

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, MAY 14, 1885.

[No. 20.]

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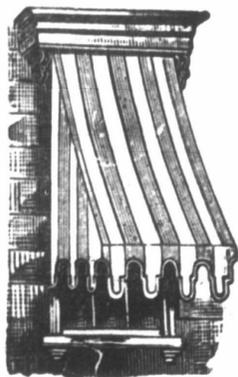
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## LESSONS for SUNDAYS and HOLY-DAYS.

- May 14th—ASCENSION DAY.  
Morning—Daniel vii. 9 to 15. Luke xxiv. 44.  
Evening—2 Kings ii. to 16. Hebrews iv.
- May 17th SUNDAY AFTER ASCENSION.  
Morning—Deut. xxx. John v. 24.  
Evening—Deut. xxxiv.; or Jos. i. 1 Tim. vi.
- May 24th—WHITSUNDAY.  
Morning—Deut. xvi. to 18. Romans viii. to 18.  
Evening—Isaiah xl. ; or Ezekiel xxxv. 25. Galatians v. 16 or Acts xviii. 24 to xix. 21.
- May 31st—TRINITY SUNDAY.  
Morning—Isaiah vi. to li. Revelation i. to 9.  
Evening—Genesis xviii.; or i. to ii. to 4. Ephesians iv. to 17; or Matthew iii.

THURSDAY, MAY 14, 1885.

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

**CARRYING THE WAR INTO AFRICA.**—The raid made on the Sunday newspaper vendors, has roused them to an act of retaliation against those newspaper proprietors who have vehemently attacked this innovation, but who themselves violate the Sunday observance act by imposing Sunday labours upon their employees. It is well known to many outside the journalistic world that a newspaper published on Monday morning, cannot be got out without a very large amount of Sunday work, that is, got out in a shape acceptable to the public as a news organ. The difference of time between us and Europe, causes us to be receiving messages on the Sabbath which were dispatched on Saturday and came through in a few seconds. If then we, the anxious and impatient public, are to have news from Europe on Monday morning later than we got on Saturday morning, we must receive cablegrams on Sunday dispatched on Saturday, or such as are sent from Europe on Sunday. There is no way out of this time difficulty so far as foreign news is concerned. But such news cannot be used without Sunday work, cablegrams are not sent as printed they are like rough viands which require dressing to be fit for the table. Then the events so cabled must be commented upon, and the Editor of a daily is often at work preparing his article when the public he is about to instruct are at their devotions in church, and the severest Sunday observer takes up his Monday paper and thanks Providence

for providing such a help to his business as a paper which has cost several men part of their Sabbath rest. Not only so, but many strict Sabbath observers do not hesitate to request work being done for them by newspaper officials on Sunday. They invite reporters to "take down" their discourses, they ask city editors to attend services in order to describe them, they send "copy" in on Sunday nights for the staff to overlook and set in type, and even advertisements of a semi-religious nature are unhesitatingly sent into newspaper offices by congregational officials and ministers, who would be dreadfully shocked at a charge of Sabbath breaking. There seems such a craze in these days for news and newspapers, that Sunday work on a public journal is winked at by those who would fine and imprison a man for doing other work on the Rest day. The evil is deeper than a Police Court can touch. The man who has the world enthroned in his heart, frets and chafes at God's ordinance of rest, and society has no greater peril than the dominion of the spirit which does not rejoice with thankfulness over the Sacred Day on which the Lord Jesus rose in triumph as Lord of the Sabbath and of Man.

**RHETORIC UPSET BY FACTS.**—We do not altogether sympathise with the attacks made on certain religious bodies, but as the Church of England has been so slandered in regard to the Act of 1662, she is on her defence, and our people ought to be made familiar with facts so that the rhetoric of the sects may be counteracted. Mr. Joseph Cook, the famous Independent preacher at Boston, U.S., has been delivering a panegyric upon the sect to which he is attached. The following is a specimen:—"Under Oliver Cromwell and John Milton, Congregationalism ruled England. In the Commonwealth period of British history, Congregationalism had the chief religious power. It was the predominant political force. A majority of Cromwell's famous Committee of Triers were Congregationalists. Congregationalism and Independency brought Charles I. to the scaffold. Congregationalism smote the frowning rock of tyranny in Church and State, and there gushed forth those springs of liberty which were the headwaters of the English Revolution of 1689, and of American civilization." We have never seen anything to compete with this in point of cool assurance. The nearest to it is a humorous American print, in which a nigger preacher who has been taken by the police cock-fighting, is represented as saying "Leff me go, boss, I jis done go dar to reckinsile dem roosters!" To set up the murderers of King Charles and the Committee of Triers as champions of liberty is even more rich than the preacher's profession of zeal against cruelty to animals. The Triers were people who trumped up charges against the clergy in order that they might rob them of their benefices, and who did in point of fact turn out three or four times as many clergymen as the number of ministers who were dispossessed at the "Black Bartholomew" of 1662. There was, moreover, a Black Bartholomew in 1645, for on that day the Prayer Book was not only suppressed, but every one was required to deliver up his copy of it; and any person using it in public or in private was rendered liable to a fine of £5 for the first offence, £10 for the second, and a whole year's imprisonment for the third. What is more, eleven years of Independency so sickened the country with its cant and oppression, that it was dismissed from power with every demonstration of loathing and contempt. The repressive legislation of 1662 is to be regarded not as a gratuitous exhibition of intolerance, but as the measure of the fear and detestation with which a brief experience of Independency in power had filled the public mind. So says the *Church Times*.

**GENERAL GORDON'S CHURCH VIEWS.**—The following are extracts from "Reflections on Palestine in 1883," by the late General Gordon. "We believe that the bread and wine, through God's ordination,

are instrumentally the cause of mystical participation with Christ, by which he becomes wholly ours, and we become His as closely as His flesh is His body and His blood is His blood. And it is by the bread and the wine that that cementing union is accomplished, by eating and drinking His body and His blood, by the actual fact of so eating.

"There is a close connexion between the Sacrament of the Lord's Supper and the resurrection of the body. 'Whoever eateth My flesh, and drinketh My blood, I will raise him up at the last day.'—St. John vi. 54. And we feel this—that if we actually participate worthily in His Sacrament, we do, by spiritual eating that bread and drinking that wine, receive His body into our bodies, and His blood into our blood, cleansing us wholly; and is it possible to think that these bodies can ever perish after such an intimate union with the Godhead, as the eating and drinking of His body and blood implies?

"In nature, if a poison is taken into the body, in which it spreads its virus, to neutralise it an antidote must be taken into the same body, in which it must spread its healing effects. In nature, man does not trouble himself, if poisoned, as to how, and in what way, the antidote will work; he may not know how it may work; nor how the poison he suffers from has worked; it is enough for him that he suffers and wishes his cure. He takes the antidote in trust, for, as a rule, he does not try and poison himself. Man never seeks evil for itself; he seeks a good in evil. Thus it suffices to man to know he is morally poisoned in order that he may desire his cure and be healed.

"What is needed of a man to eat the sacrament? Simply a sense that he is mortally sick, and wishes to be better—and few men do not feel both these sentiments. Why is it that the sacramental antidote is so neglected? Because it is so simple, it seems to the world nonsense; yet 'is the table of the Lord contemptible?'"

"How appropriate that the tongue which first touched the forbidden fruit, and acquired its evil, should be the first member to take the bidden fruit, the bread and wine! Is it not to us a great prevention against evil speaking to communicate worthily? and we cannot think it possible to communicate worthily if we never communicate at all. We must in ourselves ever be unworthy, but it is by communicating in obedience that we are given the power to communicate worthily."

**GUILT AND SHAME.**—Guilt and Shame, says the allegory, were at first companions, and in the beginning of their journey inseparably kept together. But their union was soon found to be disagreeable and inconvenient to both. Guilt gave Shame frequent uneasiness, and Shame often betrayed the secret conspiracies of Guilt. After long disagreements, therefore, they at length agreed to part for ever. Guilt boldly walked forward alone to overtake Fate, that went before in the shape of an executioner; but Shame being naturally timorous returned back to keep company with Virtue, which in the beginning of their journey they had left behind. Thus, my children, after men have travelled through a few stages in Vice, Shame forsakes them, and returns to wait upon the few virtues they have still remaining.—*Goldsmith*.

**STRANGE PLANTS.**—There grows on the banks of the Amazon River a gigantic reed, nearly thirty feet high, which is frequently crowned with a large ball of earth, like the golden globe in the utmost end of a lofty church steeple. This is the comfortable home of myriads of ants, which retire to these safe dwellings, high and dry, at the time of rains and during the period of inundation, rising and descending in the hollow of the reed, and living on what they find swimming on the surface of the water.

## WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

PEOPLE instinctively despise apologies and compromises. A compromise, at best, is only a makeshift, and an apology presupposes some weakness. Any institution that has to be apologised for, or is in anyway built upon a compromise, righteously merits and inevitably receives the contempt of the public, and will not stand. So it is with men as with institutions. The man who avowedly adopts a certain course of action from prudential motives, or from a desire for ease, peace or safety, whatever may be his intrinsic worth in other respects, and however excellent the reasons for so doing may be, will not stand high in public estimation, and will exercise little influence upon the world. "Say a thing and stick to it," epitomizes a course of action that must in the end command the respect and, to a certain extent, the allegiance of mankind. People respect consistency even of the most unlovable kind, and the man who adopts a certain line of action upon principle, and, scorning expediency, sticks to it through thick and thin, cannot fail to gain a large number of admirers and a certain number of followers. By showing people that he believes in himself, he will get other people to believe in him, because following is safer, easier and pleasanter than leading, and the majority of men would sooner pin their faith to some man or institution than go to the trouble and danger of hewing out a path for themselves, wherein is, I think, taking all things into consideration and making a liberal allowance for human wrong-headedness, a merciful dispensation of Providence. It is better to follow a strong mistaken man than a weak mistaken man, which latter alternative would be the case if all men thought and acted for themselves.

But, be this as it may, the following instinct is strong in man, and it is wonderful how ready and willing he is to allow others to act and think for him, if a bold, consistent and not inordinately harsh claim is made upon his allegiance. And this is true of churches as of other institutions. The Church which makes bold, strong, consistent claims and sticks to them, will be respected and will gain adherents. The one great secret of Rome's power is her unbendable and unbreakable consistency. She says a thing and sticks to it. She makes high claims and lofty pretensions, and then shows forth by her actions that she believes what she says. And so she presents a solid front to the world, and by proving that she believes in herself, she gets others to believe in her. This is true moreover of many of the Protestant sects, notably, of the Baptists, who rigidly stand upon a principle and scout all compromises, and, in a more modified sense, of the Methodists, Presbyterians and smaller sects, including even those sourest and most hopelessly heretical of people—the Plymouth Brethren.

