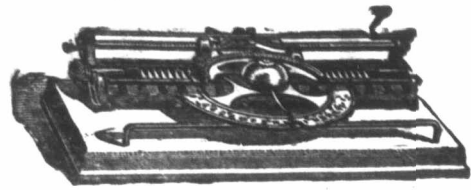




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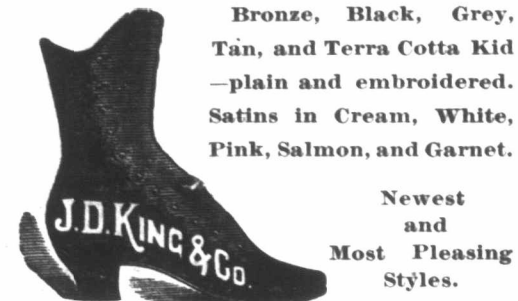


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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 30, 1890.

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## Lessons for Sundays and Holy Days.

Feb. 2nd.—SEPTUAGESIMA.  
Morning.—Gen. 1, 2 to v. 4. Rev. 21 to v. 9.  
Evening.—Gen. 2, 4; or Job 38. Rev. 21, 9, to 22, 6.

THE BURIAL OF BISHOP LIGHTFOOT.—All that was best in England was represented by those present at the solemn service in Durham Cathedral, and at the grave of the Bishop in the chapel of Auckland Castle, which he had himself restored. It was remarkable that the last stroke of his pen was put to an article on the authorship of S. John's Gospel, containing the substance of a lecture delivered years ago, and which is published in the January number of the *Expositor*. Among the many anecdotes told of the goodness of the great Bishop, we have not seen any account of his generous conduct in connection with the appointment of Dr. Westcott to the Regius Professorship of Divinity at Cambridge. The post was offered to Lightfoot; but he knew that Dr. Westcott, as a married man, could not afford to remain in Cambridge unless he got the Professorship; and therefore he requested that it might be offered to his friend. Lightfoot was afterwards appointed to the Lady Margaret Professorship.

THE INFLUENZA.—Mild as has generally been the form of the epidemic in this country, it has not passed away, or rather, is not passing away without leaving deep traces of its presence. In some cases it has been followed by pneumonia which has frequently proved fatal. But it is said that a more serious danger lies before us. Former visitations of this epidemic, it is said, have been followed by the cholera. It is in the highest degree desirable that these rumours should not circulate idly, and therefore we hope that we may soon obtain trustworthy statements as to the connection between these two maladies in the past. If there is even a probability of our being visited by this frightful scourge, we must prepare to meet it calmly, putting our trust in God, and availing ourselves of all the resources of science. Above all, it is necessary that everything like panic, should be, as far as possible, guarded against.

LUX MUNDI.—A volume under this title has been published in England, and seems not unlikely

to excite almost as much attention and discussion as the famous or infamous *Essays and Reviews*. It is put forth under the editorship of Mr. Gore, of the Pusey House; and the contributors might perhaps best be described as mostly belonging to a new latitudinarian-ritualistic party. We are using these words in no offensive meaning, but as being unable to find any more appropriate term. Already some of the contents have been denounced by leading divines. One of the Bishops, in a charge to his diocese, denounced some of the results as "utterly incompatible with the whole tenor of the teaching of the Prayer Book," and warned the upholders of them that they are "imperilling the salvation of thousands of souls;" whilst an eloquent Canon of S. Paul's, supposed to be intimate with some of the writers of the volume, has declared that what is at stake in this matter is no less than the "trustworthiness of our Lord Jesus Christ." We hope soon to give a review of this volume.

LORD NAPIER OF MAGDALA.—The burial of Lord Napier in the great Cathedral of S. Paul brings back many reminiscences in connexion with his own history and that of the mighty dead beside whom he is laid. If General Sir Robert Napier was fortunate at Magdala, in taking King Theodore's city, and rescuing the missionary Mr. Stern, without loss of life, it was the good fortune of one who had proved himself a brave and skilful soldier in other fields. He had distinguished himself in many conflicts and not the least in that connected with the great Indian Mutiny, for he commanded the Engineers in the operations which ended in the taking of Lucknow. On this occasion and also on account of the "skill, zeal, and intrepidity" shown in the operations which led to the taking of Pekin, he received the thanks of the Parliament. On the former occasion he was made K.C.B. (1858); and after the taking of Magdala he was raised to the peerage (1878). He was made Constable of the Tower in 1887, and there he died in his eightieth year, and now he lies in the crypt of S. Paul's beside Nelson and Wellington. Much that our Poet Laureate wrote on the death of the Duke of Wellington comes back to us on this occasion:

"All is over and done;  
Render thanks to the giver,  
England, for thy son.  
Let the bells be toll'd.  
Render thanks to the Giver,  
And render him to the mould,  
Under the cross of gold  
That shines over city and river,  
There he shall rest for ever  
Among the wise and the bold."

Thanks be to God that, at the grave of Napier, as at the grave of Wellington, we can take up our Poet's words, and say again:

"Not once or twice in our rough island-story,  
The path of duty was the way to glory."

THE DIFFICULTY WITH PORTUGAL.—There is a certain class of people who are always ready to assume, when any difficulty between nations arises, that their own country is to blame. We quite concede the element of good that there is in such a cosmopolitan spirit; but there often lurks in it something which is not so good. Now, in regard to the Portugal imbroglio, everyone must hope that matters may be amicably settled, and that England will demand no more of the weaker power than is absolutely necessary. Still we must

remember that these Portuguese filibusters have invaded a State under English protection and have actually pulled down the English flag; and, if these things would not be borne from the mightiest power on earth, we cannot see why they should be tolerated in one of the weakest.

THE BYSTANDER.—Those of our readers who regret, with ourselves, that the contributions of Professor Goldwin Smith to the *Week* have been less frequent of late, will be glad to see his old organ, *The Bystander*, once more treating of "current events, Canadian and general." The Editorship is, of course, an open secret. We do not always agree with *The Bystander*, and we may have occasionally to express our disagreement with him. But we acknowledge freely that his words must always have the authority which belongs to a combination of fine scholarship, extensive learning, and great intellectual ability. In the number (for January) now before us, there are more points than one which suggest criticism, and we hope to return to them. But we can assure the distinguished writer that he will always receive at our hands the courteous treatment which he invariably accords to others.

THE TORONTO JUBILEE.—We see from English papers of all sorts and sizes that the Jubilee of the original Diocese of Toronto has excited no small amount of attention in the Mother Church. It is natural and proper that even the great Church of England should regard the growth of one of her elder daughters as a matter which in many ways concerns herself. It is much to be hoped that the lessons of the celebration may not be lost upon ourselves, either in the way of encouragement or in the way of warning. We have abundant proof that our Church system is perfectly suited to all classes, high and low, rich and poor; and we have just as much proof that the system will not of itself make or keep men faithful members of the Church. Zeal, devotion, love, on the part of Clergy and Laity will ensure growth, unity, strength. Where we can see evidences of growth we can tell without hesitation of the reasons which explain them; and generally speaking, it is the same in cases of failure or decline.

## ALGOMA.

The publication of the "Report of the Missionary Bishop of Algoma," for the information of the Provincial Synod concerning the state and condition of the Church, as required by one of the Canons of the Synod, affords an opportunity of drawing attention to the most interesting and important work which is being carried on in that widely-extended and thinly populated district.

We hear, from time to time, of the self-sacrifice and devotion shown by young men who dedicate their lives to Mission Work in Japan or in India, and who very often find ladies willing to go out as their wives to the same work. We have not the least wish to speak lightly or slightly of the devotion and sacrifice involved in such undertakings. To leave country and kindred and friends and the civilization of an English and Christian country, and to go among people of alien race and religion, and of a strange speech, must cost a considerable effort and must involve considerable sacrifice.

But what, after all, is the sacrifice of a Mission-

ary in Japan, compared with that of a Missionary in Muskoka? In Japan there is a beautiful climate, a population prepared to look up to the English as a superior race, eager to assimilate English civilization, ready to give to the Anglican Christian Missionary a place of respect and honour. In Muskoka, with the exception of three or four months in the year, and these somewhat uncertain, there is generally very trying weather, piercing cold, burning heat, stinging mosquitoes, bad roads, and, to crown all, a population by no means easy to manage or to lead. When our help and our prayers are asked for our missionaries, and especially for those in Muskoka, these considerations should give earnestness to our prayers and a willingness to give assistance to that diocese to the utmost of our ability.

The report of the Bishop is, on the whole, encouraging, and it is characterized by a sobriety and by a hopefulness of tone which gives the reader confidence in the estimate formed of the state of things in his diocese. In presenting his report, the Bishop says, "I desire, on its threshold, to acknowledge with reverent thoughtfulness, the goodness of Almighty God in preserving me from sickness or accident either by land or water, during the wanderings of the last three years, and still more, in granting the many tokens of divine favour and blessing that have rested upon our poor efforts to extend His Church and Kingdom in the diocese."

The statistics are decidedly encouraging. During the three years to which the Report refers, 481 persons have been confirmed, seven churches have been consecrated, nine deacons and four priests have been ordained, and three clergy received whilst ten have left the diocese, showing an addition of six to the clerical staff, a considerable increase, when we remember that the whole number, without the Bishop, is twenty-six. It would be interesting and instructive, if His Lordship were able, in his next report, to give us some notion of the increase or decrease of the whole population of his diocese, together with the number of communicants, say, at Easter and on the Church roll, in each of the three years to which the Report refers. Such information would be of the greatest value for the present and the future.

The Bishop speaks in a laudatory and hopeful tone of the various agencies at work in the diocese, besides the ordained clergy, particularly of the "student agency" and the "volunteer lay-readers." He also naturally refers to the great need of more workers and of the means of supporting them. One pleasant item is supplied in connexion with this portion of the report. "Since writing the above," says his Lordship, "the gratifying intelligence has reached me by letter, from England, that in response to the appeal of the Rev. W. Crompton, the sum of £151 3s. had been deposited in Drummonds' to the credit of the Bishop of Algoma's Fund for a parsonage and church at Sudbury.

Among the "Notes of Progress" we find a good many gratifying facts. Thus at Bracebridge, under the Rev. Jas. Boydell, M.A., the congregation have increased their contribution towards the Clergyman's Stipend by \$200. In Port Carling Mission, under Mr. Podmore (a candidate for ordination), a church is about to be erected at Gregory. A boat has been presented to the Mission, and sufficient money raised to purchase a bell, besides a contribution for the purchase of a house from outside sources.

We wish we could give the whole list; but our readers who want to know more will have recourse

to the Report. There they will find records of progress at Huntsville (Mr. Llwyd), Aspdin (Mr. Crompton), Burk's Falls (Mr. Vesey), also in the districts under Rural Dean Chowne, Rev. L. Sinclair, Rev. G. H. Gaviller, Rev. A. J. Young, Rural Deans Greene and Machin, and Rev. P. G. H. Robinson. The Bishop adds: "Indications of progress such as the above may be mere trifles in some eyes, but situated as we are, they seem to me to furnish a sufficient answer to the objections sometimes heard, that the Church in Algoma is not doing enough for herself. Doubtless in Algoma, as in other older and more favoured dioceses, there are individuals to whom this criticism would apply, but of the diocese as a whole, I am bound to say that, in my judgment, it is doing all that, in the peculiarly unfavourable conditions of the case, could reasonably be expected." We venture to add that those who are best acquainted with the diocese will be the first to confirm this kind and just sentence.

Although the points to which we have drawn attention are most directly connected with the special work of the Church in the diocese, the Report contains a good deal of interesting information on other matters more or less closely connected with it. Thus we have a section on Indian Work, one on the Diocesan Council, another on Woman's work, and again on the English Societies and their help, on the Endowment Fund, on the Widows' and Orphans' and other Funds.

His Lordship concludes his very interesting and encouraging Report with the following words: "I cannot conclude my report without bearing a willing, hearty witness to the faithfulness of my co-labourers in their several fields. Their difficulties and discouragements are manifold, but their patience and perseverance never flag. The calibre of our clerical staff has never been better. Varieties of thought and 'use' exist among us, as elsewhere, but the law of charity bears rule, and party spirit is wholly unknown. The diocese is at peace and unity in itself. Solid foundations are being laid, and work done quietly for Christ and His Church which will abide. We leave it in His hands, humbly trusting that the seed we have sown, however imperfectly, may not be found fruitless on the last great day of account."

#### THE NEW EIRENICON.

It is a very common remark, that the doctrinal system of the Church of England is founded upon a compromise; but the late Bishop Wilberforce was accustomed to protest against this notion. The principle of the English Reformation, he said, was not compromise, but comprehension. We entirely agree with this representation; but even those who do not, cannot deny that the English Church is a comprehensive community.

It has been owing to this comprehensiveness, and the difficulty of settling its limitations, that disputes have arisen from time to time respecting the doctrine, the discipline, and the ritual of the Church. Every party in the Church has suffered, and every party in the Church has inflicted suffering. This last fact is sometimes ignored, sometimes even denied; but it is a fact all the same. Neither do we refer to it here as being discreditable to those who have inflicted the suffering. There must be some limits to our liberty of thought and action, and it is as much a duty to see that those limits be not transgressed, as it is to guard against the infringement of our liberties.

As regards the question of doctrine, it may be said that the battle is over. Individuals may be

prosecuted for heresy still, but such prosecution is hardly likely again to be directed against a school. If a clergyman denies the Godhead of our Lord, or directly asserts the dogma of Transubstantiation, he would probably be summarily dealt with; but the judgment would affect very few besides himself. The Gorham trial established the position of the Evangelical school in the Church. The same was accomplished for Broad Churchmen in the case connected with the *Essays and Reviews*; and the Bennett judgment vindicated the right of advanced High Churchmen to teach a Real Presence in the Sacrament, so long as they keep short of Transubstantiation, or Consubstantiation—whatever that may mean.

