

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, FEBRUARY 17, 1887.

[No. 7.]

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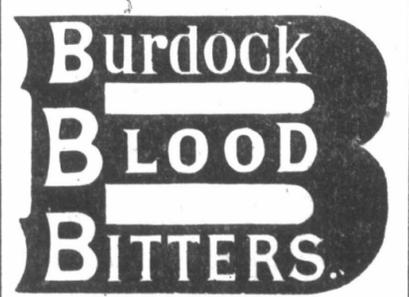
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Archde Prince an late Lord loved and truth and country prior to th He never to strike fuge, or The fiero chivalro

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## LESSONS for SUNDAYS and HOLY-DAYS.

FEBRUARY 20th QUINQUAGESIMA.  
Morning—Genesis ix. 1-20 Matthew xxvii. 27 to 57  
Evening—Genesis x. ; or xiii. Romans iv.

THURSDAY, FEB. 17, 1887.

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

THE LATE LORD IDDESLEIGH.—Few statesmen were honoured in life with the universal respect of their countrymen as was the late Lord Iddeleigh, whom we always think of as Sir Safford Northcote. In a sermon after the funeral, the Bishop of Exeter said:

"Our Queen has told us she has lost in him a counsellor she trusted and a personal friend she loved. He was truly a great man—a man of genuine piety and unflinching resolve. Some men measure greatness by flashes of genius, brilliancy of eloquence, and feats of extraordinary daring; but there is a noble greatness still in the balanced equipage of many and manifold talents consecrated to the glory of God and the good of men. This greatness characterized the one whose loss we mourn to-day. His untiring industry, his breadth of mind, his intimate acquaintance with the literature of our country, his mastery of politics, made him one of the pillars of the State, and to these were added a peculiar grace of modesty and of self-control, a transparent acting from principle, which commanded and compelled confidence. Other men knew that he would never swerve from what he felt to be right, and thus, with all his gentleness and courtesy, he was, as Tennyson described the Iron Duke,—

"A tower that stood foursquare to every wind that blew."

Archdeacon Farrar, at a service attended by the Prince and Princess of Wales, said, referring to the late Lord Iddeleigh, "that he was so greatly beloved and honoured because he sought not self, but truth and justice, because he cared more for his country than for his party. He was nobly superior to the vulgar arts by which many won success. He never stooped to seize an unfair advantage or to strike an ungenerous blow. No trick, no subterfuge, or political expediency, was possible to him. The fierceness of party warfare had not blurred the chivalrous delicacy of his moral sense. Serene

dignity, high-minded patriotism, stainless purity, and unselfishness of purpose, secured for him the unique, the unprecedented, possession of a character eulogised alike by his supporters and his opponents. How many statesmen in the hour of death would gladly have these gifts in lieu of brilliant qualities less honourably used, and party victories less honourably won! The late Earl was a good man and a humble Christian. To his family, by whom he was passionately beloved, he had left a most tender memory; to English statesmanship a bright example of noble self-abnegation, and an unblemished name. Might not they say of him, as has been said of another, that posterity will find no marble white enough wherewith to build his tomb?"

To realise the moral gulf separating this great man from the highest type of public men in Canada, according to many, fancy, if the effort is possible, fancy Lord Iddeleigh pandering to the "Race and Revenge" cry to get the votes of a section of the people, as Mr. Blake is now doing, by those "vulgar arts" which prove that he is not "acting from principle," by striking "ungenerous blows" which reveal a shocking want of "chivalrous delicacy in his moral sense," and by mendacities so gross as to demonstrate that he has swerved from what he feels and knows to be right, because he cares more for his party than his conscience or his country.

A CONVERSION FROM ROME.—The Rev. Father Charles Turner, lately Professor of Theology at Bishop Bagshawe's "Diocesan Seminary of Our Lady and St. Hugh," Nottingham, has seceded from the Roman Catholic Church and been received into the Church of England. Father Turner is—as his former position would indicate—a good theologian. Will the *Globe*, and other organs of the Romanist Church please copy this?

SAUCE FOR GOOSE NOT SAUCE FOR GANDER.—In scores of articles and paragraphs the Roman Catholic daily, the *Globe*, has denounced the tithe system of England as a gross injustice to farmers. In answer to this charge, it has again and again been pointed out that those farmers who pay tithe took their lands knowing that this charge would have to be met, and, therefore, having got their farms on those terms there can be no injustice in the terms being enforced. This conclusive reply the *Globe* has evidently seen the force of, but it has never honestly admitted its error in speaking of tithe oppression. We say that the *Globe* has seen the force of our argument because it has adopted it. In answer to those Protestants who are fleeced by the Papal Church, the *Globe* says the Quebec farmers knew of the tithe impost when they settled, and therefore no wrong is done them. To this the *Huntingdon Gleaner*, the principal organ of the English in Quebec, retorts:

"The *Globe* declares it will admit the English-speaking Protestants of Quebec have a material grievance if it can be proved they did not settle here with a full knowledge of the privileges of the State Church of which they now complain. If the *Globe* will only give us a voucher that it will stand by its declaration, and turn round and advocate our cause, we will furnish it with, at least, fifty legal affirmations from old settlers in this county, that when they took up land here they had not the remotest suspicion that the parish system would ever be extended beyond the seigniories. They bought their land in free and common socage, and honestly believed it to have no servitude, conditional or unconditional, of any kind. In that faith they went on to and cleared the land. Had they thought otherwise, they would not have stayed here. Similar testimony can be supplied by thousands still living in the townships, in all of which the parish system is an innovation and a recent one."

According to Mr. Blake's ideas these farmers

have a justification for rebellion, for assembling in arms against the legal authorities, for shooting the militia, for looting stores, for outraging women, and other deeds which Mr. Blake regards as mere pastime when done by a French outlaw and rebel. We warn our English fellow subjects against making even any constitutional movement against the robbery of their goods by the Church of Rome. The only people in Canada who are to be allowed their full rights of citizenship and even more, the right to commit high treason and murder with impunity, are Frenchmen Romanists. In the new Quebec Government, although we own one third of the wealth of Quebec, we are left practically without a representative. *The Jesuits have set their minds upon wiping out Protestantism in Canada, and their warmest friends and strongest allies are led by the Hon. Edward Blake—alas! for our honour, led by a member of the Church of England!*

MR. AITKEN ON THE AMERICAN CHURCH.—Mr. Aitken, in "Notes of a Mission Tour in the United States," says:

"It is my impression that the old-fashioned Low Church party, the party represented a few years ago by the late Dr. Tyng at St. George's, is in the States very nearly as extinct as the dodo. Evangelicals there still are—and noble specimens, too, of that school—but they are of the moderate and liberal type. In the Church Congress meetings which I attended, the Ritualists made the most of themselves, as they always do at home, keeping well to the front and apparently endeavouring to enjoy the sensation of making a sensation. But it seemed to me that they did not at all carry the meeting with them, and I am quite sure their influence in the Church at large is very limited. It is a curious thing that, while the old-fashioned Low Church party seems dying or dead, the old-fashioned High is perhaps better represented than any other. But the hope for the American Church lies mainly in her moderate and comprehensive adherents, both lay and clerical; and I rejoice to say that they are many. I think that, among men of all parties, there is a deep and earnest desire for an increase of spirituality and of really vital godliness."

The position adopted by American Churchmen, in the main, upon the party questions and different schools of thought in the Church, seems to win Mr. Aitken's unqualified approbation. While the difference of opinion upon theological points are not less grave, "party spirit is not anything like so fierce"; and this he attributes to the absence of shibboleths. He says: "If your object is to produce a Church militant, and chiefly militant against itself, then multiply shibboleths; the more you manufacture the harder men will fight. If, on the other hand, you want the Church, as far as possible, to be an organic unity, and not an aggregation of discords, eliminate these symbols, or, at any rate, destroy their significance; and then, before we fight, we shall be obliged to endeavour to understand what we are going to fight about."

In America, as far as I can judge, the eastward position, the use of coloured stoles and of simple sacramental vestments, of processions and recessions, of the mixed chalice, and perhaps of several other things about which we fight in courts of law, or otherwise, were looked upon as mere matters of taste, involving no doctrinal significance."

Mr. Aitken does not seem to have met the same curious phenomenon in the States that we see in Canada, that is, Churchmen who are Low Churchmen and yet are in open alliance with Ultramontanes. Our sister to the south has been saved this scandal.

—Many of our trials in life come upon our own invitation. We plan for them, beseech them, weep for them—then raise an outcry over their appearance. We make the pain, then scold because it has visited us.

CHURCH THOUGHTS BY A  
LAYMAN.

## THE PARABLE OF THE HALTER.

IT was once our lot to be sent with a halter, a few oats, and a carrot, to catch two horses for the waggon. Our efforts were in vain until a farmer called out "You'll never catch those horses while they are in the same field, drive the black mare into the lower meadow, then you can catch the bay and tether him up, you can then easily halter the black mare—one at a time, take your time, and you'll soon have them in the shafts." After isolating the animals we found their capture an easy task.

The wisdom of the farmer, the obtuseness of the horses so easily caught, when separated by a suitable bribe, are a parabolic picture of the history and policy of a certain politician, and of two classes of his countrymen. The interpretation is as easy as the parable of the sower. The two animals are the Protestant and the Romanist vote. The oats and carrot are office and power. The one halter is the halter of Justice which suspended Riel. The open field is Canada as a nation at unity. The separated fields, the lower meadow, is the Province of Quebec, divided from the other pasture by the fence of Race and Revenge bigotry. He who is now offering the "carrot" bribe to the Quebec horse, is he who spent untold energy, time, and talent in capturing the Ontario Protestant horse, which, having as he thinks, got securely tethered in the party shafts, he has left to spend untold energy, time, talent, and reputation in catching the Quebec Romanist roadster.

The process of catching these two animals with one halter is worth studying. The Church of England has been so ignominiously maltreated and humiliated by this clever catcher of two classes of votes, that we shall do well to learn how he brought us into shame, so that we may less readily be injured in the future. Hear, then, the story:—Some years ago the game of catching the Protestant horse began. The steeds were then both enjoying the large pasture of a free nation. To catch both while side by side was found impossible. A great opportunity arose to put them apart. The Romanist power had set its greedy eyes upon the North West, which it coveted in order to establish a western Quebec as a happy hunting ground for the Pope. "Rome," says Macauley, "in her lust for dominion, offers to the rapacious and profligate the plunder of fertile plains." An adventurer of this class was Louis Riel, by whom Rome hoped to control our North West plains. This rebel forbade the entrance into that region of the Governor sent by the Queen, as the representative of Canadian law and order. One noble hearted Briton, Thomas Scott, refused even when put in irons by Riel, to acknowledge the scoundrel who had usurped the place of the Queen, and trampled upon the rights of her Canadian people. Scott was tortured, and then barbarously murdered by the hands of Louis Riel, he died a martyr to loyalty. If Canada remains free

when her right senses come she will raise a monument to the memory of Thomas Scott, not so much to honour him, as to assert her own honour. Riel, in acting thus, was playing the game of Rome—the same Rome which stamped out the "most opulent and enlightened part of the great European family by merciless atrocity," so says the great historian before quoted. This rebellion and Scott's murder gave Mr. Edward Blake a grand chance to capture the Protestant horse, as the "black mare" was now isolated in the lower meadow. He brought forth a halter, dangled it before Protestants as intended by him for the neck of Riel, and at once was raised to the pinnacle of popularity as the great Protestant champion of Canada. At this time he entered upon a crusade against all Churchmen who declined to submit to his and his brother's demand to be worshipped as the twin Popes of the Church of England. Protestant passion was raised against Churchmen, solely because they held fast to the very same faith as our forefathers, who by thousands had shed their blood in the battle against Rome. So violent in his Protestant zeal became Mr. Edward Blake that he declared that "a stone wall" stood between us, loyal Churchmen, and his party, with whom we desired to work as brethren in charity and peace.

Thus with the halter intended for the neck of Riel Mr. Blake caught and led the Protestant horse into the shafts of his political party.