Now, nothing has injured the cause of the Church of England in Canada and elsewhere

more than the apologetic tone of her clergy when speaking about her, and the consequent widespread idea amongst people that she is a sort of compromise between Popery and Protestantism, an idea to which that brilliant historical romancer, Macaulay, "intoxicated with the exuberance of his own verbosity," and the feminine intensity of his personal likes and dislikes, has unfortunately given wide currency. We sometimes wonder how it is that the Church, with seemingly everything in her favor, and specially constituted as she is to commend herself to all thoughtful men, does not progress faster in Canada. The reason, I believe, will be found in the too common apologetic tone of her clergy. And thus, we have another cause of clerical failure. Too many clergymen, to use the trite phrase, *don't preach and teach Church principles.*

And the longer I live and the more I see of brother clergymen, the more immoveably am I built up in this opinion. How many men I have met, who started out from some "Evangelical" college loaded to the muzzle with beautiful ready-made theories about Christian fellowship and inter-communion, who have confessed to me that the only way of building up a parish was upon church principles. And this is in accordance with common sense, as any one with half an eye can see. If you are a grocer and wish to get a good business together, you don't spend money in advertising the man across the way; if you are a physician and wish to work up a good practice, you don't waste your time going about the country recommending rival practitioners. And although the other grocer and physician may be first-rate fellows, and personally worthy of all respect, you don't consider that in pushing yourself and yourself alone you are sinning against them. This is, under one and the lowest aspect, exactly the case as it relates to a parish priest of the Church of England in Canada. He is sent to a certain locality to push the interests of the Anglican Church, to this work he has been solemnly dedicated, of his own free will and accord he has offered his services, and his offer has been accepted in good faith, and unless he carries out the self-imposed programme of duties, he is guilty of a breach of trust just as flagrant as the insurance agent, who, while professing to give all his time and energies to one company works on the sly work for another.

This is perhaps a harsh way of putting the case, and I know there are many excellent men in the ministry who follow an opposite course from the best and purest motives; but, I think, when anyone looks into the matter carefully and dispassionately, he must be constrained to admit the soundness of my logic. Even were the denominations friendly to the Church, and not averse to her welfare, a parish priest has no business to be expending time and energy in giving them a forward shove. But they are notoriously hostile, every individual one of them is an organized protest against some fancied "error" of the Anglo-Catholic Church, their common ground is enmity to the very vital principles of Angli-

cism, what the Church declares to be essential they declare either non-essential or utterly false and unscriptural. Either they must be right or we must be right. If we are right they are wrong and *vice versa*, and the priest, who at his ordination vows to drive away all "strange and erroneous doctrine," and to teach the people to "keep" all the doctrines of the Church, cannot with strict faithfulness hold up these organizations or societies as being sister institutions of the Church of England.

## EARLY ENGLISH VERSIONS OF THE HOLY SCRIPTURES.

THE first seven editions of the Great Bible were printed by Grafton and Whitchurch, and came out within twenty months (April 1539; April, July, and November, 1540; May, November, and December, 1541). All of them differ. The fourth and sixth are said on the title to be 'oversene by Cuthbert, bysshop of Duresme, and Nicholas bisshop of Rochester.' The six quarto editions of this version, printed by John Cawoode, the folio of 1540, by E. Whychurche, and the last edition, printed at 'Roven at the coste and charges of Richard Carmarden,' in 1566, much resemble each other.

William Whittingham's New Testament, printed at Geneva in 1557 by Conrad Badius (the first English Testament divided into verses) was never reprinted, for when the Genevan Bible appeared in 1560 a new version was inserted. This was reprinted about fifty times unaltered, but occasionally an edition was published with certain arbitrary verbal changes; notably the octavo printed by Thomas Vautroullier for Christopher Barkar in 1575, from which the words 'babe' and 'babes,' so frequently occurring in all other copies of the Testament, were eliminated.

The Genevan Testament was revised by Laurence Tomson in 1576, and this version became very popular, and almost superseded the Genevan, and from the year 1587 is often to be found bound up with the Genevan Old Testament; and when in 1616 this version ceased to be printed in England, it was adopted by the Dutch printers, who imported editions of it down to the year 1644.

The Bishops' Bible underwent continual revision. The first, a grand folio volume, is dated 1568; the following year a quarto was introduced, interesting from its marking the transition from paragraphs to verses, the text not being divided, but the letters, A, B, C, D, &c., placed down the margin for reference, as they were in the older books, and the verse-numbers interspersed in the letterpress. The rendering of the 1569 quarto is in many places entirely different from the first edition, and the second folio of 1572 differs so much from both as frequently to read like a new translation. After this, eleven folio, five quarto, and one octavo editions were put into circulation, in most of which slight alterations may be detected, the greatest number being in the folio of 1602, the Bible selected by King James' revisers as the basis of our present version.

The Bishops' New Testament, issued by itself, fared no better, for the last series of editions had the Bishops' notes removed, and those of Jugges Tyndale of 1552 substituted. Strange to say, the portions of the Old Testament at the end of these books, ordered 'now to be read' as Epistles on certain days of the year, are taken, not from the Bishops' version, nor from the Great Bible, but from Matthew's version of 1537. This obtained down to the octavo of 1619, eight years after the introduction of our present Bible, commonly but incorrectly called 'the Authorised Version.'

Changes were not made as early in the history of the Roman Catholic version. The first Testament was printed by John Fogny, Rhemes, in 1582. Owing to 'our poor estate in banishment,' the Old Testament, which had long been ready for the press, was not printed until 1609-10. The second edition was printed at Antwerp, 1600, by Daniel Veruliet in quarto; the third in 1621 by J. Seldenslach in 12mo.; the fourth by J. Cousturier, 1633, 4to size. All these are exact reprints, given without any intentional variation from the original; but when the rage for revision set in, more and greater changes were made in the English Roman Catholic Bibles than in any others.

Some of these changes are much to be regretted, as the revised Testament of 1881 agrees more nearly with the early Roman Catholic editions than with modern ones, owing to the Vulgate (of which the 1582 is an accurate translation) having been taken from the sources from which the earliest existing MSS. were copied. Most people think that no change has been made in our present Bible since it came from the press in 1611, but this is a great mistake. If any one will take the trouble to compare a recently printed Bible with either of the two folios of 1611, or with the Roman-letter quarto of 1612, few pages will be found to correspond. This applies not only to the punctuation and spelling, but to the text and heading; e.g. all the early editions have over the 149th Psalm, 'The prophet exhorteth to praise God for His love to the Church, (5) And for that power which He hath given to the Church to rule the consciences of men.' All Bible Society Bibles omit the last six words.

At various times new readings have been introduced without authority. Printers' errors have gained a footing, and been repeated through a large series of editions, and whole verses have been omitted. Still, when we consider that 274 years have elapsed since the Bible was revised, we must be thankful that the text remains as pure as it is.

Many of the early editions are popularly distinguished by peculiar readings, or the introduction of some quaint word. Thus 'Bugge' Bibles derive their name from a verse in the 90th Psalm of Coverdale, or 91st of Matthew's Bible, and its reprints, 'So that thou shalt not neede to be afrajd for any bugges by night.' This word has given rise to some controversy, but a passage in the prologue to Exodus in Tyndale's Pentateuch explains its meaning: 'He which hath the Spirit of Christ is no more

a child, he neither worketh, nor learneth now any longer for payne of the rod, nor for feare of bogges or pleasure of apples.'

The Great Bible has obtained the name of Cranmer's version, because the Archbishop wrote a preface to the edition of April 1540; but he had nothing whatever to do with the translation. The Genevan version is known as the 'Breeches' Bible, from a word used in Gen. iii. 7. The first Genevan folio is called the 'Whig' Bible, because one of the beatitudes reads, 'Blessed are the peace makers.' No single Bible can claim the title of the 'Treacle' Bible, as this rendering is common to Coverdale's, Taverner's, Matthew's, the Great Bible, and the Bishops'. From 1535 to 1608 the last part of the eighth chapter of Jeremiah reads, 'For there is no more Treacle in Galaad.' The Douay gives, 'Is there noe rosen in Galaad?' So early Roman issues are known as 'Rosen' Bibles. The 'He' and 'She' Bibles are those reprinted from the first two issues of our present version, in one of which, Ruth, iii. 15, reads, 'He went into the city,' and the other 'She went.'

Although every effort was made by the authorities of Church and State to circulate the revision of 1611, nearly fifty years elapsed before it took the place of the versions to which the people of England had become attached. No edition of the Bishops' Bible was printed after 1606, so for five years before our present Bible was issued no authorised edition was printed. Still, in his visitation articles of 1628, Archbishop Laud had to require that churches should be supplied with King James' translation. To reconcile the people to the new book, R. Barker, who had the sole right of printing all copies, in consideration of his having paid the expenses of the revision, got up the book to resemble as closely as possible versions it was intended to replace, by using the identical type, head-pieces, and blocks that had been employed in printing former versions, and were endeared by old association. Even the Genevan notes were occasionally added down to the beginning of the present century.

We must not, therefore, be surprised that the Revised Testament of 1881 has been so coldly received, nor expect that during our lifetime the Bible, the advent of which is so near, will be generally accepted.—*Church Bells.*

#### OVER-PRODUCTION.

OCCASIONALLY we hear that all the trouble from which manufacturing centres from time to time suffer, arises from a superabundance of the articles of commerce they manufacture, or, in other words, over-production. Is this a correct statement of the case?

There can be no doubt that, under our modern conditions of life, enormous difficulties attend the due regulation of the supply and demand in any trade. Circumstances are favourable to the development of some particular branch of industry, and it is forthwith developed. It goes on supplying the wants of the world's market; it adds to the means by which those wants may be most readily met

and supplied; it induces, by its very success, a varied and powerful competition with itself; and then, like the flowing and onward current of a mighty stream, it knows not how or where to stop. If production is still continued it becomes production at a loss, and with the slow consumption of capital; or if, on the other hand, there is an entire cessation of production we have one of those manufacturing crises which seem ever hanging over the heads of a great trading community such as fills England at the present time.

We need not wonder, then, that men should advocate now one system, now another, as a panacea for evils which are very open and apparent. England, for instance, has, on the whole, prospered, during the last half century, under what is known as Free Trade and Unlimited Competition. These words, however, are often used in a more or less artificial sense. No country is entirely a Free Trade country, any more than it is entirely Protective. The basis of what is called Protection is the conservatism and development of home industry. But the countries most favourable for the working of such a system are those which have a wide extent of territory, like America, where a considerable trade can be carried on with all the different parts of a common empire. In England, the encouragement of home industry is a necessity, yet not an entire necessity, for our population is larger in comparison with the area we occupy, and therefore we must look more to the world at large than if we could supply all our own wants, and create a sufficient demand for all our own manufactures.

