business was confined to their own building, but the demand for their furniture has been so great as to compel them to enlarge their premises, resulting in taking in part of Messrs. Willing and Williamson's store next door east. They are always pleased to show any one through their ware-rooms, and we believe it will fully repay any one to visit them and see the high class of artistic furniture that is made by this company.

Children's Department.

"LOVE ONE ANOTHER."

Evelyn and Lily were most loving sisters, and lived in a happy home. Evelyn was the elder, and from the time her little sister was born till the summer I am going to tell you about, they had never been separated.

Of course as Evelyn was older than her sister, she had lessons to do that Lily could not join her in; but the moment lessons were over, the sisters would be together and run off for a play on the lawn or a bright walk along the road and under the trees in the park. They always slept in the same room, and had many a merry talk in the morning before any one else was awake.

Knowing this, you will understand how troubled poor Lily was, when one day mamma said she was going to send Evelyn on a week's visit to Aunt Agnes.

"And not me, too?" asked Lily, with anxious face.

"Not you this time, love," said mamma, kissing the upturned face. "But I can't leave Evelyn."

"Evelyn is going to leave you darling; but it will only be for a week and auntie has not asked you; you are too young yet to leave mamma, and your cousins are all older than you."

The blue eyes filled with tears, and the rosy face looked quite mournful.

"It will not be long," said Evelyn kissing her sister lovingly; "and I shall think of you all the time and bring you back some present."

"I don't want presents," sobbed Lily, "I only want you."

"I am going to get a little companion for you," said mamma, smiling, "which you will find in the nursery after Evelyn is gone."

"Who is it, mamma?"

"You will see." Next day Evelyn went, after many warm goodbyes and kisses, and with many tears from Lily; and indeed Evelyn's eyes were not quite dry, for she loved her little sister dearly.

At first Lily could not be comforted; but presently mamma said, "Now let us go and see who is in the nursery."

They went upstairs, and at first Lily could see no one, but soon found a tiny snow-white kitten asleep on a rug.

"There is your companion, Lily," said mamma.

"Isn't it a beauty!" said Lily, drying her eyes, and taking the kitten in her arms; "only it can't talk like Evelyn; she does tell me such beautiful stories."

"And she will have all sorts of new stories to tell you when she comes back," said mamma.

"Shall we do something to surprise her? We will write her name in the garden on her flower-bed, and fill it up with cress-seeds, and by

the time she comes home there will be her name written in green letters."

"Oh yes, that will be nice!" said Lily, clapping her hands.

The days passed quickly by and Lily tried to be happy with her little kitten, who grew very frolic some, and followed her wherever she went.

Every day too she went down to see the seeds, and was rather disappointed that they did not come up more quickly. But the day before Evelyn was expected, she found to her joy that they were just beginning to peep above the ground.

And next day Evelyn returned! What eager expectation there was all the morning, and what a long time Lily stood at the window before the carriage drove up to the door! But at last it came and Lily and her sister were in each others' arms.

"You are happy now," said mamma, watching her two little girls.

"Oh yes! you won't send Evelyn away again?"

"Not just now."

"No; I don't want to go," said Evelyn. "I was very happy, and auntie was very kind, but I wanted you every bit of the time, Lily."

"Well girlies," said papa, coming in and finding Lily with her arms close round Evelyn's neck. "together again at last, I see. That is right, little children, 'love one another,' and never do anything to tease or vex in any way."

"No, we never will," said both children, going off into the garden with their arms round each other to see the seeds, and to play with the snow-white kitten.

Dr. Pierce's 'Golden Medical Discovery' has become so thoroughly established in public favor that were it not for the selfishness of people, it would not be necessary to call attention to its power to cure consumption, which is scrophulous of the lungs, and other blood diseases, as eruptions, blotches, pimples, ulcers, and "liver complaint."

"I CANNOT PRAY FOR FATHER ANY MORE."

A child knelt, at the accustomed hour, to thank God for the mercies of the day, and pray for care through the coming night; then, as usual, came the "God bless dear mother and—." But the prayer was stilled, the little hands unclasped, and a look of agony and wonder met the mother's eye, as the words of hopeless sorrow burst from the lips of the kneeling child. "I cannot pray for father any more!" Since her little lips had been able to form the dear name, she had prayed for a blessing upon it. It had followed close after mother's name. But now he was dead. I waited for some moments, that she might conquer her emotion, and then urged her to go on. Her pleading eyes met mine, and, with a voice that faltered too much for most for utterance, she said, "O mother, I cannot leave him all out! Let me say, 'Thank God that I had a dear father once!' so I can will go on, and keep him in my

prayers." And so she always does; and my stricken heart learned a lesson, from the loving ingenuity of my child.