Riel's rebellion was suppressed, Mr. Blake's halter failed to reach his neck, it was, however, securely fixed so as to hold fast the Protestant vote. In a few years, Riel again sought to raise a rebellion by stirring up the Indians to wholesale massacre. His diabolical scheme was frustrated by the vigilance of the American authorities, who feared their Indians would also be driven into rebellion. It is impossible for us to account for Riel's popularity in Quebec save on the supposition that he was under Jesuit guidance. Why should the poor inhabitants of Quebec make a hero of Riel unless directed by their priests? And why should priests make him a hero unless his rebellions were undertaken in the interests of the Papal Church? A great writer says "the office of the Jesuits is to raise tumults, to inflame civil wars, to spread evil rumours." The Jesuits are in Canada, and we know they are unceasingly at work doing their "office," among their works being the concoction and spreading of those evil, false, and malignant rumors, which Mr. Edward Blake mendaciously uses to catch Jesuit support. Last year, Riel again raised a rebellion, although an outlaw and an American citizen. He revived the claims upon which he had based his outbreak and resistance to the Queen's authority in 1870, those claims being the ownership of the whole North West by Indians and half-breeds. He was willing, however, to settle with the Government for a vast territory, one hundred townships, in which the Papal Church would rule he demanded also vast gifts to found Romanist Schools, Colleges, and Nunneries, in a word Riel demanded before the last rebellion that a new

Quebec should be built up in the North West. These schemes were at least large and bold, they were worth fighting for. The plea that because about twenty half-breeds were kept waiting for scrip, Riel and Dumont roused the Indians and breeds to civil war is too silly to delude even an idiot, if that were true every rebel was a lunatic. Mr. Blake now for political purposes takes up this nonsensical plea, a plea which involves this, that if any Ontario farmer is kept waiting for his deed, he is justified in shooting his neighbors, looting their stores, and rousing to armed conflict with the civil powers every rascal he can influence who has a grievance. There are tens of thousands of the best citizens in every land who have far heavier grievances than the delay of delivery in deeds for land. There are in Ontario deeds not given yet for land bought ten or more years ago, but the owners do not take Mr. Blake's plea as a justification for wholesale murder of the local authorities. Riel's "Bill of Rights" hardly mentions the scrip delay, and it has been demonstrated that no single half-breed was disturbed, threatened to be disturbed, or even imagined he would be disturbed in his holding. Out of 21 leaders in Riel's rebellion not one man was without a title to his land. Before the outbreak Riel offered to clear away for a sum of money—so intense was that patriotism for which Mr. Blake adores the memory of the worst scoundrel yet born on this continent. We know the end; the halter which was first brought out by Mr. Blake to hang Riel, now did the work of Justice, it had caught the Protestant horse, and now Mr. Blake saw a chance to use this very same halter in catching the Papist horse. Mr. Blake felt that he must first pacify the Protestant animal. He said in London with much emphasis that he would not use the scaffold of Riel to help him into power. When he spoke those words he had in his pocket a plan arranged between himself and Laurier, Papal agent of the Race and Revenge party, which plan was a scheme to utilise that very scaffold in constructing a ladder to climb into power, up which would also ascend into power the Church of Rome. That fact is historic. It is as true as truth itself that when Louis Riel rebelled and murdered Scott, Mr. Blake put a price upon his head and covered the wretch with deserved ignominy, in order to catch the Protestant vote, and that when Louis Riel a third time rebelled and became the assassin of scores, Mr. Blake turned right about face and justified the atrocious villain, who was literally covered with the innocent blood of his victims, in order to catch the Romanist vote. The annals of the last century are black with the recital of political turpitude. But in those annals, nay, in no history, is there the record of a deeper plunge into dishonour than was taken by the man who first threatened a murderer and a rebel with the halter of justice, and then when the criminal had added to his guilt and fallen into a righteous doom, took the halter which did the work of justice, and used it as a scourge to punish the patriots who put into force the law of their country and the law of their God.

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Mr. Blake recently sneered at us for expressing fears for Protestant liberty. He has read no history, or he would know that for generations half Europe was a Protestant phalanx warring against Rome, and that Macauley says "we find Rome victorious in France, Belgium, Bavaria, Bohemia, Austria, Poland, and Hungary." Does Mr. Blake wish Canada added to this list? His acts say "Yes," whatever his tongue declares. The Romanist horse in Quebec loves the "carrot" Mr. Blake offers, and is so fascinated by the halter of Riel that he is now being drawn towards that party waggon, which, bearing as it may the name of BLAKE, will be driven by a Jesuit teamster.

The tiger which has once tasted human blood is ever after a manhunter. So is the Church of Rome in its lust for political power. That debased organisation for years all too long for human progress, ruled the political life of nations. The taste of human blood is, as it were, in her mouth, she longs for the old time enjoyment of political influence. What a glorious feast it would be to have Canada in her clutches!

At such a crisis the Church of England must be true to her faith and her traditions. The political strength now being put at the service of Popery was drawn from her breasts. This strength will be used to injure all the Church holds dear, all those civil and religious liberties she has given, and guarded so long. These privileges such as Rome unceasingly makes war against, a son of England to his shame, is bartering for a gift from the undying foe of human progress. He is courting the power which by merciless atrocity destroyed the most enlightened of the European family. He is in open alliance with the Jesuits, "whose office it is to spread evil rumors, raise tumults inflame civil wars, arm the hand of the assassin" in the interests of Rome. He is plotting with the power which would delight to choke the Church of England, the power which would raise a Te Deum at thousands of altars were it to gain political ascendancy in Canada.

"For Thee, O dear, dear Country," Canada the land of our love and our hope, we stand in fear, lest by the treason of a son of the Church of England, our great Dominion be brought under the degrading bondage of Popery. The halter of Louis Riel may, we trust, be again the instrument of justice in closing the political career of him who has used it to catch the Protestant and who is now using it to capture the Romanist vote.

#### RELIGION AN AID TO PURITY.

RELIGION has to deal with One who seeth in secret, and in its truest form becomes the link that unites the creature to the Creator. The man of God, whether under the patriarchal, the Jewish, or the Christian dispensation, will ever feel as one of old did, "How can I do this great wickedness and sin against God?" (Gen. xxxix. 9). True faith will enable him at all times to realise the presence of God, "in whom we live and move and have our being." It deals with the heart which is the seat of the affections and the

motive power of life. It was a beautiful answer and worthy of a better cause, that one of the Popes gave to the Roman Catholics of England during the reign of Elizabeth, when, it is advised, she compelled them to attend the parish churches: "Tell the Catholics of England," said he, "to give their hearts to me, and let the Queen of England do what she likes with their bodies." The heart and the affections of a man are worth having as they rule the man.

The word "religion," though much abused and greatly misunderstood, has a very beautiful origin. It literally signifies "to bind again." Its very meaning is suggestive of its history. By the fall of man the ties between the Creator and the creature were snapped asunder. True religion binds together these two. Religion appeals to the heart of man, which is the seat of his affections and power. "Young man, give me thine heart." Until the heart is right with God it cannot be expected that the external actions, which after all, like the hands of a watch, are but indicators of that which exists within, can be in accordance with His will. Men often make the mistake of seeking to adjust the hands of their moral machinery so that they shall be right. What is really needed is, that the heart shall be set right, as that is the mainspring of life. The able author of "The Defaced Image Restored" says:—"St. Paul tried this kind of thing for many years, trying to obey an outward right precept with an inner wrong heart, trying to make the clockhand's point right with something wrong in the works."

If the heart of a man is right with God, we may feel sure that a motive power exists within him far exceeding all other influences. But as long as other gods reign within that citadel of the man, even though self interest, or some other strong motive may keep him morally upright for a time, the danger exists. Man is a rebellious creature, and exhibits a natural tendency to sin, which nothing short of a renewed nature can counteract. Mr. W. E. Gladstone says:—(vide the State in its relation to the Church,) "So long as man was obedient to God, the whole being of man was obedient to His controlling faculties; but when he ceased to be the servant of his Lord, he ceased also to be the master of himself. Nor has he ever regained, nor can he recover, that self-mastery, that inward consent and harmony of all his faculties in purpose and in action, which is essential to his peace, until he has once again received and enthroned over his whole heart, to reign there without reserve, the Divine will, so madly repudiated."

Once let the individual realise his own weakness and the enormous power of temptation, and he feels at once the need of external aid. This he is offered by the Great Physician of souls, who alone forgiveth all our iniquities, healeth all our diseases, and redeemeth our life from destruction. In Him we have a power ever at hand to aid us in our struggle with besetting sin.

Many a young man struggles against his moral corruption, but with all his efforts seems

to make but little progress. A power, however, is at hand, if he only chooses to avail himself of it, which will enable him to bring his lower nature into subjection. That power is Christ, and faith is the connecting link, or the hand put forth to take the gift of eternal life.

"This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1 John v. 4, 5.)  
—The Rock.

#### A SHOWER OF COMPLIMENTS.

WE place before our subscribers and the public in this issue a long list of extracts from letters recently received, written by our friends who are renewing their subscriptions. We have made the selections in such a way as to fairly represent the tone of a large mass of correspondence. These extracts are taken from letters emanating from every diocese of Canada, from the Atlantic to the Pacific. They come also from men of diverse schools of thought, and from those of every rank in the Church and society of this Dominion. The only difficulty we have had has been the richness of the store from which to select. It is a somewhat startling sensation to sit at a central point such as we occupy, and be hearing and daily a chorus of praise, congratulation, and encouragement from the thousands of friendly supporters so distant from each other and from us, that their harmony is most impressive. The one note which is specially emphasized is strong approval of the course we have taken in demanding the abolition of the Ross Bible as a substitute for the Word of God. For asserting Protestant rights against the aggressions of Rome, whose insolence would never be tolerated but for political panders who make a traffic of religion, we have had the earnest thanks of those who are the very cream of Churchmen as well as from many of those honorable Presbyterians and Wesleyans who pay homage first and chiefly to conscience. We feel deeply the kindness manifested by the shower of compliments poured upon us, and trust that we may have strength and grace given in the future to justify in some degree the chorus of praise which comes in like wave after wave of harmonious music, stirring us to sincerest gratitude and inspiring in us the ambition to more worthily fulfil the grave responsibilities devolving upon THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

A layman writes, "I am pleased with the stand you have taken with regard to the mutilated Bible."

A clergyman writes, "I immensely admire your recent courageous utterances and bold stand for Church and country, and feel you deserve the sympathy and aid of every true Anglican, and that we ought most emphatically to bid you 'God speed.' Our motto should be 'Floreat Dominion Churchman.'"

A layman writes, "I was much pleased with the articles in your paper re the Ross Bible. If I had the means I would have them printed in pamphlets for circulation freely. I enclose three dollars for two subscribers in addition to my own."

We want to increase the circulation of the DOMINION CHURCHMAN to 20 000 this year.

A layman writes, "I hope you will fight the battle as strong in the future as in the past, and victory is sure to come."

A lady writes, "We all appreciate your paper for its plain speaking on the Ross Bible in our Public Schools and other kindred subjects."

A clergyman writes, "I enclose three dollars, one for my own subscription, and two for two new subscribers to your most admirable paper."

We want 20 000 subscribers to the DOMINION CHURCHMAN. All our subscribers can get us one or more; will you try?

A layman writes, "Was much pleased with the noble stand you took on the Ross Bible."

A clergyman writes, "I hear many expressions of delight at the improved tone and accurate style of the articles in the DOMINION CHURCHMAN, with best wishes for your success."

A layman writes, "Your paper is always a welcome guest in my family. I must take this opportunity to congratulate you on the improved tone of the paper, its editorials have now the true Church ring in them."

We want each one of our present subscribers to make an effort to introduce the DOMINION CHURCHMAN into every Church family in the dominion.

A clergyman writes, "Permit me to congratulate you on the improvement in the CHURCHMAN, wishing you an extended circulation."

A layman writes, "I would not like to be deprived of reading your valuable paper, which should be in every Church family."

A clergyman writes, "I will try and get you some subscribers, as I am greatly pleased with the paper, and think it very much the best Church paper in this country."

We want all our subscribers who have not yet renewed their subscriptions to do so at once.

A clergyman writes, "I wish I could do more to increase the circulation of your paper in my parish. In my opinion it is the paper for the Church people of this country."

A layman writes, "I like the DOMINION CHURCHMAN, I think, for family reading and Protestant principles. It has no equal on the Canadian continent. Good must result from a careful and unprejudiced perusal of it."

A clergyman writes, "Wishing you all success in fighting for Protestant liberty against the encroachments of Romanism, aided by its allies of dissent."

We want the clergy to bring the DOMINION CHURCHMAN before their parishioners and prevail upon them to subscribe.

A layman writes, "I enclose four dollars—three for three new subscribers. Your paper is growing in favor here. The earnest desire of the enclosed subscribers is that you may continue to agitate until the Ross-Lynch Bible is put out of the way and the whole Bible is replaced."

A clergyman writes, "It will encourage you to learn that churchmen generally, consider your paper very much improved."

A layman writes, "I admire the way you spoke out against the encroachments of the R. C. Church, and hope you will continue to do so."

We want the DOMINION CHURCHMAN extensively circulated, as it is the best Church paper published in the Dominion.

A clergyman writes, "I must congratulate you on the excellent quality which the paper exhibits so continuously and uniformly, its tone and spirit are thoroughly good."

A layman writes, "I am so well pleased with your paper that I hope it will not cease to come to my house so long as I live. English churchmen who do not take your paper, do not know what valuable information they are missing."

A clergyman writes, "Are you likely to be sending an agent here to canvass for your paper, I would help him to the best of my ability."

We want all our subscribers who have not paid up their arrears to do so immediately, and pay this year's subscription in advance.

A layman writes, "Allow me to offer you my sincere thanks for the noble stand you have taken in defence of the full Bible text for use in our Public Schools, and to wish you unprecedented success in your circulation and usefulness."

A clergyman writes, "Your excellent paper is a most valuable addition to the Church literature of the country, and is truly welcome to many Church families."

A layman writes, "I am very much pleased with the tone of your valuable paper in these times of Popish aggression. Success to the DOMINION CHURCHMAN in defending the Bible."

We want all our friends to send to the office for free specimen copies, for circulation amongst their friends.

A clergyman writes, "Would that a copy of the DOMINION CHURCHMAN were in the house of every churchman in the Dominion."

A layman writes, "We are delighted with the DOMINION CHURCHMAN and 'Layman's Thoughts,' long may you live to fight your battles."

A clergyman writes, "I am much pleased with the DOMINION CHURCHMAN and its honest, fair Church tone."

We want all our subscribers to pay promptly in advance.

A layman writes, "I take this opportunity of thanking you for the fearless stand you have taken to prevent our beloved Bible being mutilated and taken from our Schools, and I can assure you that it has done much good, for not only in our Church, but by ministers of several denominations in this locality, sermons have been delivered denouncing the over zealous politicians, who are placing their party spirit before their God, their Church, and their country."

A layman writes, "I never was so well pleased with the paper before as I am now, to see that there is a bold stand taken against the Roman Catholics and the Rielites, for my part I think it is next to high treason, and I don't know what will be the end of it. I am afraid the old Reformation has got to be fought over again."

