

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 17.]

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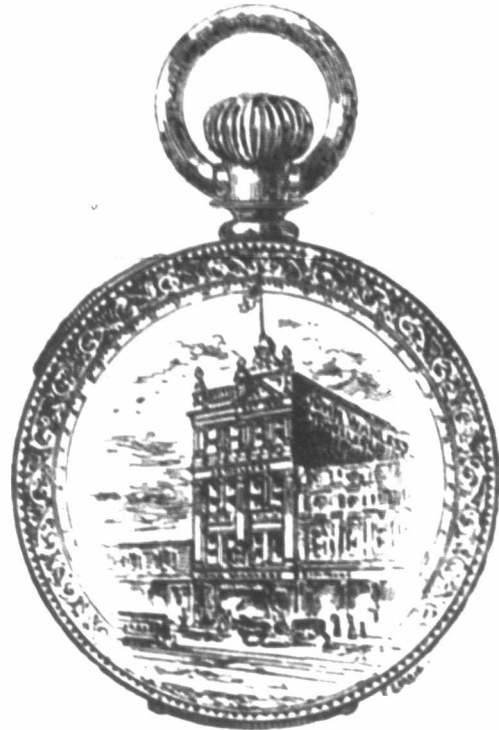
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ECCLESIA DOCENS is the title, in pamphlet form (published by Young, New York) of a lecture delivered by Dr. Dix in Trinity Chapel last February. It is a powerful defence of the purity of the Anglican pulpit against those who are disposed to adulterate Church doctrine with the fancies rife among the 100 American sects.

THE OPIUM QUESTION has been one of the burning questions in England lately, and a strong parliamentary vote has been given against the trade. There are whispers, however, that this vote was secured on the basis of certain gross exaggerations as to the opium habit in India and China. There may, consequently, be reaction.

"OUR CATHEDRAL," says the *Living Church*, apropos of the four new designs for the New York Cathedral, "should be radiant and refulgent with all ancient Catholic (not Roman) symbolisms and significances. It should be the head and heart work of an uncompromising Catholic Churchman, who venerates and accepts the ancient traditions."

MAY DAY in modern times is a very different affair from the May Day of Merry England in the olden times. The Queen of the May seems in danger of being displaced by King Mob, to judge from the tremor of apprehension which runs through Europe at the approach of the day. Canada does it more honour by calling it Arbor Day.

ITALIAN GIRLS are said to be rather precocious on the subject of marriage from a mercenary point of view. A writer in the *English Illustrated* endeavours to account for the larger trend this way

by the very inefficient (because inexperienced) teachings of cloistered nuns and aged celibate priests. Such, at least, is the theory of Comendatore Giuda.

LIMITS OF CHURCH AND STATE.—America, at least North America, has been for years trying to work out the idea that there should be "no semblance of connection between Church and State." There are, however, some puzzling questions on the present borderland, such as the sanctity of marriage and that of the Lord's Day. What is to be done with these?

"MORAL AGNOSTICS" is the way in which Professor Goldwin Smith (in an article in the *Forum*) classifies such characters as Napoleon, Palmer and Birchall. The argument of the article is the wholesome one—not always praise deserved by the learned theorist—that there is no adequate basis for morality other than doctrinal religion—respect for the Divine will.

CANON HOARE made a most profound impression at the special meeting of the C.M.S. Committee, on the subject of Bishop Blyth. Against the proposal to withdraw the society's support to the Bishop's stipend, he made an eloquent, and, as it proved, irresistible plea in favour of honourable fulfilment of their engagement with the Bishop. So the matter rests.

A COWLEY BISHOP.—It seems curious to read in the remembrance of the prejudice existing against the "Evangelist Fathers," that Father Puller, Master of the Novices, has been unanimously and with great enthusiasm elected as Bishop of Zululand by bishops, clergy, and laity. It seems, however, that the Society cannot spare him to the Episcopate.

LAY HELP AND LAY RULE.—A letter in the April number of *The Church Union Gazette* directs attention to a danger which lies in the path of lay help everywhere—the tendency, in some minds of the meddlesome and busy-body class, to dictate to and criticize the regular clergy of the Church. When such men or women become lay helpers, there is a good deal more hindrance than help.

THE PERENNIAL BLISTER of the deceased wife's sister Bill is receiving a little preliminary consideration among vigilant Church people in England. Its history is being overhauled, with a view of giving it its *quietus* the next time it pops up its head. It first appeared on the scene in 1849, and has sometimes been very nearly annihilated: always defeated, but with varying majorities.

EMIGRANT CHAPLAINS.—The committee of the S.P.C.K. for emigration work are doing good service through the chief chaplain, Rev. J. Bridger, of Liverpool, who either accompanies the larger parties of Church emigrants, or secures the supervision of a voyage chaplain *pro tem*. The Allan steamship lately sailed with 1,000 emigrants, under the charge of two clergymen—Mr. Bridger himself being one.

DR. PARKER VERSUS LOW CHURCH.—The eminent Nonconformist preacher at the London "City Temple" says, "The Low Church party has become fossilized . . . it represents neither the fish of Catholicism, the flesh of Revivalism,

nor the good red herring of Nonconformity. . . . It richly deserves the *obliteration* which has followed as a Nemesis its work in Islington and elsewhere."

DUALITY OF MIND is a question one hears a good deal about now-a-days in reference to certain psychological phenomena. "Unconscious cerebration" is a phrase familiar to us all for years past. Now an effort is being made to hypothecate from its meaning the existence of a kind of *double personality*—a kind of Jekyll and Hyde business. Probably the theological idea of man's *tripartite nature* will satisfy all the phenomena.

NO COUNTRY LESS PAPAL THAN ITALY.—This statement, lately made in the *Presbyterian Review*, apropos of the recent meeting of the International Evangelical Alliance at Florence, and the cordial greeting extended to them by King Humbert, is a curious comment on the influence of the Papacy at home. The homage received from abroad by the Pope, despised at home, illustrates the saying that distance lends enchantment to the view.

THE BISHOP OF LINCOLN AND C.M.S.—It sounds strange that Bishop King should preside at the local meeting of the Church Missionary Society; but it shows his broad and generous sympathy with missions. He made an eloquent appeal in support of the society, for those 6,000 millions of souls who do not know the name of Christ. He deprecated home dissension in the face of such a dense mass of work abroad.

NATIVE TALENT IN THE AUSTRALIAN CHURCH.—"In the last year or so" (says the *Adelaide Review*) "four Bishops have been chosen from the ranks of the Australian clergy—Dawes, Julius, Stanton, Barlow. As the Church grows we shall not have to import Bishops at all, but the change will have to be made gradually, and there should be no ingratitude to those Englishmen who have done so much for the Church in these colonies."

BISHOP REINKENS has good reason to congratulate himself on the way in which his 70th birthday has been marked by his admirers. Von Schulte opened the day (1st March), by presenting a purse of £600 from the Old Catholics of Germany. All day long letters and telegrams poured in from Australia, Switzerland, Holland, England, America, Bavaria. This "straw" shows how strongly, as well as "which way" the wind blows.

MEDICINAL VALUE OF OPIUM.—It appears from the debate in the English House of Commons, that the Rajpoots and Burmese are the largest consumers of this drug, as a tonic for ague, lung disease, and bronchial affections. About 4 per cent. out of a population of 260 millions in India, use this or other narcotics. It is questionable whether this can be characterized as national demoralization, even if it represents excessive use.

FREE SEATS.—The progress which has been made in this matter in England may be gauged from the fact that, in the diocese of Manchester, there are no less than 322,000 free sittings, out of a total of 460,000. In the diocese of Chester, half the sittings are free. Canada can probably make even a better showing. In Toronto, a pewed church is a rare exception. Montreal is following suit. In new places, pews are seldom mentioned.

BISHOP WILKINSON, of Truro, has been at last forced to resign on account of ill health. He has, for a year or two past, attracted the earnest sympathy of Churchmen by his desperate efforts to recover failing health and discharge his duties. It became evident at last, however, that the diocese must suffer from his continued involuntary incapacity, and so, reluctantly, he retires. He may still do much good, as before, in the capacity of an eloquent preacher.

PASSING RICH ON £40 A YEAR.—The experience of Goldsmith's Country Parson has counterpart in about 400 cases at the present time in England. Fully 8,600 incumbents have less than £150 per year: and there are 7,000 assistants whose average income does not exceed £180. The remaining 10,000 clergy, as a rule, do not receive enough professionally to afford moderate maintenance for their families. The instances of large incomes are few and far between.

THE EUTOPIA—the name seems almost ironical in view of the terrible disaster—has given occasion in the sad fate of its freight of human life, for many splendid examples of heroism on the part of English sailors to save the lives of the Italian emigrants. The grave of the sailors who perished thus heroically is to be honoured with a memorial wreath of bronze by the Italian National Committee, and the survivors decorated with a commemorative medal.

AN INFIDEL REBUKED.—Some rather fresh youth lately took occasion to send Mr. Gladstone a pamphlet on Free Thought, &c., regretting that the G. O. M. was "wasting his splendid talents at the shrine of superstition." Mr. G. politely and sarcastically replied, "his own long and trying life had convinced him of the principles associated mainly with the name of Bishop Butler, and the solidity of those foundations on which rest the fabric of belief."

THE STREAM SETTLING CHURCHWARD.—The *Independent* and *Christian World* have lately had a good deal to say about the Church of the future. They give vent, *en passant*, to the naive confession, that "the children of those who battled for the Westminster Confession . . . see no reason why they should not run with the stream and go to Church"! Under the circumstances, they lament (deceived by a superficial glance at the facts) that the Church of England is so much occupied with ritual questions.

RELIGION AND HEROISM.—Bishop Moorhouse lately advocating the maintenance of religious schools, said, "If religious education were given up . . . the greatness of England would begin to wane. For what was it that kept their men in the ranks as fighters, as colonizers, as civilizers and as industrialists? It was the magnificent sense of duty to which their generals and their organizers had hitherto been able to appeal. This sense of duty rested on the feeling of obligation to a living God. . . . This had been his experience in Victoria."

LIMITATION OF HUMAN SENSES has been well illustrated in the instance of the science of Acoustics, informing us that the human ear does not take cognizance of sounds characterized by less than 16, or more than 38,000 vibrations per second. Beyond these bounds, either way, we are deaf. A writer in *Christian Thought* comments on this fact by saying "The very air about us may be teeming with hallelujahs which we cannot

hear, only because of the limitation of our senses." Animals (called "lower") seem sometimes keener sensed than man!

ARCHBISHOP MAGEE.

Very few events of the day have sent such a thrill of sympathy—accompanied by a feeling of sad deprivation—through the length and breadth of the Anglican Communion, than the so unexpected demise of her most eloquent prelate. Nothing quite parallel to it in character has occurred since the death of the great Bishop Wilberforce some years ago. It is only a few weeks since the foremost of Irish orators was enthroned on the second throne of the Anglican Episcopate; the air seems still to vibrate with the strong incisive words of his inaugural address at the opening of his convocation—and he is dead. The fell destroyer, influenza, has cut off no fairer flower in all the garden of European scholarship and piety. Yet, why should we be surprised? He had reached the "three score years and ten" and had made good use to the full of each day in all these years. Why should he not rest, ere his life should be "but labour and sorrow"? If it is a joy to die in harness in the high places of the field—that joy belonged to Archbishop Magee. He had climbed the ladder rung by rung, honoured and appreciated more and more at every step, and he has left the bright example of a noble record behind him for others to emulate. A few weeks since many towns in Ireland were contending for the honour of being the birthplace of this orator, almost as many as have been rivals for a similar honour in the case of Homer. Cork, however, seems to have been the favoured spot 70 years ago. William Connor Magee was a son of the curate of the Cork Cathedral parish, and grandson of Archbishop Magee of Dublin. From the age of thirteen he distinguished himself at Trinity College, Dublin. Dublin, Malaga, Bath, London, Enniskillen, Cork again, Dublin again, then Peterboro in 1863, and recently York, were the successive scenes of his pastoral and episcopal work. As a preacher he attracted crowds not only in these places, but as special preacher or lecturer at Wells, Oxford, Radley, Cambridge, Westminster, St. Paul's, Whitehall and Norwich. His influence was much felt and valued in ecclesiastical polemics. At Bath, he inaugurated the "Church defence" movement—which has spread throughout England—against the attacks of the notorious Church Liberation Society. He became famous not only as a champion of Church rights, but as a defender of Christianity against scepticism. His works on "Christ the Light of all Scripture," "The Gospel of the Age," "The Relations of the Atonement to the Divine Justice," "Scepticism, Baxter and his Times," "The Uses of Prophecy," "The Christian Theory of the Origin of the Christian Life," "The Breaking of the Net"—these and many other publications are of permanent value to the Church, and especially valuable to the clergy. Any reference to Dr. Magee's life work would be incomplete without notice of his magnificent figure as a parliamentary speaker. The House of Lords had a consciousness that there was little use in any man there—or in the House of Commons—attempting to speak after the Irish orator and in opposition to his line of argument. His episcopal charges always came upon the public with special power and influence. Even in his splendid address to the two houses of his convocation, a few days ago, on the subject of the deprivation clause in the proposed clergy Discipline Bill, one

cannot help feeling from the frequent cheers and laughter which we find in the reports, that the Archbishop retained to the last his wondrous native humour and oratorical fluency and force. No wonder that, as we read, his sedate and thoughtful hearers were dazzled and puzzled, even somewhat against their convictions, so as to take his line and follow in his wake as a clever and dauntless leader.