The serious question which necessarily arose in quite inseparable connexion with these decisions was the extent of liberty in Ritual. If we may propound these diverse opinions in our teaching, may we represent them practically in our worship? We need not say that this question has been both asked and answered, and that a great change of opinion on the subject of the question is now actually taking place. For example, a number of earlier differences have passed away, and the change, the drift of opinion and practice, is certainly in favor of a higher Ritual. It is seen in many ways.

We do not refer merely to the almost universal disappearance of the black gown, because we know of no reason why the wearing of that garment should, except conventionally, have one significance rather than the other. But besides this, there is, in England, in Canada, in the United States, and in the colonies, a marked increase of surpliced choirs and choral services. The prevalence of colored stoles, too, in this country (for the practice is little known in England) points to the same conclusion.

But the more remarkable change to which we refer, in current opinion respecting ritual, is of a more general character. There is a growing sense, on the one hand, that ritual is, beside doctrine, a matter comparatively unimportant, and, on the other, that great diversity of ritual should be tolerated and even encouraged.

Now it may turn out that this shall be the final judgment of the Church; but it is necessary to point out that it is a departure from our old theory of uniformity, and that it may have developments of which we are not now dreaming. Beyond all question, the traditional theory of the Church of England has been that our services should be uniform. This has been illustrated in our Cathedrals, in which, since the Restoration, with very slight local uses which hardly conflict with the theory, the services have been substantially the same. The old theory generally stated was this, that the Cathedral service was the normal type of the English Church, and that other churches should conform to this type as far as their circumstances allowed.

It is apparent that not only has this state of opinion undergone considerable change, and that many prejudices have disappeared, and are rapidly disappearing; but that there is a growing disposition to widen the boundaries of allowable ritual in all directions. We do not say that this is wrong. And it is of little importance what any individual may say or think. The current of opinion will go its own way. Only it is well that we should understand what we are about.

A remarkable illustration of this tendency is seen in the proposed Eirenicon of the Evangelical Dean of Peterborough, Dr. Perowne. His proposition is that the interpretation of the Ornaments

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Rubric which sanctions the use of Vestments shall, under certain circumstances, be regarded as valid. Or, to put the matter practically, that the Bishop of the diocese may sanction the use of the Vestments when the clergymen and the people (congregation or communicants) desire them. Naturally, the suggestion has been variously received—by some with violent opposition, by others with simple acquiescence, by others again, with the thankfulness of relief, by a few with a grudging acknowledgment which indicates that they would like to "ask for more." Some of the suggestions which have sprung out of this proposal will remain for subsequent consideration.

**LEARN FROM AN ENEMY, OR DON'T.**

[COMMUNICATED.]

Most people have probably wished to see a good article upon trite proverbial sayings. There is, at any rate, much room for such an article, because a proverb may be the wisdom of many and the wit of one, yet it is always a curiously misshapen bantling, and it is usually the distortion that has procured it favour. Like the footrule, the proverbs are useful as you use them, but they are not complete repertoires of knowledge, and are dangerous tools unless employed with discretion. How many an argument is clenched by the unassailable statement that *two and two make four*! But there is no necessity in the nature of things for this assumed fact: a tyro in arithmetic knows that they often make twenty-two. We all know how glibly it is said that *even a fool is taught by experience*, but this is only what the fool says, for the wise man knows that a fool learns nothing from experience, and he who is not taught by experience, is always the fool. Now, in the Church work throughout Ontario there is abundant room for our seeking to learn from our enemies, but the practical outcome adopting our means has to be watched with a wise discrimination. We have sometimes studied the Roman methods until we have fallen in love with them, and thought we could do nothing better than import them into our system. But what suited the Roman was found unsuitable for the Anglican, and the wise waited until the strong affection cooled and the weak points were seen. The fashionable *Roman Service of Benediction* is a case in point: it is based on views that are alien to our Book of Common Prayer, yet it evidently excites much religious sympathy and strong emotion. It is very solemn and deeply impressive, but only from a Roman point of view. Extremes meet, and we find again a very solemn and deeply impressive service, which is the cult of the strictly protestant. It is the object of no little ceremonial, and the service is decidedly sensational, but what then, if the end be good! Nothing can be better than sanctifying the new born year, and filling the spiritual being with good resolves and self-dedications for the future. The church therefore appears to have sadly failed of her duty, and forgotten the spiritual interests of her children, in omitting her New Year's Mass! But the wisdom of the Church Catholic is better than the folly both of those who despise her feasts, and of those who neglect them. The protestant denominations of all shades require such times and seasons: they require and they make opportunities for strong personal appeals, and occasions for excited emotions. But the Church has always done her work on a different system, and we do not need to borrow much from the Methodists to supplement our Church's plan. The Church knows nothing of the New Year, but only of the Feast of the Circumcision, with its arrangements for a due celebration of Holy Communion at any respectable time or times in the morning. Is it wise or loyal, then, to substitute the world's romantic phase of thought for the Church's distinct direction? If we shift the celebration from the mystic hour of transition from the Old Year to the New, and ask our friends to crowd the churches at five or even seven in the morning of the New Year's Day, the charm and glamour would be gone and the seats but sparsely filled, yet why the difference? The Church's system is the safest and its results the surest. We must use a very wise and careful discretion in

despising what is our own, and running after our enemy, because his clothing is gaudy, and his gait enchanting. When the Bible and Prayer Book have failed in their object we may look around for some new religious guide; but our old guide ought first to be given a fair trial, and we need not fear but they will stand the test. Even Christianity itself has been condemned as weak by those who have kept outside its influence, and who have learned of it only from its enemies. The Church will meet all comers when she has fair play; but it is not fair first to maim her rites and then to set her aside for a rival,—first to injure and then to insult her.

[We print these notes from a valued contributor, and will gladly insert comments or criticisms upon them. E. D. C. C.]

**WHAT IRISH CHURCHMEN LOST IN THE PAST AND ARE REGAINING IN THE PRESENT.**

The condition of the Irish Church is a matter of profound importance and interest to all sister Churches; and we are thankful to an esteemed correspondent for having drawn our attention to the following article on the above subject in the *Irish Ecclesiastical Gazette*.

1. *The sense that they are Churchmen.* In the past an Irish layman could scarcely give any reason for the faith that was in him as a Churchman. He knew it was his duty to be religious, and go to his parish church, but he knew little more. He had no idea what the corporate life of the Church meant, or why or how he was a member of the body of Christ. His was only one of many religious communities in this country. The great thing was to be a "Protestant," and then it did not matter much whether a man was Churchman, a Methodist, or a Presbyterian. It was respectable, however, to go to church. Least of all was it considered anything to be an *Irish Churchman*, and for the most part Irish Church people put themselves down as members of "the Church of England."

Now all this is changed. We are beginning to understand what it meant by being a Churchman. Our people can stand up better in the face of Wesleyans or Presbyterians and show that theirs is a better way. They have something to say about the "one Catholic and Apostolic Church" in which they profess their belief every Sunday. They are learning more about the Divine authority for Bishops, Priests, and Deacons, as the three-fold form of government to be found from the earliest times in the Church of Christ.

2. *The sense that theirs is the true Catholic Church of Ireland.* They know more about the history of the Church than they did, and of the writings of Irish Churchmen in the past. They are beginning to glory in the ancient lineage of the Church of Ireland, and to feel it to be a privilege to belong to such Church. They better understand what really took place in the sixteenth century, when the Church of Ireland, as represented by the Bishops, accepted the Reformation and conformed to the new Liturgy and canons of the Church, abandoning the errors that up to that time had increased in the Church. They understand that the Archbishops and Bishops of to-day hold their respective Sees in unbroken succession from the Archbishops and Bishops of the Reformation period, and that, holding the doctrines which St. Patrick preached, as is clearly shown by his writings, the Church of Ireland to-day is the only true representative of the Catholic and Apostolic Church found in this country in the fifth century.

3. *Their Church privileges.* (a) Their right to bright and hearty services. Time was when Irish Churchmen were content with the high and dry, or the low and slow. The church buildings were for the most part mean, poor, dirty, unkempt places of worship. They were disgraced by their white-washed walls, cold and damp and mildewed, their staring windows, their square uncomfortable pews, their neglected churchyards outside. Tait and Brady then did duty for psalmody, occasionally eked out by a hand organ or a poor harmonium or a pitch-pipe. The duet between the parson and the clerk underneath the three-decker was the only semblance of an attempt at the responses. Now all this is changed, and everywhere Church people

have wakened up to the necessity of bright and hearty services, with good singing, frequently led by surpliced choirs, in comfortable and attractive churches, ecclesiastically arranged.

(b) Their right to frequent services. The laity have begun to ask the question why their houses of worship should be shut up all the week and only opened on Sundays, as if the God they worship was only a Sunday God, and not to be worshipped and invoked in prayer every day of our lives. Time was when the parish church was closely barred and shut up every Sunday night, not to be unbarred and opened again until the following Sunday morning, the voice of public (or parochial) prayer and praise being hushed during the intervening six days of the week.

(c) Their right to a weekly communion, or the apostolic breaking of bread on the first day of the week, when the disciples are assembled together, so that whoever is hungering for the Bread of Life and desires to feed on his Lord in His own holy ordinance, and show forth His precious sufferings and death, may do so at the Table provided for him.

(d) Their right to keep those Holy days or Fast-days set apart by the Church and ordered to be observed, and for which the Church has provided special Lessons, with Collects, Epistles, and Gospels—by having the churches opened for the purpose, and the prayers said therein on those days.

(e) Their right to go to their minister and unburthen their grief to him before they come to the Holy Communion, if their be any who cannot otherwise quiet their own conscience by private prayer and meditation, and require further comfort and counsel, so as to get rid of all scruple and doubtfulness.

(f) Their right to have their children reverently baptized during Divine service, so that they may have the great benefit of the prayers of the congregation then present, and not have them baptized in a hole-and-corner way, as if they were ashamed of the Lord's Sacrament, or did not believe in its efficacy.

4. *Their sense of the value of the Church as something worth supporting.* Time was when the Church leaned on the State for everything. It was the State or "Established" Church. The clergy were paid by tithes, and afterwards by rentcharge, levied by Act of Parliament. If a bell-ropes were required, or a new Prayer Book or Bible, or a brush, or a duster, it was provided out of funds at the disposal of the Church Commissioners, and practically the laity were asked to give nothing to the support of the Church. Now Irish Churchmen entirely support their Church, and are feeling it more and more a privilege to do so. The stipends of the clergy, the salaries of organist, sexton, grave-digger, bell-ringer etc., the coal, the gas, the candles, that heat and light the church, the repairs of the sacred edifice—all these things are provided out of the free-will offerings of Church people, and because they thus give they are valuing the Church, and taking an interest in it that they never did before. Irish Churchmen have given since the separation of the Church from the State more than three-and-a-half millions for Church sustentation purposes only. As much more might be said to have been expended on Church buildings and restoration within the same period.

5. We mention one thing more that Irish Churchmen lost in the past, and are regaining in the present—the *sense of Fatherhood of God*. Time was when the spirit of a cold, joyless, Puritanism or Calvinism lay heavy on the heart of the Irish Churchman. Men were taught to believe in the dreary tenets of John Calvin, an able Swiss lawyer, who elaborated out of his own brain a system of theology unheard of before, wonderfully logical and coherent throughout, but which had no truth in it. It was to many a religion of despair or else of indifference. It paralysed the heart's affections, and made men either fear or hate God, but scarcely love Him. Every congregation was divided by it into the elect and the non-elect, the saved and the unsaved, the children of God and the children of the devil, with the result of secret unbelief and indifference. The means of grace were neglected, because it was thought that nothing could alter the Divine decrees. Men went to church because their wives and daughters went. Calvinism suited the unreasoning faculty of women who believed

what they were told and saw no difficulty in it, but their husbands and brothers held aloof and resented the doctrine. In those days men as a rule seldom came to the Holy Communion. It is getting different now. The Church Catechism, which tells men that in their baptism they were "made members of Christ, children of God, and inheritors of the kingdom of heaven," is more generally taught, and its doctrine accepted; the baptized members of the Church no longer regard themselves as strangers from the covenants of promise, and as having no hope. On the contrary, they are reminded of their baptismal privileges, and exhorted to live up to them. These are some of the things which Irish Churchmen lost in the past, and are regaining in the present.

## REVIEWS.

## THE PENITENTIAL PSALMS.\*

Mr. Mortimer is well known as an experienced and popular Mission Preacher, and as the author of various devotional works which have been much used and have attained to a wide circulation. It strikes us that the present volume is one of the very best things that he has done. It seems to us fuller, richer, than either his "Aids to Meditation" or his "Notes on the Beatitudes."

The author tells us that his aim has been to supply a book of penitential devotions chiefly for the use of those who have already made some progress in Spiritual life. It cannot be doubted that, in carrying out this purpose, he made a good choice when he selected the penitential psalms. We hope that, some day, he may give us a book, on a similar plan, on some of the more jubilant psalms; for, necessary as a penitential attitude is for all men at all times of their life, it can hardly be doubted that the great need of most Christians is a more joyful spirit.

The book is nothing like a mere compilation, and we think Mr. Mortimer hardly needed to apologize for the inequality of the style produced by the diversity of sources from which he had drawn. Of the best writers on the psalms he has made ample and discriminating use; but we are a little surprised that he has not referred to Mr. Spurgeon's very full and useful book.