We want each subscriber to show his copy of the DOMINION CHURCHMAN to his neighbour, and get him to subscribe.

A clergyman writes, "The DOMINION CHURCHMAN is doing a good work, and the paper is decidedly improved, which is saying a good deal."

A layman writes from Algoma, "I am much pleased with the manly and independent stand taken by the paper. It comes to my table weekly, as an old friend and as a Churchman I am glad and proud to see it there. We have not seen a clergyman or a bishop for two years, although there are thirteen settlements in eight school sections around us. We are not so blest as those to the east and south of us where the Rev. Mr. Crompton has done the great work. This place is sixteen years old, and has had seven visits from the two bishops of Algoma. You see what a boon a good Church paper is to one who loves our old Catholic Church, and is an Englishman as well."

We want all our subscribers to pay up their arrears at once.

A layman writes, "I admire the noble stand you have taken in regard to the Bible question, and I deeply regret the silence of the *Evangelical Churchman*, of which, until now, I was a great admirer, I will take it no longer."

We want each one of our present subscribers to make an effort and get us one new subscriber at once.

A clergyman writes, "I am more than pleased with the stand you take on the Ross Bible. I heartily wish you success."

A layman writes, "I must say I like your paper and find it very edifying, and hope that the New Year may be a good one for yourself and a prosperous one for the DOMINION CHURCHMAN."

We want all our subscribers to make every effort to increase the circulation of the DOMINION CHURCHMAN this year.

A clergyman writes, "I am much pleased with the righteous stand you have taken with regard to both parties in their shameful truckling to the Romanists and their aggressions."

A layman writes, "Wishing you every success with your paper, which I am sure is the best Church of England paper published in Canada."

A clergyman writes, "Your excellent paper is by far the best and most loyal Church paper in Canada. May God prosper you in your noble enterprise."

A layman writes, "Wish you success in the fearless stand you have taken in the defence of the Bible and the exposure of the encroachments of Rome in our Provincial affairs."

## BISHOP HANNINGTON'S SECOND MISSIONARY JOURNEY.

From advance sheets of his Memoriam, in press of A. D. F. Randolph and Co., New York.

(Continued from last week.)

Shortly after this the Committee of the Church Missionary Society began to reconsider a scheme which had been first mooted in the lifetime of the Rev. Henry Wright, that the Mission Churches of Eastern Equatorial Africa should be placed under the supervision of a Bishop. The Universities' Mission, over which Bishops Mackenzie, Steere, and Smythies have been successfully placed, has its own sphere of work, but does not extend so far into the interior as the stations of the Church Missionary Society, which had been hitherto without episcopal supervision. Mr. Wright had corresponded with Bishop Steere as early as 1880 on the subject of a division of territory, and the formation of a new See, and had received assurances of his cordial sympathy and co-operation. No further steps, however, were taken until the scheme was revived in this year 1884. It was now felt that the increasing number of stations in Central Africa demanded supervision. That the Mission having been placed upon a sound basis, what is now required was that the widely-scattered Churches should be bound together by the personal influence of one who would have authority to command, wisdom to organize, and character to ensure that his commands should be obeyed. The Committee, therefore, began to seek for some man who united in himself, with unfeigned Missionary ardor, a somewhat rare combination of gifts.

The post demanded a man of dauntless personal courage, tact, spirituality of mind, and prompt, business-like habits—a man who coupled gentleness with a strong personality. Hannington had proved that he combined these opposite characteristics in himself to a very remarkable extent. The eyes of the Committee naturally turned to him. His health had so rapidly improved during the past six months that Sir Joseph Fayer, the climatologist, gave it as his unqualified opinion that he might now return to Africa with a good prospect of being able to live and labour there for many years. This being so, the matter was laid before him, and he, after much searching of heart, but with deep gratitude to God as for the answer to his constant prayer, accepted the responsibility. The consent of the Archbishop had been already obtained, and the consecration took place on St. John the Baptist's Day, June 24th, in the Parish Church of Lambeth.

On that day two Missionary Bishops were consecrated for foreign work, the other being the Hon. and Rev. A. J. R. Anson, who was appointed to the diocese of Assiniboia.

Shortly before eleven o'clock, the two Bishops Designate met the Archbishop, together with the Bishops of London, St. Alban's, Rochester, Lichfield, Dover, Ohio, and Saskatchewan, in the library of Lambeth Palace. Thence they proceeded to the Church. As the procession entered the sacred building, the choir chanted the *Magnus Dominus*, Psalm xlvi., the concluding words of which came to the two new Bishops as a message from heaven—to Hannington almost as an omen—"This God is our God for ever and ever; He shall be our Guide unto death."

It was under the influence of no shallow self-confidence that Hannington undertook this great responsibility. He was fully aware of the special difficulties of the charge committed to him. He knew that not merely energy and courage, but tact, wisdom, and patient endurance, not only of toil, but, what is far harder to bear, of contradiction, would be required of him. He was about to shepherd no ideal flock in some pastoral Arcadia where he might decorate his crook with ribands, and pipe strains of gentle music, surrounded by happy shepherds and shepherdesses. He knew that in the fierce tropic climate of that fell land in which his work was to be done, not only the wild flock, but the under-shepherds themselves would need more than ordinary skill to guide them aright; and that his crook must be held with a hand both gentle and strong. By no one need the *suaviter in modo, fortiter in re*—the art of concealing the hand of steel in the velvet glove—be more diligently practiced than by an African Missionary Bishop. It was with the full consciousness that his path would not be strewn with roses that Hannington accepted the Bishopric; but he was ready to "endure hardness as a good soldier of Jesus Christ," and was, moreover, strong in the confidence that the Lord would "deliver him from every evil work, and would preserve him unto His Heavenly Kingdom."

The following anecdote was related to me by one of the Secretaries of the Church Missionary Society. The day after his consecration he had occasion to call at the House in Salisbury Square. A well known member of the Committee met him on the staircase, and greeted him with, "I must congratulate you, Bishop Hannington"; to whom he replied half

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humorously, yet not without serious meaning, "Com-miserate me, you mean."

The four months which he spent in England after his consecration were employed in organizing his new diocese, in commencing a Diocesan Fund, and in making additions to his working staff. His departure was somewhat delayed by the expectation of a domestic event which added a fourth child to his household. But he was not idle during the interim. To myself he wrote, "I want you to look about and see if you cannot secure me a doctor or two." No doubt many others received similar communications. He searched the ranks of his friends for suitable men who would be willing to accompany him to the post of honor and danger at the front.

Amongst others he corresponded with the Rev. E. A. Fitch, of Pem. Coll., Cambridge, whom he eventually decided to take with him as his Chaplain.

In a letter to Mr. Fitch's father, the Vicar of Cromer, he says:

"MY DEAR SIR,—I am afraid that you will look upon me as a wolf and a robber; though I hope not.

"From the moment that you mentioned your son, I could not divest myself of the feeling that I must see him, and everything then seemed to lead that way. Most earnestly have I prayed that I might not act contrary to the Mind of the Spirit. It is a great question, both for you and for him; but I am sure you will be blessed, aye, greatly blessed, in making the sacrifice. I am giving up three children to go out, for they cannot go with us, and nobody can tell how at times my heart bleeds. It is agony. But I can do it for Christ's sake, and I believe that He asks it of me.

"If it is finally settled that your son goes out, I will endeavor to be a brother to him and a firm friend. Even yet the Lord may show that He has appointed us to run some different course.

"I remain, yours sincerely,  
"JAMES HANNINGTON,  
"Bishop in E. Eq. Africa."

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### MONTREAL.

MONTREAL.—The first annual meeting of the Diocesan Women's Auxiliary Missionary society took place last week, in the Synod hall, His Lordship Bishop Bond in the chair, and was largely attended.

After devotional exercises Rev. J. G. Norton read the annual report, which set forth that on the 5th of this month the society will have been one year in existence; it was started with the view of extending mission work by interesting the women of the Church of England in the city and diocese, and stirring them up to a more active exertion of influence in that direction; detailed the steps taken prior to the formation of the society. The work the association aims to accomplish, next to the cultivation and diffusion of a missionary spirit, is to aid the diocesan, domestic and foreign missions by means of prayer, money, and work. It is not intended to interfere with parochial societies, but rather for such societies to work with or through this diocesan association, which has been formally recognized by the Provincial synod. The association has directed the attention of its members to various fields of labor, including our own diocese, Algoma, Saskatchewan, Arthabasca, the Mackenzie River, with its self denying band of missionaries, and all other dioceses in "The Great Lone Land." In foreign missions the interest centres in the Church of England Zenana society, the work in Eastern Equatorial Africa, China, Japan, etc.

The parishes in the city co-operating with the association are the Cathedral, St. Stephen's, St. James', St. Martin's, Trinity, St. Thomas', and St. Matthew's, while in the diocese work is going on in Durham, Ormstown, Waterloo, and Sorel. The association regrets the loss by death of Mrs. Helliwell, one of its most active members, and also of Bishop McLean, of Saskatchewan, and concluded with a statement of the work done in the various parishes, the contributions received and the purposes to which they were applied.

The treasurer's report was also read, which showed receipts of \$606.63, disbursements \$588.61, leaving a balance on hand of \$18.02.

On motion both reports were unanimously received and adopted.

Rev. Mr. Norton considered it a great honor to read the report, which was full of Christian endeavor, and told of good works. When there is not a fervent missionary spirit abroad it is the saddest sign of a low state of religious feeling. To three ladies, Mrs. Henderson, the president, and Mrs. Holden, the

treasurer, and Mrs. Houghton, the secretary, is due the present efficient state of the association.

Rev. Rural Dean Lindsay made a few remarks which tended to impress upon his hearers what difficulties missionaries have to contend with, and how much they stand in need of the prayers, sympathy and material aid of their more fortunate brethren, and described a visit which he had made last summer to the Shingwauk home in the North-west, in which he contrasted forcibly the state of the boys in the home with that of those crawling around the horrible wigwags.

The chairman then announced that the following had been chosen as office bearers for the ensuing year: President, Mrs. Henderson.

Vice-presidents, the presidents of all affiliated societies, and the wives of the clergymen of affiliated parishes; recording secretary, Mrs. Houghton; corresponding secretary, Miss McLeod; treasurer, Mrs. Albert Holden.

Rev. Mr. Windsor then gave an address upon Zenana missions, in the course of which he said that it was more in his line to describe the work amongst men than the work amongst women. He gave an amusing description of the way in which a visit to a Zenana school is made. When one looks at the peaceful happy state of Christian homes and Christian women, how one longs to bring Christianity to the million homes of India. You may go to those homes and look round in vain for a book, writing materials or anything of the kind in the women's apartments, and you wonder how they spend their time. Ask them and they will tell you we sleep a good deal and we dress ourselves. The time spent in dressing consists principally painting their eyebrows, etc., and when finished they are curious specimens of the painter's art. The women never go outside of their homes and know nothing whatever of God's beautiful world. What jealousies and what heartburnings are there when a new and beautiful wife and perhaps another and another is introduced. How would you, ladies, feel if you saw a new and pretty wife introduced to take your place as soon as the first bloom of your youth has worn off? These are the mothers of India, and it has been said "the hand that rocks the cradle rules the world." Girls are not wanted in India, and it is looked upon as the greatest misfortune to a man when a daughter is born. Early marriages are practised, and it is no unusual thing to see female children of five or six years running around in play with the golden band around their necks, which be tokens that they are married. Ofttimes the husbands are boys of tender years, among whom infantine mortality leaves a large number of widows, it being estimated that in India there are 21,000,000 widows who have never been wives, and what a life is theirs. They are treated as a direct visitation from the gods, and are accursed by all. If a man meets one of them in the morning he will curse her and return to his home to make a fresh start under more favorable auspices. The speaker then recited a hymn and sang it in the vernacular as a sample of the music of the Christians of the East. Our own English Wycliffe has been called the day star of the Reformation, but how long are we to look for the day star of the reformation in India. In 1793 the missionaries in India could be counted on the fingers of one hand and there was not a single convert. To-day there are 575 missionaries and 528,600 converts. God hasten the consummation of the conversion of the rest.

Rev. Dr. Henderson spoke upon the martyrs of Uganda and the cruel death which so often falls to the lot of missionaries. Well may the heathen sometimes say: "Where is now thy God? Is this the resurrection that He deals out to His servants?" How are we to answer them? It is a mystery to many why God should permit such things, but it is not a mystery to all. One purpose that he has in view is that the Scriptures might be fulfilled. We remember what a potent reason that was when our Lord Himself was called upon to yield up His own life, and it is just as necessary that the Scriptures should be fulfilled in our day as it was then. He believed that such testimony would have more effect in causing men to believe in the existence of an Almighty than would have been the case had the lives of such men as the martyrs Stephen, Bishop Hannington, Gordon and others been spared.

After the hymn, "The Son of God goes forth to war," and the benediction, the meeting adjourned.

LEACH MEMORIAL FUND.—The following subscriptions for a portrait of Dr. Leach, to be hung in the college building, are in addition to \$362.50 previously acknowledged:—Rev. Prof. Coussirat, \$5; J. Kirby, \$2.50; Sir William Johnson, \$5; Dr. G. M. Dawson, Ottawa, \$5; Rev. Robt. Laing, Halifax, \$5; Prof. N. W. Trenholme, \$2; Rev. C. Fenwick, Elder's Mills, Ont., \$2; J. L. Morris, \$5; Peter Redpath, Crisleyhurst, Eng., \$10; Mr. Howell, Eng., \$10—making in all \$422. The amount desired is \$500. Further sums may be sent to W. D. Lighthall, Montreal.