READJUSTMENT OF CURES.

The Mother Church has been discussing in the diocese of Norwich especially—a very instructive subject arising out of existing experience and circumstances. It is a state of things which illustrates the fact that well-meaning reformers very often, while getting rid of one form of abuse, provide or at least prepare the way for, the creation of a class of abuses no less real, serious, and to be deprecated, though of a pattern the very opposite of the evils originally existing. Every one has read something on the subject of

THE PLURALITIES AND BLOATED PLURALISTS

by which the work and character of the Church of England were defaced a century or two since. Absentee parsons were once as notorious a scandal as absentee landlords are in some quarters now. The work was often done—if "done" it can be called—by some miserable assistant curate, who, for a pittance, desperately tried to serve four or five churches every Sunday. A robust constitution and a stout pony were the main requirements for such "duty," and as these were generally furnished by the north of England in greatest plenty, this class of curates became regularly known as "Northern Lights" or "Lites." These gentlemen often formed little clerical settlements in some central and convenient country town, and tried to make their hard life tolerable. We may be sure that the cures suffered proportionately from the absence of the cures of all sorts.

THEN CAME THE REACTION.

Two services per Sunday became the cry for every church, no matter how small the population or how small the remuneration. Pluralism became a thing of the past in a very short time. The comforts of curates decreased as the conveniences of congregations increased. Bishops, archdeacons, rural deans, insisted on the exact modicum of services everywhere. The medicine was thoroughly applied, and the abuse disappeared which had given the enemies or rivals of the Church so great a handle in Wesley's days.

NOW COMES THE COUNTER CRY.

Waste of power, income, life, energy, talent, money and men—all these are laid at the door of the reformation so lately wrought. It is found that in the diocese of Norwich, for instance, there are 84 cures with a population under 100; 100 parishes with a population less than 200; 250 parishes with less than 300 parishioners; 500 parishes with less than 500 people!—and only 1044 parishes in the diocese altogether. This is glaring waste!

SOMETHING MUST BE DONE

and the something is very like what we do in our Canadian missions. "Unite the benefices in groups," says Dean Lefroy "but take care that the aggregate population does not exceed 1500." It is claimed that this arrangement would be beneficial. The clergyman's income would be more adequate to his needs, his work more interesting, varied, and calculated to call forth energy. As for the parishioners they would be served better

by the living, hearty, and cheerful labours of one man, instead of being deadened and depressed by the listless, lifeless and perfunctory performances of two (or more) disheartened and dispirited, because dissatisfied parsons."

THERE IS MUCH TRUTH IN THIS.

No man labours well unless he feels that his work is worth doing. No man works well when he is weighed down by the burden of *res angusta domi*; no man can give his very best unless hope is in his heart. The fact is, every parson is best used when he has enough and no more than enough to do. Closely gathered about him in a city or town parish, one parson can very well (as experience proves) serve as many as 100 families or say 500 souls; certainly not much less, and not much more. In country districts the matter is different; much time is consumed by long distances between visits. Dean Lefroy's figure (1,500) is a very fair maximum, when village churches are as close together as in England. In Canada it is too much, where 5, 10, or 15 miles have to be spanned between churches or stations. The fact is that there is plenty of room in both countries for eternal vigilance in this matter, in order that the Church's work may receive full justice and her men be fully utilized. Just now, in some quarters, the danger is in the direction of creating cures too small to occupy a man's time fully, and the result—if we are not careful—will be as great an injury to the Church's cause and interests as that from which the Mother Church is suffering, and desperately trying to remedy.

MUTUAL HELP AND PATRONAGE.

This principle, which forms part and parcel of the rules of the Methodists, though not acted upon in a way to amount to a "boycott" of all other religious bodies in matters of business, is nevertheless constantly put in operation, and made use of to great advantage, yet with such discretion as to draw little attention to it. It is exercised among them rather by the mutual attraction and sympathy of the members, and a desire to further the cause, not without a dim consciousness that theirs is the beatitude which pertains to the meek who shall "inherit the earth," than by any desire to act offensively in the way of exclusive dealing towards those outside. The rule is not invariable, though the principle is, for when they extend their patronage beyond their membership, they soon make it understood that they have earned a claim to some countenance and material assistance in furthering their undertakings. They sow that they may reap with increase, and soon find that they and their cause have been the gainers. And of course, Churchmen, who hold more loosely by one another, and consequently the Church, are the chief sufferers from the carrying out of their system. Other religious bodies act much in the same way, though perhaps not to the same extent, nor so systematically as the Methodists, and they too are to some degree co-sufferers with the Church of England. By this means a great pressure is brought to bear in every direction converging towards an increase of Methodist membership through worldly interest. This, together with their many schemes to extend and foster social fellowship in conjunction with the propagation of religious excitement and enthusiasm, forms a powerful engine for the building up and compacting together a great and wealthy Methodist body. The facilities afforded by their system for the formation of matrimonial unions, quite rightly under the *egis* and influence of religion, tend to propagate the system in other

ways. Church girls all over the country are caught into this, as it were, elaborate dragnet and are gathered in by the Methodist body, to the great loss of the Church; for they marry Methodists, and as a rule are unable to do their duty as Churchwomen either to themselves or their children. On the other hand, our young men are drawn in, in the same way, and marry Methodist women, who being more zealous as Methodists than their husbands as Churchmen, induce the latter to give way and become Methodists. If either husband or wife fail to make a Methodist of the other, they both generally become indifferent and sullenly refuse to have anything to do with any religious body, unless it be to drop in here, there and everywhere, as the fancy may take them, to hear somebody preach. Meanwhile the children grow up "nothing," until at a maturer age they are drawn in by a combination of social attraction business pressure, and revival preaching, or until by some co-ordination of circumstances, the Church is enabled to regain them. We have published recently a number of letters from correspondents who having keenly felt the difficulty of coping with the existing state of things,—have shown some slight degree of exasperation. We are glad they are ventilating the subject through our columns, because it will lead our people to see the situation to better advantage and arouse them to find the remedy. But we deplore the utterance of anything that may seem uncharitable or the betrayal of an uncalm temper. For after all, we cannot blame the Methodists; they act in the most natural way in using every legitimate means to advance their own cause, showing in a remarkable manner, from this point of view, "the wisdom of the serpent" as well as "the harmlessness of the dove." We are far from admiring the system, in all its features and results, not simply because it hurts us, but because it is heretical in some respects, and lives too exclusively in an emotional atmosphere, without affording instruction in many essentials of the faith, which would establish more solidity and dignity of character, while perhaps making too much use of worldly advantages to secure its ends. Yet, as we have pointed out in a former article, there is much that we can do by properly organized agencies, as well as individually, in carrying out their original principles, which are scriptural and have always been binding upon us, as for example, "Do good unto all men and especially unto them that are of the household of faith (i. e., the Faith)," "Love the brotherhood," "Work while it is day," "Stir up the gift that is in thee," "Watch and pray," "Be diligent in business, fervent in spirit, serving the Lord," "If thy brother be overtaken in a fault, restore such an one," "Hold not the faith, . . . with respect of persons," "Do all things unto edification," not only of the individual, but of the Body of Christ, the Church. These and many other like precepts which the Methodists have appropriated to denominational use, are the Divinely inspired teaching of the Church, which, if literally put into practice everywhere with earnestness and wisdom, by organized and individual effort, would transfigure the face of the whole Church, and would make her a beacon that would guide back into the fold many who have strayed, and many others who have not known her. It is possible to win them only by resolutely and unflinchingly showing the true light and life in all their fair proportions and Divine attractiveness, while not forgetting that it is but human nature (which must not be ignored) for men to assume that one's interest in their material and social prosperity is

a fair criterion of one's love for their souls. It is idle to complain of the success or the methods of outside religious enterprises, while we have the better though more arduous way, and the remedy for the detriment we suffer, in our own hands. We must speak the truth in love, according to the "analogy of the Faith," so as to reach the hearts and minds of the masses in town and country, so that while no phases of Christian doctrine and practice will be exaggerated, all will be placed in due prominence. The hitherto much neglected features of Christian duty will naturally, at first, if brought forward with sufficient force to make an effectual impression, seem to overshadow the rest; but this is but an incident; organization for their cultivation is necessary. They include the mutual help of Churchmen in business, in religion and in social life, with religious motive. It will often involve a wholesome sacrifice of one's own convenience for the good of others, who to us are pre-eminently of the household of Faith. Not that the dissentient should be excluded from our good will and aid; but that our own people should not be carelessly or deliberately passed by when it is in our power to patronize or help them and make them feel that, after all, there is some solidarity among Churchmen.

HOME REUNION NOTES.

By the Right Rev. Arthur Cleveland Coxe,
D.D., LL.D., Bishop of Western
New York.

HISTORIC PRESBYTERIANS.

(From the Church Review, Continued.)

Essential Presbyterianism, then, only demands that "elders and brethren" shall have synodical place and privileges, *conjoint* with the superior order which is now known as the order of "Bishops"—a name which was once common alike to chief pastors and presbyters, just as in an army certain officers are "generals," though some generals are "brigadiers," and others commanders of the corps. The appeal of our House of Bishops, therefore, has come to Presbyterians from just such a Church as they are historically committed to acknowledge as Scriptural, and as best fitted to reunite divided households in the family of Christ. In 1882, "the Moderator of the General Assembly" (Dr. Milligan) used this language: "There is much to draw us to the Episcopal Church of Scotland. . . . The earliest and best of our reformers had no objections to much that the Episcopal Church retains in doctrine, worship, and government. If in later times a spirit of mutual animosity prevailed, it was in no small degree because of temporary causes which have in great measure passed away, . . . deepened by that folly and sin, on both sides, which all parties now equally bewail."

When such language is heard and applauded in the great council of the kirk, not once or twice, but again and again, year after year, one would think "both parties" might embrace at once, and by uniting establish a power for good which the world itself must recognize as of immense import to mankind. Think of what it would mean for this American Republic if Presbyterians might unite with us on principles which their Scottish brethren have thus emphasized. But such a consummation is still a great way off, we may sadly suppose. The recent comments of eminent Presbyterians upon the proposals of our bishops betray distrust. With suppressed feeling and almost unanimously, they intimate a fear that there is something behind our theoretical statements—something kept out of sight for the present, but which must become odious and irritating as soon as the matter is made practical. I think we ought not to give any ground for a suspicion that we are disposed to hide from our brethren what they are entitled to know, and hence I will not avoid the subject which with great delicacy they have ap-

proached in their candid and fraternal discussions. They have asked us to be precise in defining the "Historical Episcopate." In a word, they wish to know whether this means an Episcopate of which the "Apostolic Succession" is the criterion. This is the bugbear, apparently; but perhaps it may seem less terrible when we look at it in its actual bearings and divested of any desire on our part to subject learned and godly brethren to our convictions. The existence of an Episcopate which is historical is all that we have asserted. We present a fact, not a theory. By *historical* is meant something which has been recognized in the Churches of Christ from the beginning—"always, everywhere and by all;" something that has continuity of transmission under the original canons and constitutions from apostolic or sub-apostolic times. This fact and not any dogma concerning its origin is what we have defined. It is candid to remark that not Presbyterians only, but the Papists as well, have adopted theories touching this "Historic Episcopate" which we cannot accept. Practically, however, the Latins have not rejected the essentials of its identity and continuity, although their Papacy abhors the Cyprianic system in order to establish its own supremacy. If, then, we accept adhesion to the fact in behalf of the Latins, by the same law we must accept it elsewhere. No Roman bishop is Catholic in his position, or has any claim to the Episcopal character, under the theory to which he subscribes as the condition of obtaining it.

The Moravian Episcopate is subject to similar objections; but if *in point of fact* the Historic Episcopate exists among these interesting Christians, it is our duty and privilege to recognize it as meeting our propositions of unity, at least so far forth.

REVIEWS.

THE CHILDHOOD AND YOUTH OF CHARLES DICKENS. By Robert Langton, \$1.50. London: Hutchinson & Co.; Toronto: W. Briggs.

This work is evidently the result of very loving care, and must be a priceless boon to the many readers of Dickens' writings. It follows him step by step through the various places and influences that came in to mature the man, and shows how many of the imaginary scenes that delight us by their vivid touches of life and feeling have their strength in being shades and echoes of his former experiences. The same, of course, may be said of other writers, but it is seldom we are able to identify the point where life and fancy meet. The illustrations are beautiful, numerous, and most judiciously selected, the great majority being from Rochester and its neighbourhood. The publishers have given a very handsome volume, which is sure to have a generous welcome.