Remember to thank God for mercies past, as well as to ask blessings for the future.

HOW WOMEN WOULD VOTE. Were women allowed to vote, every one in the land who has used Dr. Pierce's "Favorite Prescription" would vote it to be an unfailing remedy for the diseases peculiar to her sex. By drug gists.

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 to-night for 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.

"Oh, 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.

The reason why the surgeons of the International Throat and Lung Institute, 178 Church street, Toronto, are making so many wonderful cures of catarrh, catarrhal deafness, bronchitis, asthma and consumption are: They have none but skilled and qualified medical men connected with the institute. They adhere strictly to their specialty and they use the spirometer invented by M. Souville, ex-aide surgeon of the French army, an instrument which conveys the medicines in the form of cold inhalations to the parts diseased, which is the only way these diseases can be cured. They are treating hundreds of patients every month, having twelve surgeons engaged in their work in Canada alone. Send a three-cent stamp for a copy of their International News, published monthly at 178 Church street, Toronto.

WHAT PHYSICIANS SAY. SAN LEANDRO, CAL. Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir,—I have employed your "Pleasant Purgative Pellets" in my practice for the last four years. I now use no other alternative or cathartic medicines in all chronic derangements of the stomach, liver and bowels. I know of nothing that equals them. J. A. MILLER, M.D.

A HEARTY RECOMMENDATION.—Jacob A. Empey, Cannamore, states that he has taken Burdock Blood Bitters with great benefit in a lingering complaint, and adds that he would gladly recommend it to all.

The worst Scrophulous Sores, the most indolent Tumor, and the most foul Ulcer known, may be cured by the combined use of Burdock Bitters and Burdock Healing Ointment. Ask your Druggist for these infallible remedies.

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See Next Week's Paper.



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THE DYING ORPHAN.

It is very probable that some of our readers have seen one bright, sweet Missionary worker who has lately been called to her rest, Mrs. Baring, of Batala. Under her former name of Mrs. Elmslie how often she travelled from place to place in Britain, pleading the Missionary cause, and trying to rouse interest in the two Orphanages, where she had acted the part of a mother to so many Indian children. Yes, many of our young readers may have looked on the fair, beautiful face, bright with Christian earnestness, and have thought, "How her orphans must have loved such an angel-like friend! how they must long to have her back to India again!"

To India indeed the lady returned, and many hailed her coming with joy, little knowing how soon the sweet Christian was to pass away to the happy land where there will be no more partings, where "they who turn many to righteousness will shine as the stars for ever and ever."

Dear Mrs. Baring once gave me an account of the death of a girl in one of her Orphanages, which I thought so interesting that I have often repeated in zenanas. It may have been in print before—I know not—but I think that my readers will not be sorry if I transcribe it here for them. My only doubt is as to the name of the girl; I think that it was Jawalia.

Jawalia's illness was a very distressing one, greatly affecting her head. Her Missionary friend tenderly nursed her, and soothing indeed must have been the presence of "Mama," as the lady was called by her dark little charge. How nice to feel the soft hand on her burning brow, and to hear the sweet voice talk of Jesus!

Jawalia's conscience was not at rest: she had been a troublesome girl and she knew it. One night she exclaimed, "I am a sinful girl! What shall I do to be saved?"

The tender watcher by her pillow replied: "The blood of Jesus Christ cleanseth from all sin."

"Yes, there is no doubt of that," murmured Jawalia; and her poor lips framed the prayer, "Oh God, make me holy, for Jesus Christ's sake!"

Glad must the kind friend have been to see the weary eyelids close, to find that the sufferer could have some repose in sleep. I do not know whether Jawalia smiled in her sleep; well she might, for the Lord sent to her such a beautiful dream. It makes one think of Jacob's, when he had but a stone for a pillow.

When Jawalia awoke she said: "I am a sinful girl, but God has shown me great kindness. He took me to paradise, and there I saw Jesus Christ sitting on a throne. Seven stars glittered round His head. He did not drive me away, but called me to Him, and took me

into His arms. I was exceedingly happy with Him; but—(Oh, what a sad but that must have been!)—I have come back to the world, and Satan troubles me much."

She was indeed in sore trouble; the poor child could swallow no food; yet sometimes she began to sing, for the Lord giveth songs in the night.

Jawalia's head became confused. As if she saw what others could not see, she exclaimed, "Mama, open the door, that Christ the King of Glory may come in! Oh, Christ! Thou art the King of Glory, Thou art the everlasting Son of the Father! We pray Thee, help Thy servants, whom thou hast redeemed with Thy precious blood." How often English children carelessly repeat in church those beautiful words which in her delirium recurred to the mind of the dying Indian girl.