COTEAU DU LAC.—On Thursday evening, the 3rd inst., the parishioners of St. Lawrence Church paid a visit to the parsonage, bringing with them baskets full of provisions as a donation to the incumbent. After spending a pleasant evening, which was enlivened by singing and music, they all retired, very much delighted with the success of the entertainment. After they had departed, an envelope was found, addressed to the incumbent and Mrs. Young, containing \$15.25. This, with the Christmas collection, which amounted to \$13.70, makes \$28.95 which was given as a special donation to the incumbent this winter, for which both he and Mrs. Young return their sincere thanks.

### ONTARIO.

PICTON.—The annual Diocesan Missionary meeting was held in St. Mary Magdalene's Church on Monday evening, the 7th inst., and was very well attended, though the weather was unfavorable. Addresses were delivered by the convener of the deputation, the Rev. A. H. Coleman, M. A.; by the junior member of the deputation, the Rev. C. M. Harris, and by the Revs. Messrs. Smythe and Forneri, neighboring clergymen. The Rev. Mr. Harris, who spoke first, likened the three essentials of successful Missionary work—viz. praying, working, and giving—to the three strands of a cable. He very skilfully, throughout his speech, developed, illustrated, and practically applied this admirable similitude. The Rev. Mr. Smythe, recently from the Diocese of Michigan, who spoke next, referred to his labors in the Diocese of Ontario twenty years ago, and his residence there for some time in Picton. He expressed his pleasure at meeting the congregation again, and congratulated them upon the progress the Church had made in their midst during the interval. He spoke of the disastrous conflagration in Michigan in the year 1881, which destroyed, together with all other property, the churches and parsonages; and the good that ultimately resulted from it in the increased devotion and liberality of the members of the Church, and particularly of some young ladies who worked heroically to help the destitute sufferers and to restore the wastes. The Rev. Mr. Forneri's address followed, in which he gave a short account of his tour in N. Hastings, and contrasted the abundant spiritual comforts and privileges of the congregation before him with the comparative destitution of the Mission he had visited. The convener of the deputation took for his theme the financial aspect of the Diocesan Missionary work. He described the system upon which the Mission Board proceeded, which was gradually to withdraw grants from the stronger Missions to help the weaker, and to open up new places. He mentioned the pleasing fact that the contributions to the Mission Fund, last year, amounted to \$9,566, being an increase over the previous year of \$1,748, in consequence of which the Board had been able to form five new Missions. A few remarks from the rector closed the proceedings. He referred to the wonderful progress of the Anglican Church throughout the world, and then spoke of what his parish had been doing during the past year. He thanked God that through the liberality and exertions of his people and particularly of the ladies, his Church, which had long groaned under debt, was now entirely free. But their labors for their own parish had not interfered with any Diocesan claim. Each appeal as it came round was responded to with praiseworthy liberality, and he was sure that the parochial collections for the Mission Fund this year would exceed all previous records. Mr. Loucks did not claim any credit to himself for the prosperous state of his parish; but his people are not ungrateful or unappreciative.

The Guild of St. Mary Magdalene.—About two months ago the rector invited the young women of his parish to hear from him a description of the work done by a Guild in connection with Grace Church, East Orange, N. J., which he had witnessed during his Autumn holiday tour. Quite a number responded to the rector's invitation, and after hearing his account determined to form a similar association. There and then about forty enrolled themselves members of the new Guild, with the object of working for the Church in every possible way. Several Committees were formed to fulfil different sacred duties. Namely the Chancel Committee, the Sick and Poor Committee, and the Sunday School Committee. These Committees have all been working earnestly. A meeting is held every alternate Wednesday evening, when the several Committees make a report of work done and enjoy reading and singing. Already they have gathered in a large addition to the Sunday school and have clothed a number of destitute children, besides sending the \$10 asked for by the Rev. E. F. Wilson for his new Indian Homes. Should any parish wish to start a similar guild, Miss Trigg, the Secretary, will be most happy to give all details of the organization. This new society in no way interferes with the "Will-ing Workers" who continue to meet weekly to sew, and who in the space of two years have raised \$400 for Church purposes.

**IROQUOIS.**—*In Memoriam.*—On Tuesday, the 8th inst., the remains of the late Cephas Mills, one of the victims of the tragic railway accident at Hartford, Vt., were brought into St. John's Church and a solemn funeral service was held. A large and sympathizing congregation met to show their esteem for the deceased, and to pay the last tribute of respect to one who had been for so many years, a leading man in the village and congregation. The service was musical, as was fitting for one who always took so deep an interest in the choir, and was very solemn and impressive. Among the many floral offerings were a large cross, presented by the choir and Sunday school, and a beautiful pillow, emblematic of rest, with the word "Guild" worked in; a mark of affection and esteem from the Ladies Guild. The musical part of the service was under the direction of Mr. H. H. Ross. The lesson was read by the Rev. Mr. Metzler, of Cardinal; and the service of committal by the rector, as the body was to be taken directly from the Church to the vault in the cemetery at Brockville, where several members of the family are already buried. Never, perhaps, did the suggestive words of the Burial Service, "In the midst of life we are in death," receive a more pointed illustration. Sad indeed was it to read of so many being taken off as in a moment, with the added horrors of the calamity; but when the matter was brought so directly home to us, inasmuch as one of our friends and neighbours was involved in its catastrophe, then we could realize still more vividly the slight hold we have on life. Seldom, if ever, has the sympathy of the whole community been more unmisstakeably shown than when its members assembled at the railway station at midnight to meet Mr. Mason Mills, who, escaping from the same fate almost by a miracle, brought home the body of his brother. As a citizen, Mr. Cephas Mills was always foremost in public matters, while he evinced a deep interest in everything that pertained to the welfare of the Church. For many years he took an active and leading part in the choir and Sunday school. He gave generously to parochial objects and Diocesan Missions, and did not forget the claims of the Church outside his own parish. His heart was wrapt up in the Church edifice and its surroundings, and the words of the Psalm might well be applied to him—"Lord I have loved the habitation of Thy house, and the place where Thine honor dwelleth." As was well and truly said by a member of the congregation, the subject of this brief sketch was "energetic, talented, and liberal."

#### TORONTO.

*A Happy Retort, Courteous.*—After Bishop Coxe's lecture at Trinity College, the Bishop of Toronto moved a vote of thanks to the eloquent American prelate, and in doing so made a jocular allusion to the number of Trinity College graduates who were in the diocese over which Bishop Coxe presides. The Bishop of Toronto went on to say that as in return for these curates the Church of America sent us eloquent Bishops, we in Canada can cry—quits. When he rose to respond Bishop Coxe said in his quiet humorous way, "It is quiet clear that my right reverend brother of Toronto considers a Trinity College curate equal to an eloquent American Bishop, as he speaks of them being exchanged as equivalent in value." It is much to be regretted that a large hall was not secured for the audience which would have been obtained to hear Dr. Coxe; we trust however that the general public will have the pleasure and the profit of hearing the lectures on the Reformation delivered by the Bishop of W. New York at Trinity College.

*A Grave Mistake.*—When delivering an address on Purity, Mrs. Bradley eulogised Mr. Stead, who some time ago flooded England and the colonies with the most obscene literature ever issued from the press. Mr. Stead was imprisoned for committing a criminal assault on a girl; he admitted that he had helped to purchase her, helped to drug her, helped to ruin her, helped to hide her from her parents, all in order to get up a sensational edition of his newspaper. It is a grave mistake to name this man in connection with the social purity movement; it excites laughter among the reckless and makes the judicious grieve.

**SHANTY BAY.**—The members of the two congregations of this parish have been particularly liberal in their gifts to their clergyman this year. On the Wednesday preceding Christmasday, representatives of East Oro congregation, to the number of thirty or more, drove over in the evening to the parsonage at Shanty Bay, carrying with them all sorts of Christmas cheer, comprising beef, pork, mutton, numerous representatives of the feathered tribes, huge baskets of pies, cakes, butter, and a variety of nondescript articles. Even the parson's horse was not forgotten, as most of the sleighs carried a bag or so of oats for its future consumption. Their chief gift, however, was a very handsome and costly fur

overcoat for their clergyman's use. The Shanty Bay congregation was equally liberal. In addition to many individual gifts from the different members of the congregation, they presented their clergyman through the offertory on Christmas day with the sum of \$40. When we consider that the present year has been exceptionally hard upon the farmers, such liberality as this is worthy of mention, and should go far to remove the reproach of "closefistedness," which is sometimes—though in the main unjustly—brought against the farming community.

*Rural Deanery of Durham and Victoria.*—The next meeting of the Deanery will be held at Port Hope, (St. Mark's), on Thursday, Feb. 24th, at 12 o'clock, noon. Scripture subject, 1 Peter, iii. W. C. Allen, Sec. R.D.D.V.

*In Memoriam.*—In the death of Mrs. Wallis, at Merino, Peterboro, on the morning of the 28th Jan., St. John's Church has sustained a great and we might say irreparable loss; but knowing the great Captain of our salvation (Who is Head over all, and in Whose great power is life and death) has seen wise and good to take her home to Himself, we must bow to the decree which has called her hence. Our prayers must be for one or more to succeed her in the duties she had given her as president of many societies in Peterborough; she had been chosen president of the Women's Foreign and Domestic Missions, a branch of which she herself organized four years ago, directing special attention to the support of those engaged in the great work of enlightening the women secluded in Zanas of India, and through her influence this work of women for women has been taken up in many places; we trust it may still have a larger share of the heart work of the women of Canada. Mrs. Creaves, who lately visited this country on behalf of this great mission work, suggested that Mrs. Wallis should be appointed Corresponding Secretary for the Dominion, which, we believe, was carried out at the last general meeting. Mrs. Wallis had been a resident of Peterboro since 1836, when her father, Capt. Forbes, R. N., settled here with his family. The sick and afflicted will mourn a kind and generous hand, ready at all times to relieve distress and suffering both by spiritual and material comforts. The loss to society in general is very great—all are mourning who knew her kind and loving heart. The public institutions where she so often appeared, have also reason to deplore the loss of her visits: the Nicholl's Hospital, the Protestant Home for aged and infirm men and women, and homeless children, the Bernardo Home, all will miss the kind and sympathizing friend. On Sunday, January 30th, the Rector of St. Johns, made special reference to several members of his congregation lately called away by death, choosing as his text from the cxvi. Psalm: "I will pay my vows now in the presence of all his people; right dear in the sight of the Lord is the death of his saints!"

#### NIAGARA.

*WELLANDPORT.*—*Appeal for aid.*—It is just five years since the first missionary began work in this place. In the year 1883 there were not sufficient members in the vicinity to even have a celebration of the Holy Communion. A large Union meeting house was leased, and for the first time, the holy rite of baptism was performed. Since that time forty two have received the sacrament of baptism, and twenty one have received the "Laying on of hands." Thirty one of the baptized, and fifteen of the confirmed having come over from the other religious bodies.

There are now a number of candidates awaiting the Bishop's return in March. As the old meeting house was falling to pieces, we had to abandon it. We have built a small frame church to accommodate 150 persons. The building in the first place was to cost but \$900 00, but after commencing the work, we found that it would be impossible to carry out the designs for less than \$1,300 00. We have been using the church in its unfinished state for the past two months. The church people are nearly all poor, but have rendered all the assistance in their power, and we now have to appeal to liberal Churchmen in Ontario to "come over and help us." The Lord Bishop of Niagara says, "I have visited Wellandport, and commend Mr. Piper's effort to erect a church there to the generous aid of all in the diocese. The following donations have already been received from Hamilton.—The Lord Bishop, \$20; Mrs. J. B. Fuller, \$20; Henry McLaren Esq., \$5; John Stuart Esq., \$5; V. E. Fuller Esq., \$5; Mrs. G. B. Bull, \$5; Ed. Martin Esq., \$5; Miles O'Reilly Esq., \$4; Adam Brown Esq., \$3; Mrs. McGiverin, \$3; Miss Nellie Lynes, \$3; a Friend, \$2; Dr. Woolverton, \$2; Mrs. Hamilton, \$2; J. J. Mason Esq., \$2; Mrs. E. Fuller, \$2; J. W. Marton Esq., \$2; Rev. J. Fennell, St. Catharines, \$2. Any further donations will be thankfully received and promptly acknowledged by the missionary in charge. Fred. C. Piper, Smithville, Ont.

**PALMERSTON.**—On Friday evening last a missionary meeting was held in St. Paul's Church, when the Rev. Mr. Motherwell and Rev. Mr. Mignot attended as a deputation. After prayers the Rev. G. B. Cooke, incumbent, called on Rev. Mr. Mignot, who spoke on the progress of missions in India and the North West, giving interesting details of the preaching of the gospel in India from the time of the first Baptist mission to that distant country down to the present time. The Rev. Mr. Motherwell spoke of missions at home, and stated, among other things, that since the formation of the see of Niagara in 1875 there had been continual increase in the number of churches and clergy in every city and town in the diocese except Gaspe, which still has but one church and has one clergyman less than it had twelve years ago. Both members of the deputation pressed on the audience the necessity of helping those who have gone from the more settled parts of the Dominion to seek a home in Algoma and the North West.