It would be easy to quote or refer to many passages which would serve to illustrate the character and quality of the work. We will content ourselves by noting some portions of the comments on the fourth of the penitential psalms, the great fifty-first. Mr. Mortimer has no doubt that the psalm was written by David, as we also believe; but he also decides that there is now no reason for attributing the last two verses to a later origin. On the whole we are inclined to agree with him. "This is the psalm of psalms!" says the writer. "Of all inspired words, with the one exception of the Lord's Prayer, that which has been most often repeated by the Church. . . . How much has it contributed to the services of the Church, and to the language of theology! . . . How much of the Gospel is foreshadowed here! The Incarnation, the Passion, the works of the Holy Ghost, absolution, and the offering of the Holy Eucharist!"

In these last words we have an illustration of Mr. Mortimer's strong theology, and our readers will find, throughout the volume, many similar examples. Yet there is a sense in which those who belong to different schools may accept such statements. The actual comments on the various portions of the psalms strike us, in many instances, as being of great beauty. We might refer to the 57th page and the notes there on the first verse as a good and indeed a very striking example of what we mean. We will not be answerable for every statement in this volume, but we can honestly testify that it is a book of power, of sweetness, and of light.

MISS RUBY'S NOVEL. By Mr. Schereschewsky. (Thomas Whittaker, New York; 50 cents.)

This is a very pretty story of Christian devotion and beneficence. The title is not extremely suitable, as the "Novel" occupied but a very little

\*Notes on the Seven Penitential Psalms, chiefly from patriotic sources. By the Rev. Alfred G. Mortimer, B.D. (E. & J. B. Young & Co., New York, 1889.)

portion of the history. The writer takes off, in a very clever manner, the kind of people who are unable to understand devotion in others. It is done by means of a letter to Ruby from her aunt. "The project that you write me of, is most extraordinary, permit me to say. I hope that your mind is not unhinged by your affliction. But you are your own mistress, and if you choose to go out of your way, and concern yourself in such an absurd fashion about tenement people, there is nothing to be said. In my ignorance I supposed that the clergy, or the city missions, or somebody, or something, got paid salaries, and received contributions for that very purpose. I am sure that I always give my mite quarterly" and so forth. This is very good and quite recognizable.

A REVIEW OF THE FIRST HALF CENTURY'S HISTORY OF S. LUKE'S CHURCH, PORTLAND, S. JOHN, N.B. Edited by L. G. Stevens, B.D. (St. John, N.B., J. & A. McMillan, 1889.)

There can be no doubt that a volume of the kind now before us is not only full of interest to those who belong to the locality described, but will prove of value to those who may take in hand to write the history of the Church of England in the maritime provinces. Everything here seems to be done with the greatest care. We have not only the records of S. Luke's Church from its inception in March, 1837, and its opening in December, 1838, down to the year 1880, but we are furnished with a brief history of the little Grace Church, which from the year 1833 had been a sanctuary for the members of the Church of England in that part; and further, we have a full account of the new Church and all the circumstances of the opening in August, 1880. It is deeply interesting to turn to the engravings of the Churches given in the present volume, beginning with the humble Grace Church (1829-1838) at p. 10, passing on to S. Luke's Church (1838-1875) at p. 90, which was destroyed by fire, and then to the new Church, a picture of which forms a frontpiece to the volume. It was opened for service January, 1876. For some time after this, the interior was left in a very unfinished state; but finally the whole was completed and the new edifice was opened for worship August 29, 1880. The latter part of the volume contains a full and interesting account of the Jubilee Services held in December, 1888, together with full reports of the sermons preached. Judging from the photographs, the interior of the Church seems very handsome. When we add that the volume contains also memoirs and photographs of the clergy who have ministered in these Churches; and an excellent portrait of the venerable Bishop of Fredericton, the Metropolitan of Canada, we have described a volume which will be found interesting beyond the limits of the diocese which has produced it.

MAGAZINES.—The current number of *Littell's Living Age* is admirable. If there were only the first article on Literary Criticism in France, written in the admirable manner of the author, Dr. E. Dowden, the number would be worth more than it costs. We may mention that it is taken from the *Fortnightly Review*: and no one who aspires to any knowledge of French literature should let it go unread. We are quite sure that those who are best read in French literary criticism will learn something from it contents. We must also speak a good word for the January number of *The Churchman* (monthly magazine, published in London, 6d. a copy), the representative of the moderate Evangelicals. We may direct attention hereafter to Dean Fremantle's article on the Sacerdotal Theory which scarcely shows an adequate acquaintance with the views of his opponents. Mr. Kaufmann's "Century of Revolution" is exalted, and so is Dean Boyle's "Richard Hooker." But there is not an unreadable article in the whole number, which begins a new volume. The *Young Woman's Magazine* (December), published in Vermont, is a very pretty periodical, nicely printed and illustrated, and of varied contents. The *Canada Educational Monthly* (January) is a good number. It begins with the concluding part of Dr. King's paper on Education, to which we will, by and by, direct further attention. It is followed by a very admirable address, by Professor Cappon of Kings-

ton, on "Subjects and Methods in the Teaching of English," containing a great deal of sound sense very necessary for these times. *Littell's Living Age* for January 18 has some excellent articles. That of Mr. Ainger, from *Macmillan*, on the "Teaching of English Literature," should be studied by all who are interested in that work. The taking of Osman Oglow, from *Cornhill*, is a brief story of great power. There is not a bad article in the whole Number. Not least interesting is the one dedicated to our great Sea Song writer, the author of *Tom Bowling*, Charles Dibdin.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## TORONTO.

Toronto Rural Deanery Missionary meetings as follows: Jan. 29th, St. Matthias, Rev. George Webb, and Mr. Parmelee; Jan. 29th, St. Augustine, Rev. A. W. Spragge, and Rev. W. H. Clarke; Jan. 29th, Ascension, Rev. George Forneret, and Rev. E. W. Sibbald; Jan. 29th, St. Thomas, Rev. A. Osborne, and Mr. A. M. Dymond; Jan. 29th, Trinity, East, Rev. T. C. DesBarres, Rev. F. H. DuVernet, and Mr. N. W. Hoyles; Jan. 30th, East Toronto, York, Rev. A. Osborne, and Rev. George Webb; Jan. 30th, St. Anne, Rev. A. W. Spragge, and Mr. Chappel; Jan. 30th, Epiphany, Rev. E. W. Sibbald, and Rev. George Forneret; Jan. 30th, St. Marks, West Toronto, Rev. T. W. Patterson, and Mr. Parmelee; Jan. 31st, St. Barnabas, Rev. A. W. Spragge, and George Webb; Jan. 31st, St. Barnabas, Chester, Rev. E. W. Sibbald, and Rev. A. Osborne; Jan. 31st, St. Clement, Rev. George Forneret, and Mr. James Scott; Feby. 2nd, St. Peter, Rev. E. W. Sibbald. Collections in aid of Diocesan Mission Fund. J. LANGTRY, Rural Dean.

Chancellorship of the Diocese.—We have great pleasure in announcing that Dr. Snelling, Q.C., who has been for many years Registrar of the Diocese of Toronto, has been appointed Chancellor of the diocese in place of the Hon. Edward Blake, Q.C., M.P., who resigned some time since. Dr. Snelling has served the diocese faithfully and devotedly for many years; and no one will grudge him this well-deserved honor.

GEORGINA.—On the morning of the last Sunday of the old year the Anniversary of the Sunday school of St. George's church, Sutton West, was commemorated. The choir and children sang special anthems and carols. The rector, Rev. George Nesbitt, M.A., read the prayers, and the Rev. E. R. Bell, Mus. Bac., preached the sermon. The preacher first addressed the congregation from Col. iv. 5, "Redeeming the time." After speaking on the subject of the ending of the year and the near approach of a new one, he earnestly and lucidly drew the comparison between time and eternity, and entreated all to redeem the time, knowing how short a period is allotted to all. Then giving out a second text, "Bring forth the best robe and put it on him," from Luke xv. 22, he plainly and simply addressed the children of the Sunday school, and concluded by saying, "And now my dear young friends, my heart's desire for each of you is, that you may at once get and put on this robe of righteousness, and that you may be happy in wearing it. You cannot get it too soon. You may put off asking for it till it will be too late. Ask the Saviour for it now and I know He will give it you. He has given it to a great many young people in Sunday schools. Let those who have it, be careful to keep it unspotted from the world. Let me then repeat once more, 'Redeem the time.' Make sure that you get 'the best robe.'" The offerings were appropriated to the library of the Sunday school.

## NIAGARA.

FAREWELL.—A grand concert was held at the Orange Hall lately, when a splendid programme was well rendered. Mr. Hamilton acted as chairman and filled the position well. One of the pleasantest features of the evening was the reading of an address to Mr. Lewis by the rector, the Rev. Elwin Radcliffe, and the presentation of a purse by Miss Rachel Morrison. The concert was brought to a conclusion by the singing of the National Anthem. The clergyman and church warden tendered their thanks to Mr. Lewis, and all concerned, in getting up the tea and concert. Proceeds, \$54.

ST. CATHARINES.—In St. George's parish the late trouble seems to have been tidied over by Mr. Ker,

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Rev. Mr gone to H Paul's chu him, and anxiously the tempt.

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GUELPH.—absence of : George's chu been lecture Dixon. Thes and the Arc profitable as there was a save those v complaint, l having given nacle of the to the rector, deacon. On arose to welc beautifully e him by the presented a wood work of upholstered who had not gift, returned ferred upon appreciation been very gre for the atten instruct then Biblical liter bring to a cl existed betw have opportu as follows:

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to the Venera Rev. Sir,—Church Bible able manner lectures durin and intellectu tax it has bee tures, beg to our esteem, a spared to mini through the g on behalf of t dent; Chas. McBride, 2nd Lizzie C. Tea

of Ingersoll, accepting the Bishop's offer of the rectory; and although there is a good deal of disappointment felt by many of the congregation, this may wear off in time, and old St. George's, it is hoped, will once more take her place and resume the influence due to her as the mother church of the Garden City. It is generally expected that the services in St. George's will be carried on in the same way as during Mr. Bland's incumbency.

Rev. Mr. Armitage, of St. Thomas' church, has gone to Halifax to look after the rectorship of St. Paul's church, of that city, which has been offered him, and his many friends and parishioners are anxiously waiting to see if he will be able to resist the temptation of an increased salary.

It is too often quoted as an axiom that the moment a man has a chance of greater pay and higher office he looks upon it as a call from above. It is to be hoped Mr. Armitage will be able to refute this very common idea. We feel sure there are many of our hard-worked and poorly-paid clergy who are quite content to remain in their present field of labor so long as their Bishop does not require them to work elsewhere in the diocese. In proof of this we quote from the *St. Catharines Star* of Jan. 20th:

*A flattering offer refused.*—The result of Bishop Worthington's visit a few weeks ago to St. Barnabas church in this city, and which was reported in the *Star*, is that a very cordial invitation has been extended to the Rev. Mr. Macnab to assume the rectorship of the new church lately opened in the cathedral city of Omaha, Nebraska. This beautiful church cost over \$40,000, and it is considered to be the most perfect for its size in the United States. Everything in it is of the best material that money could produce. The windows are all memorials, the stained glass imported from Europe. The style of service is musical, like that of St. Barnabas, and the surpliced choir is supported by a ten thousand dollar endowment given for that purpose. The appointment of the rectory is, as it should be, entirely in the hands of the Bishop. No more tempting offer could be made to any of our Canadian clergy, but we believe Mr. Macnab deems it his duty, so long as health permits, to continue his work in St. Barnabas. This is not the only time Mr. Macnab has refused tempting offers of larger fields and bigger salary for the sake of the work in St. Barnabas. Three years ago he was offered the rectorship of All Saints, Pasadena, Cal., a beautiful church costing \$65,000 which has replaced the temporary wooden church which he built during his stay in Pasadena in 1884. This is now one of the most flourishing parishes on the Pacific coast.

*GUELPH.*—During several months past, in the absence of a curate, the Bible Association of St. George's church, now comprising 94 members, has been lectured weekly by the Ven. Archdeacon Dixon. These lectures have been very well attended and the Archdeacon made them as interesting and profitable as possible. On the evening of the 20th there was a very full attendance, the whole class, save those who were laid up with the prevalent complaint, being there. The Rev. Mr. Seaborn having given an interesting address on the Tabernacle of the Jewish Church, a deputation proceeded to the rectory to invite the attendance of the Archdeacon. On the arrival of the rev. gentleman all arose to welcome him, and a very pleasing address beautifully engrossed by Mr. Cotton, was read to him by the secretary, and with the address was presented a very handsome large arm-chair, the wood work of black walnut, handsomely carved and upholstered with brown leather. The Archdeacon, who had not the slightest idea of the contemplated gift, returned his sincere thanks for the honor conferred upon him, and assured them of his high appreciation of it. His hours spent with them had been very gratifying to him, and he thanked them for the attention they had paid to his efforts to instruct them on the noblest of all studies—that of Biblical literature. He did not at all desire to bring to a close the very pleasant relations that existed between them, and he hoped frequently to have opportunities of renewing it. The address is as follows:

GUELPH, Jan. 20th, 1890.

To the Venerable Archdeacon Dixon:

REV. SIR,—We, the members of St. George's Church Bible Association, in consideration of the able manner in which you have conducted your lectures during the past year, both to our spiritual and intellectual benefit, knowing as we do, the great tax it has been on your time in preparing these lectures, beg to present you with this small token of our esteem, and we sincerely trust you will long be spared to minister to the spiritual wants of your flock through the grace of our Lord Jesus Christ. Signed on behalf of the association: W. P. Howard, president; Chas. P. King, 1st vice-president; Bessie McBride, 2nd vice-president; Jos. Smith, secretary; Lizzie C. Teale, treasurer.

There was an entertainment on the evening of the 8th, given at the rectory by Miss Fannie Dixon to the Sunday school choir, over which she has presided as organist for several years. The choir consists of twenty-seven members, and their singing is very much appreciated by the Sunday school and teachers.