The uncertainty, however, as to what other nations will take of us, or, in other words, our chances of trade in neutral markets, is a constant source of anxiety to home manufacturers, and, as most frequently happens, the loss, when it is a loss, falls most heavily on the 'workers.' The capitalist tries to save himself—so far as he can—in time; the workers have, more often than not, to experience the total deprivation of their wonted employment. This, for them, is a serious aspect of the matter, as it is by no means easy for workpeople who have been trained for a lifetime, perhaps, in a particular branch of industry to turn their hand to something else, even if that something could be found. The bane of many of our manufacturing callings is that they unfit the workman for proficiency in any other kind of occupation. The operative who has laboured in the heated factory, or the ironworker, or shipbuilder, cannot exactly take to agricultural tasks. To dig, to sow, to reap, belongs to a sphere different from that to which they have given their skill and handicraft. In good times, when the work of the mill or the 'yard' was over, recreation absorbed the remaining hours at their disposal. They have lived, perhaps, in closely inhabited courts and streets, and have only seen the products of nature in the public parks, or when taking a day in the country. How, then, can such as they become all at once labourers or ploughmen; supposing, that is, that agricultural labour should be in ample request and demand?

We fear, then, that each trade will, in the end, have to stand on its own basis. This, however, implies, by its very nature, regulation. It implies the identity of interests, between master and men, and a due regard to the collective welfare of the whole body of workers belonging to the special trade. In slack times hours of labour will be less, wages will be less. It is better, in order that all may have some work, that the actual time spent in individual labour should be curtailed, rather than that, while some are over-worked, others should remain idle. The community is not enriched by the idleness of any, while it not seldom happens that the over-strain of work is a prolific source of bodily evil. A lower rate of wage, with employment for all, would seem to be suggested by a community of interests. This, of course, would only be applicable to cases of what is termed 'congested' trade. In time the law of supply and demand must right itself. Still this process need not be attended by uncalled-for suffering on the part of those more immediately concerned.—*Church Bells.*

#### BOOK NOTICES.

**THE SCIENTIFIC OBSTACLES TO CHRISTIAN BELIEF**, Boyle lectures, 1884, by Rev. Canon Curteis, Professor N. T. Exegesis, King's College, London, may be had of Williamson & Co., 5 King St west, Toronto. As the title implies, the lectures were delivered to meet the requirements of the Will of the Hon. R. Boyle, who provided therein for a yearly issue of "eight sermons for proving the Christian religion against notorious Infidels, &c., &c." Canon Curteis stands in the front rank of modern apologists for the Faith. We shall give a fuller notice of this most valuable work in a later issue. Meanwhile we heartily commend it for its exceeding interest and practical value, being written to convey the thinking of a powerful mind in language free from metaphysical or other technical scholarly terms and allusions, which are relegated to foot notes for the initiated.

**HUSBAND AND WIFE**, or the theory of marriage and its consequences, by the Rev. Dr. Gray, with introduction by Bishop Huntingdon, D. D., New York; Houghton, Mifflin & Co., Boston. The preface says "This essay is the amplification of a paper on the marriage of a deceased wife's sister, which was prepared for an association of clergymen in Boston. This essay is aimed chiefly as a blow at what the writer calls "the equilateral theory of marriage," that is that wedlock is the union of two equals, who should maintain each their several rights and individualities in marriage as when single. The divorce mania of the States, arises out of this mad theory, and Dr. Gray deals it some fatal strokes. He very truly says "The ideal of marriage is seen when the man cherishes and cares for the woman, and when she trustingly and fondly leans on him, giving him the peace and help of her gentle influence in return for the sheltering, providing strength of his strong arm. Some will smile at this as antiquated and fanciful, but they, whether men or women, who have ever had the blessing of a marriage so constituted, and tasted the peculiar tenderness of such a relationship, will know that it is the ideal of wedded life, and so the culmination of earthly happiness. The true woman will find her happiness in resting on a strong and tender husband. The true man will love to stand between the roughness of a hard world and the wife that leans on him." In an earlier part of this essay—Dr. Gray says most truly "It is apparent that the theory of the Old Testament and of the New, of Christ and Paul, the theory of the Church's ceremonial and of the customs of the highest as well as

the lowest civilisations, and the theory indicated by the very constitution of human nature is that in wedlock, in the family, the unity is in the man. He takes the woman to be apart of him, and they are one flesh, because she becomes flesh of his flesh." There are too many indications that the theory which has been so prolific a curse to the States is gaining adherents in Canada. We therefore call attention to this able attack on a false idea, and at the same time able exposition of the higher, more human, and alone sacred theory of the marriage relation.

**AN EASTER STUDY IN ST. PETER**, by the Rev. Samuel Fuller, D.D. Published by T. Whittaker, New York. Price 25 cents. This is a very exhaustive study of 1 Peter iii. 18,—iv. 6, addressed to theological students, in which category we include all who use their Greek Testament as a daily companion.

**PELVIC AND HERNAL THERAPEUTICS**, by Dr. Geo. H. Taylor. Published by John B. Alden, New York. This work is beyond us, being a medical treatise, and although the writer uses the words "Processes for self-cure," as part of the title, we are old fashioned enough to distrust any layman, especially the half educated medical meddler so commonly met with, especially when we have in Canada physicians and surgeons of such ability. We are inclined to think that the work will be useful to the doctors, but in this we speak with bated breath and whispered humbleness. At any rate they will be all the better for knowing the opinions and the practice of a very able brother like Dr. Taylor, and Mr. Alden's prices make all his works as near costless as possible.

**THE LIBRARY MAGAZINE**, for May, published by John B. Alden, New York, monthly, \$1.50 per year. This number contains 30 articles selected from the leading reviews and magazines. It is indeed a marvel of literary taste and good judgment, in selecting the choicest current literature, and the price renders the *Library Magazine* an available treasure to the million.

#### SERMON BY PROFESSOR CLARK, M.A., TRINITY COLLEGE.

PREACHED BEFORE THE ST. GEORGES' SOCIETY, AND PUBLISHED BY REQUEST.

"Blessed are the merciful; for they shall obtain mercy."—St. Matt. v. 7.

It is a frequent complaint against the Christian pulpit that it is not sufficiently practical. Our teachers, it is said, are too fond of discoursing on speculative doctrines, or of indulging in mystic raptures, neither of which possess much interest for the ordinary hearer. What we want is clear guidance as to the duties of life, help to the clearing of our consciences and the strengthening of our will.

Doubtless there is some truth in the complaint. At times, certainly there seems reason for it. But there is often also error latent in it. If people mean that they can have precepts without principles, that they can have practical exhortations which do not rest upon consistent theories, upon well established doctrines, then they deceive themselves. Such precepts, such practical teachings, would be almost entirely worthless. It is only when conduct reposes upon principle that it has either stability or value. Practice is, no doubt, invaluable; but it will not stand without theory.

No one, however, who professes to derive his teaching from the New Testament will undervalue the practical side of Christian teaching. The whole Bible is full of the most vehement protests against mere hearing, or mere profession, which does not lead to action. "They hear my words, but they will not do them." "They say and do not." "Why call ye Me Lord, Lord, and do not the things which I say?" Such are the specimens of the way in which the Bible deals with mere hearing, or speculation, or profession.

And certainly, brethren, if there is any occasion on which you might seem to have a right to claim that the words of the Christian teacher should have a practical aim, it is on the occasion of the annual service of the St. George's Society. The English are a practical people, and this society has a distinctly practical aim. Even at this very service, we are specially called upon to give aid to the funds of the Society, and thus to minister to the needs of our

suffering fellow countrymen. Nor can I think of any subject more suitable for our consideration than that which is contained in our text—the most practical of all the beatitudes: "Blessed are the merciful; for they shall obtain mercy." The words are the most Christian of all words, the most human and the most divine. They inculcate at once the compassion and patience and pardoning love which we delight to associate with the God Who is revealed in Christ, and the noble large-hearted generosity which we admire in the best and highest type of man. Do we wish to realize the loftiest ideal which we associate with the honoured name of Englishman? Let us enter into the thought of this Beatitude. Do we wish to understand the work which we have to do as members of St. George's Society, and to carry out that work to the satisfaction of our own consciences and the good of those around us, let us pray that we may understand these words: "Blessed are the merciful." There are two things here which need consideration, (1) the character itself, and (2) its blessedness.

#### 1. Who are the merciful?

Mercy has respect to two large classes of human beings, the guilty and the wretched. The merciful are those who are willing to pardon the guilty and ready to compassionate and assist the miserable. This meaning is very clear, and we instinctively recognize it at once. Nay more, at first thought it seems as though mercifulness must be the most common and necessary character among creatures like ourselves; for who is there among us that does not need, that has not needed, mercy from God and from man? We have all sinned. We confess that we have erred and strayed from God's ways, and therefore we can understand the need of pardon. It might be supposed that we should be ready to extend to others that which we need for ourselves. So also, there are few indeed who have lived through youth into manhood or womanhood, who have not known hours of pain, sorrow, anxiety, such as would enable them to understand the need which others have of sympathy and compassion.

And yet mercy is not so very common among men. We are often very unmerciful; and it is said that not unfrequently those are the most unmerciful who have themselves greatest need of mercy—a statement which will be quite intelligible to those who well consider the meaning of the words. There are few more awful signs of the depravity of the race of man than the unmercifulness of those who themselves need mercy.

But it is sometimes urged, by the practical man of the world, that the Christian theory of mercy is one that exists only in the imagination of visionaries, that it is never really reduced to practice, that it is impossible to reach it, and that, if this could be done, the results would be most mischievous.

There is less difference between these objectors and the advocate of Christianity than might at first be imagined. The truth is, that while using the same word, we are not speaking of the same thing. If we meant by mercy what they understand by that word, we should denounce its exercise as vigorously as they do. There are, indeed, dispositions which pass under the name of mercy in the world, which are mere counterfeit of the Christian grace, bearing, no doubt, a certain superficial resemblance to it, but essentially different in foundation and in principle. Thus, there is a sentimental pitifulness which glides over the difference between good and evil, between right and wrong, which will never say a harsh or sharp word against the darkest villainy or the most hardened offender. There is a weak amiability which can never think of a criminal being subjected to punishment without interposing between him and the law which he has offended. And these things we often call by the name of mercy; and we cannot wonder that men should treat with derision the notion that the exercise of such dispositions should be beneficial, or otherwise than most injurious to the interests of society.

The mercy of the gospel is entirely different from such base counterfeit of its character. The mercy of God and of Christ is, first of all, true, and therefore severe. The wisdom that cometh from above is first pure. We often imagine that the first business of mercy is to close its eyes; but the first business of divine mercy is to open the eyes of those whom it determines to bless. The mercy of God passes by nothing, glides over nothing; for eternal wisdom knows that man cannot be blessed until he knows the truth about himself. It is like the searching probe, like the cutting lancet, like the searing iron. The injury must be ascertained, the corrupt adhesions must be removed, the proud flesh must be burnt out. Those who think they find an image of the mercy of God in the weak amiability of man, commit the error of those who have in all ages fashioned their gods in their own image and likeness. They forget that "our God is a consuming fire," even the fire of unquenchable love, which must purge away the dross before the brightness of the metal can shine forth.