*RURAL DEANERY OF NORTH WENTWORTH AND HALTON.*—*Deputation No. 2.*—The Rev. Thomas Smith, Convener of Taplestown, and the Rev. C. E. S. Radcliffe B. C. L. of Arthur and Alma had a most pleasant tour. They succeeded in placing before the people in a clear and forcible manner the claim of Foreign and Domestic missions to assistance from the congregations scattered throughout the Diocese of Niagara. The following places were visited with the results mentioned:—St. Jude's, Oakville, \$24 82; Georgetown and Stewarttown, \$83 28; Milton and Hornby, \$16 90; Palermo and Omagh, \$12 50; Norval, \$8.50; Acton and Rockwood, \$5.00; Total, \$100.80.

*Missionary Meetings.*—The missionary meetings in the Rural Deanery of Halton and North Wentworth, lately held, may be pronounced on the whole fairly successful. The Revs. Thos. Smith, and C. Elwyn Radcliffe, began by giving mission addresses at Milton and Hornby, on Sunday, Jan. 30th, and held meetings during the following week at Omagh, Palermo, and Oakville. On Monday, Jan. 31st, the Rev. R. S. Radcliffe addressed missionary meetings at Nassigaweya and Lowville. The attendance was satisfactory, but there was some disappointment at both these places owing to the non-arrival of the other member of the Deputation—Rev. W. Massey, who was formerly in charge of this mission. On Tuesday, Feb. 1st, Rev. R. Radcliffe, assisted by Commander Pocock, R. N., of Toronto, addressed a good missionary meeting in the Church of England Sunday School at Burlington. The influence of their addresses will, it is hoped, bear fruit in liberal offerings to the Mission cause through the envelopes since distributed. Notwithstanding the fierce storm on Wednesday, Feb. 2nd, the above named speakers, with Rural Dean Belt, of Burlington, addressed a fair meeting in St. Matthew's Church, Alvinston, that evening. On Tuesday, Feb. 3rd, the Deputation attended a meeting in St. James' Sunday School, Dundas, and gave an impetus to the mission cause there, under the new pastor, Rev. E. A. Irving. The meetings of the week were concluded by a good gathering in Christ's Church, West Flamborough, on Friday evening, Feb. 4th. It now remains for the church members in the various parishes interested to do their part by increased contributions to the mission fund of the diocese.

#### HURON.

*POINT EDWARD.*—*Lambton Deanery.*—Rev. W. Hinde, for some time rector of Christ Church, Petrolia, and lately of St. Pauls, Point Edward, preached his farewell sermon in St. Pauls on last Sunday, January 31, and has now taken charge of St. Ann's Church, Adelaide. The congregation at Point Edward part from him with great regret, and pray for his continued success in his new field of labour. The late incumbent, Rev. J. P. Curren, is now on the list of the superannuated. How many are, from the incessant toil in the Home missions, incapacitated for further labour.

*LAKESIDE.*—Rev. B. Pierre de Lom delivered a lecture on Monday, Feb. 1, at Christ Church, Lakeside, Deanery of Oxford, the incumbency of Rev. W. M. Sanborn, and from Lakeside he went to the County of Grey. He is incessantly engaged in parochial work and also from home.

*The Selections.*—Throughout the diocese of Huron the school trustees and the parents of families are manifesting their determination to have "the Bible, the whole Bible, and nothing but the Bible," read in the schools as the daily religious text book. In a Union school section in the townships of Turnbury and East Wawanosh, in the Deanery of Huron, the electors have by unanimous vote discarded the "Selections" in their schools and have substituted therefor the Holy Scriptures. The question was raised that, perhaps, the government would withdraw the grant from the school, in which case it was decid-

ed that the equal amount government. is hoped, be by such religious worthy of the

ST. MARYS. Baldwin adm James' Church. A large congregation were heartily in the evening parish, and greening here

ASPDIN MI his visitation the Rev. Mr. Sunday, Jan. January that fell. Nothw a congregatic ship. We ha ized "Amen choir set apa called the ch voice may be only come There were t tolic rite and dress was on mon he spok ton as a frier in St. George tion of fifty d didates for Crompton. adults, was i the Bishop r had been his was held on George's Ch opportunity Lordship gav the course of and gratifica at Lancelot. but earnest Christmas bringing a b sparkle to th At 7 p.m. we ton in the r Mary's, Asp treat. The having made liberal style Bishop at th pton gave a how Clifton money wha work in orde dress he ga that some p there were t his back, w but he begg and stronges to endorse a Mission. Th the churchw that what h use in his hea Diocese of tl the work in none but con his Lordship every part a it, especially furnished by Johnson, ve position of ti particularly that they w them for a Crompton, b to find that fire wood, fi surplice was except coal a most inter of the India Crompton r stand up; t then, with how they h and never onc

ed that the ratepayers present would contribute an equal amount and have the school independent of government. The spirit that is now aroused will, it is hoped, be kept alive by the secular press as well as by such religious papers as the DOMINION CHURCHMAN, worthy of the name it bears.

**ST. MARYS.—Confirmation.**—His Lordship Bishop Baldwin administered the rite of Confirmation in St. James' Church, St. Marys, to fifty candidates on Feb. 6th. The Rector, Rev. J. T. Wright, read prayers. A large congregation was present, and the services were heartily rendered. The Bishop also preached in the evening. Cottage readings are held in this parish, and are well attended. The Church is progressing here.

ALGOMA.

**ASPDIN MISSION.**—The Bishop of the Diocese made his visitation of this mission, arriving at the house of the Rev. Mr. Crompton on Saturday, January 22nd. Sunday, January 23rd, was rendered miserable by our January thaw, it rained hard and the rain froze as it fell. Notwithstanding all disagreeables, there was a congregation of eighty-two souls to meet his Lordship. We had our usual monotonous service, harmonized "Amens," and the Litany sung. There is no choir set apart, as the whole congregation may be called the choir, every soul joining in whatever their voice may be. The precision and unity evinced can only come from regular attendance and practice. There were eight candidates presented for the Apostolic rite and 33 communicants. His Lordship's address was one that touched the hearts of all. In his sermon he spoke most feelingly of the late Mrs. Crompton as a friend, wife and mother. At 3 p.m. we were in St. George's Church, Lancelot, where a congregation of fifty were assembled together, and eleven candidates for confirmation were presented by Mr. Crompton. At 7 p.m., a congregation of over sixty adults, was in St. Marys, Aspdin, where we had, what the Bishop remarked, one of the heartiest services it had been his pleasure to attend. A church meeting was held on Monday afternoon, Jan. 24th, in St. George's Church, Lancelot, to give the members the opportunity of conversing with their Bishop. His Lordship gave a sketch of the work of the diocese, in the course of which he expressed the surprise he felt, and gratification too, at the wonderful progress made at Lancelot. He was greatly pleased with the quiet but earnest style of service. He then distributed the Christmas prizes to the Sunday school children, bringing a bright smile to many a chubby face, and a sparkle to their eyes by his kindly and genial words. At 7 p.m. we were in Clifton Hall and saw Miss Crompton in the midst of the Sunday school scholars of St. Mary's, Aspdin, to whom she had given her annual treat. The female communicants of the Church, having made the necessary arrangements—and in a liberal style, too—we sat down to tea at 8 p.m., the Bishop at the head of the table. After tea, Mr. Crompton gave a brief sketch as to the stone Church and how Clifton Hall came to be built, explaining that no money whatever had been taken from Missionary work in order to build it. In the course of the address he gave, the Bishop said "he had been told that some people had been talking and saying that there were things done in the Aspdin Mission behind his back, which he (the Bishop) would not approve; but he begged to assure them all that, in the warmest and strongest manner he could, he was glad, heartily to endorse all that he had heard and seen in the Aspdin Mission. Their parson would say nothing, but all the churchwardens and many others had told him that what he had seen and heard was the customary use in the Mission. If so, he wished it God-speed from his heart; and that he had more Missions in his Diocese of the same kind." He spoke very highly of the work in Clifton Hall as being under the control of none but communicants of the Church; and frequently his Lordship called it a Christian Hall. He had seen every part about it and could not speak too highly of it, especially of the Settler's Library of some 500 vols., furnished by the labors of Mr. Crompton's pen. Mr. Johnson, vestry clerk, gave an account of the financial position of the Church. With this the Bishop was particularly pleased, saying "he was glad to hear that they were determined not to have a debt upon them for anything;" in that he joined with Mr. Crompton, heart and soul. It gave him pleasure, too, to find that there was so much voluntary work given: fire wood, fire lighting, Church and lamps kept clean, surplice washed, bell rung, in fact nothing paid for except coal oil and wine for sacrament. He concluded a most interesting address by giving a brief account of the Indian work and that of the Evangeline. Mr. Crompton rose and asked all the communicants to stand up; they did so, and looked a noble band. He then, with much emotion, reminded many of them how they had lived 18 years in the bush with him, and never once been without a service when he was at home;

he called to mind their first two horrible years, when there was no parson to come near them, and asked them, could they refuse to give help to their Bishops after what they had heard, if only as a mark of gratitude to Almighty God for the blessings they have enjoyed, and he proposed to them that they should divide their balance with their Bishop. This was done unanimously. The surprise of the Bishop was genuine, and he could only murmur "From my heart I thank you." The Doxology and the Bishop's blessing brought to an end one of the happiest Church meetings we have ever had. LAUS DEO.

RUPERT'S LAND.

**WINNIPEG.**—Archdeacon Pinkham, Bishop-designate of Saskatchewan, desires gratefully to acknowledge the receipt of \$11 57 from St. Jude's Sunday school, Montreal, for Sunday school work in the Diocese of Saskatchewan.

FOREIGN.

**MISSIONS IN THE ISLANDS OF THE PACIFIC.**—In view of the persistent attempt of France to annex the New Hebrides, an account of the Melanesian Mission, as given by the *New Zealand Church News*, is of special interest. This mission was suggested by Archbishop Howley to Bishop Selwyn, the elder, when consecrated for New Zealand in 1846, and the latter began in 1848. In 1855 it was joined by Patteson, who was consecrated its first Bishop in 1861. Six years later the headquarters of the mission were removed from Auckland to Norfolk Island. In 1871 Bishop Patteson was killed at Nukapu, one of the Santa Cruz group, with the Rev. J. Atkin and the native teacher, Stephen Taroaniaro. In 1877 the Rev. J. R. Selwyn was consecrated second Bishop. In 1880 the Patteson Memorial Church was consecrated on Norfolk Island. From the earliest days of the mission the elder Bishop Selwyn had hoped to work it by natives; to use his own phrase, "the white corks were only to float the black net." The islands were divided into districts, each headed by a white man, ordained or otherwise; from each district boys have been brought every year to Norfolk Island, there to be trained as teachers and then sent to either their own homes or neighbouring island, where they are superintended by the white clergy, the Bishop visiting all every year in the Southern Cross, which is a necessity for a mission thus situated. The mission staff at present consists of the Bishop, six white and six native clergy, one or two white laymen, and over one hundred native teachers. The headquarters' school, on Norfolk Island, averages one hundred and fifty boys and forty girls. There are seventy-two schools and stations on the following islands: Florida (where there are twenty-one), St. Christoval, Malanta, Ulawa, Santa Cruz, Torres' Island, Banks' Island, and the New Hebrides proper. The work is maintained in part by an endowment, of which much was Bishop Patteson's bequest, producing £1,500 a year; and the rest of the expenditure, £5,000, has to be met by subscriptions from England and Australia and New Zealand. The salaries of the clergy and teachers are even now scarcely more than £600 a year; native clergy receive £20, and the inferior teachers £2 or £3 annually. The Southern Cross involves a yearly outlay of £2,000—a large but unavoidable item.

**FOREIGN MISSIONARY SOCIETIES.**—A few weeks ago the first General Conference of the various Missionary Societies of Scandinavia was held at Gothenburg, and representatives from Sweden, Norway, Denmark, and Finland were present. The Norwegian Society had made four hundred converts in its Zulu Mission since 1873, and in Madagascar, since 1867, about seven thousand heathens had been baptised, and about thirty thousand children instructed in mission schools. The Finnish Society was founded in 1858, and had opened a missionary seminary in Finland and commenced work on the western coast of Africa. The Swedish Church has an older mission record. Not only was work carried on among the American Indians in the days of Gustavus Adolphus, but almost a century earlier Gustavus Vasa sent missionaries to the Lapps. There are Swedish missions now among the Zulus, in India, and elsewhere. The Danish Mission Society was founded in 1821, and in 1864 commenced independent mission work in India; it is also at work in Greenland, where about seven thousand Christians are under its missionaries.

—The material part of us ought to keep growing thinner to let the soul out when its time comes, and the soul to keep growing bigger and stronger every day, until it bursts the body at length, as a growing nut does its shell.

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.

A PART OR WHOLE.

SIR.—Is the music to be regarded as part of our regular Church service? Some time ago I heard the leader of a choir say to the contrary. That this is the general impression of some choirs, one has only to listen to the irreverent singing of His praises, before whom the angels veil their faces. The chatter and laugh occasioned by the entrance of some one whose dress or looks seem to call for their attention. Is a reverent choir of communicants an impossibility? Surely they would feel the "Lord is in this holy temple, let all the earth keep silence before him." In the presence of an earthly sovereign this mark of respect omitted would show want of good breeding. Is it too much to infer that it characterizes the same want, when in the presence of the King of kings?

CHRISTINA HADAWAY.

SIR.—I am surprised to see you using my name in making an attack on the Mayor. Mr. Howland and I have long been and are personal friends, widely though we may differ on many points. I am quite certain that the Mayor knows as little as I do why my name should be dragged into the Burn's trial. I am Sir, your obedient servant.

February 12th, 1887.

R. H. BETHUNE.

SKETCH OF LESSON.

QUINQUAGESIMA.

FEBRUARY 20TH, 1887.