#### HURON.

*BRANTFORD.*—A vexed question happily settled.—For many years past great dissatisfaction has existed among the congregation of St. Jude's (Anglican) church in this city from the fact that the whole of the funds arising from the sales of lands granted many years ago at the instance of Chief Brant to the Church of England in Brantford, have been applied to the reduction of the mortgage debt on Grace church, the parent church, while St. Jude's, its offspring, has received nothing, and a lawsuit decided adversely to St. Jude's, did not satisfy the defeated party. In the view held by the latter a large number of Grace church members have sympathized and at various vestry meetings have by resolution, given expression to their wishes in regard to the matter. The recent sale of four lots (all that remained of the original endowment except the rectory lot) on Darling and Charlotte streets, and which realized over \$6,000, afforded a favorable opportunity of re-opening the subject, and conferences between representatives of the respective vestries and the trustees of the fund have been for some weeks in progress. The negotiations were last week brought to a final and happy conclusion, the trustees agreeing, with the cordial approval of Grace church vestry, to pay \$1,500 of the money in their hands in reduction of the mortgage remaining on St. Jude's property, and St. Jude's accepting the arrangement in a most friendly and cordial spirit. Much credit is due to the rectors of the two churches, Rural Dean Mackenzie and Rev. J. L. Strong, for the attainment of this result. The former has always strenuously maintained the moral right of St. Jude's to a share in the fund, and both Mr. Strong and his predecessor, Rev. W. A. Young, have energetically, and at the same time in a thoroughly Christian spirit, supported St. Jude's claims.

The Bishop of Huron lately visited Petrolia, Inwood and Oil Springs. Held confirmations and preached excellent sermons, at the latter places the Rev. Mr. Wood, who is doing a good work here, had prepared large classes for confirmation.

*WOODHOUSE.*—The Rector, Rev. W. Davis, has sustained a very severe blow by the loss of his wife. She died in Mitchell on the 16th inst., where she had gone to attend a family reunion. Catching a severe cold, she never rallied, yet she was conscious to the last. She received the ministrations of the Rector of Mitchell with great thankfulness, and to him made a touching confession of her faith in Christ before she passed away. She was surrounded by her husband, sons, and many friends. A short service was held at the house, and then the remains were taken to London. The funeral service was conducted in St. James' Church, his Lordship Bishop Baldwin, Rev. R. Hicks, Dean Innes, and Rev. W. J. Taylor (of Mitchell) officiating, and the choir assisting in singing the funeral hymns. Rev. Canon Smith and Richardson and Rev. G. B. Sage were also present. The pall-bearers were the six sons of the deceased, Rev. Canon Davis, of London South; Rev. T. R. Davis, of Sarnia. Messrs. W. R. and J. E. Davis, of Mitchell; Richard Davis, of Toronto; and Henry Davis, of Wingham. The burial service at Woodland cemetery was conducted by Bishop Baldwin.

#### ALGOMA.

*PORT CARLING MISSION AND BEAUMARIS STATION.*—On Monday evening the Bishop, accompanied by Rev. Percy St. M. Podmore, left Port Carling for Beaumaris. A heavy rain and sleet fell throughout the night, and the morning broke with an icy wind, sending snow flying in all unprotected spots in blinding blizzards. Some settlers who had intended travelling from long distances to be present at the service were forced by the weather to return. Mr. Davidson found at the time appointed, his horses were totally unfit for travel after the journey of the preceding day. Some considerable delay was occasioned before a team could be procured, but at length all was in readiness, and our dear Bishop with his true missionary spirit, started on the way. Many trees fell during the journey, some directly across the roads, but the kindly assistance of friendly settlers cleared the way to prevent delays. So stormy was the journey that it was late when the team arrived, but nevertheless a very hearty service and sympathetic discourse rewarded the fidelity and courage of those who had braved all to be present. Such weather as this is a common thing here, and the willingness of the people to face difficulties for the assembling of themselves together leads us

to hope the Gospel is not proclaimed in vain. After the service a short meeting was held, in which it was shown that some \$148 had passed into the church warden's hands since Easter last, \$90 of which is in the hands of the treasurer for church building. Monies are still to be paid in from the subscription lists, and it is to be hoped that by the summer some progress will be made in building sufficient to conduct service in. The meeting was a very happy one, and his Lordship was much pleased with the work. Mr. and Mrs. Prowse very kindly provided a substantial feast for their guests, and both his Lordship and the missionary went away rewarded for braving the elements. There are now five Sunday schools established in this mission, and eight places for divine service. Books are still needed for the advancement of more schools, and Port Carling hopes soon to have a parsonage for the hard-worked missionary. Any contributions to the above will be gladly acknowledged. Address, Rev. P. St. M. Podmore, Port Carling, Muskoka.

#### SASKATCHEWAN AND CALGARY.

The Bishop of Saskatchewan and Calgary gratefully acknowledges the receipt of one hundred dollars from the Memorial Church Branch, London, of the W. A. M. A. of Huron, for Emmanuel College, Prince Albert.

#### QU'APPELLE.

*BROADVIEW.*—St. Luke's church, Broadview, was opened for Divine Service on the 29th December, 1889. The church is a frame building 36 feet by 20 feet, and has been erected by the church people of Broadview, with the help of some friends in England, at a cost of about \$800. The little building looked very pretty in its Christmas decorations, although the walls still want plastering internally. There was a crowded congregation, and after a hearty service a special sermon was preached by the Incumbent, the Rev. F. V. Baker, on the text: "But will God in very deed dwell with men on the earth? (2 Chron. vi. 18), at the close of which the doxology was sung as an act of thanksgiving. The offertory amounted to \$8.50, and was devoted towards clearing off the debt which still remains on the building. The church, although used for services, will not be consecrated until the internal work is completed.

#### British and Foreign.

The British and Foreign Bible Society has, during the eighty-one years of its existence, issued from its London house alone, 29,000,000 of complete Bibles, nearly 32,000,000 of New Testaments, and 11,845,000 portions of the Bible. This makes a total of 75,500,000 books issued from the London headquarters.

Bishop Smythies has arrived at Zanzibar, and has told of aggressive and unwarrantable actions on the part of Major Serpa Pinto in Makolololand. The natives, who are under English protection, were slaughtered in large numbers, and two British flags, which had been presented to them by Consul Johnston, were seized. How far Portugal is responsible for this remains to be seen.

Advices from New Zealand state that the election of the Right Rev. O. Hadfield, D.D., Bishop of Wellington, to the Primacy of New Zealand, has been declared invalid, and the Right Rev. A. B. Suter, D.D., Bishop of Nelson, has been elected Primate.

The bronze doors for the cathedral of Cologne are nearly ready. They represent the four ages of man, the four seasons, and the wise and foolish virgins, with exquisitely designed ornaments consisting of coats-of-arms and groups of animals and plants.

*THE STRENGTH OF THE ARMY RESERVE.*—The latest returns of the army reserve furnished to the War Office show that while the second class—consisting of the reserves of 1852 and 1867 and the enrolled pensioners—is steadily diminishing, the first class, the outcome of the short service system, is yearly gaining in strength. The second class now consists of not quite 2,000 men, many of them past the age at which they could be of service; but the first class—all men of fighting age and good physique—numbers nearly 53,000, an increase since last year of about 2,600.

The Bishop of Truro (Dr. Wilkinson) is still in Egypt, seeking restoration to health. He is still very far from well, and there is no immediate prospect of his returning to his diocese. The Bishop himself wishes to resign his see, but he is restrained from taking this decisive step by the representations of the Archbishop of Canterbury.

That remarkable man, Mr. Joseph Rabinowitch, lately breakfasted with the Committee of the Religious Tract Society, and gave an account of his work among his Jewish countrymen at Kischeneff, Bessarabia. He himself has accepted Jesus Christ as the Messiah, and now, with eloquent tongue and ready pen, is seeking to persuade those of his own race to believe in Him also, as the long-looked-for Redeemer. He has already printed large numbers of his sermons and has asked the Society to aid him in issuing others. This the Committee have very gladly promised to do.

A new organ on a large scale, is approaching completion at the cathedral of St. Peter, Rome. It is stated that a wish has been expressed by the Pope that Gounod, who is perhaps the greatest living composer of Roman Catholic Church music, should write something for the occasion, and the author of *Faust* has accordingly undertaken to contribute a new "Messe Solennelle," to be sung by a vast choral body of some 3,000 or 4,000 performers.

The unbroken continuity of the history of the Church of England has been illustrated by the rededication of the ancient Norman church at Mitford, which was performed the other day by the Bishop of Newcastle. The church, which was so old that it had actually lost its title, has been restored and partially rebuilt, and re-dedicated to God in the name of St. Mary Magdalene. It is, as far as can be ascertained, about 800 years since it was first dedicated.

John Huss is after all to be honored at Prague. Bruno and Sarpi have had their memories vindicated, and now it has come to Huss. The Church of Rome, as represented by the Cardinal Archbishop, Count Schoenborn of Prague, has opposed the movement, but the municipal council has petitioned the Permanent Committee of the Diet to raise the monument, and no doubt, as they desire, a commemorative sculpture will be raised in honor of John Huss, "the patriot and martyr." John of Hussinetz embodied in Bohemia the movement represented by Wycliffe and the Lollards. He was eloquent, an accomplished scholar and of severe morals, though gentle and approachable to all. He studied in Paris and in Oxford, from which latter city he brought the writings of Wycliffe. He was unjustly condemned for heresy by the Council of Constance in the year 1416, a martyr to the tyranny and cruelty of the existing hierarchy whose crimes he had denounced.

MUNIFICENT GIFT FOR THE BENEFIT OF LONDON.—A gentleman whose name is not disclosed at present, gives £100,000 to establish a convalescent home in connection with some of the London hospitals. He associates with himself as trustees Dr. (or rather Sir W. S.) Savory and Mr. Cross, the secretary of St. Bartholomew's Hospital. "The Founder" writes to Sir W. S. Savory, that an establishment on a comprehensive scale for all the London general hospitals could not be founded and endowed for less than £300,000 or £400,000. "When first interested in the matter I indulged the hope that half a dozen of our wealthier capitalists might be induced to join with me in contributing £50,000 apiece towards it, and that the financial part of the work could thus be accomplished with little effort. Owing either to the immaturity of the scheme and its somewhat ambitious proportions, or to my own insufficient advocacy, that expectation was not realized. I have now resolved to found the institution out of my own resources, although, of necessity, on a greatly reduced scale."

The old Catholic Church of Holland has recently published an account of its conference held last May. From this it appears that the objection to union with Anglican Churches comes as much from the old Catholics as from Anglican divines. Union, in short, seems father off than ever. "It appeared," says the *Oud-Katholik*, the official organ of the Church, "that there can be no talk of union with the Anglican Church. In that Church were persons who approach Catholicism, but she was not herself what we understand by Catholic. From the well-known work by Bishop Browne on the Thirty-nine Articles it was plain that the Anglican Church does not hold Transubstantiation. According to her there are in the Eucharist only bread and wine, although Christ is in a spiritual manner present for those who receive the Sacrament with faith. As little is she Catholic in her view of the sacrifice; and however well her expressions may sometimes sound, they are intended in quite a different sense than ours; so that between her and ourselves there exists no unity."

The Anglo-Continental society has issued its annual report. It appears that Count Campello's movement in Italy is gaining strength; a new church is being built for his adherents in an Umbrian town. The organ of the society, the *Foreign Church Chronicle*, has some important com-

ments on the recent Old Catholic Episcopal Conference at Utrecht. That meeting had been preceded some months earlier by one at the same city of the Dutch Old Catholic priesthood, when beside domestic topics the question was discussed of relations with Old Catholics of Germany and Switzerland, and also with Anglicans. These clergy seem to have taken no notice of the declarations made long since at Old Catholic congresses at Dr. Dollinger's instance, respecting our Communion, for they resolved that further evidence was requisite before they could recognize the validity of our ordinations; and they declared the teaching of the thirty-nine Articles on the subject of the Eucharist to be highly unsatisfactory. Thus the prominence given to the Eucharist in the declaration of the subsequent conference of Bishops receives explanation. The Dutch clergy of the second order have evidently been too little affected as yet by the wave of new Church life from friends across the frontier. But, of course, their attitude, however interesting, has not the importance which will belong to the utterances of a Dollinger and to the future proceeding of the international Old Catholic congresses to which we are to look forward.

### THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Jan. 21.—While the Church has strengthened her foundations, and not revised but made both her creeds more and more of obligation on all the faithful, and thus proven herself still more evidently the champion of the Faith once and for all delivered to the Saints, those outside her are either tinkering at what in old times has done duty for a profession of belief but which "modern enlightenment" feels to be too far behind the day, or else are formulating new creeds which are little else than mere generalizations and contain nothing dogmatic or definite in their clauses. The Re-universalists, the Congregationalists, the Baptists, even the Quakers have all tried their prentice hands at the work, and with but the poorest success. The Presbyterians have been at it for quite a long time, and seem as far as ever from arriving at finality. They have just held another meeting of the presbytery of this city—the first of a series of sessions set apart for the consideration of Dr. Hastings' committee's report, which removes from the Westminster Confession all that relates to the foreordination to damnation and other little unpleasant matters not generally mentioned to ears unpolitic. As one of the New York dailies heads its report "Damnation was their theme." The discussion took place before a crowded audience, and certainly was not conducted on the lines of reverence. The doctrine of free-will was made the target for sundry jokes discharged from the lips of the very last men from whom such flippancy would have been expected.