Such must our mercy be—the mercy which we, as

Christians, exercise towards our suffering and guilty fellow-men. It must be rooted in God and in love. It must spring up in a heart conscious of the redeeming love of Christ, it must result from the recognition of our fellow men as brethren in the great Elder Brother, as members of the same family under our great and gracious Father in heaven. Have we taken our place in this Divine family? Do we know that this is a truer and deeper relation than any other? If we do, then we shall instinctively recognize the truth that we must deal with our brother as we would that he should deal with us, were we to change places, as we would that God should deal with us in our time of need. How simple do the principles of the gospel become when we view them in the light of the Divine love, when we bring them face to face with the actual problems of human life!

We who live in this world of temptation and trial, of sorrow and sin—we are not faultless. We have not only sorrows to be soothed, we have sins to be forgiven, we have weaknesses to be strengthened. In our sorrow and our penitence and our weakness, we turn to God and to man for pardon, for comfort, for help. We are not so foolish as to imagine that it can be the same with us after we have offended God or man. Even when we are freely forgiven, the consequences of sin are not entirely removed. The broken constitution is not restored in full completeness. The lips that have been accustomed to speak false words do not quite easily fashion themselves to the utterance of simple truth. There is a long and weary struggle between the old nature and the new. Even when the evil sowing has ceased, there is still a reaping of that which has become the object of the Divine mercy. God has assured him of his fatherly love, has poured out His Spirit upon him, has promised and has given all needful guidance for the conduct of his life, so that he can go on his way with peace, and hope, and joy, feeling that the battle is now not hopeless, but that he can now fight the good fight of faith with the clear assurance that he shall be more than conqueror through Him who loved us.

Such is the mercy of God; and such should be the mercy of man. We do not expect that men shall at once forget the offences that we have committed against them. It would not be well for them or for us that they should instantly be buried in oblivion. But we do expect that they should help us to feel that the future is not hopeless. We expect of Christians that they shall have compassion for our infirmities, and that they shall extend a generous forgiveness, like the forgiveness of God, when we have done them wrong. We have fought our battle, poorly and ineffectually perhaps, we have not done our best, or any thing like our best; but our brethren may well take the most generous view of us, may well extend their compassion to us, for they also need mercy of God and of man.

To be concluded in our next.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### MONTREAL.

MONTREAL.—Rev. S. Belcher, rector of Grace Church, Point St. Charles, writes appealing for assistance in restoring his church which has suffered such great damage by the flood. The floor has been lifted up bodily and the beams broken, while the organ is seriously damaged. The people in the neighbourhood are suffering from the flood themselves, and many of them are only working on short time, so that it will be impossible to raise the requisite funds among the congregation.

The Rev. E. Wood, rector of St. John the Evangelist, has generously offered to take up a collection for Grace Church, if the other churches will do the same.

Christ Church Cathedral.—A Star reporter interviewed Rev. J. G. Norton about the memorial of his opponents asking him to resign, but the Rev. gentleman declined to state what he intended to do, or to say anything at all about the affair. An intimate friend of the rector's, however, states that he intends ignoring the memorial entirely.

CHURCH HOME.—The annual meeting of the Church Home, was held at the institution, University street, Rev. Dean Carmichael presiding, and there being a good attendance. The report for the past year was submitted by the Secretary, Mrs. Stancliffe, and showed the institution to be doing good work. The financial statement showed the receipts to be \$2,161.

37, and the expenditure \$2,113.18, leaving a balance on hand of \$48.19. The building fund made a very satisfactory showing, the receipts being \$2,459.39, and the expenditure \$1,362.91, leaving a balance of \$1,096.48. The report was adopted, after which the following officers were elected:—Patroness, H. R. H. Princess Louise; President, the most Rev. Wm. Bond, Lord Bishop of Montreal; Honorary Board, Mrs. Oxenden and Mrs. Forsyth; First Directress, Mrs. Macdonell; Second Directress, Miss Moffatt; Third Directress, Miss Ramsay; Secretary, Mrs. Stancliffe; Treasurer, Miss H. M. Crawford.

### ONTARIO.

FORTES FORTUNA JUVAT.—Under this heading, in speaking of the highest honour men at Trinity College medical examinations, ought to have been said Messrs. H. H. Hawley, the gold medalist, and J. R. Logan the silver, instead of putting the latter gentleman first. However, they will both, if spared, be a great acquisition to the medical profession wherever they intend to settle or practise; though we believe they both desire to visit England, (and will do so if nothing happens to prevent them) before settling down to regular work. These gentlemen, as Canada knows, are by no means devoid of experience or practice, having nobly won their spurs, not fighting against Reil and his followers, but against a terrible antagonist, the small-pox, regarding which each of them may be able to say under heaven "Veni, Vidi, Vici."

OTTAWA.—The parish of Christ Church is about to be divided. Church accommodation will be provided for the new parish by the purchase of the Methodist Church in the neighborhood for \$15,000.

NAPANEE.—Ordination Examinations.—At the ordination examination held lately in the schoolroom of St. Mary Magdalene's Church by the Archdeacon of Kingston, there were two candidates for priest's orders, Rev. A. T. Brown, Milford, and Rev. C. Scudamore, Huntley, and one for deacon's orders, Mr. G. J. Schroder. All passed very creditably. The time for ordination has not yet been fixed by the Bishop.

Ven. Archdeacon Bedford-Jones and wife were among the invited guests at the wedding of the second daughter of the Lord Bishop of Ontario, which took place at Ottawa in April. Lord and Lady Melgund, General Middleton and wife, Sir Leonard and Lady Tilley were also among the invited.

RENFREW.—Mr. G. J. Schroder, lately from England, a candidate for holy orders, is to have charge of this parish during the absence of the Rev. H. E. Pleese on sick leave.

Clerical Changes.—Rev. Frank Fraser has met a warm welcome at Shannonville. The Rev. D. E. Pick, late of Plantagenet, has taken Mr. Fraser's post at Osgoode. Rev. J. K. McMorine will assume duty in Kingston on Sunday, May 17th.

KINGSTON.—J. Stafford Kirkpatrick, died on May 3rd, aged 88 years. He was the youngest son of the late Thos Kirkpatrick, Q.C., and brother of the speaker of the House of Commons. He was a barrister, and until lately of the firm of Kirkpatrick & Rogers. Three years ago he was afflicted with paralysis, and has been an invalid since. The immediate cause of his death was erysipelas, produced by over-exertion. Hon. Mr. Kirkpatrick is greatly affected. Last January a brother died very suddenly, and last year another brother passed away.

### TORONTO.

TORONTO.—Church of the Holy Trinity, Young People's Association.—The last concert of this season was given by the Young People's Association of Trinity Church. This young Society has had a most successful beginning, the number of members being as numerous as their room could conveniently hold. The concert was conducted by Mr. Blackburn, organist and the various pieces were given by Misses Marling, O'Reilly and Tinning, with Messrs. Hurst, Foster, Lees and C. Rudge, whose contributions were highly appreciated. The Association is deeply indebted to Mr. Rudge, the secretary, for his genial services, as well as the president, Mr. A. McDougal, C. E., and the rector-assistant, and etrate, the Rev. John Pearson, and

Rev. Mr. Nattrass. Other friends have helped in making the first season so pleasant a success.

SUPPLIES FOR THE VOLUNTEERS.—Upwards of \$2,000 has been subscribed in Toronto and spent in purchasing all manner of comforts for the troops serving in the North-West. We trust that a generous distribution of all these private supplies will be made, so that there will be no discrimination made between those who have private friends with means, and those who are making equal or greater sacrifices, but who have only their country to look to. Let us learn the lesson of unity by treating all volunteers alike as members of one body.

### NIAGARA.

STAMFORD.—In all Saints' Church, Niagara Falls South, there was a special service, on May 1st, "St. Philip and St. James," with a celebration of Holy Communion to invoke the divine blessing and guidance on him who on that day was being consecrated as Bishop of Niagara, in the Cathedral at Fredericton, by the most reverend, the Metropolitan. A fair number availed themselves of the opportunity offered; and we have reason to hope that the act, that day accomplished, will result in blessings to our diocese and the Church at large.

ORANGEVILLE.—In this parish much is now being done to circulate good church papers. At present there are about fifty subscribers, and the work of extending the circulation by members of the church in the parish still goes on. It is felt by all parish workers here that such papers are necessary for the building up of the church; and it is hoped that ere long that every family belonging to the church here, will be supplied weekly with a church paper.

ELORA.—The ladies of St. John's Church are succeeding remarkably well in the work of providing for the payment of the debt on the building, having raised during the past five years about \$1,000.00, and still meeting with encouraging responses to their monthly appeals. A social lately given by four of them, has added \$24.00 to the above amount.

At the Easter vestry meeting, Judge Drew generously promised to the churchwardens to pay \$150.00 into their hands for the purpose of making the assets in the general account equal to the liabilities. This promise he has since fulfilled.

FERGUS.—The Rural Dean has succeeded in getting a number of the parishioners to double their annual contributions for salaries, etc. One person now gives \$100.00 per annum and several \$50.00 each. This is exemplary generosity.

ST. CATHARINES.—A pleasant surprise awaited the Rev. R. T. Moore on his return to this place, last week, to remove his family to a new sphere of labour in Toronto. During his absence of six weeks, his old parishioners made up a purse of \$146 which was presented by the Church-wardens of St. George's Church, in grateful appreciation of his work in the parish during the past three years.

### HURON.

THE LATE JUDGE McMAHON.—Death, within the past few weeks, has made many demands upon Simcoe. Never before in an equal period of time has it lost so many of its old settlers and respected inhabitants. Now, Judge McMahon is added to the list. Who, knowing the strong man a few weeks ago, would have thought that to-day he would be sleeping the sleep from which there is no waking? Out off in the prime of life and in the full vigor of his manhood, when his young and numerous family greatly required the tender care of a father, why, no man can tell, and is only known to an over-ruling Providence who doeth all things well. The cause of death was erysipelas, and although for some time he was known to be dangerously ill, it was hoped by all, that his youth and strength would enable him to overcome the disease and would insure his recovery. The deceased was 48 years old. Ten years ago he came to Simcoe, a comparative stranger, when he was appointed County Judge—a position for which his legal knowledge and his high moral character well fitted him. In the discharge of his official duties he won the esteem of the legal profession and the general public. In educational, church, and other town and county matters, he

took an active interest; and in whatever he undertook his great energy and strong will made him a power. He was a Reformer, but his position of Judge prevented him from taking a part in politics. In many homes sad blanks have lately been made; but in none is the loss sadder or will be more keenly felt than in the home of the late Judge McMahon, and the community deplors the loss of one of its upright, public spirit and most useful members. His family consists of six sons and two daughters, who, with their widowed and mourning mother, have the sincerest sympathy of all in their great sorrow.

**Memorial Services.**—On Sunday evening last a large and sympathetic audience, composed of members of all denominations, gathered in Trinity Church to hear a sermon in memoriam of the late Judge McMahon. The rector, the Rev. Mr. Gemley, took for his text the 57 and 58 verses of the 15 chapter of the 1st Corinthians, and solemnly and eloquently he made an application of his text to the deceased, and urged the living to be steadfast and abounding in the work of the Lord, that they might gain a victory through the Lord Jesus Christ. He also dwelt specially upon verses 51, 52, 42, 43, 44, which tell of the mystery of death, the change which is the precursor, the resurrection which it precedes, when the mortal must put on immortality and all shall be changed. At the close of the sermon the Rev. Mr. Davis, rector of Woodhouse, at the request of Mr. Gemley, delivered a short and very appropriate address. Both these rev. gentlemen had frequent opportunities of visiting the deceased during his illness.