THE SCHOOL OF CALVARY, OR LAWS OF CHRISTIAN LIVING REVEALED FROM THE CROSS. By the Rev. Canon Body. London: Longman, Green & Co.; Toronto: Rowsell & Hutchison.

We can imagine no greater boon to a parish than the clergyman's thoroughly mastering these lectures, and returning them to his people in Lent sermons. They are quite methodical and sound, coming from a master in theology. They are too full of matter to be easily analysed, and too exact in their statements for our attempting to paraphrase. The lectures are: The Law of Obedience, The Law of Mortification, The Law of Devotion, The Law of Charity, and the Law of Perseverance. The last two are very beautiful, and cannot fail to find a chord of sympathy in every congregation, but no one need try to preach them until their thoughts have become a part of his own mind and heart.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

CHAMBLEY.—*St. Stephen's Church*.—4th Sunday after Easter, the newly inducted rector, Rev. G. H. Butler, M. A., writes: "We had a very bright, happy service on Sunday last, when the Bishop was with me to

hold a confirmation, and at the same time inducted me into the rectorship of the parish, but he went on immediately after dinner to Rougemont, where he had a confirmation in the evening."

MONTREAL.—*St. Jude's Church*.—On Saturday, 2nd inst., the annual prize distribution took place of the Ministering Children's League. During the first year of its history, this society has enrolled a membership of one hundred and twenty names. The motto is for no member to let a day pass without doing some kind deed. Misses Ida Reed and Ethel Young won prizes for regular attendance and good behaviour, and for the greatest improvement in sewing during last quarter the prizes were awarded: 1. Clara Parker and Ida Reed, equal. 2. Jessie Lunn. 3. Grace Johnston. Several others were named who had made great improvement in their needle work. The deaconess, to whose kindness and energy the good results are mainly due, hopes to continue during the summer the meetings of the league for some benevolent objects, and the rector also mentioned the names of some other ladies who had been actively interested in the success of this desirable society. The little people were made happy by receiving a pretty package of sweets before going home, and the new parish reading rooms presented a picture in its opening days—on this occasion—which will be happily remembered in years to come, as the first anniversary of St. Jude's branch of the M. C. L.

AYLWIN.—It is proposed to hold a garden party on the Aylwin parsonage grounds on the occasion of Her Majesty, the Queen's, birthday, in aid of the Parsonage Improvement Fund, and I shall be thankful for contributions towards this useful object, and also for some Chinese lanterns, flags and banners for use on the 25th instant. Lewis B. Pearce.

TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for the Rev. J. G. Brick, Peace River: Mrs. Labatt, London, per Mrs. Lings, \$10.00; Mr. Robert Gooderham, Toronto, towards charges and freight for a wagon which Mr. Brick required, \$35.00; St. Peter's S. S., Toronto, per Mrs. T. Richardson, \$25.00; Gorrie S. S., per Rev. T. A. Wright, \$3.00; St. Mary's S. S., Sunderland, per Rev. F. J. Lyuch, \$4.70; St. James' S. S., West Brock, \$3.55; Mr. N. H. Worden, Toronto, \$2.00.

All Saints.—The rite of confirmation was administered last Thursday evening by the Bishop of Toronto to 53 female and 20 male candidates in this church. Rev. A. H. Baldwin conducted the preliminary service and presented the candidates. The edifice was crowded with friends of the candidates and members of the congregation.

Wycliffe College.—The 14th annual closing exercises of this College took place Thursday afternoon. Sir C. S. Gzowski, chairman of the council, occupied the chair. In welcoming the guests present, he spoke of the rapid progress the college had made, referred to the fact that this would be the last time they would meet in the present building, after having occupied it for nine years, and said that when they entered the new building they would not owe one penny on it.

Mr. Stapleton Caldecott, the treasurer, read his financial statement for the year, showing the receipts to be \$23,929 and the expenditure \$23,843, leaving a balance of \$84. He regretted that they were unable yet to take advantage of the munificent offer made by Hon. Edward Blake to contribute to the endowment fund \$10,000 if they raised an additional \$50,000. But so far they have raised about \$23,000. He alluded to faithful and earnest work of the financial agent, Mr. O'Meara. There was never greater need of the college than at the present time, when, as Archdeacon Boddy pointed out in a sermon, there was a conspiracy on foot in the Church of England to make their Protestantism "as distinct as the Dodo."

Those who won prizes in the recent examinations were then presented with them. The list is:

Homiletics—Wilson prize, G. S. Sinclair.
Practical Christian Work—Good prize, C. C. Sadleir; junior prize, R. P. McKim.
Reformation Work—Hoyles prize, Rev. G. A. Kuhring.
English Bible—Willard prizes, R. P. McKim, H. C. Aylwin.
Dogmatics—Wyld prize, J. W. J. Andrew; junior prize, C. A. Sadleir.
History—Gzowski prize, G. S. Sinclair.
Apologetics—Blake prize, C. S. Smith, B. A.
The graduates are: J. A. J. Andrew, W. McCann, B. A., F. M. Holmes, G. A. Kuhring.
Principal Caven of Knox College, in presenting one

of the prizes, expressed his entire sympathy with the principles taught in the college, said he looked with admiration on their work and wished the college success in the future.

Sir William Dawson, in a brief address, urged the students to a greater study of the Bible, the only true weapon for Christian workers. The Bible was the centre of many bitter contests, but he told them not to be alarmed about the result. As one who had seen many destructive theories rise and fall, he saw no reason to fear the issue of present contests.

The Toronto Humane Society has issued an eight page pamphlet, giving full information concerning Bands of Mercy, an organization that, wherever known, is wonderfully popular with children. It is the intention of the society to place one of these pamphlets in the hands of every teacher in the Province, and any lady desirous of organizing a Band should write to the Society's office, 103 Bay street, for particulars.

The annual meeting of the Diocesan Women's Auxiliary to Missions is to take place in this city on Wednesday, 20th inst., and two following days. A large number of delegates will probably be present, as well as visitors from other dioceses. The Executive Committee have secured the services of Rev. Dr. Kirkby of Rye, N. Y., formerly Archdeacon of Moosonee, and an eloquent speaker in the cause of missions, and also hope to have addresses from Mrs. Nichols, president of the Indian Diocesan W. A., and Miss Sherlock, lately chosen by the D. and F. Board as a missionary for Japan. The opening service will be in St. James' Cathedral on Wednesday, 20th, at 11 a.m., when Dr. Kirkby will preach. He will also address the junior branches in St. James' school house on the next afternoon at 4.30, and on that evening (Thursday) will speak at the public missionary meeting in the same school house. At the latter meeting the Lord Bishop will be chairman, and addresses will also be given by some of the city clergy. Delegates and others attending are reminded to secure certificates for reduced fares on the return journey, from local ticket agents when purchasing tickets.

Northumberland Rural Deanery.—The next meeting of the clergy of this Deanery will be held at the Rectory, Grafton, on Tuesday, 19th May. Celebration of Holy Communion at 8 a.m.; Evensong, with sermon, at 7.30. Subject for discussion, Greek Testament, Heb. ix. 11-18. Other matters connected with the Rural Deanery will also be brought under consideration at the afternoon meeting. W. E. Cooper, S. T. B.

SHANTY BAY.—The Sewing Guild held its opening meeting for the summer on the 5th inst. at the house of Col. O'Brien, M. P. The officers last year were Mesdames White, O'Brien, Flaherty, Raikes, and Miss Good; but a re-appointment has to be made; nor is it yet decided what special mission shall be the object of help. It is however settled that this society is to be affiliated with the Women's Auxiliary, an important step, not only as bringing it more in touch with diocesan centres, but as a full endorsement, by yet another private society, of the principles and action of the central one—another tribute to the work of Miss Paterson in Barrie last winter. This society sent out gifts last year to Rev. Burden of Uffington, Algoma, and to the hospital in Toronto to the value of \$100, which, of course, was not included in parochial expenditure or receipts.

HURON.

BERLIN.—The lecture on Missions on Thursday, April 23rd, by the popular and talented Bishop of Algoma, drew a large and intelligent audience to the Court House, which had to be used owing to the fact that the Town Hall had been previously engaged. The Rev. Mr. Downie, pastor of St. John's Church, ably presided, and in very appropriate language introduced Dr. Sullivan. The able lecturer was well received, and for about an hour held the strict attention of his hearers. He started out with the proposition that a love for missions is a test of Christianity, which was clearly illustrated and proved, and gave a most interesting account of his diocese. He appealed strongly for as much help as possible from the people for the deserving cause he represents.

The Convention of St. Andrew's Brotherhood in St. John's church on Wednesday, April 29th, was most successful in every particular. The Brotherhood chapters of Stratford, Guelph, Galt, and Berlin were all represented. The delegates from Toronto, Rev. R. J. Moore and Mr. N. F. Davidson, were a whole host in themselves. The latter is the president of the Council of the Brotherhood of Canada. The former represented Rev. Canon DuMoulin, who,

we are sorry to say, is unwell and was forbidden by his physician to leave. Mr. Moore is an enthusiastic member of the Brotherhood. His address at the service on work was a great power, and his suggestions and advice during the discussions were very useful. Mr. Davidson's address on the objects of the Brotherhood in the afternoon, and the part he took in the discussions, were most appropriate and helpful. The different chapters of the Brotherhood represented formed themselves into the Western Council for promoting the objects of the order, with President, Mr. James Woods, Galt; Vice-President, Mr. N. Bowman, Berlin; Secretary, Mr. Stanley, of Guelph, and another officer, Mr. Baker of Stratford. Rev. Messrs. Belt, of Guelph, Ridley, of Galt, and Beamish, of Stratford, were present and took part. The chair was filled by Rev. J. Downie. The choir of St. John's church gave very valuable help in the musical part of the services. A reception took place at the Rectory after the convention was concluded. All the delegates attended, and partook of an excellent repast, consisting of lemonade, cake and ice cream, which was provided by the Berlin Young Women's Christian Endeavour Association, and St. John's Chapter of the Brotherhood.

ALGOMA.

RAVENSCLIFFE.—On Friday, the first of May, a very large congregation met in the Church of St. John the Baptist, and fifteen members of the choir were present. After the service the May Queen Festivity instituted by Rev. L. Sinclair began, and was held in the school house. Mr. Sinclair said, "It gives me great pleasure to say that I have crowned Kitty Brown the first Queen of the May in this part of the world." The Queen and her five maids were chosen from the choir, and the festivity proved so successful that the custom is likely to be continued in future. A full account is given in the secular papers.

MOOSONEE.

(Letter from Bishop Horden, Feb. 16th, 1891.—I have now heard from all our out stations, and proceed to give a short account of each: From Churchill the news is most distressing; food was so scarce that the people were all but starving, and to aggravate the trouble there were two attacks of severe influenza, which were very destructive, carrying off many people. The Lofthouses were sorely tried, but they write bravely and feel the promise is made good to them, "As thy day so shall thy strength be." At York Factory things were very bad in the Spring. The break up of the great river is thus described by Archdeacon Winter:

"On May 31st the ice looked as solid as in mid-winter. You can imagine how anxious and excited we were when, on June 1st, we saw a general move in the river. The water rose and fell several times. On one occasion it came up within a few feet of the boats, and we really thought it would have destroyed them, but it remained stationary for some time, and then a tremendous rush told us that it had found a way for itself. We found afterwards that it had passed right over the point at the mouth of the river, pushing its way through the woods from behind the beacon. The islands and banks are covered with ice and the latter everywhere torn up most fearfully. The launches have to be renewed.

"Matters were getting very serious as to food; I was afraid that many would die. Some of the people had become quite unsightly and a few could scarcely walk about. This continued until one morning when the dogs were seen to run away with their tongues hanging out. Every boy and man went off in the same direction, and in an hour or so were in the midst of one of the largest herds of deer ever seen. On the first days scores were allowed to run at liberty. We did not forget to praise God for His mercies. Geese and fish have been very plentiful since, and every one is happy again."

From Trout Lake Mr. Dick writes that the Indians have been in great want, but that deer have at length come to relieve their necessities.

From Osnaburgh my dear friend, Mrs. Wilson, writes: "At present I could be content with a rabbit, but I am sorry to say that rabbits are very scarce. We never had such a time as this, for there is no meat of any kind; there are signs of deer, but as yet no venison has been taken."

From Fort George, Mr. and Mrs. Peck write very cheerfully. Mr. Peck says: "Our work has gone on steadily. School has been held regularly during the winter, and I am glad to say that at our Examination held at Christmas some of our scholars showed good progress with their work of the preceding term. Our Eskimo boys—I have two of them—have been taught regularly every day and I am much encouraged with them on the whole. Every Indian or Eskimo who arrives at the Post has been sought out, and we have tried to push them on with their reading. Our Sunday services have been well attended."