Presently Jawalia said, "The door is open! I wish to go!" These were the last words heard from her lips.

May we not suppose that the little saved one's happy spirit was one of the first to welcome into glory the sainted friend who had led her to Christ?

— 0 —

A CONVERSATION OVERHEARD BY A WORLD REPORTER.—"Why, Emily, how are you? Which way are you going?" "I'm just going down to Petley's. Sister Hattie was down King street on Saturday, and she says they have a lovely store now, and the nicest stock of dress goods she has ever seen. So I am just going down to buy a dress for myself." "Well, I guess I'll go there too, as I want to get a pair of new gloves and some handkerchiefs, and I might as well buy them there as anywhere else." "Yes, indeed; for I know from what Hattie said that you can get them much cheaper there than you can further up town, and all their stock is new and fresh; and if there is anything I do dislike, it is to get a new pair of gloves and have them look as if they had been worn for a week." And the two ladies pursued their way in the direction of the well known and popular PETLEY'S.—*The World.*

To lessen mortality and stop the inroads of disease, use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. For all diseases arising from impure blood, such as Pimples, Blisters, Biliousness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsia. I have tried many remedies, but this is the only one that has done me any good."

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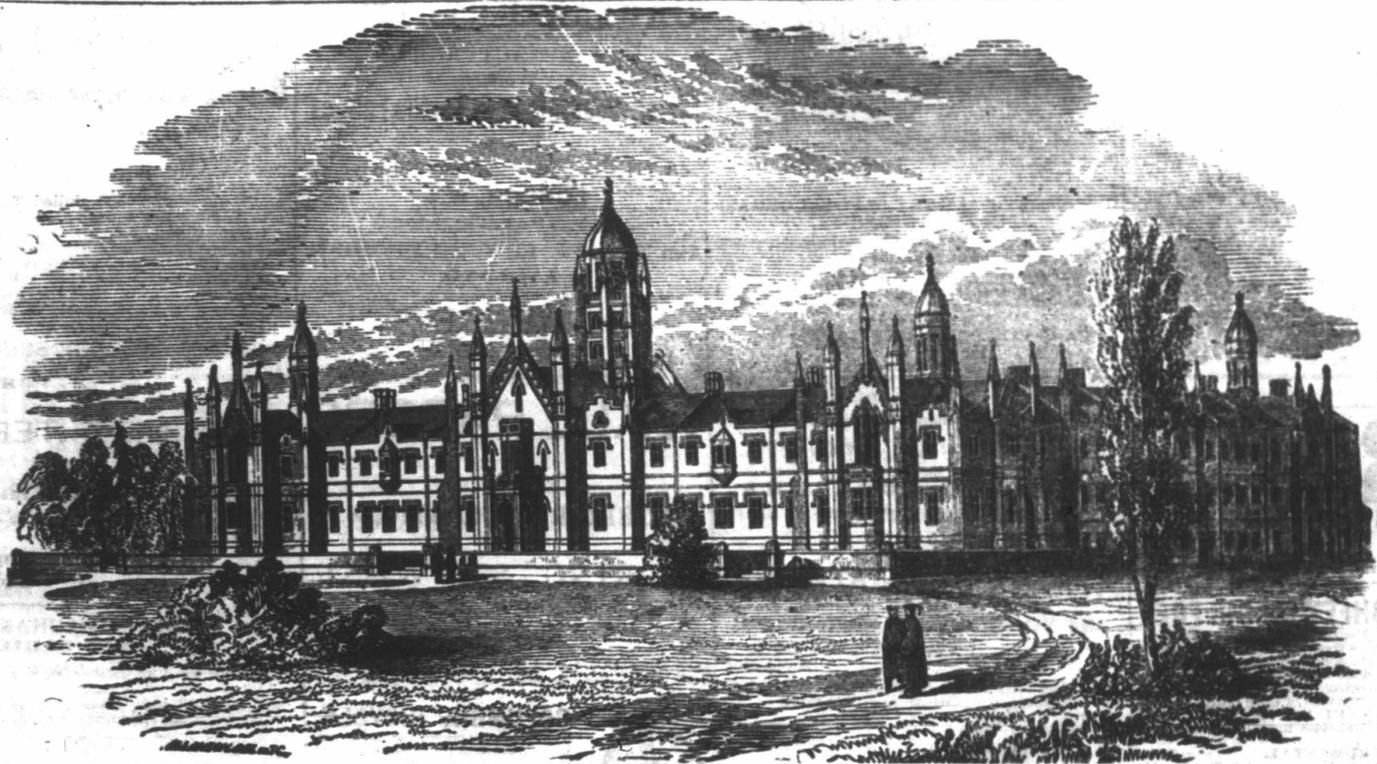
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