The Song of the Saved.

Passage to be read.—Exodus xv. 1-13.

What a marvellous and terrible picture was that which ended last Sunday's lesson. It was in "the morning watch" of an Egyptian spring day. The last lingerer of the long procession of fugitive slaves had just gained the farther shore of the sea, and wearily climbed its eastern bank. Turning to overlook the wonderful path by which he had come, he could see the Egyptian host—"all Pharaoh's horses, his chariots and his horsemen," still painfully toiling along the narrow sandy strip between the great "crystal walls" towering on either side. Suddenly Moses, by God's command, advancing to the edge of the bank, stretched out his hand over the Sea. That gesture sealed the fate of two nations. One—ancient, proud, powerful, cruel, was destroyed. The other—poor, ignorant, and crushed by centuries of oppression,—found itself suddenly transformed from a rabble of slaves into a nation of free men.

1. *How the Song was sung Long Ago.* Impossible for us, born to an inheritance of freedom, to realize the feelings of these Israelites, thus suddenly and miraculously redeemed from life-long slavery. Naturally the first expression of their grateful hearts was a song in praise to God. So it was in later days with Deborah (Judges v.), Hannah (1 Sam. ii), I said (Isa. xii. xxvi.), Mary, Zacharias, and Simeon (St. Luke i. ii.), and with King David in many of the Psalms, e. g., xlvii., xcvi., xcvi., c., ciii., etc.

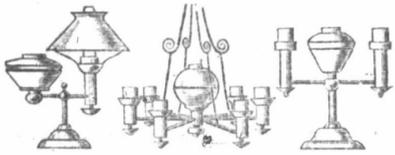
Observe the song. There is not a word in it about themselves—it is all about God, "I will sing unto JEHOVAH for He hath triumphed." "JEHOVAH is my strength and song, and He is become my salvation." (Compare Ps. cxviii. 14; Isa. xii. 2).

2. *How the Song is Sung To day.* In the Revelation of St. John the Divine, we are told something very strange about the redeemed in Heaven. See Rev. xiv. 3; xv. 3-4. They sing a "new song"—one of praise to God, their Redeemer—and yet it is an old song, for it is "the song of Moses" as well as "of the Lamb." We have seen how that *Te Deum* first sung by the shore of the Red Sea on that wonderful morning, has in effect been re-echoed by many of God's redeemed ones, from Deborah to Simeon. Is it not sung to-day not only in Heaven, but also by many who, like Israel, are pilgrims "marching through the desert," but "still with hearts united, singing on their way."

3. *How the Song shall be Sung Hereafter.* It shall be sung in Heaven by "a great multitude which no man can number, out of all nations and kindreds and people and tongues" (Rev. vii. 9), but only "by them that have gotten the victory" (Rev. xv. 2); for "no man could learn that song but (them) that were redeemed" (Rev. xiv. 3).

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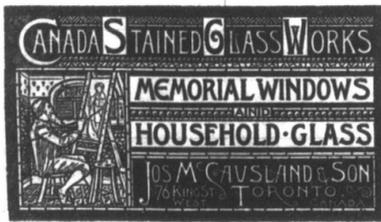
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**THE VO**

The day is past  
Hath sent at  
A wild awoken  
The wind of

It raves of pain  
But to mine  
It hath an und  
"Thou shalt

"Nought have  
Being God's  
But what my r  
Will heal an

"Nought have  
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or brother is hin  
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that which is la

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but on the bosom  
and in whom we  
every tree in wh  
sooner or later,  
bird flies away.

undying Christ,  
eternal God, the  
bring us rest. T  
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Self-surrender  
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but from within.  
"Be it then as t  
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and enter into H  
peace.

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That is peace.

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The Christian  
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many foes, and l

## Family Reading.

### THE VOICE OF THE NIGHT-WIND.

The day is past, and night  
Hath sent abroad  
A wild awakening wind that blows with might,—  
The wind of God.

It raves of pain and death,  
But to mine ear  
It hath an undertone of love, and saith:  
"Thou shalt not fear."

"Nought have I power to break,  
Being God's own wind,  
But what my master once, for love's dear sake,  
Will heal and bind."

"Nought have I power to move  
On sea or shore  
But what thy Lord, in His redeeming love,  
Will once restore."

"Unchanged—save that the taint  
Of long decay  
Is gone from all,—and sorrow and complaint  
Have passed away."

PAULINE W. ROSE.

### HINDERING.

Many an active and willing helper in the Church is too often an unconscious hinderer of the Gospel. Let us each try to find out how we may have hindered, that we may do so no more.

A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We utter a fearing or discouraged remark, and another's hope and zeal are wet-blanketed. "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."

We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing and our sister or brother is hindered in that day's effort to be meek. "Make straight paths for your feet, lest that which is lame be turned out of the way."

### PEACE.

Love is peace. There is no rest for our hearts but on the bosom of some one that is dear to us, and in whom we can confide. But ah! brother, every tree in which the dove nestles is felled down sooner or later, and the nest torn to pieces, and the bird flies away. But if we turn ourselves to the undying Christ, the perpetual revelation of the eternal God, then, then our love and our faith will bring us rest. There will be peace in trusting Him whom we never can trust and be put to shame. There will be peace in loving Him who is more than worthy of and able to repay the deep and perennial love of all hearts.

Self-surrender is peace. It is our wills that trouble us. Disturbance comes, not from without, but from within. When the will bows, when I say, "Be it then as thou wilt," when in faith and love I cease to strive, to murmur, to rebel, to repine, and enter into His loving purposes, then there is peace.

Obedience is peace. To recognize a great will that is sovereign, and to bow myself to it, not because it is sovereign, but because it is sweet, and sweet because I love it, and love Him whose it is. That is peace. And then, whatever may be outward circumstances, there shall be "peace subsisting at the heart of endless agitation;" and deep in my soul I may be tranquil, though all about me may be the hurly-burly of the storm.

The Christian peace is an armed peace, paradoxical as it appears; and according to the great word of the Apostle, is a sentry which garrisons the beleaguered heart and mind, surrounded by many foes, and keeps them in Jesus Christ.

"There is no peace, saith my God, to the wicked," He is "as a troubled sea which cannot rest, whose waters cast up mire and dirt;" but over the wildest commotion one Voice, low, gentle, omnipotent, says: "Peace! be still!" And the heart quiets itself, though there may be a ground-swell, and the weather clears. He is your peace, trust Him, love Him, and you cannot but possess the "peace of God which passeth understanding."

### "I CANNOT REALIZE IT."

What do you mean? "I see that Christ has borne my punishment, and that God is perfectly satisfied with what He has done; but somehow or other I cannot realize that I have everlasting life."

Your mistake is, you are taken up with the realizations of your mind instead of with the realities of God's salvation. Suppose for some crime you were sentenced to a term of imprisonment, with the option of paying a large penalty. A friend pays the amount in full, and brings you a receipt; would you then be afraid of going to jail? "No." Why not? Because of your "realizations" or "graspings"? "No." Why would you not be afraid? "Because the ransom had been paid." Would you not require to "realize," or "grasp," or "lay hold" of the money in your mind? "Certainly not."

God in His Word tells you that Christ has given himself a ransom for you, and on the ground of what He has done you may be saved. Do not think of your "realizations," but believe in the reality of His death for you, and you will then know that you are saved, and all your sins forgiven.

—For constipation take St. Leon Water before breakfast.

### ECONOMY.

Economy is not a very popular virtue in the present day. It is strange that it should not be so, when it is well known that many of our comforts are procured from things that were formerly thrown away as useless; and the inference is not very far-fetched, that many things now thrown away might easily be made to subserve some useful purpose, and add still further to our stock of comforts. It would seem as if the practice of economy was considered as an admission of want of ability. As if the man who saved was doubtful of his power to supply any deficiency in his means. But in truth it is much easier to make money than to keep it; and the easiest thing of all is to spend it. So that the economical man ought to be counted worthy of the most honor, if only for the difficulty of his task. There is much value in a saying of George Herbert, that, "there is no bank to saving," that is, that there is no bank to be compared with a habit of economy.

### A GOLDEN VERSE.

O soul, if thou no sign perceive,  
Only believe.  
Yes, if I only could believe!  
Then roll on Him thy care to-day,  
And only pray.  
Yes, if I only could but pray!  
Then sigh thou to Him from the deep,  
And only weep.  
And, if in faith, in prayer, in tears,  
The Saviour's help not yet appears,  
Then only wait!

### DELAY.

One reason why we are so often counselled to avoid delay is on account of the shortness of life. There are so many things to do, and there is so little time to do them in, that unless we make haste we shall be compelled to leave many of them undone. This is true. But a too precipitate attention to this advice is likely to prevent our accomplishing much to the purpose. There is such a thing as deliberately arranging beforehand what shall be done, and what shall not be attempted. This implies delay, but the man who takes sufficiently long to decide on the best means of effecting

his purpose, is likely to reach his end much sooner than the man who, in order, as he thinks, to save time, begins without previous consideration, and therefore in ignorance. Thus it is that second thoughts are best. If the case is one which admits of time for consideration, he is very foolish who acts upon impulse without waiting to see whether his first thoughts are confirmed by his second. But what some people appear to be deficient in, is the faculty of distinguishing at once between those cases and where dispatch is imperatively required, and those which admit of a certain amount of delay. These people, aware as all men must be that such a distinction exists, are apt in their confusion to do much mischief to themselves and others, by being expeditious where they might have hesitated, and dilatory where they ought to have been prompt.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

### THANKSGIVING.

In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul.—Psalm 138, Verse 3.

I thank Thee, Lord, that Thou hast safely led  
My trembling spirit out of its distress;  
I called on Thee when sore disquieted,  
And lo! my weak petition Thou didst bless.

I thank Thee, Christ! O, Thou most precious One!  
That on my suffering body Thou didst lay  
The balm of Thy sweet sympathy: O Son  
Of God, the Comforter, to Thee I Pray:—

When pain again this feeble body tries,  
And Hope seems fleeting from this mortal sight,  
Be Thou so near, that Faith's benignant eyes  
At once shall pierce the Spirit's darkest night.

When Thought, affrighted, leaves th' o'ershadow'd  
mind,  
And my lost powers seem ready claimed of Death,  
E'en then, Divinest, my soul's sense, refined,  
Shall hear Thy Voice, full heeding what It saith.

Be Thou but near me, and I will not shrink,  
Though Death's cold flood should straightway  
cover me:

Hold Thou my hand,—upon the river's brink  
I ready wait, to cross it, Lord, with Thee.  
—Frances M. Asbury, Delaware, Ont.

### HINTS TO HOUSEKEEPERS.

**BOILED HAM.**—The ham should be served cold. After boiling it must be allowed to cool in the liquor in which it was boiled. When cold remove the rind carefully without cutting the fat. Brush it over with a beaten egg, sprinkle with dried bread crumbs, and put in the oven to brown. Trim the shank bone with a frill of paper and garnish the edge of the dish with parsley.

**ENGLISH PLUM PUDDING.**—1 cup suet chopped very fine; 1 cup brown sugar; 1 cup molasses; 2 cups bread or cake crumbs; 1 cup flour; 1 cup milk; 1 cup Zante currants; 1 cup raisins; quarter cup finely cut citron; a half teaspoonful of soda. Dissolve the soda in a small tablespoonful of hot water, and stir into the molasses. It is very nice without any eggs, or if you would have it extra nice, three may be used. Steam two and a half hours in a basin without a cover, or in a covered mold. Turn the pudding out, bottom side up on to a plate, oval or round dish and stick as many blanched almonds into it as you may fancy. Just before sending to the table pour over it a generous tablespoonful of brandy or alcohol and ignite. The traditional Christmas Plum Pudding has always been served on fire.

**BRANDY SAUCE.**—4 table-spoonful of butter, 1 cup of powdered sugar, whites of two eggs, 1 gill of brandy, 1 gill of boiling water. Beat the butter to a cream, add gradually the sugar, and beat until white and light: then add the whites one at a time beating all the while. When ready to serve, add the brandy and boiling water, stand the bowl in a basin of boiling water over the fire, stir until light and creamy, and it is ready for use.

**LEMON PIE.**—Grate the rind and squeeze the juice of one lemon, one egg, and one even teacup of sugar. Beat all well together. Line a very small pie plate with pastry, fill it with the above mixture and bake at once. Make a meringue for the top of the whites of two eggs, beaten until very stiff; add gradually two tablespoonsful of powdered sugar, beating carefully but thoroughly in. Spread over the top of the pie, and return to the oven, allowing to stand there only until it becomes a delicate brown. For a larger pie, use the same proportion.

**CHARLOTTE RUSSE.**—1 quart sweet cream, quarter of a box of gelatine, threequarters of a cup of fine granulated sugar. 1 teaspoonful of vanilla, or if you use wine 4 or 5 tablespoonsful of sherry wine. One half a pound of ladies fingers

Cover the gelatine with cold water and allow it to stand two hours to dissolve. Beat the cream with a Dover egg beater, and take off the froth a spoonful at a time as it comes up, putting it into a china bowl, which stands in a pan of cracked ice or snow. When all is beaten, add the sugar, stirring it well but carefully in. Next add either the wine or the vanilla, and lastly the gelatine, stirring it thoroughly and quickly in, when it is ready to pour into the molds. Before beginning, line a plain two quart or two one quart molds with the ladies fingers. Or if you prefer, line pretty glass dishes with the ladies fingers, pour the cream in, set away to harden, and serve very cold.