The food question is indeed a very serious question with us throughout all the country. There are few cattle in the country, the expense of keeping them being so very great, from the great length of winter, and even when summer comes, it is long before the cows find sufficient to subsist on.

Before I conclude let me say that by the time this letter is in print I shall have been a Missionary forty years. I had hoped that on the completion of that term, the Diocese of Moosonee would have been very moderately endowed, so that our liberal mother the C. M. S. might have been substantially relieved: £700 are still needed to make up the required sum of £9,000, to which the C. M. S. has generously promised to add £1,000.

I have for years past freely, cheerfully written on every available opportunity, so as to keep friends well acquainted with whatever of interest takes place in the Great Lone Moosonee. Am I asking too much of those to whom I have written, in requesting them to make up the sum needed, which may be sent for Moosonee Endowment Fund to the C. M. House, Salisbury Square, London.

British and Foreign.

WEST INDIES.—Last month we made a brief announcement of the addition of a new see to the colonial episcopate in the consecration of a Bishop for British Honduras. We are able, on the authority of the *Record* correspondent in Jamaica, to add further details. The Provincial Synod of the West Indies met at Barbados on Feb. 28, and unanimously agreed to the appointment of the Ven. Henry Redmayne Holme, M.A., archdeacon of St. Kitts-Nevis, as the first Bishop of Honduras. In consequence of the small amount of money in the Episcopal Endowment Fund, and the difficulty at present of raising a sufficient stipend for the Bishop, it was further agreed that he should be rector of St. John's, Belize, until such time as he or the synod of his diocese should determine that it was no longer necessary or desirable for the Bishop to have any parochial responsibilities. The Bishop of Jamaica accordingly appointed Archdeacon Holme as the rector of St. John's, and when his appointment as bishop was agreed to, the Bishop of Jamaica resigned his connection with the see and his jurisdiction over the colony of British Honduras.

The consecration service was arranged for 11.30 on Sunday, March 1, in the Cathedral of St. Michael, Barbados, and was a most impressive ceremony. The sermon was preached by the Coadjutor of Antigua (Bishop Branch) from the text Acts xiii. 2. After calling attention to the fact that this was the first consecration of a bishop held in the West Indies, Dr. Branch traced the growth of the Church in the Province, a very practical sermon with an earnest and affectionate charge to his old friend and co-worker in the diocese of Antigua.

On Monday, the Bishop of Honduras, with the Bishop and the Assistant-Bishop of Jamaica, sailed for Jamaica, and Bishop Holme intended after spending a week or ten days in that island, to proceed to his diocese by way of Grey Town. This is rendered necessary by the difficulty of obtaining direct communication between British Honduras and the other West Indian islands. The correspondent adds that the Bishop of Jamaica in printed statement (bearing date July 10, 1890), setting forth the need for appointing a resident bishop for British Honduras, said of the newly consecrated Bishop:—"He possesses many qualifications, physical, mental, and spiritual [for the post]. He is a graduate of Cambridge and a sound Churchman, able to work heartily with all loyal Churchmen. He has had a considerable experience of tropical work in the West Indies, which has been varied by a visit of inspection (undertaken at the request of the committee) to the Rio Pongas Mission in West Africa."—*Church Review*.

Bishop Tucker writes that the native Christians of Uganda are so eager to get a copy of the New Testament in the Swahili language, that a man will work for three months to obtain it. Only a limited edition of the completed volume has as yet reached the country.

The Basel missionaries in China labour principally among the highlanders of the southeastern part of the empire, a region which with fond recollection of their Swiss homes, they call the "oberland." They have 3,482 converts.

The Rev. J. Tyler, a veteran missionary among the Zulus, writes that the large tribe of Amastazi, in southeastern Africa, seems destined to be swept away, and that, too, in a short time, by the rum supplied to them by unscrupulous white men.

The *Jiji Shinpo*, a leading daily newspaper of Tokyo, Japan, says: "Had there been no missionaries here and had things been left to follow the merchant's convenience, this country's amicable relations with foreign states would have been brought into very questionable relations ere now."

Bishop Synthies has returned to Africa accompanied by three clergymen and two ladies, making a complete mission staff of seventy persons. During his sojourn in Europe the Bishop visited Berlin, and was cordially welcomed by the young Emperor of Germany, who spoke with marked sympathy and appreciation of the Universities' mission.

It is gratifying to know that the eight missionaries who have gone to labour among the ten millions of the Balolos, on the upper Congo, report the region to be healthy. A missionary at the Lolongo station writes: "Only one lady here has suffered from fever since our arrival fourteen months ago; three of us have enjoyed wonderfully good health. The combined fevers of all three of us may perhaps have lasted twenty-four hours."

Mr. Quarrier, who is carrying on Christian work in what may be called darkest Scotland, viz., the worst part of the city of Glasgow, was recently visited by some persons from the western coast, who laid upon his table \$10,000 in bank notes for the building of an orphanage. They desired that no names, not even initials, should be published, and they declined to take a receipt, saying to Mr. Quarrier: "You have got the money, and that is enough."—*The Spirit of Missions*.

Mission Notes.

SOUTH INDIA.—The *Mission Field* for April affords some further information concerning the great Nazareth Mission, under the care of Rev. A. Margoschis, some account of which was given in former Mission Notes. Forming part of this is the district of Mudalur, in charge of a native clergyman, the Rev. S. Devasagayam, who is assisted by two catechists, three schoolmasters, six schoolmistresses, and eight other native agents. The rev. Missionary reports several instances of remarkable piety and faith, beautifully illustrated by sayings and offerings. One man, he says, who had shown great unwillingness to make the customary offerings, paid last year three or four times as much as was expected of him, as his tithe on plantain cultivation, saying, "I have realized the blessing of making God my partner." But perhaps of even greater interest are the struggles of those seeking to enter the Kingdom of God, and their firmness under persecution. Udipukudy, one of the villages in this district, is noted for heathen opposition to the Missionaries. Three years ago, three families in this village promised to put themselves under Christian instruction with a view to Holy Baptism. For this reason they were greatly terrified by the influential heathen. But in the case of one of them grace was triumphant, and after due preparation, the members consisting of eight persons, were duly baptized. The landlords being enraged at this, persecuted them by robbery, destruction of property, litigation and "boycotting," but they stood firm, and the head of the family, Abraham by name, a man of means, promised to pay tithes to the Church. Sad to say, both the father and a son of 18 died of cholera within three days of one another, having great faith in the Saviour. These had been the first to suffer from the disease, and the heathen boasted of their immunity through the power of their demons: but they too were soon stricken down in numbers.

MADRAS.—The S. P. G. Theological College, of which the Rev. Arthur Wescott is principal, is continuing its successful work, sending up candidates for the (English) Universities' preliminary examination with a view to Holy Orders. Of the seven students sent up at the end of the year only two failed. There were 16 students in the College during 1890.

TINNEVELLY.—Bishop Caldwell, the aged Missionary Bishop who has long had the oversight of Tinnevely and laboured with success, has at length given in his resignation to the Bishop of Madras.

MAURITIUS.—The Rev. R. J. French, who has the superintendence and the visiting of a number of mission stations in this island, and is the incumbent of St. Thomas' Church, gives a brief account of the work, and the condition of the population in charge of himself and his fellow missionaries. He speaks of the frequent removals by death through the unhealthy climate, the sudden departures on duty among the shifting portion of the population, the fresh faces pressing eagerly to renew the struggle

for success, all intensifying life, in this busy, bustling colony. There are the French and Creoles in charge of the Roman Church; the Indians, from among whom converts are being constantly admitted into our own Church, and now forming a native church under native pastors; members of the Reformed church of France (French and Creole); who attend our churches and follow our liturgy; and finally Hindus and Mohammedans, hostile to Christianity, who celebrate their own religious rites. The S. P. G. work among the Tamils and Telugus is divided into three pastorates, as follows: The Port Louis, under the Rev. D. G. David, assisted by two catechists, and having three schools. Services are held in four different centres, two churches and two mission rooms. The Moka pastorate under the Rev. M. M. Stephen, for the northern part, and Mr. Manuel Thomas for the southern part. There are three centres for holding services, one in a church and two in school rooms. The Savanne pastorate under the Rev. John Baptiste, assisted by catechist J. Appadoo, a Telugu. Services are held in two centres, one at the S. P. G. church at Souillac, and one in a school at Riviere des Aiguilles. Characteristics of the missionaries are described and highly spoken of, each being successful in his own way. Mr. French concludes by saying, "thus every man has his gift of God, one after this sort and one after that. Five of the missionaries are always preaching in Tamil and Telugu, and carrying the same message to church, cottage, camp and prison."

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

The Cottage Hospital for Springhill Mines.

SIR,—I gratefully acknowledge the receipt of the following subscriptions towards the Cottage Hospital: Rev. R. T. Hudgell, \$2.00; a friend, Galt, Ont., \$5.00; Rev. Vincent Clementi, \$5.00; per Rev. L. DesBrisay, Strathroy, Ont., \$4.00; "Goodwood," Orillia, Ont., \$8.00. Total \$24.00. Amount received from Canada, \$684.57. Amount required, \$4,000.

We have been cheered this week by the receipt of a cheque for \$100 from the Missionary Society of St. Paul's School, Concord, N. H., a truly noble offering from the young gentlemen of the school. The gift will provide a "St. Paul's School Bed," which shall continually testify to their act of kindness. If Canadian friends would enthusiastically rally round this work, the proposed building could be started this summer. It is most surely the work of Him, the merciful One, who said, "I was a stranger and ye took Me in, sick and ye visited Me," and "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

W. CHAS. WILSON.

The Rectory, Springhill Mines, N.S., May 6.

Rogation Days.

SIR,—May I call attention (through your columns) to the fact that the "Rogation Days" are seemingly but little regarded by the Church in Canada. Have not these days been provided for a most beautiful, simple, helpful custom which the clergy should familiarize their flocks with? I have lived under the ministrations of five priests of the Church in Canada, all of whom would admonish their people to show forth the fruits of harvest, but all failed to remind us of these special days for asking God's blessing on the growing crops, etc.

A closer attention and more frequent instruction by the clergy on Church rubrics and customs would surely result in an increased appreciation and more intelligent observance of the appointed fasts, feasts and festivals of the Church year. Such teaching is sadly needed and earnestly yearned after by the thinking laity of the Church, and who can doubt, would encourage the more frequent "assembling of ourselves together" in holy worship, and dispel the ignorance and prejudice that exists against so many good and hallowed customs which have fallen into disuse.

A COUNTRY LAYMAN.

Itinerancy.

SIR.—I have read with very great interest the various letters published upon this question. This much is to be gathered from the different writers: All seem to be agreed that the Anglican Church has not that hold upon the people, does not occupy that

prominent position that we would like to see, that something might be done to better this state of things; and that there are cases where a change would be beneficial to priest and people alike. I do not like the Methodist system of itinerancy; but I believe it is preferable to isolated cases that are to be found, where a man is practically exterminating a congregation. What lies at the root of this question? The burning question of patronage. This matter ought to receive attention. Where is patronage vested to-day? In the hands of the laity. And what portion of the laity? The portion most marked for outward signs of a spiritual life within? The contrary. Is it not the bolder, the more assertive, the more aggressive, and how frequently the wealthier, who rule our vestries, and who consequently determine who shall "receive a call." This is most deplorable. The Bishop, and he alone, untrammelled by petulant, assertive, interfering advisers, ought to have full power to appoint, remove, and exchange when desirable. This is the kind of itinerancy required in our Church.

JOHN RANSFORD.

Clinton, May 3, 1891.

John Wesley's Priesthood.

SIR,—As there appears to be an impression in the minds of some Church people and clergy that John Wesley was never advanced beyond Deacon's orders in the Church, the following historical facts will show the contrary: Wesley was ordained a deacon in September, 1725. He was elected Fellow of Lincoln College on the 17th March, 1726. He took his degree in 1727, and in August, 1727, he became his father's curate at Epworth. In 1728 he went to Oxford, and was ordained priest by Bishop Potter, but returned at once to assist his father at Epworth and Wrooths. During the following year the rector of the College requested Wesley to attend the duties of his office in person, when he immediately did so, and was welcomed by his brother Charles and his companions. They soon commenced the work which led to their great distinction. At first they spent three or four evenings a week in studying the Greek Testament. In 1730 they began visits to the goal to talk with the prisoners, and they visited the sick people of the town. Lest they should offend, John wrote to his father to seek advice. The reply from the venerable father was, "As to your own old signs and employments, what can I say less of them than *valde proba* (I highly approve), and that I have the highest reason to bless God that He has given me two sons together at Oxford, to whom He has given grace and courage to turn the war against the world and the devil, which is the best way to conquer them." The letter concluded as follows: "Your first regular step is to consult with him, if any such there be, who has jurisdiction over the prisoners, and the next is to obtain the direction and approbation of the Bishop."

This was good disciplinary advice and was acted upon by John Wesley, the Priest of God in the Church of England.