### THE REVISION OF THE CONFESSION.

Dr. Hastings affirmed he had been detailed by 45 presbyteries, of whom 33 had voted in its favor, while 1,199 ministers, representing 177,470 members of the denomination in good standing, had done the same thing, 498 ministers, representing 79,968 members having voted "No." The committee seems to deal rather in opinions than in absolute recommendations. Thus they are of the opinion that the "harm uncharitable statements" as to the Roman Catholic Church, and the declarations as to the work of creation having been effected in six days of 24 hours each should be changed, although it had not so advised. The anti-revisionists in this city have their champion in Dr. Paxton, whose opinion is that, once remove the Westminster Confession and mutilate, and there will be nothing to tell the way in which the body is going. He held that the report, as presented, was an abject surrender to Arminianism, and quoted Pauline texts in favor of Calvin's pet doctrines, after which he said: "It has been asserted that there was more of Paul than Jesus in Calvinism. But if you turn from Paul to Jesus, you will leap out of the frying pan into the fire." Dr. Paxton then quoted texts from the Gospels which, he asserted, supported the doctrine of damnation, and said of the seventeenth chapter of John that there was scarcely a verse in it in which the doctrine was not taught. He then argued that the report, by leaving out in the third chapter of the Confession the declaration that God has foreordained whatsoever comes to pass, and cutting out the rest, set forth that God ordains some things and not others, the good, but not the evil things. "The report retains election he pointed out, reprobation and election go together, and to put one in and leave the other out holds us up to ridicule."

### DR. SCHAFF JOINS IN.

As Dr. Paxton had quoted Dr. Schaff's commentary on the endorsement of his views on St. Paul's Calvinism, that eminent Biblical exegete arose and said, not without warmth:

"Whatever I may have written or printed in my

commentary, I have never believed that the Bible taught the predestination of men to damnation. Errors arise from quoting passages singly. You can make the very truth lie by giving but part of it. Christ may not have prayed for the whole world in the chapter quoted, but he did pray for his murderers when he was dying on the cross. [A voice: "Then they were of the elect:" shocked and derisive laughter.] If they are, we needn't be afraid for our salvation." Dr. Schaff quoted texts sustaining his views, and with regard to the sentence "God hated Esau," which occurs eight times in the Confession, asked indignantly if Dr. Paxton really believed that God hates any one or His creatures made in His own image. What should we say of an earthly father, he added scornfully of whom it could be said that he hated his children before they were born?

The discussion which was adjourned, as well as the temper of the audience, all tend toward the modification at least of the Westminster Confession, if not to its complete abolition.

### THE CHURCH'S CREEDS,

on the contrary call for no revision and the late convention instead of having shown the least desire to weaken her doctrinal standpoint has reaffirmed and strengthened it. Thus to-day, as one of her most orthodox sons has just pointed out, "We stand to-day stronger in the sight of historic Christendom; stronger in the sight of all our Christian brethren; and stronger in the sight of the opponents of the Christian verities, by reason of our determination that we can and will, at the bidding of our Church herself, and in her name rehearse the art itself of our belief in their simpler forms without mutilation; and in their fuller forms without the feeling that we are doing it merely on sufferance. Our Church, we may well be thankful, is in no danger of abandoning the position which she has thus strengthened."

### DR. LYMAN ABBOTT'S POSITION

as the successor of Ward Beecher in the Plymouth Chapel is by no means secure. He has just been installed in the pastorate, and though, as a Congregationalist, needed neither assent nor dissent from any outsiders, he nevertheless thought it would be better for the interests of the congregation which he superintends that he should have the sign and seal of approval from the ministers of the "various Christian Churches of Brooklyn and elsewhere," including the "Episcopalians." Among the latter he expected that the Rev. Dr. Hall of his own city would be present; but that priest received a pretty strong hint from his diocesan, the Bishop of Long Island, to the effect that his taking part in the ordination of a schismatical minister would be a breach of ecclesiastical discipline for which he would be called to account. He took the hint, and absented himself. Not so the Rev. Drs. Winchester Donald, of the Church of the Ascension, this city, and Phillips Brooks, of Trinity Church, Boston, who were both most oblectively and most objectionably in evidence. Dr. Abbott was vigorously put through his facings by the various examining visitors, and as he admitted that he was bound to no dogmatic definitions of faith, as the faith of Christ was a variable quantity, moving with the ages, doubtless he passed with first-class honors, and more than satisfied even the breadth of views which appertains to the two learned divines aforesaid from New York and Brooklyn. At the same time Churchmen have a fixed idea which they hold to be correct, however narrow, that the Faith of Christ is in stable equilibrium, and that as it was developed by the Apostles, so it remains to this day. This is, of course, old fogey enough, but somehow we are content to accept it and to stick to it.

### CHURCH NOTES.

Two of the clergy of this neighborhood have just died very suddenly, the Rev. Dr. Bailey, of Edgewater, diocese of Newark, N.J., who was seized with a fit in church on the Eve of the Circumcision and was dead in 15 hours; and the Rev. T. McDowell, just appointed to Trinity Church, Asbury Park, diocese of New Jersey, whose attack of influenza turned into pneumonia and proved fatal in a few hours. He was to have been instituted last Sunday.

The Rev. Dr. Hall, rector of Holy Trinity, Brooklyn, is so far a politician that he desires to see purity in elections. He has, therefore, allowed himself to be chosen President of the King's County Ballot Reform Association.

Another victim of the grip is the Rev. Henry W. Syle, M.A., of the diocese of Pennsylvania, deaf from his 6th year, and only not dumb likewise. Ordained deacon in 1876 by Bishop Stevens, he was the first so afflicted ever admitted to Holy Orders in this country. As a priest, he devoted himself exclusively to work among those who labored under the same trouble as himself in Philadelphia, where All Souls Church for the deaf and dumb stands as the result

of his labors and worth.

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SIR,—A da about my w of them beh ful. To wh use that I work? Ha friends to t influence ov good to the statement fo publishing c penditure hi exceeded or not a pleas True there comes in pe so behind; especially v mizing in ev help as pos low as poss many a long ture &c., a And then, t How are t if funds fo Land ahead out for and becoming a And then a dollar, red we commen year 1868— added to a buildings in \$40,000, er might be c one's friend much and pleading " difficulties, down two or on account of funds work has k ships and a prospered—s mighty we work were because it i blessed us hours He h and the gol of His own in a manner quence can His hands have just Elkhorn, t be closed f



of his labors and a fitting monument of his diligence and worth.

The pastoral staff just presented to the Bishop of Newark, N.J., is 68 inches in height, the rod of ebony in two parts, with a collar silver gilt and chased. The head is of the true shepherd's crook form, holding two medallions, charged with the Agnus Dei, obverse, and flag, reverse, the Pelican in its piety. The base of the crook has six fine carbuncles and three chased figures, St. Peter with Keys, St. Andrew with Cross, and St. John with Chalice. The termination of the crook has two large carbuncles embedded in gilt foliation and the whole is richly chased and figured in dull-silver, with salient points enriched with gold.

Bishop Kip, of California, now over 80 years of age, nearly blind and very infirm has applied for an assistant bishop. Dean Trew, a Trinity College Toronto D.D., and a Canadian, is not unlikely to be the choice of the diocese.

Bishop Whipple and his wife are still suffering from the effects of the injuries and shock they received in the railroad accident with which they met in Georgia.

The congregation of St. Bartholomew's Church, New York, that chiefly affected by the Vanderbilts, presented their rector, the Rev. Dr. Greer, with a paid up life policy for \$50,000, as a Christmas present.

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.

Our Indian Home.

SIR,—A day or two ago I was feeling very discouraged about my work,—funds low—very low—boys some of them behaving very badly—others very ungrateful. To what use is it all, I was thinking. To what use that I have given 21 years of my life to this work? Have I been the means of creating any true friends to the Indians? Have I gained any real influence over the Indians? Have I done any real good to them? Preparing my annual financial statement for submission to the auditor previous to publishing our annual report, I found that our expenditure had, as I had been fearing, very heavily exceeded our receipts.—\$2,000 on the wrong side is not a pleasant thing to see on one's account books. True there is other money due, and when it all comes in perhaps we shall not be more than \$800 or so behind; but still it is not altogether pleasant—especially when one feels that one has been economizing in every way possible, doing with as little help as possible, keeping salaries and expenses as low as possible, paying one's travelling expenses in many a long journey, buying one's own office furniture &c., all to save expense to the institution. And then, as to the future new Homes in prospect. How are they to be started? How carried on? if funds for the present work are not sufficient. Land already bought at Medicine Hat. Site marked out for another institution. Surely, the burden is becoming almost too great. . . . And then one remembers the little, four-hundred dollar, red painted frame school house, with which we commenced on the Sarnia Indian Reserve in the year 1868—and one remembers how one work was added to another, year by year, until now forty buildings in all have been erected at a cost of some \$40,000, erected nearly all of them against what might be called "great odds,"—and generally with one's friends crying in one's ears "you are doing too much and attempting too much"—and one's wife pleading "Why attempt so much?" and so many difficulties, and so many trials—buildings burned down two or three times—schools obliged to be closed on account of sickness—staff to be reduced for lack of funds. . . . And yet, through it all, the work has kept on and on. And with all our hardships and all our trials and all our difficulties, it has prospered—aye, prospered. . . . To God Almighty we give the glory. If this counsel on this work were of men it would come to nought, but because it is of God it cannot be overthrown. God has blessed us and God will bless us. In our darkest hours He has always come to our aid. The silver and the gold are His. He can influence the hearts of His own people to aid in a work which He favors in a manner and with a power which no human eloquence can do. To God we commit our cause. Into His hands we commit our whole work. True, we have just written to our local superintendent at Elkhorn, that one, if not two, of the buildings must be closed for the present, until funds will permit of

our employing a sufficient staff to carry on the work as it should be, also to cease his journeys among the Indian reserves for the present, as funds are not sufficient to pay his expenses. True, we are quaking a little about the Medicine Hat institution, and wondering whether possibly we may have done wrong in spending \$700 for land on which to build an institution when we have only \$1,100 in hand all told. True, we are meditating whether or not to dismiss to their homes some of our Shingwauk and Wawanosh pupils—and thinking whether we shall give up our shoe shop or give up our weaving or give up our factory for the present, in order to economise funds. But after all—why should we be anxious? All will yet come clear. The whole work is in the Lord's hands. If it be His will for it to be it will be; if it be not his will we do not wish it to be; herein lies our strength.

REV. E. F. WILSON,  
Jan. 12th. 1890.

Sault Ste. Marie, Ont.

Clergymen's Salary.

SIR,—I am very pleased to have an opportunity of writing to swell the numbers of complaints against the unsatisfactory manner in which the Anglican clergymen receive their salaries, as I am the wife of the rector of—, and had no idea when I left England that I should find his income so precarious. I have had and have near relations clergymen in England. I know, therefore, that though the stipends there are often small, they are certain, which is far from being the case here. A parish for instance, is said to pay a rector \$800 a year, whereas, in reality, it only amounts to \$500—and that can only be obtained by constant asking. Moreover, the main part of it may be contributed by two or three of the most wealthy parishioners, who may at any time leave or withdraw their subscriptions, thereby bringing the sum down so low as to make it almost, if not quite impossible, for the unfortunate rector to meet his daily needs. Again, the necessity there is for a clergyman here to be constantly asking for money makes him appear mercenary and grasping, and brings discredit on his profession. Whereas, he is really only asking for his positive dues, which should be regularly handed to him, without his having so repeatedly to demand it. There are many church members in the parish who give not one cent towards the payment of their pastor, and yet are the first to complain if he does not continually visit them. Secular work of all kinds seems to be well paid for in this country, and it seems hard that clergymen, who have, as a rule, been brought up in refinement and comfort, should receive only just sufficient remuneration for their arduous labours to provide them with the bare necessities of life. I understand there is a systematic way of paying the country school-master, and why not the clergy? I cannot but think that if the bishops and clergymen in authority—those who are themselves in possession of large incomes, and know nothing of poverty from personal experience—would take the matter in hand, and evince more interest in the welfare of poor country rectors, the present lamentable state of things could soon be altered. Surely parishioners might be compelled to pledge themselves to pay a certain sum at stated times as a salary to their pastor, which would make things far more satisfactory for him and for themselves. I must ask you to consider this letter as private and confidential, as I should not like my name to be made public in a matter in which a woman has, perhaps no right to interfere. I am, however, glad you gave me the opportunity as a reader of the Canadian Churchman to address you personally on the subject. Believe me, yours sincerely. R. G.

Clerical Stipends.

SIR,—This subject, to which your fair correspondent, E., has called attention, is one of such grave importance to the future welfare of the Church, that I hope it will be discussed in your columns. The stipends of many of the clergy, who are doing the hardest work, is just pitiable in its amounts. And then its payment is in some cases so irregular and so often delayed that the hardship is greatly increased. Now, unless something is done to remedy this evil, or some plan adopted by which the men who are doing their work earnestly and devoutly, are moved on to parishes, where the struggle for existence is less crushing, we need not expect that the most talented, educated and refined young men of the country will, to any extent, enter the ministry. The retribution will, of course, fall upon the heads of those who have withheld that very limited support that was necessary to add—their calamity; but the Church will suffer the loss that will follow the general debasement of her clergy. The deterioration is already in rapid progress. What is to be done? The plan suggested by E. would meet that part of the evil, of which she has evidently had painful experience. But it is only a part of the evil. And how is her suggestion to be

carried out. No doubt it would be just as easy for the parishioners to pay the stipend at the beginning of the quarter, as at the end of it, if they had once got fairly started on that system. And it would, as E. points out, make a vast difference to the clergyman and his family. But in most cases the churchwardens depend in large measure, upon the Sunday offerings during the quarter to make up the amount they have to pay at the end of it. In many cases they could get the money, by a determined effort, and general appeal, at the beginning of any clergyman's ministry among them. And it would be much easier, both for them and for him ever after. But who is to call them to the effort? It is one of the duties imposed upon the rural deans, in the instructions which they receive from the Bishop, on their appointment. But all the rural deans complain that the Bishop altogether ignores them, and puts it out of their power to discharge this duty for their brethren. Men are appointed to missions and charges in their deaneries, and are settled there for weeks before they are made aware of it, and it is then too late. I have no doubt that this is a piece of mere thoughtlessness on the part of the Bishop, and can easily be remedied. Let the rural deans then visit each parish, or mission before the arrival of the new clergyman, and calling attention to the considerable expense he will be put to in moving, and the great advantage it would be to have his stipend in advance, and I am satisfied that in most cases the prepayment system can be inaugurated and easily retained afterwards. The Mission Board By-Law requires that the stipend shall be paid from the synod office, and not by the congregation directly to the clergyman.