The united vestries of St. John's, Tilsonburg, and St. Charles, Dereham, have unanimously resolved to petition the Bishop to appoint Rev. R. F. Dixon, of Bothwell, to the pastorate of this important parish. Mr. Dixon will accept and will probably enter upon his duties in about a month. Rev. A. Fisher has received a "call" from Paisley.

**ALYMER.**—The new Trinity Church, of Alymer, having been beautifully remodelled, will be opened for divine service on Sunday, the 11th instant, when the Lord Bishop of the Diocese will preach at matins and evensong, and Rev. J. Gemley, rector of Trinity Church, Simcoe, in the afternoon. A superior new organ, purchased in Hamilton, at a cost of about \$1,000, will be used on the occasion by Professor Jones, of St. Thomas.

**A COMPROMISE.**—The contested will case of the Diocese of Huron vs. the estate of the late James Oxenham, of Plympton Township, has been compromised by the estate paying the diocese \$1,100. The testator, Oxenham, bequeathed \$8,000 to be used in building an Episcopal Church at Watford, and his heirs contested the will on the ground that the testator was of unsound mind when the will was drawn.

**LONDON SOUTH.**—St. James' Church.—His Lordship the Bishop preached at St. James' at evensong, the third Sunday after Easter to a large congregation. Rev. Evans Davis and Mr. Hughes also took part in the service. At matins, the same day, his Lordship preached in the Chapter House, City. This church is still without a minister.

**The Memorial Church.**—The Rev. J. B. Richardson preached a sermon on the times, on the 8th Sunday after Easter, referring to the insurrection in the North-West and the war with Russia. He concluded an eloquent sermon by expressing his belief that good would come of these troubles.

#### ALGOMA.

**St. Joseph's Id.**—The Rev. H. Beer desires to thank some unknown friend for sending him for three weeks past, *Littell's Living Age*. The books are marked with the name of Biggar.

#### RUPERTS LAND.

**WINNIPEG.**—Rev. E. C. Whitcombe, of Toronto, and Rev. W. J. Ball, of Guelph, clergymen from Ontario, arrived in the city this morning en route west to join the troops. They leave to-morrow. The former will be attached to the Royal Grenadiers, of Toronto, at present with General Middleton; the latter will join the 7th Fusiliers, of London, just now stationed at Swift Current.

**NORTH-WEST TERRITORY.**—Rev. Mr. Quinney, Church of England missionary at Onion Lake, and wife, were taken prisoners and stripped by the Onion Lake Indians, but were sent into Fort Pitt unharmed.

## UNITED STATES.

**DETROIT.—A Popular Clergyman.**—The many friends of the Rev. Dr. McCarroll, the former curate of Grace Church, Toronto, now rector of Grace Church, Detroit, will be delighted to know that he is meeting with wonderful success. His anniversary service commemorating the close of his first year's incumbency was very gratifying, and at Easter a few weeks subsequently, his success showed itself in a very tangible manner. The total communicants on Easter in his church were 227. The Bishop of Detroit preached to about 1,000 people and had a confirmation of 41, (among whom were a number of very influential people). The offerings were \$1,688 98. The floral decorations were the most magnificent ever seen in that beautiful church. The people of his parish are filled with hope, and enthusiasm, and the best of all is, there is a marked progress in spiritual things. His confirmation class showed their appreciation of his indefatigable labors, by making him a valuable presentation since Easter. We devoutly pray that the Rev. gentleman's health and strength may long be spared, and that his zeal and piety may continue to have a permeating influence in the parish, which in God's Providence, has been assigned him. The increase in the pew rentals since his incumbency (a little over a year) are over \$1,880 00. The increase in the Sunday-school is 800.

## Notes on the Bible Lessons

### FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

Compiled from W. S. Smith's work on Genesis and other writers.

MAY 24th, 1886.

VOL. IV.

Whit-Sunday.

No. 26

#### BIBLE LESSON.

"The Holy Spirit."—St. John xiv. 15, 31.

This lesson, like our last, is a special one, because at this time we celebrate or keep in memory an event which happened ten days after the Ascension of our Lord.

It was on the Jewish feast of Pentecost that the descent of the Holy Ghost from heaven took place. In the early church it was usual to baptize at this season, and the candidates for baptism wore white robes; hence, probably the day was called Whit-Sunday. It may be remarked that various other possible explanations are assigned as well. God the Father has given two great gifts. The Son to live and die for men. The Spirit to live and work in them. We saw last Sunday how our Lord told His disciples to wait at Jerusalem till the promise of the spirit should be fulfilled; in verse 16 of our lesson we read of the promise. The Holy Spirit is given many different names in scripture. Let us think of two names and offices mentioned in our lesson, *Comforter* and *Teacher*. The word translated "Comforter" here is the Greek "Paraclete," and is the same which is translated "Advocate" in 1 St. John ii. 1. It means one who supports, strengthens and encourages. Our Lord Jesus tells His disciples of this four times, see verses 16, 26; ch. xv. 26; ch. xvi. 7. This Friend should supply exactly what they needed; they were unhappy, fearful, weak and sinful, so they especially needed comfort for their hearts, courage, strength and help. Then they were ignorant and their minds needed enlightenment and instruction. The Holy Spirit would supply both to them. In the collect for the day we ask for two blessings to come upon us by the Holy Spirit. (1) A right judgment in all things, and (2) God's holy comfort. See how the Apostles obtained these.

(1) *A right Judgment.* How necessary this is! Knowledge is not enough unless there is the power to decide rightly on knowledge obtained. See how the right judgment was given to St. Peter, Acts ii. 14; Acts iv. 8, 13, 19, 31. Again, afterwards the Holy Spirit gave the Apostles and others a rightful judgment, i. e., wisdom. He directed Philip, Acts viii. 29, and the church at Antioch, ch. xiii. 2, and St. Paul, v. 9, and Agabus ch. xxi. 11. It was He also taught the "Sweet Psalmist of Israel" to write the Psalms, see 2 Sam. xxiii. 1, 2. And it was He who taught all the writers of the Bible what to write, 2 Pet. i. 20, 21; 2 Tim. iii. 16. Again in verse 26 of lesson the Holy Spirit is mentioned in His office of *Teacher*. Boys and girls are very glad to be free from teachers sometimes, but when one really wants to learn, how glad to have same one to teach! The same Holy Spirit is promised to all who ask, St. Luke xi. 13; St. James i. 5.

(2) *God's Holy Comforter*, verse 16. Jesus had been the disciple's comforter, but they were not to be without comfort now He was going away; the Holy Spirit would teach them, would help them to pray, Rom. viii. 26, 27, and be to them a Friend, Acts ix. 31, making their hearts glad, Rom. xiv. 17. How is it with ourselves? Do not we want the same comforter? Our work seems sometimes all but hopeless, were it not for the promise, verse 16. We too may have this *Divine Comforter, Teacher, Friend*. He it is Who frees us from the bondage of sin, turns our affections from earth to heaven, gives us purity, love and faith; changes us from being "the children of wrath" to be "the children of grace," and assures us that we are God's children, Rom. viii. 15, 16. If we listen to His "gentle voice," and pray for His guidance, as David did, Ps. li. 10, 12. He will "abide with us for ever," but it is possible to "grieve the Holy Spirit," Ephes. iv. 30. He may be resisted, grieved, quenched. God forbid that He should be withdrawn from any of us. Oh, let us thank God for His Gift to us, and pray Him to pour out His spirit on each of us and on His Church. If we are living "in the Spirit," we shall show it by our lives. How? see St. Matt. vii. 20, 21. By the fruit of our lives, and the fruits of the spirit are? Gal. v. 22, 23. Let our prayer be:

Unfailing Comforter, Heavenly Guide,  
Still o'er Thy holy Church preside;  
Still let mankind Thy blessings prove;  
Spirit of mercy, truth and love.

## Correspondence.

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

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

## PASTORAL VISITING.

SIR,—Next to the preaching of the Gospel is pastoral work, which in many respects, bears the same relation to the public preaching, that the preparation of the ground and the cultivation of the crop does to the planting of the grain. The parable of the sower illustrates this truth. The prepared ground alone yielded fruit. Every minister should visit his people, either at their homes, or places of business, or both, as occasion requires. Establishing an influence in one's field of labor is an important factor in the preparation of the soil for the reception of spiritual seed. But the great question is, how is this work to be performed. It is impossible to lay down rules that will apply to every case. There are two extremes to be avoided: one consists in engaging in pastoral work to such an extent as to interfere with pulpit preparation, and the other is a total neglect of it—supposing that pulpit ministrations are sufficient. I have met with families who had not been visited for years by the clergyman of the church where they attended. Pastoral work ought not to be habitually neglected. Just as a sportsman looks to see the effect of his shot, or a physician observes the effect of his medicines, so should every minister observe the effect of his sermons on the congregation. Whatever effect may be produced by sermons should be promptly followed up by pastoral work, until the people at least realize that their pastor is in earnest about their salvation. The visits should be so conducted as to be sources of real pleasure to the families. The visits should never be inopportune, not too protracted.

Pastoral visiting may afford an opportunity of meeting and speaking with those who never or seldom attend church, and thus may lead to their reformation. If the people will not come to church, the church should be taken to the people. The pastor should not only look after the resident citizens, who fail to attend public worship, but also to visit strangers who move within the parish to invite them to the house of God. An efficient prosecution of this work will do much to fill the sanctuary and to build up the church, strong congregations become careless concerning attention to strangers, to the young, the poor, and, others whom they can help. There is not too much said in these days about "hand shaking christianity." The minister should fire pocket pistols as he passes about on week days, as well as big guns on Sundays. Poor preaching has driven many of the poor from preaching. Vapid discoursing lies at the bottom of the indifference of the working classes to the house of God. If they had been interested they would have continued to attend, but much of the preaching they have never been able to understand. There is a great deal of "top-lofty transcendentalism," that passes for preaching that is utterly incomprehensible to common people. Some men will absurdly persist in putting their fodder so high that only a giraffe can reach it. Such guardians do not carefully "watch" the "flock," nor trouble the "lost sheep" with a vigorous pursuit. There is a great deal of paintless

preaching. The hearer is often led to inquire: What is all this for? What is the preacher's object? What end has he in view? So dimless and pointless is the discourse. No preacher, however, was ever so attractive that he could, in and of himself, draw a single sinner to Christ.

It is no doubt the experience of a large number of ministers, that strangers fail in their duty to the church. Numbers hold themselves aloof from the church services. They should make themselves known, and hold themselves ready to receive attention. They should let their voice be heard in the service of song and prayer. They should let the influence of their dollars and cents be felt in the revenue of the parish and in the benevolent offerings.

PHILIP TOCQUE.