F. C. IRELAND.

Toronto, May, 1891.

Members of the Church of England.

SIR,—*Smilax* maintains that a person who has been baptized ceases to be a member of the Church of England unless he duly receives confirmation, and becomes an habitual communicant.

I beg to dissent from such a proposition, although, at the same time, disclaiming any intention of palliating or excusing those who wilfully neglect confirmation or communion. The notion that a person is cut off, and grafted in, as a member of the Church, according as he neglects or observes these duties, seems a curious one for which I have never seen any authority.

Excommunication is the severest censure the Church can pronounce on an offender, and yet, according to *Smilax*, this sentence falls upon a person by mere passive neglect of communion, without any inquiry as to the cause of the neglect, and without any sentence of a spiritual court. The neglect may arise from ignorance, want of proper instruction, or want of opportunity, or from a variety of other sufficient causes, but it is all the same, according to *Smilax*; the neglectful member is excommunicated and cut off from, and ceases to be a member of the Church, and what is equally curious, the excommunicate is able to restore himself to communion and to membership of the Church without sentence of any spiritual court!

Some Protestant sects, I believe, hold that a person does not "join the Church" or "become a member of the Church" until he becomes a communicant, but the Church of England, in accordance with the New Testament, teaches that a person is made a member of the Church at his baptism, and I should think as long as a baptized person has not separated himself from the Church of England by identifying himself with any other religious body, he would be

entitled to call himself a member of the Church of England, even though he had neglected confirmation or communion.

By his baptism he was made a member, not of any particular Christian Church or organization, but of the Catholic Church.

He becomes a member of the Church of England by joining himself to that particular organization of Christians in this country, which goes by that name, and attending more or less frequently, as the case may be, the ministrations of its ministers. The Church of England has no right to excommunicate any individual, save for causes which would justify his excommunication from the Catholic Church. Some early canons may possibly be found justifying excommunication on the grounds *Smilax* has enunciated, but are they of universal obligation? At all events they certainly could not be put in force without a formal trial and condemnation of the offender.

H.

The Church's Progress.

LETTER V.

WE MUST BE LOYAL.

SIR.—However much we may think the progress of the Church to be at the present time, all true and zealous members would rejoice to know it to be sevenfold more than it is. For this end, I believe very much depends on the loyalty of our people as members of the Church. By loyalty I mean a willing obedience to, and respect for, the laws by which we as Churchmen are to be governed.

There are three institutions divinely appointed for our governance—the authorities in the family, those in the Church, and those in the nation. And the prosperous and happy family is that one above the others where the rules of the household are most obeyed and respected. The most prosperous nations are those where wise laws are faithfully kept so it must be too in the Church, if we are to prosper we must be loyal. I believe I have good ground for the assertion, that there is a defect in this respect in many members of the Church. We can see it in this fact: There are differences in the mode of conducting the services in different parishes, and some object to the one mode, and some object to the other; Now if we take the trouble to ascertain the real ground for any of the objections, we shall find it to be, not because the manner is contrary to the rubric or a canon, but because it does not suit the taste of the individual objector. Men who should desire to be loyal to the Church only seek to please themselves. And as individual tastes differ much in different persons, and often at different times in the same person, so too frequently there is opposition instead of co-operation, and the Church's progress is hindered for lack of honest loyalty. When any are evidently disloyal, and continue so, and still remain within our pale, I do not know any reason why we should trust them as loyal subjects of the nation. For the sake of the Church of Christ every member should willingly submit to the laws by which we are bound, whatever his own mind may be upon the subject, and by such examples of loyal obedience, we should hope that the next generation will grow up to be faithful and useful, and "then the Church will then lengthen her cords and strengthen her stakes."

A. HENDERSON.

Orangeville.

The Church of Canada.

SIR.—I think a good many people must feel that to call any part of the Christian Church in this country by the name of "The Church of England" is somewhat of a solecism. The Christian Church in this country must be the Church of this country and not of some other country. The New Testament precedents for the local names of the Catholic Church, are all most clearly and emphatically opposed to the principle of calling the Church founded in our country the Church of another country. We read of the "Church of God which is at Corinth" (1 Cor. i: 2.) "The Churches of Galatia" (1 Cor. xvi: 1, Gal. i: 2.) "The Church of the Laodiceans" (Col. iv: 16.) "The Church of the Thessalonians" (1 Thess. i: 1.) "The Church of Ephesus" (Rev. ii: 1.) "The Church in Smyrna" (xvi: 8,) &c., &c.

The proper name of the Christian Church in Canada according to the New Testament is "The Church of Canada" or "the Church of the Canadians." The practice of calling that part of the Church here to which we belong by the name of "the Church of England" is, it seems to me, a following of the bad example of Romanists, those persistent violators of all really Catholic order. It was not till after the Council of Trent, which, by the way, distinctly recognized the existence of other Churches besides the Roman Church, for in the creed of Pius V. it is declared that the Holy Catholic Apostolic Roman Church is the mother and mistress of all Churches—it was not, I say, until after this Council that the bad practice began of calling other

Churches besides the Italian, "Roman Catholic Churches" or "the Church of Rome." But is this an example that English Catholics, who are not Romanists, should follow?

Some prestige, I suppose, is thought to attach to "the Church of England," and to identify ourselves with it, not only intercommunion, but even by name, is supposed to be advantageous, but these are motives which should not be allowed to induce us to depart from Scripture precedent.

The greatest difficulty in the way of assuming the proper name of the Church is the fact, that owing to the sectarianism that prevails in Canada, other religious bodies would look upon its assumption as a claim to its exclusive enjoyment. Might it not be accompanied by a solemnly and carefully weighed declaration that in assuming the title of "the Church of Canada" this part of the Church does not assume to exclude from membership of the Christian fold here in Canada any person who has been duly baptized with water in the name of the Father, Son, and Holy Ghost, and holds itself bound to receive into communion all such persons who shall be ready and willing to accept those terms of communion which the undivided Church has sanctioned, *e. g.*, the profession of faith set forth in the Nicene Creed in its original form, without any Western interpolation.

AN ENGLISHMAN.

The Appointment to Vacant Parishes.

SIR.—We are often referred to the American system by those who desire to give the nomination to the congregation. Let us inquire this week what the American system is, and hear what is thought of its working.

1. In a missionary diocese all appointments are vested in the Bishop.

2. In other dioceses the Bishop has the power to appoint to mission stations. He often, however, submits two or three names to the congregation, and appoints the man who is preferred.

3. In self-supporting parishes, while the select vestry usually—not in every diocese—has the right to nominate, it is customary to consult the Bishop before making the nomination. The Bishop's advice has always great weight in deciding the choice in any parish of a rector. In consulting the Bishop he not unfrequently gives half a dozen names of good men. The vestry then sends a committee of two or three to hear one or more of those named, and it generally happens that they call from the Bishop's list.

4. In Florida and Georgia the Bishop becomes rector *pro tem.* of the vacant parish, and so remains till the vacancy is filled, and on the election by the vestry he has a veto power.

How does the system of the vestry nominating work? In the rich parishes it works tolerably well. Sometimes contention and division are caused; usually, however, they select in a short time. They are in a position to secure the cream of the American clergy. The weaker ones, however, are long vacant, often six months and even a year without a definite pastoral care. Not only the poorer parishes lie vacant; but a long list of unemployed clergy are met with, and when men wear out and grow old, the parish, unless it be a wealthy one and well-trained, will get rid of them. Notwithstanding these difficulties, it would, I venture to say, be impossible to find an American Bishop to-day who would wish the undivided responsibility of appointments. Are they therefore perfectly satisfied with their system? Many of them are not. Partly on account of the weak points already noticed, and partly because the system exposes the clergy to the ignominy of trial sermons, &c., where party lines are drawn, it increases and excites partisanship. What would they recommend? Not a few, I have reason to believe, would prefer the system in Florida and Georgia, or when a vacancy occurs, for the Bishop to have the right to nominate three persons, of whom the vestry should choose one, or failing that, the vestry should in six months send to the Bishop three names, from which he should select one. In my next letter I shall, with your permission, consider the Irish system, which Canon Henderson prefers.

NIAGARA.

Itineracy of the Clergy.

SIR.—To adopt only one feature, such as that of itineracy, and expect all the results accruing from the entire Methodist system, is a palpable fallacy. To demand results of equal magnitude would necessarily require the adoption of the economy in its entirety; and to look from less means for equal effects would be to court certain failure. As well might the dove by borrowing an eagle's feather attempt to thereby appropriate the instincts, habits, and consequently the powers of the eagle. Some of the principles of Methodism are laudable enough, but many of its practices are of the earth, earthly, and savoring too much of the cunning of the serpent for our

imitation. Those who departed from Mr. Wesley's plainly expressed precepts relative to the Church of England, evidently framed its economic machinery mainly for the great purpose, which it still aims at, of drawing the members of other folds within its pale. Now, while I think itineracy could not possibly effect, for the Anglican Church, all that its supporters claim for it, still it has merits worthy of some consideration. It would doubtless lessen the distance, and minimise much of the feeling of disparity of position between the rich rectors and their brethren of the rural parishes, and tend to greater loyalty on the part of clergy and laity to the Church system, which would become the common property, materially and otherwise, of all more than it is at present. There are parishes which might be much benefited at times, and clergymen who would be often relieved of harassing anxiety, and many unseemly disputes obviated, if removals could be effected at stated periods, without pressure prejudicial to the interests of clergyman or congregation. As it is, every appointment to a parish, however unsuitable, is supposed to be permanent, and the connection is dissolved too often only by deplorable unpleasantness, sadly detrimental to the best interests and the peace of the Church. But the first question we must grapple with is, whether the scheme is at all practicable in the Anglican Church? If it can be made general with all clergy and parishes, good results may be looked for with a fair degree of certainty; but at the very threshold the position of the city, town, synodical, and above all, of the crown rectories, must be taken into account. If these corporate bodies and their rectors, legally guarded in their vested rights, would voluntarily agree to such a plan, simultaneously with the missionary or rural clergy, on the demise or sooner vacation of the present rectors, the scheme would be feasible; but if they should refuse, as most likely they would, to so surrender their present status, there is no power to compel agreement. Failing this, the only possible method would be to constitute such clergymen as receive money grants from the diocesan mission fund for parochial support, an itinerating class. This would be to create by formal act an invidious class—distinction of the clergy—a feature already too strongly marked. A body of clerical aristocracy would be formed, in contrast to the itinerant band of missionary parishes, which, tending to parochialism, would not be likely to improve the already deplorable condition of matters so detrimental to healthy Church growth. If the rector generally passed up from the ranks of missionary workers, preferment would be a due reward; but such is the exception rather than the rule. The clerical fledgling, the recent importation, he who has family influence or a friend at court, is usually the recipient of such patronage—so much so, that to have been employed at mission work, is too plainly deemed a bar to such favour. Again, the itineracy of the clergy could not be expected to supply the great need of more frequent episcopal visitation in rural parishes. Failure in this matter is retarding Church growth perhaps more than any other cause. Methodist ministers are bishops for all the practical needs of the denomination in receiving candidates to full membership, and can do so weekly, if necessary. In the Church of England confirmation by the bishop is essential, and notwithstanding the privilege afforded by the Prayer Book, prior to confirmation, few take advantage of it anywhere, and hardly any in rural districts, where confirmations are seldom held more than once in four years; and during the interval many are lost to the Church by removal, or death overtakes them before they become communicants of the Church. In town and city parishes, confirmations are held more frequently, sometimes as often as once or twice a year, generally as often as the rector has a class of candidates prepared. We are often sadly told that the Church does not prosper in the country as it does in the cities and towns! How can it? it needs fostering care, and not less that of the chief pastors, in country, as in city. Our economy requires the frequent presence of her bishops; and as we sow we shall reap, is true of the Church as of individuals.

Our dioceses are too large for one bishop, and if he takes a few months of needed recreation, or has a lengthened period of illness, a whole year's appointments may be seriously disturbed, and invariably the rural parishes go to the wall and suffer most damage. This defect might be remedied by extending the office of the episcopate. Every diocese has senior clergy, rectors of wealthy parishes, from whose ranks might be selected a suitable assistant to the senior Bishops, not necessarily with salary or with a view to succession, but as perpetual co-adjutor; and the growth of the Church in numbers and influence would doubtless be greatly promoted by such means. The writer's experience prompts the assertion that it can well hold its own if its possibilities are developed and utilized; and that if clergy and laity, especially the latter, would maintain undeviating loyalty to the Church and its doctrinal system, and if its inherent adaptability to the moral and

spiritual needs of the people were fully applied by its chief pastors, it would be found to possess a wealth of vital energy inferior to no body of Christians, and developing, under God, a far reaching power for good that no adversary could gainsay or despise.

JUSTITIA.

Visit to New York.

SIR.—My time has so been taken up, and I have felt so tired and weary riding and walking around the great city, visiting old friends and relatives, that I have not been able to fulfil my promise until now—that is, send something for the CANADIAN CHURCHMAN.