As to the larger subject of the increase of clerical stipends, I believe that rests largely with the Bishop. The rural deans might do something by periodical appeals to the several congregations to increase the amount of their contribution. But if the Bishop were to remain, at least over night, gather the parishioners together when the rector was not present, and speak to them earnestly about their duty to him, to help him in his work, and to provide for his maintenance, and were to sit down and consult with them about the possibility of what could be done, he would not only learn to know the Church people of the diocese, but they would learn to look up to him as a father in God for counsel and guidance, and under his loving, helping care would place the Church in a very different position from that which she occupies to-day.

Now, it surely is a part of that supervision which the Bishop is specially appointed to exercise in the Church, to look after the interests and comfort of the clergy. And the Bishop who does not concern himself about the welfare of the clergy is neglecting a very solemn part of his duty and is guilty of high crime against the Church of God, of which the Holy Ghost had made him overseer. Yours truly,

DELEGATE.

Toronto, Jan. 20, 1890.

"The Roman Mass."

SIR,—Under the above caption "A Churchman" writing in your issue of 23rd inst., on the subject of the Church's teaching in connection with our Communion service, refers to some writer in the Bystander, who charges "the High Church clergy with seeking to restore the Roman Mass, and that they ask or expect people to believe in what must either be a miracle, or an imposture."

I profess to be a moderately high Churchman, but I cannot admit the justifications of the charge contained in the above quotation, as I am convinced the most pronounced Ritualist draws a very distinct line of demarcation between the teaching of Rome, and that of his own Church. Neither "miracles" nor "imposture" is contained in the administration of Holy Communion; transubstantiation is emphatically repudiated.

In saying a few words on this subject, I trust I may not be deemed presumptuous in saying, I have for over fifty years enjoyed an intelligent appreciation of our Church's services, and have noted with great gratitude, as the years have gone on, the increasing interest which has attached to the rendering of our services, and the renewal of spiritual life which has gone on in increasing ratio for the past thirty years; under such circumstances it is but natural that special interest will attach to a right understanding on that highest act of worship and service, embodied in Holy Communion; hence have followed gradations of opinions as to the precise and defining details of teaching, as to administration and reception thereof. It has occurred to me that, for all practical purposes we need not go beyond the teaching of our "Church Catechism," as in all argument I have heard on the subject, whether from pulpit, or in private conversation, I have heard nothing to supersede the plain statement and definition therein contained, written, as it is, in good English, and, without any imaginary difficulties or

hazy doubts suggested; and, I think if we would but study, and be guided by that standard, we should be safe, and in meantime be spared a good deal of unnecessary and mischievous wrangling on the subject.

And, as a case in point. With all due deference to the correspondent I mention, I cannot but think that he would have done the cause better service if instead of using the precise words of his explanation, he had referred to the definition contained in the Catechism. Yours,  
JOHN HOLTGATE.  
Toronto, Jan. 24th, 1890.

#### Patronage and Preferment.

SIR,—In your article on the above subject you well remark "There are few questions more perplexing and more difficult of solution than that which concerns the manner of appointing clergymen to parochial charges." The fact that the question so bristles with difficulties, and yet so urgently presses for a solution, should lead us to study it and discuss it in all its bearings in order that some uniform system of patronage may be thought out, and finally become law, which will be best adapted to the circumstances of the Canadian Church.

In theory the English system is perhaps undefensible, but practically it works well, one of the chief advantages of it being to my mind that it prevents a diocese or parish from becoming stereotyped either in thought or methods. And Bishop Ryle, of Liverpool, may be succeeded by a Bishop of the school of the Bishop of Lincoln, and Bishop King in turn may be succeeded by a man of the school of the late Dean Stanley. The same thing may occur in a parish, and it is by this fusion of the various schools of thought in the Church, and the moderating influence that they exert upon each other that in time the noblest type of Churchmanship will be evolved, and we shall have all that is good in each school retained, and all that is false or harmful will pass away. The English system of patronage like most things English is a growth and cannot be transplanted. The disadvantage of the elective mode of appointing bishops and pastors is that it tends to perpetuate party distinctions. A Bishop of pronounced party proclivities is elected, he uses all his influence to further the interests of his party, there is no limitation placed on his power as to whom he will ordain, receive into his diocese, or under our present system in Ontario appoint to a parish or dignity, and the consequence is not only many cases of individual injustice occur, but the Church is injured by one school of thought being unduly favored, and a diocese given up to one set of influences, and all that might widen or modify it is rigidly excluded. Given a partisan Bishop and a partisan Divinity College or school, in which to warp young minds and fashion them on the prevailing type and the extent of the mischief which our elective system, combined with episcopal patronage may work may easily be realized.

Episcopal patronage, except to a very limited extent, is unknown in the Anglican Communion. It is capable of being greatly abused. It would tend to foster the perpetuation of partisanship, and exists only in the Church of Rome. Our Bishops are not absolute but constitutional rulers. They are executive to enforce laws which have been passed by Provincial or Diocesan Synods in which Bishops, clergy and laity have an equal part. To place the entire patronage of a diocese in the hands of one man would be, as all attempts where many are concerned to raise up a one man power, most objectionable and harmful, and, as things are in the Canadian Church to say when the clergy and laity are admitted to take such a leading part in Church affairs, would be impossible to accomplish.

If not equally objectionable there are at least many objections to placing the appointment of a pastor in the hands of a congregation. No one will question that they should have a voice in the selection, and that their views and feelings should be considered. The difficulties in the way of a congregation making a choice are numerous. When left to them there is but one way open, that is to sample them. This necessitates the degrading system of trial sermons, degrading to the ministers of Christ, and demoralizing to the congregation. It is in full play in the Presbyterian Church in this country. I have recently had an opportunity of seeing it in operation in my neighbourhood. One Presbyterian congregation had thirty-six ministers in as many successive Sundays before they arrived at a choice. And another, quite a small congregation, had no less than forty-seven when I last heard of it, and was as far as ever from a decision. Objectionable as congregational choice is among the Presbyterians it would be still more so with us, for we should not have the check of the Presbytery which may refuse its sanction to the call of a congregation, and they have not those divisions as to doctrine and ritual which unhappily disturb our peace.

It is easier to take exception to existing methods than it is to suggest something better in their place.

The patronage of the Church belongs to the Church and should be bestowed by the Church for the promotion of its best interests. Its exercise should not be delegated to the Bishop nor to an interested congregation but Bishop, clergy and laity should have a voice in its distribution. This can only be done by representation. Let there be in each diocese a Board of Patronage consisting of the Bishop and representative clergy and laity elected annually as all other boards and committees are elected. Of this Board the Bishop would of course always be *ex officio* a member and President. It would naturally be composed of such leading and high-minded and fair-minded clergy and laity that justice would be done, and the best interests of the Church secured so far as by human means it can be secured. The bestowal of patronage is of interest to all the constitutional parts of the Church, and why should not the clergy have a voice in it, as well as the Bishop or an interested congregation. In this question the clergy have a deep interest. Oftentimes they only know their Bishop as a superior officer, and the Bishop only knows them in a very general way. The ideal of the Episcopal office, a *Father* in God, is not always realized. A clergyman does know his brother clergymen, and on such a board the clergy could elect such brethren as they could trust to represent them in so important a matter. Such a board could in all cases take a wise view of their duties, and keep before them the claims of all the clergy to promotion, their length of service and their usefulness as well as the needs of the parish. Before such a board a parish could appear by their representatives, and should such a board arrive at a decision contrary to the views of the parish they would much more likely acquiesce than if a pastor were imposed upon them by the Bishop or by a majority of their own members. A board of patronage should not be limited in their choice to the diocese for which they act, but should prefer the interests of the Church to any individual or set of individuals, and be at liberty to appoint any clergyman who in their judgment could best fill the vacant position.

The question of patronage is not one that should be dealt with in piecemeal fashion by Diocesan Synods, but one that should engage the attention and be controlled by the Provincial Synod. It is not desirable to have such diversity of practice as now prevails in the Ecclesiastical Province of Canada. In some dioceses we have popular election of rectors, in others absolute appointment by the Bishop, and in others the Bishop's power limited to the extent of conferring with the representatives of the congregation immediately interested.

Another matter that would facilitate the exercise of patronage and give a board of patronage a better opportunity of making a good appointment would be some arrangement whereby clergy could move from one diocese to another without sacrificing their interest in funds more particularly for Superannuation and Widows's and Orphan's, to which by long residence they have become entitled. But I must leave this for another letter at some future time.

Yours truly,

PRESBYTER.

Jan. 13, 1890.

### Sunday School Lesson.

Sexagesima Sunday. Feb. 9th, 1890.

GOD THE SON.

I.—THE SON OF GOD.

Who is the first Person of the Trinity? Who is the second? Distinguish between the Sonship of Jesus Christ, and of baptized persons. Christ alone came forth from God. He is really God (Col. ii. 9). He is called the Word because He came forth from God. (S. John i. 1-5.) He is given another Divine Name in Rev. xix. 16.

We have learned that "No man hath seen God at any time." "God is a Spirit." Therefore, God the Son is Spirit. How did people see Him? He became *incarnate*, i.e., He took flesh. "He was conceived by the Holy Ghost of the Virgin Mary, and was made man." (S. John i. 14.)

II.—JESUS.

What name did the angel say the Son of Mary should bear? (S. Mat. i. 21.) Who had borne this name before? Joshua (which means "God the Saviour"). He is called Jesus (Acts vii. 45). [Explain character of Joshua's work, and show how he was a type of Jesus.]

III.—CHRIST.

Jesus is the name of the Incarnate Son of God, Christ suggests his office. What does "Christ" mean? It means "The Anointed." Acts iv. 27.) Jesus was anointed by the Holy Ghost. (S. Matt. iii. 16, 17.)

What sort of persons were anointed among the children of Israel? (1) Prophets, (2) Priests, (3) Kings. That is (1) those who had to teach, (2) those

who made sacrifice, (3) those who had to govern. Jesus anointed to all three offices.

(1) *Prophet*. What did Moses, the great teacher, say of the Saviour Who was to come? (Acts iii. 22, 23.) What did Nicodemus say? (S. John iii. 2.) The people found out that he was no common teacher. (S. Matt. vii. 28, 29.) He told His Apostles to continue the work. (S. Matt. xxviii. 19, 20.)

(2) *Priest*. Duty of Priest (a) to offer sacrifices, (b) to pray for the people and (c) to bless them in God's name. The only sacrifice which can take away sin is the one, full, perfect, and sufficient sacrifice offered by Christ Himself on the altar of the cross. (Heb. ix. 11, 12.) Our Lord still a priest, (Heb. vii. 21), for He never ceases to plead the "One Sacrifice." (Heb. vii. 25.) He still blesses His people through His ministers. (S. John xx. 21.)

(3) *King*. The Jews expected a King (S. Matt. ii. 6). See what Jesus says (S. John xviii. 36). His kingdom without end (S. Luke i. 33).

IV.—THE FRUIT OF THIS FAITH.

If we think, as we ought to do, of Jesus being Saviour, Teacher, Priest and King, then shall we love and serve Him, fighting manfully under His banner against the World, the Flesh and the Devil

### Family Reading.

Devotional Notes on the Sermon on the Mount.

4—THE KINGDOM OF GOD.

The promise, the blessing belonging to the poor in Spirit is the Kingdom of Heaven; and the general meaning of the phrase was pointed out in the exposition of the first Beatitude. But the idea pervades the whole Sermon on the Mount, and indeed is so prominent in the three synoptic Gospels, that it is desirable to obtain a fairly clear idea of its meaning. The different opinions entertained on the subject may be explained by the different applications of the term, although all these shades of meaning are referable to one fundamental conception.

Thus, the Kingdom of God certainly means the Church, although probably in its ideal aspect rather than in its actual form. It may also be used either of the present or future condition of the people of God, as the Kingdom of grace, or the Kingdom of glory, or both. It has also been explained to mean the sphere of the administration of the grace of God in Jesus Christ; and in other ways. How deep, how rich, how blessed are the thoughts which cluster around these Divine words!

Let us try to understand their origin and application. In S. Matthew, the phrase is most commonly, Kingdom of Heaven, in the other Gospels, Kingdom of God. We note the difference here without further dwelling upon it. The Kingdom of God, then, is the reign of God, and, in its simple sense, this extends over the whole universe. All things are made by Him, and He is Lord over all. There is a certain sense in which His will is always done, everywhere. Although clouds and darkness are now round about Him, we know that righteousness and judgment are the habitation of His throne. We know that the end, when it comes, will

"Assert eternal Providence,  
And justify the ways of God to men."

There is, however, another sense in which the will of God is not perfectly done. Sin has invaded this world, at least, and whilst natural law has universal sway, as the law of necessity, moral law, as the law of liberty, is continually violated. But it is ever the purpose of God to win back this revolted domain. The great Doer of this work was the Lord Jesus, the Redeemer of the world. But there were preparations for His manifestation, and in the chief of these, the Jewish theocracy, the idea of the Kingdom was the explanation of its nature. The Jewish state was a Kingdom of God. Its laws were promulgated from heaven, and they were enforced by divine sanctions.