May 6th.

PAROCHIAL SYSTEM.

SIR.—The pressing, urgent question before the Church at the present moment is, "Is the parochial system a sufficiently powerful engine for the performance of the work the Church is called upon to do?" We all agree that the parochial system is the backbone of the Church, to the parochial clergy we look for the ordinary ministrations of the Church among us, and the regular administration of the sacraments, but yet all this being so, is it not possible to bring some other power into play? We shall say very little about lay help, excepting that the Church has always used such help when her rulers deemed it advisable. Some of the most powerful religious movements within the Pre-Reformation Church, originated with laymen. Such movements as the Franciscan, which at first, at all events, did untold good, and as far as their light went were pre-eminently spiritually religious, could be copied now-a-days with great benefit to the Church. Of course, when I say copied, I mean shorn of all unnecessary externalism, and the spirit of the theory copied. If one thing more than another should by this time have become clear, it is the great difficulty the ordinary parochial clergy have in reaching many people in their parishes, in fact it is in many cases impossible. We all deplore the extravagance of the Salvation Army, and the separation of the Methodists from the Church, and yet the fact does not seem to be grasped by us yet. That what we call excitement and unseemly extravagance, and the presentation of religion in a very realistic, materialistic, and not over decorous manner, has, when nothing else has, the effect of strongly affecting and often changing the life and conduct of people the clergy have no influence over, for supposing they were to preach in a way likely to have an effect upon such people, (even if they got them into the Church) they would shock many, perhaps the majority of the congregation, and be doing more harm than good. Religion is a many sided thing, and certain sides have to be presented to certain people, but always, of course, the same religion.

We have no organization in the Church for presenting religion occasionally in an intensely realistic manner, and also to bring it within the ken of certain people, in highly materialistic, symbolic language. Not only should we be ministering to and feeding the flock, but we should be also roughly (for they are the majority of them not of highly spiritual or delicate religious organizations), shaking the sleeping nominals awake, this and the regular ministrations are beyond the power of the parochial clergy.

Until we have an organization to do this work, we must, I think, say nothing of that irregular organization the Salvation Army, with all its extravagance. How carefully the Pre-Reformation Church was in all her darkness to discern and patronize a spiritual movement, the dream of Innocent III. that he saw the grand church of St. John Lateran falling into ruins, and the miserable, poor, ill clad figure of St. Francis of Assisi running forward to uphold it with his hands, was something more than a dream, it should be a lesson to us and our spiritual Fathers in God, that a man so full of pride and world as Innocent III. had so much spiritual insight. It should be a reminder to us to keep our eyes open and read the "signs of the times."

It would be impossible to force such a movement into being, but if Innocent III. in his quickness in detecting the real article and using it, was followed, I think we should not be long without a strong organization in the Church, an enthusiastic organization belonging to no school, men of self-denial, being extraordinary not ordinary messengers; education should not be a condition of membership; I deny not the use of education to the Church, especially for her rulers, but it should not be required for membership of such an organization as this. The reason for this will be clear when it is remembered a man's usefulness in such a position is independent of education, as any one can see in looking at such movements in the past under and independent of the rulers of the Church.

What help to the parochial clergy such an organi-

zation would be, under the Metropolitan for the whole of Canada. Not preaching in the churches, that would be a fruitful way to miss the great number of the people to be got up, but preaching literally by the highways, and finding places (if required), to preach in for themselves. An organization of this kind, loyal to the Church, independent of the parochial clergy, under the direction of the Metropolitan, would be of great use to the cause, if any clergy should feel jealous of their authority, all we can say is, that according to the theory of the Primitive Church, all authority is from the bishop, and not to run necessarily through the clergy to any beyond; at all events the Bishop, and not the clergy, is the source of ecclesiastical authority, thus making it quite possible for such an organization to exist in perfect accord with Church principles.

W. B.

EPISCOPACY.

SIR.—We do not see how it is possible for any candid, honest and impartial mind to doubt that a three-fold ministry is of Scriptural and Apostolic origin. The example and promise of Christ, the practice of the inspired apostles, as seen in the pastoral epistles, and the revelation of St. John; the undoubted testimony of the apostolic fathers, those noble martyrs, all these set it forth as clear as the noon-day.

Even the great non-Episcopal historian Mosheim, acknowledges the fact. In his commentaries, the fruit of his most mature scholarship, he says:—

"In the more considerable ones (churches) at least, if not in others, it came, even during the life of the apostles, and with their approbation, to be the practice for some one man, more eminent than the rest, to be invested with the presidency, or chief direction. And, in support of this opinion, we are supplied with an argument of such strength, in those "angels" to whom St. John addressed the epistles, which, by the command of our Saviour Himself, he sent to the seven churches of Asia, Rev. ii. 8, as the Presbyterians, as they are termed, let them labour and strive what they may, will never be able to overcome." (Vol. 1, p. 170).

Again he admits that the Church of Jerusalem, at the time of that city's being taken, and finally laid waste by the Emperor Hadrian, towards the middle of the second century, (about the year of our Lord 137 or 138), had had fourteen Bishops; without reckoning James as one of them." (Vol. 1, p. 173).

"It will be equally well placed beyond dispute, that the Church of Jerusalem had over it a Bishop long enough before the close of the first century after Christ." (Ib. p. 178).

Again, that these Bishops were, on their creation, invested with certain peculiar rights, and a degree of power, which placed them much above the Presbyters, will not be disputed by any unprejudiced or impartial persons." (Ib. p. 174).

How is such an argument met at our present day? In what way do men, who are the leaders of the masses of the people, manage to evade the practical conclusions which, and apparently without the slightest uneasiness of conscience, is certain. How is this done?

Some men say that all these things are of not the slightest consequence. But this is being wiser than God.

Some men say that what Christ and His Apostles established as to faith, and order, and sacraments, was not a finality, and was not meant to be. They tell us that all the things were only germs. But by what progress these germs are to expand and develop this they cannot agree about. The Romanists differ from each other; and so do the Rationalists. But the fruits which they offer never came from the Apostolic germ. Under the true "law of development," the fruit tree yields fruit "after his kind."

Here is the strong ground on which our branch of the church stands. In this respect her "strength is to sit still." She only betrays her trust and becomes weak, when she shows a readiness to trim her sails to every passing gale, and to compromise the truths of the faith, and the ordinances of Christ. Let her do the work which Christ has given her to do, and leave the result to God.

H. J. B.

ERRORS OF W. B. ON CONVERSION.

(Continued).

SIR.—In replying to W. B's. last letter, I beg to remind him that his first letter contains the following sentence: "Our Lord foreseeing the denial and fall of St. Peter, calls the recovery of that penitent apostle a conversion, and it is no less a conversion than the turning of a heathen from his idols to the faith of Christ." I absolutely denied this, and contended that there was on the part of St. Peter simply true

repentance, and that there was no evidence at all that our blessed Lord had ever applied to it any language indicating conversion. I moreover complained that W. B. had in his first letter "failed to distinguish between conversion and repentance, probably because from his point of view there is little or no distinction between them." He attempts in his second letter to argue that our blessed Lord did apply the word convert to St. Peter's case referred to, and quotes St. Luke xxii. 32, by way of proof, and in his third letter says; "I should not say, as Layman insinuates, that to repent and to be converted are synonymous." I did not insinuate any such thing, but I hinted that probably from W. B's. point of view there was little or no distinction between conversion and repentance, and I must remind W. B. that it is not much of a denial of what I had thus charged, to say he does not consider them synonymous. He admits a distinction does exist between these two things. It is quite clear that W. B's. view of conversion makes of necessity the distinction very slight indeed, in fact more imaginary than real, and this is one of my reasons for objecting to his view of it.

The popular modern notion of conversion is simply the natural outcome and result of ignoring altogether true and genuine repentance, and setting up in its place a foolish modern invention, which has been dubbed with the name of conversion. W. B. in his first letter has labored hard to show that his view of conversion is not the popular modern view of it, but he has utterly failed in the attempt, except so far as his view of repentance may be more correct than the popular modern view of it. I think that W. B. will at once admit that repentance is and must of necessity be an every day matter with every one who possesses and exercises any true and genuine repentance. Now let us couple such an admission with W. B's. definition of conversion as given at the commencement of his first letter in these words: "Conversion is . . . a mental, a spiritual, an actual turning from imperfection towards perfection. This change is often needed by the regenerate, and as often as the two wills within the regenerate conflict and the spiritual man gains a victory over the fleshly, it will occur." Well, these two wills do conflict every day, and in the case of him who has the true repentance referred to, there is doubtless an every day victory also, but there is not an every day conversion, though W. B's. words clearly imply that there is. If, indeed, there may be in a man every day conversion, and every day repentance, can W. B., or any other human being define the difference between the two, so that any person of ordinary understanding may perceive the distinction, for he it remembered that W. B. admits there is a distinction? Or let W. B. explain the distinction between St. Peter's repentance (for he calls him correctly enough "the penitent apostle") and the conversion which he says then took place. Can he tell us which happened first, the repentance or the conversion, or whether they were simultaneous? Let him explain, if he is able, the distinction between the two; and moreover, tell us if he can, what was the state of the other ten apostles at that time, and up till the time of the "glorious ascension, and the coming of the Holy Ghost." Were they converted men as well as St. Peter, and if so can W. B. tell us when their conversion took place, and how it came to pass that converted men (according to W. B's. idea of conversion) should be upbraided by their Divine Lord and Master "for their unbelief and hardness of heart?" How it happened that to some of them his just and righteous language immediately after his "glorious resurrection" was "O fools and slow of heart to believe all that the prophets have spoken." If, however, W. B. should say that the ten were not at that time in a converted state, but only St. Peter, in such case will he kindly explain how it was that this converted St. Peter came in quite as much for the rebuke referred to as did the unconverted ten, and how it came to pass that St. Peter, notwithstanding his supposed conversion, did not immediately give some evidence of it by strengthening his brethren according to Christ's injunction laid upon him, "When thou art converted, strengthen thy brethren."

Unless these things can be explained in some satisfactory manner, I must still maintain, that up till the great day of Pentecost, neither St. Peter or any of the ten, nor any other human being was converted at all, with that conversion without which our blessed Lord had declared that even his own apostles, much favored and highly privileged as they were, "could not enter into the kingdom of heaven" on earth; could not enter into His church on earth, in which from the very beginning of its existence there were to be tares as well as wheat; bad fish as well as good; foolish virgins as well as wise virgins; unprofitable servants as well as profitable ones.

LAYMAN.

—He who can take advice is sometimes superior to him who can give it.—Von Knebel

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## Family Reading.

### ASCENSION DAY.

*Ascension Day* (which falls this year on the 14th of May) is also called *Holy Thursday*. It occurs forty days after Easter and is the anniversary of the day when in His human body He passed away from earth to heaven. The following days are called Expectation Week because during that time the Apostles were looking for the promise of their Lord, that He would send them another comforter. Holy Thursday is one of the great festivals of the Church, and from the earliest days has been observed with demonstrations of reverence and joy. It should teach us not only to look forward to the hope of reaching heaven hereafter, but even now to let our hearts and minds rise to that blest abode and dwell with our ascended Lord.