**THE BONBONS** for the dinner may be very easily home made, by following some of Margery Daw's charming receipts for *Candies without cooking*. They can only be made, however, with confectioner's sugar, which is a fine pulverised sugar, costing ten cents a pound, prepared expressly for making candies without cooking. The candy is not only far less expensive, if made at home, but much better, unless you are in one of the large cities where all the best confections are made fresh every day. The confectioners' sugar may be obtained at the large groceries.

**FRENCH VANILLA CREAM.**—Break into a bowl the white of one or more eggs, as the quantity you wish to make will require, add to it an equal quantity of cold water, then stir in xxx. powdered or confectioners' sugar until you have it stiff enough to mold into shape with the fingers. Flavor with vanilla to taste. After it is formed into balls, cubes, or lozenge shapes, lay them upon plates or waxed paper and set them aside to dry. This cream is the foundation of all the French creams.

**ENGLISH WALNUT CREAMS.**—Make French cream as previously directed. Have ready some English walnuts meats, taken out carefully from the shells, so each half will be whole. Make a ball of the cream, about the size of a walnut, and place half nut meats upon either side of the ball, pressing it into the cream. Lay them away for a few hours to dry.

#### THE GREATEST STREET PREACHER.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave. The preacher was Death. Greatest of street preachers!—nor laws nor penalties can silence. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In heathen, pagan and Protestant countries, monarchies and free States, in town and country, the solemn pomp of discourse is going on. In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes,

and, taking the dearest objects of our love as his text, what sermons does he deliver to us! His oft-repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely, every man walketh in a vain show, surely they are disquieted in vain. Here there is no continuing city. Why are you laboring for that which I will presently take from you and give to another? Take no thought for the morrow. Prepare to meet thy God."—*Exchange*.

#### SELF-DENIAL.

Nothing good is to be obtained here below save through sacrifice.

This is a truth universally recognized in one form or another; what we desire we must struggle for, exercising self-denial the while, and sacrificing something already our own, to obtain it.

Thus he who toils for daily bread for his family gives of his strength, receiving in proportion to what he yields.

The scholar gives his time and brains, nay, sacrifices health itself sometimes in his effort to gain knowledge.

And so it goes on; good must be won by effort, by sacrifice.

#### A MOTHER'S BRAVE DEED.

A few miles south of Marlborough, Md., is a chasm which is spanned by an open trestle bridge. To the bottom of the chasm at the deepest point is perhaps sixty feet. The railway approaches this bridge around a sharp curve, and the engineer cannot see the bridge until near it. As the Pope's Creek south-bound passenger train sped around the curve nearing the bridge, the engineer was horrified to see a woman crossing the bridge on the railway track, carrying in her arms an infant, and leading by the hand a child of perhaps three years of age. The engineer at once applied the air brakes, and blew the danger signal, but it was impossible to stop the train. The woman heard the train approaching, turned and looked at it, and saw the horrors of her situation in one glance. Below, the heavy rains had filled the chasm until it had become a torrent. The engineer rushed forward to the front of the locomotive with the intention of seizing the woman and trying to drag her to the cow-catcher. The woman caught both children in one arm, with the other she firmly seized one of the ties on which the track is laid, and swung herself between the ties and below the bridge, and the train passed ever her. It was so quickly done that the spectators supposed she had jumped from the bridge. As soon as the train could be stopped, conductor C. A. Haverstick, with brakeman Honeyman, rushed back to the spot where the woman was seen to disappear. They found her clinging to the tie with one arm, and holding her two little ones with the other. From this perilous position they were soon rescued, the woman much exhausted, but all of them without a bruise or a scratch.

#### LENT.

BY THE REV. JOHN ELLERTON, RECTOR OF BARNES.

There is a change in our Church services; Christmas and Epiphany are past. For the next few weeks—for six Sundays and forty week-days from Ash Wednesday until Easter—our prayers, our Bible lessons, our hymns, perhaps even the walls of our churches themselves, will remind us that a time of very solemn mournful thoughts has come round once more. It is the great Spring Fast, or time of sorrow, which for hundreds of years has been called in England by the name of Lent.

I want you to think why we Church people observe Lent.

First, Lent puts us in remembrance of the sufferings of our Lord Jesus Christ. I do not mean only of His death, of which Good Friday reminds us, nor of the sorrows of His last days on

earth, which the other days of that week—Holy Week as we call it—bring to mind. We ought to remember that between His Birth, which was a day of joy to all mankind, and His Resurrection, which was the glorious end of all His sorrows, there came more than thirty years of trial which grew harder and more terrible as the end drew nearer. His life called Him to bear poverty, toil, hunger, thirst, weariness, homelessness for us. His Crucifixion was the end of a long course of hatred and cruelty patiently endured for us. Is it right for us to think only of the joyful events of His Life, and not also of these sorrows of His? A quiet solemn time like Lent is good, because it helps us to think of them, and lay to heart what Jesus has done and suffered for us.

Next, Lent may help us to be sorry for our sins, and to fight harder against them. For if we set ourselves to think of Our Lord's sufferings, and to ask, why did one so Holy and loving have to bear all this? we shall see the answer to be, because we were sinners. "For us men and for our salvation, He came down from heaven." What then must sin be in God's sight? And what then must I be in God's sight? Once reach that point, and we begin to learn some very bitter but very wholesome truths about ourselves. And we may well, at such a time as this, go deeper and deeper, till we get to see what He sees in us; and if we ask God to search and try us, we shall see more than we have seen before, and be sorry with that "godly sorrow" which is the only wise and right sorrow, which lifts a man up to look at God, and makes him say, I will arise and go to my Father.

And so, one thing more Lent may do for us; it may help us to follow Our Lord's example a little better. He fasted, we are told, for forty days and nights in the wilderness, while He talked alone doubtless with His Father. It is in memory of that Fast of His that we keep the forty days of Lent. Now we cannot copy Our Lord in spending so long a time as this in such a way. But does not His example teach us that it is good for us to be a good deal alone with God? that fasting, that is, giving up some of our ordinary bodily pleasures and enjoyments, will help us in our prayers? that both these will strengthen us to resist temptation for ourselves, and help us to live more like our Master, when we mix with our neighbors? I think Christ's example does teach us that; and though we cannot literally copy Him, we can ask God to help us to get more of the spirit of His life into ours.

Why not then try to use this Lent in a good way? Let me give my reader a few plain rules.

1. Remember each day in your prayers the sufferings of Our Lord. You can do this by using such a prayer as the Collect for the Sunday before Easter, or the first Collect for Good Friday.

2. Look closer within. Examine yourself. Are you at peace with God? Do not rest till you have sought and found that peace.

3. Use opportunities for prayer. In every church now there are extra services. Do not say, I have no time. Make time by giving up something. That will be like fasting and prayer together.

4. It is good to remind yourself of Christ's Fast by giving up something. If I were writing for rich people, I could tell them of many things. I don't ask working people to give up much; but even the saving up the price of half an hour's smoke, or of a glass of beer, to spend on some good work, is an act of fellowship with Jesus Christ. Above all, ask God this Lent to show you more of yourself, and more of Jesus; more of your need of Him; more of His loving desire for you.

—Most persons are continually looking forward to a time when all their surroundings will be satisfactory as compared with the present; but that time never comes. The perfection of contentment ever eludes them. They may be happier in some respects, perhaps in most respects, to-day than they were yesterday; but something wished for is always wanting.

## Children

THE BOY TEASE; CURED.

Little Ellen ting quietly a room, while lady visitors who had, du very kind to comfort to m conversation often used, an the ladies, I mother how if she were ri "So you tl be charitabl "You are n exercise true power of all."

Ellen was therefore did other and bet consists, not being gentle, forbearing to girl was howe a good mothe of charity wa all she could stand in what side, she read that 13th cha in which St. ence between real Christian the lesson, br Ellen reduced

The follow spend, with a panions in th people were f Farm, and th Mr. Grantley to go on a nut Wood. The sent for suc while Mr. Gr boy, yet his a to protect and The mistress the part of guests so long roof.

There was, to Ellen You invitation arr James Gardir hew, would g hindrance to rest of the p in no gentle t Mrs. Young s their convers and said, "Highfield, try the charity w is kind," is giving."

Ellen said heart she wis not be there. two of the called for her young friend should meet the road, bec pleasure of t "But," said lazy that I do so we may m

The childr out, but, as house, Mrs. and advised f neckerchief f

**Childrens' Department.**

**THE BOY WHO WAS A GREAT TEASE; AND HOW HE WAS CURED.**

Little Ellen Young was one day sitting quietly at work in the corner of the room, while her mother and some lady visitors talked of a gentleman, who had, during his life-time, been very kind to the poor, and brought comfort to many a home. During the conversation the word "charity" was often used, and after the departure of the ladies, Ellen began to tell her mother how charitable she would be if she were rich.

"So you think only rich people can be charitable?" said her mother. "You are mistaken, my dear. To exercise true charity lies within the power of all."

Ellen was but a child, and she therefore did not know much of that other and better kind of charity which consists, not in alms giving, but in being gentle, forgiving, merciful and forbearing to all around us. The little girl was however fortunate in having a good mother, and when the subject of charity was started, Mrs. Young did all she could to make the child understand in what it really consists. Beside, she read and explained to Ellen that 13th chapter of 1st Corinthians, in which St. Paul's shews the difference between mere alms-giving and real Christian love. I shall not repeat the lesson, but will try to shew how Ellen reduced it to practice.

The following day Ellen was to spend with a large party of her companions in the country. The young people were first to dine at Highfield Farm, and then under the guidance of Mr. Grantley, the master of the house, to go on a nutting expedition to Briery Wood. The parents always gave consent for such parties as these, for while Mr. Grantley was as merry as a boy, yet his strong arm was ever near to protect and guide his young visitors. The mistress of the farm, too, played the part of a careful mother to the guests so long as they were under her roof.

There was, however, one drawback to Ellen Young's delight when the invitation arrived, for she dreaded that James Gardiner, Mrs. Grantley's nephew, would go and be, as usual, a hindrance to the enjoyment of the rest of the party. She spoke of him in no gentle terms to her mother; but Mrs. Young smilingly reminded her of their conversation about true charity, and said, "If James should be at Highfield, try to practise towards him the charity which 'suffereth long and is kind,' is tender-hearted and forgiving."

Ellen said she would try, but in her heart she wished that James might not be there. At ten the next morning two of the little girl's companions called for her, and they urged their young friend to make haste lest they should meet with James Gardiner on the road, because if that happened the pleasure of the walk would be lost. "But," said Julia Warner, "he is so lazy that I doubt whether he is up yet, so we may miss him."

The children were all eager to set out, but, as they were leaving the house, Mrs. Young called Ellen back and advised her to substitute a little neckerchief for a pretty scarf she had

round her throat. But Ellen was unwilling to make the exchange; for she was rather fond of dress, and wished to exhibit to the admiring eyes of her young companions the handsome scarf—her father's last present. She gained her point, however, and in a few minutes she and her companions, Julia and Annette Warner, were in the fields. But Ellen did not observe that in her haste she had left her scarf unfastened, and that one of the ends was already streaming across her shoulder.

When the children reached the end of the second field, they found James Gardiner was there before them. "Now," said he, "If you girls expect to have the gate opened, you will be disappointed. You must climb." Then he bounded over the gate and stood laughing on the other side.

On looking closely the little girl's found the gate firmly tied with a strong cord, and, after making useless attempts to loose the knots, they were compelled to climb. The two Warners got safely over, but poor Ellen fell and rolled on the grass, to James' great amusement. Much annoyed, the child started up and ran away as fast as possible, for she was not hurt; and James, satisfied at having teased the girls, turned leisurely round to cut the cord off the gate, when lo! streaming from it, was Ellen's new scarf, the fringe of which had been caught by a splinter of wood and been jerked from her neck by her fall forward. Of course the temptation to tease the owner by retaining it was too strong for James to resist, and it was soon folded and deposited in his pocket.

When the little girls reached Highfield Farm, they found quite a large party of youngsters. Some were in the harvest field, others amongst the poultry, and a chosen few of the steady ones were pulling apples and carrying them to the house in large baskets. The trees soon changed their appearance under these busy hands, and became bare of all except their leaves, already turning yellow under the autumn sky.

When Ellen Young arrived at Highfield, Mrs. Grantley asked if she had seen her nephew James. Of course she answered in the affirmative, and she felt tempted to tell of the trick he had played her; but she had resolved to bear and forbear. And when the boy arrived, though the Warner's refused to speak to him, Ellen made no difference between him and the other young guests, but was kind and obliging to all.

Unfortunately her patience made him more determined to tease her, and he followed her continually for that purpose. When she, to escape him, went into a shady part of the orchard and sat on the trunk of a tree with one of her companions, to whom she was saying something she did not wish all to know, she suddenly heard a loud laugh, and heard James exclaim from among the branches, "There, Miss Ellen, I have heard your secrets, and I shall tell them to everybody."

It would not be pleasant to tell all the tricks James Gardiner played that morning—how he drove away the chickens Ellen wanted to feed, hid her heap of gleaned corn in a ditch, and afterward, when pretending to help her to carry a basket of apples, how he suddenly left hold, let all the fruit roll on the grass, and left the

child to pick them up as best she could.

And all the while poor Ellen found it no easy task to practise that charity which "suffereth long and is kind; is not easily provoked." Her patience however stood the test, and really made James half-ashamed of himself. Perhaps he would have endeavoured to make friends; but Ellen at length managed to escape him, and they met no more from the time the apples were upset, until Farmer Grantley's voice summoned them to the dinner table. Then it was that Ellen discovered the loss of her scarf, and, after vainly hunting for it in all directions, found out—as most children do—that it would have been better for her to listen to her mother's advice than to suffer her love of dress to risk the loss of her father's pretty gift.