Well, here I am in the "hub" of the U. S., circulating among the "upper ten." It is now nearly forty-one years since I visited here before. The great changes I see everywhere in N.Y. are wonderful. It would take up too much space in your paper to even touch upon them. I called to see my old friend Bishop Southgate, to whom I was an assistant at the Church of the Advent in the city of Boston thirty-eight years ago. He is 78 years of age, has retired and is residing at Astoria, three miles from Brooklyn. Since I last saw him he married the second wife, who has borne him seven children. He was once Bishop of Constantinople, where he resided several years. The Bishop had just recovered from an attack of La Grippe. He always wore his hair long, like John Wesley, thrown back over his head, reaching down to his shoulders. He looked like one of the old patriarchs, with his long white hair and flowing beard. He appeared overjoyed to see me, invited me to dine and spend a few days with him, which I regret I was unable to do. I visited several places and points of interest in and around New York. On Easter Monday I spent a pleasant hour with the R. C. Archbishop Corrigan at his beautiful palace, and went through his magnificent cathedral. The Archbishop is about fifty years old, of middle stature, nice looking and very active. The last time I was here, I met the celebrated Father Matthew twice at the palace of Archbishop Hughes. I also visited Dr. Potter, Bishop of New York, at the See House, which is an elegant white marble palace, fitted up in the most convenient and costly style. The Bishop is of fine commanding presence, with a military bearing, a polished, courtly gentleman. Said he was well acquainted with the Bishop of Toronto, to whom he sent his friendly greetings. He invited me to come and make myself at home at the See House during my stay at New York.

I then called to see Dr. Morgan Dix, Rector of Trinity Church; was a little while with him at the Easter vestry meeting at Trinity Church. He said they had not got enough money to build the new cathedral. It will be the grandest ecclesiastical structure in America, estimated to cost twelve million dollars. A view of it is given in the N. Y. Churchman of the 18th April. I also called to see Dr. Warren, rector of Holy Trinity on Madison Ave. A tax was proposed to be levied on him as an imported English labourer. He receives a salary of ten thousand dollars a year, with two curates to assist, says he has hard work, &c., &c.

I next called to see ex-President Grover Cleveland at his residence. A fine portly gentleman, physically of Henry the VIII type. My eldest daughter had some little acquaintance with Miss Fulsom at Buffalo, before she became Mrs. President. I wanted to sound the ex-President on the Behring Strait seal fishery, the Canadian and Newfoundland fisheries, reciprocity, &c., &c. Said I was personally known to Daniel Webster, Robert C. Winthrop, John P. Hale, all ex-Secretaries of State, with a host of politicians, but that the nearest approach I ever had to a President or ex-President, was that I was at Trinity College, Hartford, with a nephew of President Buchanan, and received a letter from President Fillmore giving me permission to dedicate a book to him. Governor Hill of N. Y. is coming out in opposition to Cleveland as a candidate for the next Presidency. I next wended my way to the great commercial mart of New York—the stock exchange on Wall st.—to see and hear the "bulls and bears" fighting. There must have been over a thousand persons in the large, magnificent hall. Such excitement, shrieking, gesticulations, and running to and fro—you would think they were all mad people, indeed I have not seen or heard such wild gesticulation and such uproarious vociferations among the worst of the patients in the Asylum for the Insane at Toronto.

I also visited the "Bond Room" in the same building—the place where the railroad bonds are sold, which was nearly as exciting as the room below, and this scene is being daily enacted by the New York speculators and financiers.

I then crossed in the ferry to South Brooklyn, where I met Mr. Carter, Esq.—brother of Sir Frederick Carter, Chief Justice of Newfoundland, and dined with a party of friends. I am expecting to spend

a few days at Albany with some friends, on my return to Toronto.

The American clergy in general know very little of the Church in Canada. A Bishop said to me he was not aware that the Church had any endowments in Canada. The only Canadian Church paper I saw anywhere was one solitary Montreal *Guardian* of old date.

A repetition of the Wade-McMullen affair at Woodstock occurred here during the season of Lent, which created quite a sensation in Church circles.

An open remonstrance was signed by 116 clergymen and 52 laymen of this city, and addressed to Bishop Potter, protesting against the action of Rev. R. Heber Newton, Rev. Dr. W. S. Rainsford and Rev. Dr. I. Newton Stanger in inviting clergymen of various denominations to take part in the special services in the respective churches during the lenten season just passed. The Bishop remains quiescent. It is thought he will take no action upon the remonstrance. Many influential Churchmen think that it is better for the bishop to say nothing, as any action of his favouring the protest would have a tendency to check the swelling tide of popularity which is so strongly flowing from all the denominations towards the Church.

At the public meeting of Church people it was proposed to establish the coffee-house plan of temperance work. Briefly, the coffee-house proposed is a liquor shop without liquor—a comfortable place where a working man may get a good meal at a moderate cost, meet his friends, play at quiet games, read the papers and pass his leisure time without contact with drunken men and without temptation himself to drink, but at the same time without the humiliation of getting anything he does not pay for. It is proposed to establish such coffee-houses, as has been done in England, upon a sound business basis, and to make them pay not only their own way, but a dividend to their stockholders. In England, it is said, they have paid about 4 per cent. per annum. The Rev. Dr. Rainsford said, "The saloon is the poor man's club, and until we can give him something in the way of amusement and pleasurable society through the church, I would not consent to take the saloon away from him."

PHILIP TOCQUE.

New York, April 24th.

Notes and Queries.

SIR.—Please explain the significance of the words "Ashes to ashes" in the Burial Office, and kindly mention some works that refer to the subject.

CONSTANT READER.

Ans.—The words "ashes to ashes" have no reference to the practice of incineration or cremation which the early Christians were the means of abolishing in the Roman Empire. The use of the term with reference to bodies not incinerated but interred is justified on scriptural grounds. Abraham using the term "ashes" even of the living body: "Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes," (Gen. xviii. 27). Thrice casting earth into the grave was a heathen custom which is alluded to by Horace.

"—licebit
Injecto ter pulvere curras,"

and like other innocent heathen customs which the early Christians adopted, it was, as it were transfigured, by giving the ceremony a Christian application and meaning. As trine immersion or affusion was practiced in former times, as now, it allusion to the three Persons of the Holy Trinity, so doubtless the trine formula of committal to the grave, "earth to earth, ashes to ashes, dust to dust," was adopted for the same reason; for these ceremonial acts are performed in the thrice Holy Name. We are unable to refer to any authorities dealing directly with the subject of the question.

SIR.—At the annual vestry meeting it was moved, seconded, and carried (the voters not being according to the canon), that the incumbent's stipend be increased \$100. At the adjourned vestry meeting the chairman (incumbent), would not permit the minutes of the previous meeting to be read; ruling that it was not necessary to have them read until the next annual vestry meeting, consequently there was no discussion upon the minutes, and they were not adopted and signed. Now, can the churchwardens be justified in paying the increased amount proposed.

VESTRY.

Ans.—The canon defining the qualifications of voters at vestry meetings not having been complied with, the whole proceedings are null and void, and the churchwardens are not justified in paying over the \$100 increase in the name of the vestry. In doing so they would render themselves personally liable for the amount.

Sunday School Lesson.

Whitsunday.

17th May, 1891

THE ORDER FOR CONFIRMATION

The rite of Confirmation, or "the laying of hands" upon those who have been baptized, dates from the very first age of the Christian Church. Very shortly after our Lord's Ascension we find the Apostles confirming those in Samaria who had been baptized by St. Philip the deacon. "When the Apostles which were at Jerusalem heard that Samaria (i. e., the people of Samaria) had received the Word of God, they sent unto them Peter and Jhon: who, when they were come down, prayed for them that they might receive the Holy Ghost . . . then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 14-17). And, a little later, we read that "when they (at Ephesus) heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts xix. 5, 6.) The "Laying on of hands" in connection with the "doctrine of baptism" is mentioned as among "the principles of the doctrine of Christ." (Heb vi 1, 2.)

The "laying on of hands" was, and is still used at the ordination of bishops, priests, and deacons, (2 Tim. i. 6; Acts vi. 6; and see the Ordinal).

In some parts of the Church, Confirmation used to be given immediately after Baptism; and it may still be so given in the Church of England in the case of persons baptized after they have arrived at the years of discretion. Persons baptized in infancy are expected to present themselves for Confirmation as soon as they can understand the promises made on their behalf at their Baptism, and have been properly instructed in the Catechism. This is generally at that age when "partly by frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin," and have therefore the greater need of the gifts of the Holy Ghost to enable them to withstand the assaults of evil.

Teachers should therefore try to impress very earnestly upon their scholars, and especially upon upon boys, the duty and importance of receiving this rite, not as a matter of form, but as a means of deriving spiritual help and strength to enable them to live good lives. The more earnestly we feel the need of the help of the Holy Ghost and desire to have it, the more certain shall we be of receiving it. (St. Luke xi. 13.)

At our Baptism, we promised, by ourselves or our sureties (a) to believe certain things, and (b) to do certain things (See *Catechism*). We know how hard it is to keep those promises; and the difficulties will become greater as we grow older, when we leave school, and perhaps home also, and go into the world to earn our living; for then we shall be surrounded by stronger and more dangerous temptations. Our belief will be assailed by all sorts of false doctrines and heresies (1 Cor. xi. 19), and we shall be beset by many temptations to sin, so that, if we are wise, we shall earnestly seek God's gracious help at this critical period of our lives. Like soldiers going into battle, we must be careful to put on our armour.

Confirmation, it should be remembered, must also usually precede our being admitted to the Holy Communion. (See *Rubric at end of Confirmation Office*.) Every boy and girl as soon as he or she is confirmed should begin to be a regular communicant. But going to Holy Communion is not "joining the Church," as some people erroneously suppose. People "join the Church" when they are baptized, and to become regular communicants is the duty of all members of the Church who have arrived at the years of discretion; it is impossible to evade this duty; and it is an error to suppose that we are not members of the Church until we have become communicants.

FROM THE PACIFIC COAST.—We quote from a letter received from Miss Eleanor Pope, Port Haney, B.C., "For sore throat, coughs, croup, bruises, etc., Haggard's Yellow Oil is the best thing I have ever used."

Family Reading.

Whit Sunday

THE GUIDING SPIRIT.

Whitsuntide! That sounds like holiday-making and holiday-time, doesn't it? The shops are all shut, and there are excursions to all sorts of places. And if it is fine and warm, as it often is by this time, the holiday is as gay and pleasant as possible; especially if there has been a good many weeks of hard work beforehand.

But that isn't all, is it? What does Whitsuntide mean? Surely something more than just a holiday. It means that the Holy Spirit came down just at this time from God.

Yes, and there is always another thing to remember about this. The Holy Spirit has never gone away again. It isn't only the story of something past and over. *He is here now*—at this very time, this very day; ay, very near you at this moment.

We can't see Him. No, I know that. We can't see Him any more than we can see the wind blowing out of doors. But we can *hear* the wind plainly enough. Sometimes it's loud, sometimes very soft. And if it's a very soft little breeze that is blowing, we can only hear it if we listen very carefully.

So it is with the Holy Spirit. If we listen very carefully with the ears of our souls, we may hear Him too; yes, hear Him speaking very low and gentle inside our hearts.

Have you ever heard His voice speaking to you?

I believe you have, almost without knowing it.

The other Sunday, what was it that stopped you when you were very much inclined to join some companions in a long expedition which would take up all the day?

You did hesitate a good deal, but at last *something* helped you. *Something* whispered, "It isn't your day, it is God's." And then all your hesitation fled away, and you made up your mind only to have a good walk, instead of the Sunday trip.

What was that *something*? Wasn't it the Holy Ghost "guiding" you right? which was just what our Lord Jesus said He would do, when He came down into His people's hearts. When you were baptized, the Holy Spirit came first into your heart.

What a pity some will not listen! They don't choose to hear, that's it. And so at last the Holy Spirit leaves them alone. That is terribly sad!

Then there is another time the Holy Spirit speaks to you. When you are in any difficulty or perplexity. When you feel rather like a person in a *mizmaze*; and you know what that is—a place with a great many little paths, and yet none of the little paths seem to lead you out of it. Yet one of them does, if you can only find that one.

Well, you feel sometimes in a sort of difficulty that is just like a mizmaze. For instance, you find you can't please one person without offending another. You can't please a master without getting into trouble with your companions. It's very like a mizmaze, for no path seems to lead you right. You don't want to quarrel with those you live with, or even be on uncomfortable terms with them, and you don't want to do what the master dislikes, and so neither road seems the right one.

What a puzzle it is!

So it is, but now our Whitsuntide thought is just the one to help you. Say, "O Lord, show me by Thy Holy Spirit what I may do;" or, "Grant me by Thy Spirit to have a right judgment in all things." And then you will find the difficult right path will get quite clear. You will see plainly what to do. Something will come into your heart to say which will set matters a good deal right. Speaking out openly to the master about the thing that's bothering you, that may be whispered to your heart as the best thing to do. Or asking advice of a sensible friend, and doing simply what he advises.