#### THE ASCENSION.

He is gone—beyond the skies,  
A cloud receives Him from our eyes;  
Gone beyond the highest height  
Of mortal gnage or angel's flight;  
Through the veils of time and space,  
Pass'd into the holiest place;  
All the toil, the sorrow done  
All the battle fought and won.

He is gone—and we return,  
And our hearts within us burn;  
Olivet no more shall greet,  
With welcome shout, His coming feet;  
Never shall we thank Him more  
On Gennesareth's glistening shore,  
Never in that look, or voice,  
Shall Zions walls again rejoice.

He is gone—and we remain  
In this world of sin and pain,  
In the void which He has left,  
On this earth, of Him bereft;  
We have still His work to do,  
We can still His path pursue,  
Seek Him both in friend and foe,  
In ourselves His image show.

He is gone—but we once more  
Shall behold Him as before,  
In the heaven of heavens the same  
As on earth He went and came;  
In the many mansions there,  
Peace for us He will prepare,  
In that world unseen, unknown,  
He and we may yet be one.

He is gone—but not in vain;  
Wait until He comes again;  
He is risen, He is not here,  
Far above this earthly sphere;  
Evermore in heart and mind,  
There our peace in Him we find,  
To our own Eternal Friend,  
Thitherward let us ascend.

A. P. Stanley.

### A VISIT TO MR. GLADSTONE'S PARISH CHURCH.

During a recent stay of two days in Chester, England, I took a "fly," and drove out to Hawarden Castle, the country home of Mr. Gladstone. It is an ancient estate, beautifully wooded here and there artistically thinned by the sturdy strokes of the Premier's renowned axe. But what interested me most was a visit to the little parish church where the great statesman worships, and where his son has been rector for seventeen years. Mr. Gladstone himself often "reads the lessons" on Sundays. Whenever he is at Hawarden Castle he walks every morning in the week to the little church, where, at eight o'clock, there is held a daily morning service. Although a stupendous empire is on his hands, he finds time to go daily to church and worship. What a model for American statesmen.

The church is a venerable little structure utterly unpretentious. But the spirit of worship is everywhere evident. One of the "notices" in the porch so impressed me that I subjoin a transcript:

#### "ON YOUR WAY TO CHURCH.

"On your way to the Lord's house be thoughtful, be silent, or say but little, and that little good.

Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

#### "IN CHURCH.

"Kneel down very humbly, and pray. Spend the time that remains in prayer; remember the awful Presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service. Do not miss one word; this needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

#### "AFTER CHURCH.

"Remain kneeling, and pray. Be intent; speak to no one until you are outside. The church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the church-yard.

#### "ON YOUR WAY HOME.

"Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been and what you have done. Resolve and try to live a better life."

Is there no hint in the above for American worshippers?—*The Rev. George Dana Boardman, D.D., in the Sunday-School Times.*

#### ONE LESS—ONE MORE.

One less at home!  
The charmed circle broken—a dear face  
Missed day by day from its accustomed place;  
But cleansed, and saved, and perfected by grace,  
One more in heaven!

One less at home!  
One voice of welcome hushed, and evermore  
One farewell word unspoken; on the shore  
Where parting comes not, one soul landed more—  
One more in heaven!

One less at home!  
A sense of loss that meets us at the gate;  
Within, a place unfilled and desolate;  
And far away, our coming to await,  
One more in heaven!

One more at home!  
This is not home, where, cramped in earthly mould,  
Our sight of Christ is dim, our love is cold;  
But there, where face to face we shall behold,  
Is home and heaven!

One less on earth,  
Its pain, its sorrow, and its toil to share;  
One less the pilgrim's daily cross to bear;  
One more the crown of ransomed souls to wear,  
At home in heaven!

One more in heaven!  
Another thought to brighten cloudy days,  
Another theme for thankfulness and praise,  
Another link on high our souls to raise  
To home and heaven!

One more at home—  
That home where separation cannot be,  
That home where none are missed eternally,  
Lord Jesus, grant us all a place with Thee,  
At home in heaven!

—Sunday at Home.

#### STICK TO YOUR BUSH.

One day when I was a lad, a party of boys and girls were going to a distant pasture to pick wortle-berries. I wanted to go with them, but was fearful that my father would not let me. When I told him what was going on, he at once gave me permission to go with them. I could hardly contain myself for joy, and rushed into the kitchen and got a big basket, and asked mother for a luncheon. I had the basket on my arm, and was just going out of the gate, when my father called me back.

He took hold of my hand and said: "Joseph, what are you going for—to pick berries or to play?"

"To pick berries," I replied.  
"Then, Joseph, I want to tell you one thing. It is this: When you find a pretty good bush, do

not leave it to find a better one. The other boys and girls will run about picking a little here and a little there, wasting a good deal of time and not getting many berries. If you do as they do, you will come home with an empty basket. If you want berries, stick to your bush."

I went with the party, and we had a capital time. But it was just as my father said.

No sooner had one found a good bush than he called all the rest, and they left their several places and ran off to their new found treasure. Not content more than a minute or two in one place, they rambled over the whole pasture, got very tired, and at night had very few berries. My father's words kept ringing in my ears, and I "stuck to my bush." When I had done with one, I found another, and finished that; then I took another.

When night came I had a large basketful of nice berries, more than all the others put together, and was not half as tired as they were.

I went home happy; but when I entered I found my father had been taken ill.

He looked at my basketful of ripe berries, and said: "Well done, Joseph. Was it not just as I told you? Always stick to your bush."

He died a few days after, and I had to make my own way in the world as best I could.

But my father's words sunk deep into my mind, and I never forgot the experience of the wortle- berry party; I stuck to my bush.

When I had a fair place and was doing tolerably well, I did not leave it and spend weeks and months in finding one a little better. When the other men said, "Come with us, and we will make a fortune in a few weeks," I shook my head and "stuck to my bush."

Presently my employers offered to take me into business with them. I stayed with the old house until the principals died, and then I took their place. The habit of sticking to my business led people to trust me, and gave me a character. I owe all I have and am to this motto: "Stick to your bush."—*Our Boys and Girls.*

#### "CAN'T RUB IT OUT."

"Don't write there," said a father to his son, who was writing with a diamond on the window; "you can't rub it out."

Did it ever occur to you, my child, that you are daily writing that which you can't rub out?

You made a cruel speech to your mother the other day? It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out.

You whispered a wicked thought one day in the ear of your playmate! It wrote itself on his mind and led him to do a wicked act. It is there now; you can't rub it out.—*Parish Visitor.*

#### FOR CHARLIE'S SAKE.

WHAT a marvellous power lies behind these simple words. "For mother's sake," "For my boy's sake," "For the sake," of some loved one, what noble deeds have been wrought? what perils and dangers have been shunned! The following incident illustrates the potent influence of this phrase:

The office-door opened slowly and a stranger in poor, soiled clothes walked in. The man who sat at the desk was a lawyer, a judge—and he was very busy over the papers of a pending suit. It was in the days of the civil war.

The stranger had borne his share of the suffering that was in the land. He had been wounded in battle, and weak and emaciated, he was on his way back to his native state and town.

But the busy judge scarcely raised his eyes to look at him. The poor soldier had taken off his cap, and stood feeling confusedly in his pockets.

"I have—I did have a letter for you."

The judge took no notice of the timid hesitating words. He was very busy, and he was conscious only of a feeling of annoyance that a stranger should break in upon his time.

The confused, nervous search in the pockets

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continued, and the judge grew still more annoyed. He was a humane man but he had responded to many soldier's applications already—he was very busy just now.

The stranger came near and stretched out a thin hand. A letter, grimy and pocket worn, lay on the desk, addressed to the judge.

"I have no time to attend to such—"

But the impatient sentence was checked on the good man's lips. The handwriting was that of his son. He opened the letter and read:

"Dear Father,—The bearer of this is a soldier discharged from the hospital. He is going home to die. Assist him in any way you can, for Charlie's sake."

And then Judge A—forgot how busy he was. His heart went out to the poor, sick soldier, and for "Charlie's sake,"—his own soldier boy far away—he loaded him with gifts and acts of kindness, and lodged him till he could send him on his way rejoicing.—*Selected.*

#### A FORM OF PRAYER.

I live in a strong Baptist district, and was much astonished lately at a disclosure I had given me by an earnest young woman, who though brought up in the Scottish Kirk, is now an ardent Baptist. Her zeal and her sincerity make her an interesting person to talk to. She was present at several interviews I had with a sister, and heard the instructions given preparatory to Confirmation, and was an attentive listener.

Meeting her some time afterward I expressed the hope that she had heard nothing contrary to Bible truth. She said it all seemed true, but she could not argue. She was glad her sister was happy, for she was not cut out for a Baptist.

"But," she went on, "We are having a form of prayer now."

"In your church."

"Oh, no! in the Sunday school. Mr. Blank is teaching the children to say the Lord's Prayer."

"Why! you do not mean they were never taught to say it before?" I asked astonished.

"I don't know," she replied, "but they never said it out loud with one accord. Some people think we're getting like the Episcopalians."

"Don't you ever say it in your church services?"

"I have never heard it said there."

"But don't the people ever say it in their private prayers?"

"I don't know that they do," she answered. "I used to think it wicked to use a form, and I made my prayers in my own words. And I got to thinking what it said in the Bible, and more than a year ago, I began to use our Lord's Prayer, and I never have regretted it to this day, for I am sure I have been benefitted by it." P.

#### FOR MOTHERS.

Much has been said and written in relation to the management of children on the breaking of the will, but I often wish that more stress might be laid on the importance of not arousing the will.

Many mothers—mothers tender and conscientious—sour the dispositions of their children, and render them peevish and unlovely, by constantly engaging in unnecessary contests, in which, of course, the child must be made to yield; and she is wise who learns to avoid small points, and only brings authority to bear in matters of real importance.

"Hold still and have your coat put on, or I will punish you," says one mother, and the child rebels and the punishment is given.

"Put your arm into the sleeve, and mamma will catch your little fingers as they come through," says another playfully, and the coat is put on with a burst of baby laughter.

"Stop fretting this moment or I will have to make you stop," says one mother authoritatively. "Climb into mamma's lap, she is going to tell you the story of two little birds," says another, and the wilful little one is instantly interested.

There may come a time, however, when, in

spite of all her cares, the child's will raises itself in opposition to the mother's and she meets with a direct disobedience, and then the little rebel must be met with quiet uncompromising decision. Instead however, of the long drawn out battle in which the child is ultimately forced to yield, and profess (I use the word advisedly) penitence, it is surely better to treat the disobedience directly, and avoid arousing the child's evil nature still further.

I will use a hackneyed illustration. A book is thrown upon the floor; the mother commands that it shall be picked up; the child refuses, and a long contest ensues, until it is subdued and obedient. If, however, on the first refusal, the mother should gently say, "You have disobeyed me, and you know I cannot allow you to do so," and some slight punishment for the immediate fault should be inflicted, the matter would end there, the same effect be produced, and much unnecessary pain spared to both.