But the realization of the Kingdom in Judaism was very imperfect. The Law was a code of precepts which could never be complete. Its sanctions were, formally at least, external. Righteousness could not be by the Law. And besides all this, it was confined to one people. Such a restriction seemed good to Him for the better working out of His purpose towards all Mankind. But an arrangement of this kind was obviously of a temporary nature. The Most High must claim the

whole race, no Jewish Communion passed away.

The Prophet (God of Heaven shall never be Matthew, writing Kingdom of God perhaps also to earthly representation over by the throne of heaven reality to the Kingdom earth in His own He said, is am He also, in His harmony of th (God are perfect

Yet, whilst the Kingdom of ministry of Christ Day of Pentecost of the Kingdom Kingdom was the Day of Pentecost the Kingdom of great change had sat down and the Holy Spirit to weld the disc that henceforth the Lord, but forth they are as The Church.

It is clear, the Kingdom of living Church of professing the communion of and in breaking tain that the blessed subjects of the Church in the names of "Saints to all members only to those who in the full sense

Here is the which have oft expositors on the baptized man be baptized person of the Kingdom the whole teaching The Kingdom of its members or righteousness of God is righteous Ghost. These in the Kingdom ended in their. The poor in Spirit for admission privileges, and of glory.

PROPER USE proper vegetable of vegetables in green peas are in or poultry. Corn or poultry. Water-bage, apple sauce should be served cheese should all peas and watercress turnips, cabbage

POTTED HAM. very fine with what is left after the table. Mix cold water until boiling water. in the ham with When well mixed

Ox HEART.—

whole race, not a single family; and when the Jewish Commonwealth had served its purpose, it passed away.

The Prophet Daniel foretold (ii. 44) that the God of Heaven should "set up a Kingdom, which shall never be destroyed." Hence, perhaps, S. Matthew, writing to Jews, who already had a Kingdom of God, spoke of a Kingdom of Heaven; perhaps also to contrast the Kingdom ruled by an earthly representative of Jehovah, with that ruled over by the invisible Mediator, the King on the throne of heaven. It was Christ who gave full reality to the Kingdom of God. He brought it to earth in His own person. The Kingdom of God, He said, is among you in the person of its King. He also, in His manhood, represented the complete harmony of that Kingdom in which the laws of God are perfectly fulfilled.

Yet, whilst there are passages which speak of the Kingdom of God as present, even during the ministry of Christ, it is clear that it was to the Day of Pentecost that the general announcements of the Kingdom looked forward. Until then the Kingdom was spoken of as "at hand;" but after the Day of Pentecost, "they went forth preaching the Kingdom of God." It is quite clear that a great change had taken place between these two announcements. The Kingdom had come, Jesus had sat down upon the throne of His Kingdom; and the Holy Ghost had come down to the earth to weld the disciples of Christ into an organism, so that henceforth they were not mere followers of the Lord, but members of His Body; and henceforth they are not spoken of as "disciples," but as The Church.

It is clear, then, that the visible realization of the Kingdom of God was the Church, the actual living Church on earth, composed of baptized men, professing the faith of Christ, and abiding in the communion of the Apostles; joining in prayers and in breaking of bread. But it is equally certain that the blessings which are attributed to the subjects of the Kingdom belong to the members of the Church in its ideal sense. In other words the names of "Saints," "elect," and the like are given to all members of the Church in one sense; but only to those who truly believe and love and obey, in the full sense.

Here is the reconciliation of the differences which have often arisen between theologians and expositors on the meaning of these words. Every baptized man belongs to the Church; but not every baptized person enjoys the privileges and blessings of the Kingdom. And this truth is emphasized in the whole teaching of the Sermon on the Mount. The Kingdom of Heaven, in its ideal sense, has for its members only those who participate in the righteousness of the Kingdom; for the Kingdom of God is righteousness and peace and joy in the Holy Ghost. These blessings are realized in a measure in the Kingdom of grace; and they will be experienced in their fullness in the Kingdom of glory. The poor in Spirit have the fundamental qualification for admission to the Kingdom of grace and its privileges, and are being educated for the Kingdom of glory.

#### Hints to Housekeepers.

**PROPER USE OF VEGETABLES.**—Potatoes are the proper vegetables to accompany fish. All kinds of vegetables may be served with beef, although green peas are more appropriate for veal, mutton or poultry. Corn should never accompany game or poultry. With venison, currant jelly. Cabbage, apple sauce, parsnips, carrots and turnips should be served with pork. Macaroni with cheese should always accompany woodcock. Green peas and watercresses, wild ducks. Apple sauce, turnips, cabbage, wild or tame geese.

**POTTED HAM.**—Chop one pint of boiled ham very fine with a little of the fat. I usually use what is left after slicing all that can be sliced for the table. Mix one tablespoonful of flour with cold water until smooth. Add half a cup of boiling water. When this has boiled up well, stir in the ham with one teaspoonful of dry mustard. When well mixed, press in a mould.

**OX HEART.**—Wash out all the blood, slice

round and broil like beefsteak, put on a hot platter, and add pepper, salt and butter, eat hot. To bake the heart we chop about half a small loaf of bread, half a cup of suet chopped fine, parsley and sweet herbs, salt and pepper, two eggs; mix all together, stuff the heart with it, set it upright in the dish, by means of a wire stand, and bake two hours. Send to table hot.

**SCALLOP OF VEAL.**—Chop the remains of cold roast veal fine, and season with pepper and salt. Put a layer of dry crumbs in a buttered bake-dish; stick bits of butter over it; cover with the meat and wet this with gravy and warm milk. Repeat this order of strata until the dish is full, covering deep with crumbs. Fit a tin cover on the top and bake half an hour, remove the lid and brown nicely. Serve in the bake-dish.

**SPICED BEEF TONGUE.**—Make a mixture of one-half pint sugar, a piece of saltpetre the size of a pea, and a tablespoonful of ground cloves, rub this into the tongue. Make a brine of two quarts of water and three-quarters of a pound of salt, put the tongue into a jar and pour the brine over it. See that the tongue is entirely covered, and is kept well under. Let it lie in this pickle for two weeks; then take it out; rinse in several clear waters. Make a thin paste of flour and water, wrap the tongue in this, and put it into a dripping pan to bake. It must be baked slowly, and it should be basted frequently with lard and water. When done remove the paste and the skin; let it become perfectly cold, then cut into slices and it will be found very acceptable on the tea table.

**A RABBIT CURRY.**—Time, three-quarters of an hour to an hour. One rabbit, one large spoonful of curry powder, one-half a dessert spoonful of curry paste, one large onion, one and one-half ounces of butter, a rasher of bacon, one large sour apple, a very little flour, one pint of good broth or stock. Cut one large onion with a large sour apple into slices and fry them a nice brown in about one and one-half ounces of butter. Then stir in the curry powder and paste, and pour in a pint of good broth or stock. Divide the rabbit, and cut the joints into rather small pieces. Split the head, dredge it with flour and add it to the other ingredients, with a large slice of bacon cut into little square bits. Cover the stewpan, set it over the fire and let it stew gently for about three-quarters of an hour, or until the meat will leave the bones easily, and the sauce is thick. Pour off any fat and serve it with boiled rice in a separate dish.

**THE USE OF COFFEE.**—It is asserted by men of high professional ability that when the system needs stimulant nothing equals a cup of fresh coffee. Those who desire to rescue the drunkard from his cups, will find no better substitute for spirits than strong, newly-made coffee without milk or sugar. Two ounces of coffee, or one-eighth of a pound, to one pint of boiling water, makes a first-class beverage, but the water must be boiling, not merely hot. Bitterness comes from boiling it too long. If the coffee required for breakfast be put in a granitized kettle over night and a pint of cold water poured over it, it can be heated to just the boiling point and then set back to prevent further ebullition, when it will be found that, while the strength is extracted, its delicate aroma is preserved. As our country consumes nearly ten pounds of coffee *per capita*, it is a pity not to have it made in the best manner. It is asserted by those who have tried it, that malaria and epidemic are avoided by those who drink a cup of hot coffee before venturing into the morning air. Burned on hot coals it is a disinfectant for a sick room. By some of our best physicians it is considered a specific in typhoid fever.

#### Canon Liddon on Modern Marriage.

Preaching at St. Paul's Cathedral on Sunday afternoon, Canon Liddon uttered some very pungent remarks with regard to certain phases of modern social life. In the course of his address he said: "The London season is approaching, and a bevy of mothers, like generals on a cam-

paign, will complain of no fatigue if they can only marry their daughters, not to high-souled and generous men, but to those who have a fortune. There will also be a group of young men, who, having lived a life of dissipation, are thinking of settling down. They will look for a girl, not with graces of character which will make her husband and children happy, but for one possessed of a dowry which will enable him to keep up a large establishment. Thus the most sacred of all human relationships, both for time and eternity, is prostituted to the brutal level of an affair of cash, and is quickly followed by months and years of misery, which, after seething in private, are paraded to the world amid the shame and degradation of the Divorce Court. He did not," he added, "under-rate the dangers of revolutions likely to arise from the strained relations of capital, labour, strikes, and other causes, but there were dangers nearer home."

#### A Hymn.

[The following hymn, by the late Dr. Hatch, says the *Guardian*, which has never before been published, may be of interest to his friends.]

I dared not hope that Thou wouldst deign to come  
And make this lowly heart of mine Thy home:  
That Thou wouldst deign O King of Kings, to be  
E'en for one hour a sojourner in me:  
Yet art Thou always here to help and bless,  
And lift the load of my great sinfulness.

I dared not ever hope for such a Guide  
To walk with me my faltering steps beside,  
To help me when I fall, and when I stray,  
Constrain me gently to the better way:  
Yet Thou art always at my side to be,  
A Counsellor and Comforter to me.

I do not always go where Thou dost lead,  
I do not always Thy soft whispers heed,  
I follow other lights, and, in my sin,  
I vex with many a slight my Friend within:  
Yet dost Thou not though grieved, from me depart,  
But guardest still Thy place within my heart.

#### Almost Through.

A country editor, who was not supposed to be rich, built himself a modest cottage. The neighbors were all interested, and naturally made frequent inquiries as to how the building was progressing. The editor finally tired of being asked whether the plastering was dry yet, whether he expected to move in this week, etc. As he expressed it, he could not appear in the street without somebody's asking:

"How's the house getting along?"

One day he was quite out of patience, and just then a subscriber asked:

"Well, Mr. Barnes, have you moved into your new house yet?"

"We began this morning," answered the editor; "I carried over a chair, and a salt-cellar, and left the dog in the yard."

"Well, well," said the subscriber, "moving is bad business; I'm glad you've got so near through with it."

#### The Two Words.

One day a harsh word, rashly said,  
Upon an evil journey sped,  
And like a sharp and cruel dart,  
It pierced a fond and loving heart;  
It turned a friend into a foe  
And everywhere brought pain and woe.

A kind word followed it one day,  
Flew swiftly on its blessed way;  
It healed the wound, it soothed the pain,  
And friends of old were friends again;  
It made the hate and anger cease  
And everywhere brought joy and peace.

But yet the harsh word left a trace  
The kind word could not quite efface;  
And though the heart its love regained  
It bore a scar that long remained;  
Friends could forgive but not forget,  
Or lose the sense of keen regret.

Oh, if we would but learn to know  
How swift and sure our words can go,  
How would we weigh with utmost care  
Each thought before it sought the air,  
And only speak the words that move  
Like white-winged messengers of love!

## Children's Department.

"Boy."

CHAPTER III.

There is a lovely picture by Sir Joshua Reynolds of five children's heads resting on cherubs' wings. If you want to know what Boy is like, look at the child on the right—the full-faced one.

Doddles was suddenly struck by the likeness one day in church, and summoned up courage to tell Sir Richard of his discovery. For once the little man did not get his usual snub, for something in the child's face also arrested his father's attention, and when they got home he looked for the picture and at once saw the likeness.

Boy was small, and very perfectly made, and was always dressed like an old picture. In a way Lady Selby was proud of his beauty, but was vexed that he never showed to advantage before strangers. He was always shy when brought downstairs, and no one guessed the thoughts in the little one's brain, while Gladys and Edward were talking and smiling to the visitors, Boy would wander off and curl himself up in the window-seat to dream.

His mother clearly remembers one day, when Boy was called downstairs to see his godmother, who was much struck by the child's appearance, as he stood gravely looking up at her, his golden hair shining on his blue velvet suit.

"You must teach Boy the vulgar tongue, Miss De Vere," he heard his uncle Harry say; and he wondered why she should teach him what nurse always taught him was naughty.

When nurse wanted to be nasty to Maria she always said, "Maria, you're a vulgar girl."

"Does my godson know his catechism?" asked Miss De Vere, kindly.

"I've begun 'What's your name—N. or M.?' but I haven't got very far," answered Boy, shyly.

"Boy knows texts and a psalm, I believe," said his mother, thinking she ought to show some interest in his religious knowledge.

"Will you say your psalm, Boy?" said his godmother; "and then I will give you some sweets."

"I never says psalm for sweeties," said Boy, reprovingly, and feeling, as he described it afterwards to Doddles, "hurt in his inside."

"Well, you had better begin and get it over," said Uncle Harry, commencing to tickle his white fox-terrier with the end of a pen.

"The Lord is my shepherd," began Boy, folding his hands and blushing a rosey red. "And—" he continued, as his eyes strayed to Uncle Harry and the dog, who at that second gave a jump, for the feather went into his ear. "And," went on Boy, dreamily, never thinking of what he was saying, "has lost his sheep, and can't tell where to find them." He stopped, startled by a scream of laughter from his uncle, and detected a smile on his mother's face, and even Miss De Vere looked amused.

"What can be the matter?" he thought to himself. "I'm sure I said it right; I'm pretty certain of the shepherd text."