I can't tell *how* the Holy Spirit will give you the "right judgment" in the matter. But this I do know, that in some way or other it is certain, ay, quite certain to be given.

I will tell you just one short story which will show how true this is.

Once in the time of the Apostles, not very many years after Jesus had gone up into Heaven, a great

difficulty arose. It was about the heathen people who were converted to Christianity. For of course it wouldn't have been right to keep the Gospel only for a few, it wouldn't have been obeying Christ's command, "Go teach all nations," and so Paul and Barnabas had gone into far countries and told the people who worshipped idols that Jesus died for them, that they must come into the Church and be saved.

But the believers at home, that is, at Jerusalem, didn't like this at all. They thought these heathen people mustn't get into the Church so easily; they thought they ought to be Jews first and then Christians, not Christians all at once.

So there was a great dispute about it. Some took to one side and some another, and if it had gone on without being settled, there would have been great danger of a very terrible thing happening.

And that was that the Church might have been split up into two parties, one against the other. And what could be worse than that in a Church of which the Lord had said, "All ye are brethren."

It was a great danger, and yet it seemed as if things must come to this. For there was no path that seemed clear. The heathen couldn't be burdened with all the little ceremonies of the Jewish law, and yet it was sad the Jewish converts should be offended.

What was to be done?

Ah, the Church wasn't left to itself. The promise "He (the Holy Ghost) shall guide you into all truth" came true. The "right judgment" was given just when it was needed, for the decision the Apostles came to was the very wisest one. And it was this:—

A letter was written to the heathen converts telling them they need *not* be burdened with the Jewish law, and to this, wonderful to say, those who objected before seemed to have agreed. Yet at the same time these heathen are told plainly but lovingly, that they must be very strict in keeping away from idol feasts if they wanted to be Christians. This strict line laid down was just the thing to please the devout and particular Jews! And when the letter was written, no one objected to its contents; and when it was received, we are told, it was received with *rejoicing*. What a satisfactory ending to the great perplexity! And the secret of all was, that the Apostles were guided by the Holy Ghost, for they themselves say in the letter, "it seemed good unto the Holy Ghost and to us."

Will you remember this Whitsuntide lesson, and trust to this wisest of all Guides in every difficulty and perplexity?

The Mission to the Hawaiian Islands.

BY MRS. M. FORSYTH GRANT, TORONTO.

The record of Vancouver, one of Cook's lieutenants who visited these islands in 1798, is a contrast to that of his commander; he refused to sell liquor or fire-arms, landed the first cattle, sheep and poultry, gave useful seeds to the people, controlled his men, settled disputes between natives and foreigners, and punished the guilty. He told the king and chiefs of the true God, pointed out to them the follies of heathenism, and offered to send them missionaries from England. To Captain Cook, Kamehameha was a brutal savage; to Vancouver, he was an intelligent sovereign. The visit of the former was a disgrace to civilization; that of the latter was one of the most beneficial of its kind. Vancouver used his intimacy with the native conqueror to establish order; and his good work still bears fruit. It nearly resulted in establishing British control; for had he not died, English missionaries would have occupied these islands 20 years before those from America landed there, and the key to the great tranquil sea would to-day have been in the hands of Great Britain. Idolatry was still unbroken in Hawaii; but from the tact and conduct of the foreigners, an idea of its weakness had taken root, and led later on to the most marvellous revolution of its kind in all history.

The golden age of Polynesian barbarism was undoubtedly from the date 1800 to the death in 1820 of Kamehameha first, whose equal as a warrior and ruler has never appeared on the annals of Oceania. He apportioned the con-

quered islands among his favourite chiefs, and arranged the traditional law as clearly as a written code; huge fish ponds were walled in from the sea, the remains of which can still be discerned; but the natives of to-day are too indolent to even drag their nets, and most of the fishing has passed into the hands of the ubiquitous Chinaman. Roads were constructed and many are excellent to this day. Water rights were established; and the lines of small canals can still be traced all over the Islands, the remains of a perfect system of irrigation, so necessary for the production of the taro root. Lands were cultivated (we often saw in dozens of cool valleys the sites of the taro terraces which marked the homesteads of the natives, now vanished, and none to follow them). Forts were built by the king and a fleet of 20 well armed schooners was created. Foreign artificers and experts were well treated. In short, nothing escaped the eye of the great chief. Like the Khedive of Egypt, he owned everything, and amassed vast wealth, especially by the trade in sandal wood, which in one year amounted to \$400,000. His foresight was shown by the fact that while this precious wood was attaching the argosies of every nation, he never permitted a young tree to be cut down; that was left to his successors. Now the sandal wood has almost disappeared from the islands; the natives burn the trees with impunity, and passing the quarters of Chinese labourers one can frequently detect the sweet scent of this fragrant wood as they use it for their fuel. Kamehameha's word was never broken, never doubted, and though his followers were held as serfs subject to caprice and cruelty, they yielded him both loyalty and respect. Custom was savage in those days, the shadow of a man falling across the king's path meaning instant death, not even the Tabu, or law of exclusion saving him from the extreme penalty.

To a religious man the king said, "You say God will save Christians from all harm; if that be true, cast yourself from that precipice, and if you are not hurt, then I will believe in your God" (like the unbelievers of old, requiring a sign). Later on, however, he learned of the great changes made in the Society Islands, and desired much to know more of the Supreme Being worshipped by foreigners, but there was none to tell him and he died in the heathen faith.

In Honolulu there is a splendid statue of the great Kamehameha, cast in bronze, presenting him as clad in the war paraphernalia of the chiefs, with the royal feather cloak falling from his shoulders, and the helmet, spoken of before, on his head. This helmet is the exact form of the old Roman helmet, with which we are all so familiar on the heads of sculptured warriors, or on the figures on ancient bas-reliefs. The helmet and cloak were made of glittering gold-coloured feathers taken from under the wings of a tiny black bird, only used for royalty; woven closely together on a firm foundation of fibre, and the helmet, cloak and malo or waist cloth being of gilt, the effect against the dark bronze of the statue was really beautiful.

The chief was a man of immense build and huge physique; the right hand extended grasps the great spear which it is said no other hand could wield. A few of these feather cloaks are still in existence; King Kalakaua showed us two in the palace in Honolulu, there is one in lady Brassey's museum and Queen Emma had one; another formerly in her possession was buried with the last king at her desire. There is one also in the British Museum. The gold colour of the feathers is very rich—such an exquisite sheen in the folds; the workmanship is beautiful, each little feather about an inch long is placed so closely over the next that the effect is like unto a mass of soft gold down. Only the very old natives care to make anything so fine now, and this handiwork has become almost obsolete, though not quite. Queen Kapiolani made a pretty souvenir for the Queen of England's Jubilee, worked in the gold feathers mingled with others of a crimson shade.

Kamehameha's successor was his son Liholiho, a talented but weak and pliant youth, who was restrained from excess during his father's life-time. He saw that foreigners despised his

gods, desecrated their temples, violated the Tabu, and yet did not fulfil by instant death the expectation of the terrified natives, who then began to suspect that their priests were false and the Tabu contemptible, and this before the downfall of idolatry in Hawaii.

(Continued.)

Within and Without.

It's little we care for the world's cold sneer,
When there's peace and love at home;
We are only proud of the evening cloud,
When we know that the morn will come.

It's little we sigh for the bye and bye,
When there's purpose and aim to-day,
For a steady hand and a strict command
Will win o'er the roughest way.

When the soul is bright with the steady light
Of an aim that is good and pure,
There isn't a way, there isn't a day,
The toiler may not endure.

Whatever the aim, the way's the same;
It lies through the same wide world;
And he is sure whose home's made pure
By the banner of love unfurled.

Then choose if you may the palace fair
And the richest of earth your bride:
Have your massive walls and marble halls
That are cheerless and cold inside.

But give me the sereer, the scoff, and the jeer
With a road that is rough and steep,
And I'll laugh at fate, while love doth wait
In my hut, my peace to keep.

Turpentine's Many Uses.

Turpentine is an article so widely used in the arts and so easily obtained that its virtues as a domestic remedy have, in a great measure, been overlooked.

In the early stages of croup or almost any throat or chest trouble it is well-nigh a specific. Rub the chest and throat until the skin is red, then tie a piece of flannel or cotton batting over the chest, moisten with a few drops of oil, and inhale the vapor. By rubbing on sweet oil irritation of the skin may be avoided.

For burns it is invaluable, applied either with a rag or in a salve. The pain vanishes and healthy granulation soon begins. Its use is at first attended with considerable smarting, but the permanent good more than compensates for it.

Turpentine, in which is dissolved as much camphor as it will take up, is pre-eminently the dressing for laceration, bruises and cuts. Its anticipated action is equal to that of carbolic acid; it speedily stops the bleeding (Hunter says "it is the best, if not the only true styptic"), allays the pain and hastens the process of healing. Few, if any, ulcers long resist its continued application.

As a liniment, turpentine, with equal parts of laudanum, camphor and chloroform, is unsurpassed. Sprains, rheumatic pains, bruises, and sometimes even neuralgia, yield to its magic influence.

As an inhalation turpentine has proven of great service in bronchitis, pneumonia, pleurisy and other throat and lung affections. If you have a cough, sprinkle a little on your handkerchief and hold to your mouth and nose for a few minutes, breathing the vapor, and note the relief.

Internally turpentine has enjoyed for a century the reputation of being a specific for sciatica. Its mode of operation is unknown, but that it cures stands as proof of its virtue. Ten drops three times a day in sweetened water is the dose.

As a remedy for the bane of childhood, worms, it is well known. A teaspoonful given in a half glass of sweetened milk, followed in an hour or two by a full dose of castor oil, seldom fails. The practice of our grandmothers in giving it to us on sugar for coughs and sore throat, was based on common sense.

A bath in a half pint of turpentine and two pounds of sal soda in an ordinary bath tub, three quarters full of water, at 100° Fahrenheit, will cure the itch when other remedies fail. Three or four baths, one daily, are usually sufficient.

Cotton soaked in olive oil and turpentine and

put in the ear, often stops earache of the most painful kind.

In the hands of the physician turpentine is of great value in typhoid fever, and of late it is used in yellow fever with great success.

And last, it is a sure antidote for phosphorus, such as children often swallow when they lurch on match heads. Five or ten drops floated on water should be given every hour till the danger is past. No oily or mucilaginous substances should be taken. If the stomach is unable to retain it, it may be given as an enema in double the quantity.

Keep turpentine in your house.

The World May Change

The world may change from old to new,
From old to new again;
Yet hope and heaven, forever true,
Within man's heart remain.
The dreams that bless the weary soul,
The struggles of the strong,
Are steps toward some happy goal,
The story of Hope's song.

Hope leaves the child to plant the flower,
The man to sow the seed;
Nor leaves fulfilment to her hour,
But prompts again to deed.
And ere upon the old man's dust
The grass is seen to wave,
We look through fallen tears,—to trust
Hope's sunshine on the grave.

Oh no! it is no flattering lure,
No fancy, weak or fond.
When Hope would bid us rest secure
In better life beyond,
Nor loss nor shame, nor grief nor sin,
Her promise may gainsay;
The voice Divine hath spoke within,
And God did ne'er betray.

Secret Prayer.

In secret prayer does thy heart never urge thee to cut it short, frequently making a motion to have done? Charge it in the name of God to stay, and not to do so great a work by halves. Say to it, foolish heart, if thou beg awhile and goest away without thine alms, is not thy begging lost labor? Thou camest hither in hope to have a sight of the glory which thou must inherit, and wilt thou stop when thou art almost at the top of the hill! Thou camest hither in the hope to speak with God; wilt thou go before thou hast seen Him? Thou camest to bathe thy soul in the streams of consolation, and to that end didst uncliothe thyself of thy earthly thoughts; and wilt thou only touch the bank and return? Thou camest to spy out the land of promise; go not back without one cluster of grapes to show thy brethren for their encouragement. Let them see that thou hast tasted of the wine by the gladness of thy heart; and that thou hast been anointed with the oil, by the cheerfulness of thy countenance; and hast fed of the milk and honey, by the mildness of thy disposition, and the sweetness of thy conversation.

Shopping by Mail.

Messrs. R. Walker & Sons, King Street East, Toronto, for the past half century have been firm believers in judicious advertising, knowing from experience that it is the only way to keep in touch with the buying public. In extension of this idea they have just issued a carefully compiled Fashion Catalogue, containing over 130 pages of valuable information to dry goods and clothing buyers. It also contains price list of many lines and classes of goods in the different departments of their large establishment.

The special object of the catalogue is to accommodate the many patrons of their Mail Order Department, which is largely increasing each year.

Several thousands of these catalogues have been prepared for the mail, and will be sent to any address out of town on application. The well known reputation of this old established firm is a guarantee that all goods will be as represented, and having had dealings with them for many years we can highly recommend our readers to give them a trial.