One of the saddest sights in the world is the look of discontent and ill temper on the face of a young child, which, unless produced by ill-health is almost always the reflection of the fretfulness and ill temper of those who have it in charge. Childhood should be a time of light-hearted gladness, and as we realize that all too soon the joyousness of life will be lost in the sorrow that must inevitably come, how unwilling should we be to darken that one bright period by unnecessary suffering.

Obedience, of course, must be obtained, but how much better to gain it by love than through fear. Much patient tact, much unselfish watchfulness, is required; but surely that mother will feel repaid who realizes that the motive of her children's obedience is dread of grieving the love that makes the sunshine of their lives—of wounding the tenderness that broods constantly over them.—*Parish Visitor.*

#### GIVE US HEARTY RESPONSES.

The beauty of Church services is sadly marred when the responses are feeble. Would a churchman tolerate whispering on the minister's part in his portion of the service, or humming of the tunes on the part of the choir in its allotted portion? No wonder we lose so much of the benefit designed for us, by the Church, when we fail to comply with her requirements. No wonder that strangers fail to see the beauty and appropriateness of the Prayer Book Service when the congregation's part is poorly rendered. A devout priest, a reverential choir, and a participating congregation, acting conjointly, can do more good in this respect than all the eloquent praise ever bestowed upon the Service Book, and commend it more to strangers than all the expositions of its intrinsic excellences. A faithful use will show anyone its advantages.—*Selected.*

#### BISHOP WILBERFORCE'S WAY TO HEAVEN.

A friend of my own, a clergyman, was with Bishop Wilberforce, in a carriage at the railway station, at no great distance from Brighton, when one of those bluff, boisterous characters we all run up against from time to time, was heard immediately beneath the carriage window exclaiming, "Ah, Master Wilberforce is somewhere in the train; I saw some of his luggage at the station; that's a gentleman I've often thought I should like to tackle; I should like to put a question or two to him; yes, yes, I should like to see what he'd say."

The Bishop's head was out of the window in a minute: "Now is your time then," said he, "here he is. What is the question? There are many questions I can't answer, but I never heard the question I couldn't learn something from."

The person to whom he spoke as such persons usually are, perfectly astounded, completely flabbergasted, as we say. At last he blundered out, "Well, I'll ask you a question as you be here: now you're a Bishop, and I should like to ask you a question: I don't think you'll find it easy to answer."

"Well, well, but what is it?"

"Why this," said the man, with a triumphant

huckle, "which is the nearest way to heaven?" "Why," said the Bishop, "that is very simple; I should have thought you knew that. I learnt that when I was a very little boy: don't you know? Take the first turning to the right, and keep straight on."—*Paxton Hood.*

#### SALVATION.

The salvation of Christ is perfect. He saves everlastingly not only the soul, the spiritual part of man, but the body also. We are distinctly taught that the body shall be raised incorruptible and glorified, and, reunited to the soul, shall live forever.

Christ saves from sin. Not only from its penalty and punishment, but from the power, the dominion, and the love of sin.

He saves from evil. Not only from evil itself, but from the dread and fear of it. "There shall no evil happen unto you." He shall be quiet from fear of evil.

He saves not only in time, but through eternity. "I will give unto them eternal life." "None shall pluck them out of my hand."

He saves all who come to Him. The offers of salvation are not to a favored few, but to the whole world. *Whoever* will let him drink of the water of life freely. "Hol every one that thirsteth, come ye to the waters."

"Come unto Me, all ye that are heavy laden, and I will give you rest."

Christ saves fully, freely, willingly, and lovingly. "Without money, and without price."—*F. H. Marr.*

#### A TRUE STORY.

A story is told of an old man who in his long pilgrimage had borne many of the ills of life. His friends were condoling with him on the occurrence of some special affliction, and saying that he really had more trouble than other men, when he replied:

"Yes, my friends, that is too true. I have been surrounded by troubles all my life long; but there is a curious thing about them, nine-tenths of them never happened."

What quantities of such troubles have afflicted us through all our pilgrimage. Most people take pains to secure all the enjoyment possible out of their troubles. They enjoy them in anticipation; and for all practical purposes a trouble which has not occurred is often fully equal to one which has.

After having feared them, fretted over them, and talked about them in advance, then if they come, they have the good of them again; and after they have come and gone they can still recollect them, and think them over, and derive great enjoyment from them. For those people who never are happy except when they are miserable, and who make the most of small troubles, seeing they are all they have, can derive nearly as much satisfaction from a dead trouble as they can from one that is alive. So by anticipating them in the future, making the most of them in the present, and recalling them from the past, they keep themselves well supplied with troubles.

Is it not time to forsake such foolishness? The past is dead; let it be forgotten. The trouble that is future is most likely never to happen, but if it does come we shall have help to encounter it. And for the present trouble, we have but to fly to the Rock of Refuge, and hide beneath the shadow of Jehovah's wing. "Sufficient unto the day is the evil thereof."—*Common People.*

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy. "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound Ont.

AT THE FEET OF JESUS.

At the feet of Jesus  
Meekly let us lay  
Every grief and trouble,  
Every care to-day.  
Heavy is our burden,  
Hard to bear alone;  
He will bear it for us—  
Christ, the Mighty One.

Few there are who love us;  
Few our hearts to cheer;  
Jesus whispers gently—  
"Ye to Me are dear;  
Bring your every sorrow,  
Lay them at My feet;  
I will give you comfort,  
For My love is sweet."

Manifold our troubles,  
Pain and weariness;  
Toil that never ceases,  
Hunger and distress.  
He who loves us knoweth  
All we have to bear;  
To His feet we hasten,  
Lay our burden there.

Kneeling there, we tell Him  
Of our care and grief;  
Ask His help to bear them,  
Crave of Him relief;  
Come as sinners guilty,  
And our sins confess;  
Ask His Blood to cleanse us,  
Pray for Holiness.

Jesus! sweetest Saviour!  
Grant to us Thy Peace;  
Teach us how to love Thee,  
And our faith increase.  
So when toil is over,  
Pain and sorrow past,  
At Thy feet, O Jesu!  
We may rest at last. AMEN.

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SUCH advance has been made in the manufacture of Upright Pianos of late years that one cannot think he has one of the best unless it has been very recently made. And now comes another improvement just introduced in the Mason & Hamlin pianos which commends itself to all intelligent mechanics as perhaps the most important of all. A new arrangement for fastening the strings holds them rigidly at each end, securing more exact and perfect vibration, and materially aiding in the attainment of most pure, refined, musical tones, which are certainly the great desideratum in pianos. The piano is thus not only improved in its qualities when new, but acquires much greater durability, the liability of the strings to slip or change in their tension, as is the inevitable danger when the strings are merely held by pins set in wood in the old way, being almost wholly avoided.—*Boston Journal*.

A CLERGYMAN who owns a farm, found his ploughman sitting on his plough resting his horses. Quoth the clergyman—"John, would'nt it be a good plan for you to have a scythe here, and be cutting a few bushes along the fences while the horses are resting a short time?" "Yes, sir," said John; "and wadn't it be weel for you tae hae a tub o'taties in the poolpit, and when the folk were singing, peel them awhile to be ready for the pot?"

DRIVE IT AWAY.—Drive away all poisonous humor from the blood before it develops in scrofula or some chronic form of disease. Burdock Blood Bitters will do it.

A BOY'S LOGIC.

A little boy was induced to sign the Band of Hope pledge. His father was collector, and one day a publican called upon him for the purpose of paying his rates. In the course of conversation it came out that the little boy was a teetotaller. "What!" said the publican, with a sneer: "a mere boy like that a teetotaller?" "Yes sir," said the boy, "I am one." "And you mean to say you have signed the pledge?" "Yes, sir I have, and mean to keep it, too." "Nonsense!" said the publican. "The idea! Why, you are too young to sign the pledge." The little fellow came up to him, took hold of him quietly by the arm, and repeated his words: "You say, sir, I am too young to be a teetotaller?" "Yes I do." "Well now, sir, please listen," said he, "I will just ask you a questoin: You are a publican, are you not, and sell beer? Well, then, suppose I come to your house for a pint of beer, would you send me about my business because I am so young?" "Oh, no," said Boniface: "that is quite a different thing." "Very well then," said the noble little fellow, with triumph in his face; "if I am not too young to fetch beer, I am not too young to give up the beer." The publican was defeated: he didn't want to argue with that boy again.—*Our Boys and Girls*.

THE CLERGYMEN AND THE NEWS-BOYS.

Two clergymen visited the Home during one of our Wednesday evening exercises. My book was laid aside sooner than usual that they might be entertained by our customary arithmetic drill. The reverend gentlemen were asked if they would like to give the boys any sums. Unhappily for them their first question was not wisely chosen. They had trespassed upon the professional calling of the boys, and none could do this without suffering for it.

With great dignity of manner, and in measured accents, one asked: "Boys, if I purchase twenty newspapers at three cents each, and sell twelve of them at five cents each, do I make or lose by the transaction?"

Several voices at once responded, "Why you make." "Oh, no, boys, listen to me. If I purchase twenty papers at three cents each, and sell twelve at five cents each, do I make or lose by the transaction?" "You make," was again shouted by the boys.

"Ah, boys, I see you do not understand me. Now listen attentively, and think before you answer. If I purchase twenty papers—mark you twenty papers

—at three cents each, and sell twelve papers—at five cents each, do I make or lose by the transaction?"

It was not necessary for the young scamps to "think," as they had been admonished to do. Their thinking had been done while the first question was being put to them the first time, and the answer "You make," was fairly yelled, to the great delight of all the boys, who clearly saw that they had "cornered" the perplexed visitors.

"How do you make that out?" was asked in astonishment.

"Sell the other eight for old paper," was the triumphant reply, and the "parsons" beat a graceful though somewhat hasty retreat, taking with them the news-boys multiplication table as something decidedly novel, if not interesting to them.—*From Didley Dumps; or, John Ellard the Newsboy*.

APPLICATION was made to Douglas Jerrold for a contribution on behalf of a literary man, who was extravagant, and had appealed before. "How much money do you want?" said Jerrold. "Only a four and two noughts." "Then put me down for one of the noughts."

"How much for candy?" asked a little boy. "Six sticks for five cents, eh? Now lem'me see six sticks for five cents, five for four cents, four for three cents, three for two cents, two for one cent and one for nothing. I'll take one stick mister." He got it; but the dealer is still in a state of bewilderment and can't see how that can be.

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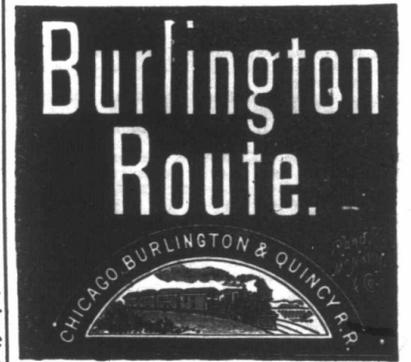
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