"Do you know what you said, Boy?" asked his uncle, looking at the bewildered little face. Then seeing the child looked grieved, he added kindly: "Never mind, laddie—ask Doddles if it is all right." And for days after,

Boy never found out what he said wrong or why they laughed. He would not wait now to ask, but went upstairs, hurt and offended.

He found the school-room empty, and only Maria in the nursery.

Now, Maria, the nursery-maid, was Boy's pet aversion; why no one knew: Boy himself could not give you a good reason.

"I think Maria is the disagreeablest person I ever met," said Boy, going up to the cradle where the baby was fast asleep.

"Did you speak master Boy?" said Maria, looking up from her work. "No, I was only thinking," said Boy, gazing down at the sleeping infant.

He watched him for a few minutes in silence, his little hand joined behind his back.

"Oh! baby, baby!" he said at last, shaking his head slowly. "It was a pity, a very great pity, you wasn't born a ppppy; for, baby, I know you can't help it, so I'm not blaming you, baby; only I can't help telling you, baby, as you're asleep and can't hear, that you're as nasty a looking little beastie as I've ever seen."

"If nurse heard you say that, she'd smack you, Master Boy," put in Maria.

"I don't think nurse would smack people for telling the truth, Maria," said Boy, loftily; "besides, 'smack' is a vulgar word, and my mamma would be particularly displeased if she heard you use it." And with this crushing remark, Boy left the nursery, singing—

"I am so glad, I am so glad,

That Maria is a pig;

It's very sad, it's very sad,

But this is true, you s double e.

"I am not at all sure," remarked Boy to himself as he waded off into the garden, after singing the above song over several times, "that I sha'n't be a poet-man when I grow up. I don't find it at all difficult to make up songs like that. And it is true," he went on, "Maria is a pig, though I don't want to be unkind, and Doddles says I must be very particular not to hurt people's feelings with my songs. It was that day when I sang

"Dear old Doddles,  
Mother says he coddles.

I forgets how it went on, but he didn't like it one bit, and I thought that was funny, and then he 'xplained."

CHAPTER IV.

By this time Boy had taken up his usual position in the old willow tree by the stream, and began a sort of chant to himself. "Dear willow tree, I love you just as much as ever, and I think you love my little self, too. Ever since Doddles told me your sweet story, willow tree, I's loved you better than the others, and I don't wonder that you weep, willow tree, for they made the Cross of you, and ever since then I'm not one bit surprised to know you have been weeping, weeping, poor willow tree." Here Boy lovingly stroked the branches. "I suppose, willow tree," he went on, after thinking for some minutes, "you never will give up weeping till you sees Him again, and tells Him you was sorry that you held Him there to die. But he knows you didn't mean to be unkind, and it wasn't your fault, willow tree. Oh!" suddenly exclaimed Boy, as a lovely green Cross-bill flew among the branches past his face. "Oh! Cross-bill, wait a minute, for you have your story too, and I s'pose you comed to tell the willow, thinking he would understand. I know, birdie, why your bill is crossed, but if I was a bird, and not my own little self,

I should like to be you best. Stay a minute, p'raps you can x'plain better even than Doddles; he told me you tried to pull the cruel nails out of our dear Saviour's hands and feet, for you knew how they hurted Him, and was sorry, and you pulled, and pulled, and pulled, but they were knocked too fast in, so you hurt your poor little bill instead and crossed it, and ever since then, just to show people for ever and ever what you had done, Jesus said your bill shall ever be the same! Is that it, Cross-bill? Have I said it right? I thinks yours is a particularly lovely story."

Boy heard the streamlet answer him, and he heard the birds singing, but he did not hear some one give a deep sigh, or rather a yawn, on the other side of the oak. Some one had been sleeping in the long grass, and at last was awakened by the child's voice, and started up when he caught sight of the little golden head and the big blue eyes which were looking far out into the "Every Where," where very few could follow him.

Suddenly, Boy was attracted by something moving slowly. It was not a dog he knew, for he tried to whistle and no one answered. It could not be a rabbit, because it did not pop down into a little hole. And it could not be a fox.

"It is—I do believe it is—yes, I see—I see it is," said Boy aloud eagerly.

"It's a boy, I know it's a boy;" and he jumped down so quickly from his perch that his foot slipped and he gently rolled down the bank into the water. He had hardly time to realize where he was before a strong arm was flung round him, and he felt himself lifted out of water and placed in safety on the bank.

"Well I'm blest," said a deep voice, and Boy looked up to see what his rescuer was like.

A ragged lad of about sixteen stood there, with black, shaggy hair, and big dark eyes, and a brown skin, which made one almost think there must be Southern blood in his veins. His clothes were hardly worth the name, but his face and hands were clean, and something in his appearance made you feel at once attracted towards him.

"Well, I'm blest," he again ejaculated. "I never thought you was real," he went on, as Boy did not speak.

"What was you doing there?" asked Boy, his grammar rivalling that of the stranger's.

"Sleepin' in the grass, but now that you've caught me I s'pose I better cut and run."

"What's your name?" asked Boy.

"Mike," answered the lad.

"Mike anything?" asked Boy.

"No, Mike nothing," was the answer.

"Well, Mike Nothing," the little child began, "I'm particularly obliged to you for pulling me out of the water, and I'm getting a little cold, so I must run home, and if you will come with me Mike Nothing, my mama will thank you, I dare say."

"Oh! please master, don't tell nobody I've been here, or may be they'd never let me come agin."

"All right," said Boy, reassuringly, "come again just after tea-time to-morrow and I'll talk to you and bring you an apple; but you must run home now."

"Ome? Lor bless you, I ain't got no 'ome," said the lad, an amused look coming over his face.

"Then where does you sleep?" asked Boy.

"Just anywhere," answered the lad. "And where does you say your

prayers," said Boy, looking up into the dark eyes with a look of wonder in his blue eyes.

"Prayers?" repeated Mike, looking puzzled. "I don't know what them is."

"Oh! Mike, poor Mike, did no one ever teach you no prayers?" and Boy stroked the rough big hand resting on the willow branch.

"Never," said Mike, in a matter-of-fact tone, thinking to himself this was the queerest little specimen of humanity he ever come across.

"Then I'll teach you myself," said Boy. "Good-bye now, but come again to-morrow," as he started off towards the house. "Good-bye Mike Nothing; I'm particularly glad to have made your 'quaintance."

With which gracious speech he disappeared behind the old garden wall, leaving the lad standing alone, with a happy grin on his face.

"Well I'm blest," he again muttered; then turned and crossed the meadow.

### The Next Thing.

From an old English parsonage

Down by the sea,

There came in the twilight

A message to me;

Its quaint Saxon legend,

Deeply engraven,

Hath, as it seems to me,

Teaching for heaven;

And on through the hours

The quiet words ring,

Like a low inspiration—

"Doe the nexte thyng."

Many a questioning,

Many a fear,

Many a doubt,

Hath its guiding here;

Moment by moment,

Let down from Heaven,

Time, opportunity,

Guidance are given;

Fear not to-morrow,

Child of the King,

Trust it with Jesus—

"Doe the nexte thyng."

Do it immediately,

Do it with prayer,

Do it reliantly,

Casting all care;

Do it with reverence,

Tracing His hand

Who hath placed it before thee

With earnest command;

Stayed on Omnipotence,

Safe 'neath His wing,

Leave all resultings—

"Doe the nexte thyng."

### How Jamie Hated Order.

When Jamie came rushing in from play to supper, his mother was obliged to speak to him about hanging up his hat; and when his hunger was satisfied and he started from the table she said: "Jamie, do not leave your napkin like that! Fold it and put it in the ring. Has my boy no sense of order?"

"No, mamma," cried Jamie rushing back to do as his mother told him, "I hate order! It's always hindering and interfering."

"Some people might say it was disorder that is always hindering and interfering. For instance, had you folded your napkin at the proper time you would not have had to come back to do it," said Mrs. Wright. She added, "I guess you love order as well as any of us, if the truth were known."

"No, mamma. I am sorry, but I positively hate order. What I love is to fly my kite or make a boat and sail it on the pond; and when it is dark I love to come in and see you, and eat

supper of his doughnuts; always folding picking up

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supper of huckleberries and milk and doughnuts; but I just despise to be always folding up, or hanging up, or picking up something."

In emphasizing his views, Jamie jerked the tablecloth, so that baby's tray and spoon went clattering to the floor. Then there were two more things to pick up.

"Still," said Mrs. Wright, "I think there are some kinds of order which you like."

"I'm afraid not, mamma; not one."

"When you have played out of doors until the last minute and you get into the house just as the clock strikes one, then do you mind dinner being all in order?"

Jamie smiled; then he looked a little sober.

"Yesterday when Uncle Charles came to take you to ride with him if you could be ready in five minutes— Uncle Charles who is so elegant— then were you sorry to find clean collar, necktie, handkerchief, gloves, hat, all ready to lay your hands on them?"

"Mamma."

"Would you like to find yourself at school with holes in your jacket? Do you hate, when you go up stairs at night tired, to find a bed made up comfortable?"

"Mamma, what do you mean?"

"That is not order which you hate, but the trouble necessary to gain it. Ah, my boy, no one of us likes that; but ought not each of us to take a part of it? Or should papa or mamma or grandma and Bridget do all the tiresome picking up and fixing up, while Jamie only enjoys it?"

Jamie put two warm arms around his mother's neck: "Mamma, you are great for explaining things aren't you?"—Boston Beacon.

—You can train the eye to see all the bright places in your life, and to slip over the hard ones with surprising ease. You can also train the eye to rest on the gloomy spots, in utter forgetfulness of all that is bright and beautiful. The former is the better education. Life is too short to nurse one's misery. Hurry across the lowlands that you may linger on the mountain-tops.

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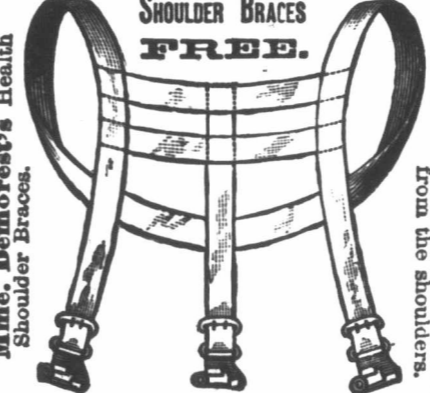
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### "Isn't God Good."

A merry group, consisting of mamma, auntie and three little boys, were gathered around a bright fire one winter evening. The two oldest boys were playing around, whilst little three-year-old Buford sat quietly in one corner hugging a pair of shoes, over which he was very happy and delighted. After a little while he looked up with a bright face, and the following sweet thoughts were expressed which proved that his little mind had been busy.

"Mamma, ain't God good?"

"Yes, my child, God is always good."

"Mamma, I love God and I want to give him my shoes."

His little face beamed with joy which must have come from a little heart, overflowing with grateful love to God for his goodness.

Was not this a lesson to the older ones who are so often ungrateful and forgetful of God's loving kindness?

### Golden Keys.

A bunch of golden keys is mine  
To make each day with gladness shine.

"Good morning!" that's the golden key  
That unlocks every day for me.

When evening comes "Good night" I say,  
And close the door of each glad day.

When at table, "If you please,"  
I take from off my bunch of keys.

When friends give anything to me  
I'll use a little "Thank you" key.

"Excuse me," "Beg your pardon," too,  
When by mistake some harm I do.

Or if unkindly harm I've given,  
With "Forgive me!" I shall be forgiven.

On a golden ring these keys I'll bind;  
This is its motto: "Be ye kind."

I'll often use each golden key,  
And a little child polite I'll be.

—Parish Monthly

### Equal to the Emergency.

A lady tells of a funny thing that occurred at her home the other day. It seems her little boy, aged five, wanted badly to go down street with mamma, but was told, perhaps a little sharply, that he could not go because he had been bad and had torn his trousers. "Sissy," aged six, listened to the conversation with wide open and sympathetic eyes, and her heart was evidently with "bruvver."

The lady missed them in a few



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minutes, but was speedily informed of the whereabouts of the aggrieved pair by a shriek from "bruvver." She rushed into the next room, then sank down on the floor, confused with laughter at the funny sight. There was poor "bruvver" on hands and knees, his face wet with tears, and howling dolefully, but not shrinking from the pain inflicted upon him by sissy. That motherly young lady was just behind him, her face expressing the tenderest sympathy, but industriously sewing away at a big rent in the young man's trousers, and every now and then taking a stitch in his fat flesh. The mother separated the hemstitched hero from his trousers, while the baby seamstress hovered around anxiously inquiring "Did Sissy hurt?"

### A Visit To Trout Lake.

If you were asked, What is the climate at Trout Lake? you would open your map, and seeing that it is in the Moosonee Diocese, North-West America, you would answer, "It is very cold there."

And so it is for a great part of the year. But in summer it gets very hot in the daytime, so that Archdeacon Winter can hardly bear it; while at night it freezes.

The Archdeacon gives a most interesting account of his last visit to Trout Lake. The people there were so glad to welcome him, and gave him a grand salute as they ran to meet him.

As he could only stay there four days, he had four services every day; and the people flocked in, and the church was crammed! Nor was this all; for there were sixty-seven children wait-

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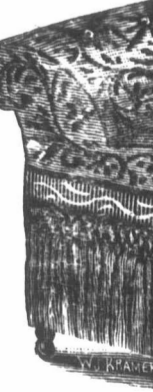
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ing to be baptized, and numbers of converts and inquirers to be spoken to and taught, so that Mr. Winter could hardly get a minute to himself. But he did not mind this, because he was so thankful to see how eager and glad the Indians were to receive the Gospel. Poor things! they need something to cheer them, for they lead very hard lives in the bitter clime, where they often have nothing to live on but a few wild berries, and no other food, Indeed they have sometimes to walk miles even to find the berries.

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