And all the while it was in James Gardiner's pocket. He did not intend to keep it; but he had no wish to relieve Ellen's anxiety so soon; consequently the pleasure of the little girl's holiday was greatly lessened by the thoughts of her loss, and the feeling that she alone was to blame for it.

When they got to Briery Wood, the impetuous James rushed at once to climb, and in his rash haste fell from a bough, where the ground beneath was rough and stony. He was in pain but too proud to complain, and thinking nobody would care for him, he knotted his handkerchief round the wounded palm, and followed. But he could not gather nuts. He sat down at the foot of a tree and let the rest pass by, while he bitterly murmured to himself, "Nobody ever cared to ask if I were hurt." Yes, there was one who cared. Ellen Young saw the tears trickling down his cheeks, dropped behind her companions, and kindly asked James if his hand were much hurt.

He did not speak, but he held it for her to look at.

"Oh dear, poor boy," she exclaimed. And well she might, for the hand was swollen, bruised, and bleeding. "It must pain you sadly," she added.

James nodded assent, and, fairly overcome by suffering, he sobbed aloud, though he felt ashamed that Ellen should see his tears. "Never mind me. Go after the rest," he said, and made as if he would return to the farm.

Here was a chance for Ellen. She had shown something of the charity which "suffereth long;" she could do a kindness in return for opposite conduct. And it was a right feeling in the child's breast, which urged that it would not be kind, or show true charity to leave James in tears, in pain, and loneliness. Yet she was but a child, and no doubt she could not help thinking that he had merited his punishment.

Ay, but charity "rejoiceth not in iniquity." It never faileth. It shines all the more brightly in seasons of trouble, teaching us to forgive others, even as "God for Christ's sake forgiveth us."

Again, there were selfish thoughts to contend against. Ellen's satchel was lying empty on the ground, and she could hear in the distance the laughter of her young friends, and knew that they were shaking the nut trees and filling their bags with ripe fruit. The contest, however, ended in forgetfulness of self. Ellen went to James again and said, "Come with

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**MARRIED.**

At Chesley, on the 20th inst, by the Rev. Mr. Hind, Incumbent of Trinity Church, Rev. B. S. Cooper, B. D., Rural Dean, Invermay, County of Bruce, to Louisa Jane, second daughter of St. Lawrence Bertrd, Esq., Tars, and granddaughter of the late Sir James D. H. Hay, Baronet, of Alderton, Scotland, and niece of Sir Hector Hay, Baronet, Halton, London, England.

**HIGH LIVING.**—High living is unquestionably bad for the liver, but whether from that or other causes, the liver becomes deranged, the best cure for liver complaint or biliousness, is that standard medicine for sale by all druggists, Burdock Blood Bitters. Remember B. B. B. is the special trade mark of this medicine.

me to the farm. I know what mamma did when I once hurt myself, and I can do the same for you."

The boy could hardly believe her in earnest; but after trying in vain to persuade her to leave him and follow the rest, he yielded, and they went back to Highfield together.

If Ellen's memory had been busy, so had James's; and when he saw how cheerfully the little girl gave up her pleasure for his sake, conscience became busy too, and bitterly reproached him for the past. But James had not yet enough true courage to tell Ellen that he felt he had done wrong, and to ask her forgiveness.

In the meanwhile Ellen got warm water, in which she bade him place his wounded hand, and then when the pain was much relieved, she asked the servant for a piece of sticking plaster to cover the cut.

There was none in the house; Mrs. Grantley had gone with the nutting party, and it was a full mile to the nearest druggist's shop. Ellen was tired too, but she wished to complete her work of charity, and she accordingly asked James if he would wait at the farm for a little while, as she wished to go somewhere else before she went back to Brierly Wood.

"Yes," James said, quite manfully; "I would wait all day for you, if I never got to the wood at all."

Away sped Ellen to the town, and once at the druggist's, she did not hesitate to change her only sixpence—saved a penny at a time for a particular purpose—in order to pay for the plaster. She was delayed a little on her way back, for two horses had stationed themselves close by a gate, and were in no hurry to move to allow her to open it. Very tired was she when she entered the farm kitchen again, but not for a moment did she regret the trouble she had taken.

James was sitting patiently, and a glad smile crossed his face as he saw his little friend's foot on the threshold. "Now for a pair of scissors," said Ellen, as she took the plaster out of her pocket.

"Why, Miss Ellen," said the servant, "you've surely never been to the shop for that. How tired you must be! But you are the dearest, kindest little thing—"

Ellen laughed and snipped away at the plaster, and soon had James' hand very nicely covered and bandaged. Many were the boy's words of thanks; but they were awkwardly expressed, and he seemed as though he was ashamed to look his little doctress in the face. "Shall we go back to the wood?" he asked, when all was done.

"I don't know, I am tired; but you can go, you know," said Ellen.

"Not without you," was the answer and James resumed his seat, from which he had sprung up, intending to go to the wood.

Ellen vainly tried to persuade him to leave her, and at length she resolved to walk thither, that she might not prevent James from going.

The boy said that he did not know the way through Brierly Wood; but he knew it quite far enough for them to get plenty of nuts, and as they walked thither, he was considerate towards his tired companion who had wearied herself on his account. He was conquered by the strongest of all weapons, kindness. At length they reached the wood, and James was about to draw down the bough of a

nut tree, when Ellen exclaimed, "See the rag is coming off your hand. Let me tie a handkerchief around it."

James put his hand into his pocket, and drew out—not the handkerchief he wanted, but Ellen's pretty scarf! She had never thought to see it again, but now she saw it and cried—"Oh James how could you keep it? You know how long I was seeking my scarf, and the thought how displeased mamma would be has made me uncomfortable all the day."

Ellen had borne James unkindness in the morning, but now, when the knowledge of this new mischief came after all her self-denial on his account, it was too much. She burst into tears and sobbed bitterly.

James was now thoroughly humbled. "Please, dear little doctor," said he, "do forgive me. You have been all that is kind, and I have been a cross good-for-nothing lad; but I am sorry now, and I will try and be like you for the future, so that people may love me. There is your scarf, Ellen. It is not a pin worse. I kept it back at first, just to tease you a little, but I meant to give it to you before you went home. Afterwards, when I was in such pain, I forgot all about it."

Ellen was silent for a few minutes. Yet, once again, a right feeling conquered. She held out her hand, saying, "I believe you, James, and I forgive you, I'm sure, for having been unkind. Let us try to forget all about that. I dare say if I had worn my scarf ever since morning it would look very differently now; so perhaps it is a good thing it fell into your hands."

The children went on a little way together, and gathered what nuts they could, and very soon they met Mr. Grantley. "Where have you been, little trants, and where are your nuts?" said the kind farmer.

The other young folks laughed at sight of the meagre stock of fruit that James and Ellen could show, and exhibited their own well-stuffed satchels. But Mrs. Grantley's eye was attracted by the bandage on her nephew's hand, and asked how it came there. Then James told all about Ellen's kindness, self-denial, and the long walk to the town which she had taken.

Ellen blushed while he spoke, but it was very pleasant to her to hear Mrs. Grantley's thanks, and to see how pleased she was at what had been done for her nephew. Then Mr. Grantley interfered. "We cannot help your being tired, my dear child," said he, "or make up for the loss of your walk in the woods, but we can share our spoils with you."

As he spoke he began to empty the contents of his pockets into Ellen's satchel, and the children, too, poured in nuts till it was quite full. Then Ellen shared hers with James, and again the youngsters filled up her satchel, so after all they were pretty equally supplied with nuts all round.

There was a happy group round the farmer's tea-table that evening, and it was wonderful how the nice cakes disappeared when we consider all the nuts that had been eaten in the wood. James Gardiner was so good-humoured and well behaved, too, that nothing spoiled the pleasure of the meal.

"If we could but find your scarf, Ellen, and cure James' hand, there would be nothing to regret," said Julia Warner. "But there is sure to be something after every party."

"James has given me my scarf,"

said Ellen. She did not tell why he had not told her that it was in his pocket.

The boy looked grateful for her forbearance, and added, "My hand will soon be well, thanks to Ellen. She has been trying to do me good in more ways than one."

A happy party went home from Highfield that night, but I do believe Ellen Young was the happiest of them all; because, though she no longer wished to be rich in order to give away money, that her almsdeeds might be praised and talked about, she had learned how great is the reward which even a little girl may receive from her own conscience, when she tries to practise that charity which "suffereth long and is kind."

THE RAW CUTTING WINDS of winter bring to the surface every latent pain. It is one of the strange things associated with our physical well being that the very air, without which we could not exist, is heavily laden with the germs of disease. Rheumatism, neuralgia, lumbago, and other complaints of a similar character hold revel at this season of the year amongst human nerves and human muscles. There was a time when fortitude alone could make life tolerable, but now with the advent of powerful, penetrating, and nerve-soothing remedies pain becomes a thing of a moment. The best the most powerful and most certain pain cure is Polson's NERVILINE. Nothing equals Nerviline for penetrating power. Nerviline is beyond comparison the grandest discovery for the relief of pain offered to the public. Druggists sell a sample bottle for 10 cents; large bottles only 25 cents at any drug store.

#### LENT.

We want to say a few words to the boys and girls, and we will begin with a story. "George," said a good missionary to a small African boy, "don't you think God wants to save you from your sins?" "Yes, sir." "If God wants to save you, why doesn't He do it? He is the Almighty, why doesn't He do whatever He wants to do?" After a little reflection, the boy slowly and seriously replied, "Mr. Taylor, it is because I won't let Him." The little fellow gave the right answer; he spoke the truth, just what he felt.

"But what has the story to do with Lent?" you ask. Just this. We celebrate in Lent the great work the Lord Jesus did to save us from our sins; how He first fasted, and prayed, and was tempted of Satan; and then was betrayed, and scourged, and crucified—all just that He might be our Saviour. And now He wants you to "let Him" save you; that is, to take Him for your Saviour.

It is like this: just as it would be if a kind gentleman were to go to some poor little child, living in a miserable hovel in poverty and wretchedness, and were to say to her, "My child, will you give yourself to me to be my little daughter, and let me be your father? If you will give me the right to do just what I choose with you, I will take you out of all your misery and make you safe and happy. But I cannot do anything for you unless you let me."

Just this is what the Lord Jesus wants to do for you. And for some of you we know He has done it. But there are others—poor little, restless, unhappy children—who will not let

Him do this. They are busy about other things, perhaps; too busy even to think of Him; or else, they do not know about Him, and just what it is that He wants to do for them; or, perhaps it is for some other reason. But whatever it may be that has kept you from saying "Yes" to the dear Saviour when He has asked you before to let Him be your Saviour, will you not say "Yes" now? This Lent you are going to hear about all that He did and suffered for you. Will you not decide at its very beginning—its very first day, Ash-Wednesday—that he shall have your heart, and that you will do whatever He shall tell you to do? He will come into your heart at once, just as soon as He hears you say "Yes," and then He will teach you all about Himself, and make it very plain to you what He wants you to do.

And oh, how safe and happy you will feel! When you are in trouble you will think, "I belong to Jesus; He will comfort me." When you are afraid or in danger you will think, "I belong to Jesus, He will take care of me." When you are perplexed about something, and don't know what to do, you will think, "I belong to Jesus, He will show me." When you have done wrong, you will think, "I belong to Jesus, He will forgive me."

Doesn't this show what a sweet and blessed thing it will be for you to take Jesus for your Saviour?—*Parish Visitor.*

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PROHIBITION AND POLITICS.—The anti-liquor question is a strong plank in the political platform, and one safe to lay hold of. All intoxicating beverages are safest when let alone, even in medicine. Burdock Blood Bitters is not a bar beverage, but a strictly pure medicine, reliable for diseases of stomach, liver, bowels, kidneys and blood, and will not aid in making drunkards.

FROM MANITOBA.—In a letter, from James Irwin, Beaver Creek, Manitoba, he says, "I was taken ill last summer with a very severe pain in my back. By using one bottle of Hagyard's Yellow Oil I was completely cured." Yellow Oil also cures lumbago, rheumatism and all external and internal pains.

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After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—Mary Ann Sears, 7 Hollis st., Boston, Mass.

### Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier.—Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

### Ayer's Sarsaparilla

saparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored.—P. Germain, Dwight st., Holyoke, Mass.

### Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health.—Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

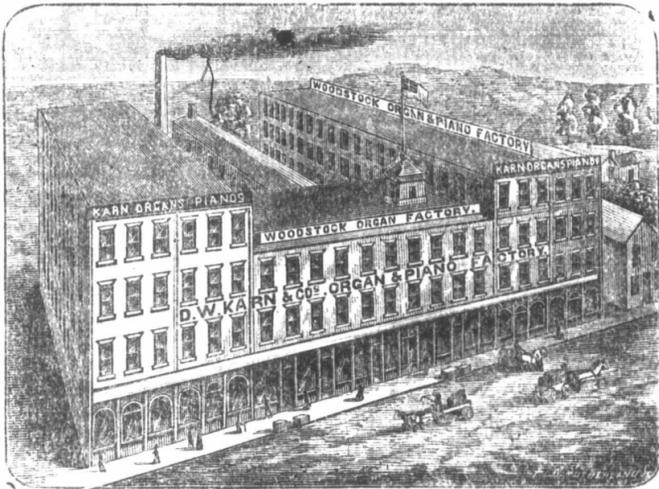
My son was weak and debilitated: troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health.—Alarie Mercier, 3 Harrison ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

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