Unanswered Prayers.

"Silver and gold have I none; but such as I have I give thee—rise and walk." This is not what the suffering beggar asked, but a gift how far more precious! A cure in the stead of a temporary relief! It is even so the God of pity answers our prayers. When the hand of sorrow is heavy on us, when some great evil presses and our need becomes extreme, we cry to Him for help. The petition for relief on earth is perhaps refused; that which we would have is denied; the affliction is continued, and the pressure must be borne. But there comes in the midst of it a far richer gift. We are healed—our hearts are converted, our sins forgiven—we are weaned from earth and made meet for heaven. Ah! who would not encounter such refusals? Who would be so senseless as to doubt if they are gainers by their sufferings? He who asked alms would surely not have preferred the silver and the gold.

"They Say."

In dealing with rumors, the following rules may be of value:

1. Hold in suspense all rumors, especially evil ones, until traced to their origin, or proved by sufficient evidence.
2. Don't spread a rumor unless you know it to be true, and not then unless by so doing some good will be accomplished, or at least no harm will be done. Some one has suggested that a rumor be put through three sieves; first, is it true? second, is it kind? and thirdly, will it do any good to tell it?
3. Spread good news far and wide, as you would the sunshine.
4. Always believe the best, and discount all evil reports. Don't be a pessimist or a croaker.
5. Don't run after rumors, and especially in times of excitement, or you may find time for little else.
6. Don't worry about personal rumors; the truth will be known in time, and character counts in the long run.

Bible Reading.

"Thy word is a lamp unto my feet," said the psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick; you wash, dry and polish the glass chimney; you keep the shade clean. Let the dust gather, and the smoke make its sooty deposit, and the wick becomes crisp, and hard, and black, and the light upon the page is flickering and weak. The lamp is your friend, but you must take good care of it; it will treat you as you treat it. The figure may be homely, but it is true. What the Bible brings to you will depend, in a large measure, upon what you bring to it. You may have a crumb, or a loaf, or a granary full of bursting, just as you choose. There is gold on its surface, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in patient, loving study, and no labor will bring a surer or richer reward.

Hints to Housekeepers.

COLD FISH WITH CREAM SAUCE.—Cover two pounds of cold fish with cold water and let soak two hours, drain and dry, pick to pieces, cover with lukewarm water and set on the back of the stove where it will heat for one hour; drain and press free of water. Put a tablespoonful of butter in a frying-pan, let melt and mix in two tablespoonfuls of flour, stir and pour in a pint of milk, let boil, add the fish, season with salt and pepper, take from the fire, beat in the yolk of one egg and serve with plain, boiled potatoes.

CORNERED BEEF ON TOAST.—Cut pieces of cold cornered beef in squares; to every pint allow one tablespoonful of butter, one tablespoonful of flour and half a pint of boiling water. Put the butter in a frying-pan, let brown, add the flour, mix well, pour in the water and stir until it boils; put in the cornered beef; season with pepper, set over the fire and heat. Have slices of buttered toast on a hot dish, lay the squares of meat on them and pour the sauce over.

PRESSED CORNERED BEEF.—Take six pounds of cornered beef, remove the bones and tie in a cloth. Put in a kettle, cover with cold water and simmer gently for two hours. When done, take up, place under a heavy weight for twenty-four hours; then remove the cloth, slice thin and serve with grated horse-radish.

A COMMON ORIGIN.—All skin diseases of whatsoever name or nature are caused by impure blood. Burdock Blood Bitters is a natural foe to impure blood, removing all foul humors from a common pimple to the worst scrofulous sore.

STUFFED EGGS.—Boil six eggs fifteen minutes. Cut them in halves, take out the yolks, mash fine, add a tablespoonful of chopped, cold boiled ham, a little salt and pepper, rub together with the back of a spoon until smooth. Fill the halves of the whites with the mixture and press the halves together; dip first in beaten egg, then in grated bread crumbs and fry. Serve with cream sauce.

EGG PUDDING.—Beat six eggs very light, add a pint of flour, a pint of milk, a tablespoonful of butter, with pepper and salt. Chop half a pound of clean, cold-boiled ham, lay in the bottom of a baking-dish, pour in the batter and bake.

RISsoles OF HAM.—Chop cold boiled ham until fine; to every pint add two hard-boiled eggs, chopped, and a tablespoonful of butter; season with salt, pepper, nutmeg and a little lemon juice. Mix all together and roll in small balls, lay two inches apart on a sheet of pastry rolled very thin, spread a thin crust over; with a biscuit cutter cut each one, pressing the edges together, brush with a beaten egg and fry in hot lard. Serve with pickled onions.

WORTHY OF CONFIDENCE.—Those who have used it praise it!—Mrs. Geo. Ward writes from Josephine, Ont., concerning Hagyard's Yellow Oil: "As a sure cure for chapped hands, swellings, sore throat, etc., I recommend Hagyard's Yellow Oil to all."

BAKED MACARONI.—Take six ounces of macaroni and boil until tender, put in a baking-dish, spread the top with bits of butter and grated cheese, pour over a cupful of cream and bake one hour.

MACARONI WITH POTATOES.—Boil half a pound of macaroni, put a layer in a deep pan, cover with mashed potatoes, well seasoned with butter, pepper and salt, then sprinkle with grated cheese and continue until the dish is full. Cover the top with grated cheese, grated cracker and bits of butter, pour over the pint of milk and bake.



"Like Barbara Freitchie of Fredericktown,
This pretty maiden of wide renown—

"(A beauty of one score years and two,
With matchless complexion of peachy hue)—

"Addresses an army standing still
Beneath the frame of her window-sill;
"Good-morning." Have you used Pear's Soap?"
John Greenleaf Whittier.

Children's Department.

Kindness in a Street Car

One warm, spring morning, a poor woman entered a heavily-laden downtown cable car, in one of our Western cities. Besides her large market basket, she had two small children, hardly more than babies. A glance at her care-worn face and the shabby, although clean, attire, of herself and the children, told, at a glance, of many a struggle with poverty.

She was evidently on her way to market, and having no one to leave the babies with at home, had been forced to take them with her. Perhaps this had been the case before, for with a glance at the "rules and regulations"—all fares five cents cash, and only infants in arms free—she put her basket on the floor in front of her, and took both the children in her arms for the long, weary ride.

Shortly afterward there entered the car two daintily-dressed school girls, as fresh as the June morning itself.

Their merry faces sent a thrill of pleasure to the hearts of the other passengers, so much of youth's buoyancy and happiness did they seem to bring with them.

They found seats next to the poor woman, and after a minute or two, the one nearest said to her: "Let me hold the little boy for you." at the same time transferring the warm little bundle of humanity from the over-crowded mother's lap to her own.

The words were spoken so gently, and accompanied by a smile so winning, that the little fellow made no objection but was happy and contented all the ride, especially when a rosy-cheeked apple from the pretty lunch-basket found its way into his tiny hands.

The woman's grateful "Thank you!" as she left the car, showed that not only were the weary arms rested, but the heart cheered, by the little act of thoughtfulness.



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Dr. E. J. WILLIAMSON, St. Louis, Mo., says:

"Marked beneficial results in imperfect digestion."

Dr. W. W. SCOFIELD, Dalton, Mass., says:

"It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says:

"It acts beneficially in obstinate indigestion."

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Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is printed on the label. All other are spurious. Never sold in bulk.

"What made you do that, Ruth?" asked her companion.

"See how he has mussed your nice clean dress. It would have been so much easier to have paid his fare, and let him have a seat."

"Yes," said Ruth, "it would have been easier, but I don't think it would have been so kind."

"God bless her!" exclaimed an old gentleman with white hair and gold-rimmed spectacles, as the corner was reached where the girls got off to go to school; "God bless her, and may she long live to make the world brighter and better by her kind acts."

The Obedient Boy.

I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good ways out in the pond, and the big boy said: "Go in, Jim, and get her. It isn't over your ankles, and I've been in after her every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I

can't go in there; she told me I musn't dare to."

"Who's she?" "My mother," replied Jim, rather softly.

"Your mother! Why I thought she was dead," said the big boy.

"That was before she died. Eddie and I used to come here and sail our boats, and she never let us come unless we had strings enough to haul in with. I ain't afraid, you know I'm not; only she didn't want me to, and I can't do it."

Wasn't that a beautiful spirit that made little Jim obedient to his mother even after she was dead?

A Girl's Best Friend.

Remember that the best friend, the best confidante, is your mother. Have no friend with whom she is not acquainted. Make her interested in what you are doing, and if the trials of her life are many, just remember that to gain sympathy you must give it. Make yourself your mother's companion and friend, then she will

be yours. Do nothing that you conceal from her, and never believe for a minute that when you have really made her understand, she will not care what interests you. Mother isn't so very much older than you after all—it hasn't been such a long time since she enjoyed just what you do, since life seemed as full of brightness as does yours, since she made as many inquiries and tried to think out as many problems as you do, and once you two can meet on this common ground, be sure that you will have nobody who will as thoroughly sympathize with you as does your mother.

Never, my dear girl, permit yourself to say or write this again; try first to find out if the fault is not with you, and take as much care to cultivate the friendship of your mother as you would that of a stranger, and be very sure that it is a thousand times much better worth having.

That it is a friendship upon which you may always rely, and that it will be that most marvelous of all friendships, one where the thought of you will be first and always.

Be Ready.

Archbishop Trench says:—"The foolish virgins represent those who, though they seem not far off from the Kingdom of God, yet miss it; their fate, who come so near a crown and a kingdom, and yet miss them, notwithstanding, must always appear the most miserable of all."

Lest that may be our lot, the Lord says to us—for what He said to His hearers then. He says unto all, to His Church and to every member of it in every age:—"Watch, therefore; for ye know neither the day nor the hour;" and while we know not, the only sure way to be ready upon that day is that we may be ready upon every day; unreadiness upon that day being unreadiness for ever; and the doom of the foolish virgins proclaiming that the work which should have been the work of life, cannot be huddled up and accomplished in a moment.

A Brave Fellow.

A number of boys were skating and sliding in Yorkshire. On a sudden the ice gave way almost in the middle of the lake, and one poor little fellow fell in. There was no house near where they could run for help; no ropes which they could throw to their struggling companion. The boys stood on the bank with pale, sorrowful faces, afraid to try to reach their friend, lest the ice should give way and the water swallow them all up.

But one boy suddenly remembered that although you cannot stand a board upright on the thin ice without its going through, yet if you lay the same board flat on the ice, it will be quite safe. Not only that, but he knew that he could run along the board without fear of cracking the ice.

It only took him a moment to remember all that; next he spoke to his friends something after this fashion:—

"I will lie down flat on the ice near the edge; then one of you must come to my feet and push me along till you too can lie down. If you all lie down in that way and push the boy in front of you, we shall make a line long enough to reach Reuben."

Thus, taking the post of danger himself, the brave boy was able, by his living rope, to reach his friend. He pulled him out, though he was not a moment too soon, for he was so exhausted with his efforts to keep his head above water that he would very soon have sunk.

Busy Chinese.

What a scene of bustle and confusion there is in the street of a Chinese town! Happily there are no carriages or omnibuses, or it is difficult to say what would happen. The shop fronts are all open, and gay with colored wares; the men, women, and children are quite at home in the centre of the street, which is only about six feet wide, and the great planks, gaily painted, which are the shop sign-boards, stand out with their quaint titles to attract passers-by. One tall sign post announces that the house is "prospered by Heaven;" another declares the owner to be "ten thousand times fortunate;" his neighbour claims "everlasting good luck." The names of the streets are rather remarkable. There is the street of "Everlasting Love," the street of "ten thousand fold Peace," of "Benevolence and love;" and the name of one street, not peculiar

for its fragrance, means "Refreshing Breezes."

And the people are so busy. Oh, it is not easy to make them stop to think of sin, and death, and the unseen world! Pray for those who work amongst them that their words may reach Chinese hearts.

A Gleaner's Child.

Chaleel Ibrahim is a little Arab boy with a very interesting history so far. Only last week an American gentleman came to our school to see if we could admit a poor little boy who had been given to him while he was up the country. The gentleman was passing through some fields of corn, where many women with their children were gleaned after the harvesters. Being much interested in the Palestine gleaners, the traveller spoke to them through his dragoman guide, who translated what he said. He found that the mother of Chaleel was very, very poor; she also had other children, and her husband was dead.

He offered to take poor Chaleel and adopt him as his own son. To his great surprise this was readily agreed to. The mother had not the least idea where the strange gentleman would take her boy to, or whether she would ever see him again.

On the way from Nazareth to Jerusalem the gentleman told the little Arab the story of Isaac, and at Nablus took him with him up Mount Gerizim to see what some think was the place of sacrifice. The gentleman was having a good look round this interesting spot, when the little fellow surprised his new protector by asking, in the most simple manner, "Are you going to sacrifice me here?"

At last they reached Jerusalem, and in a day or two Chaleel was brought here. It is not the rule to take in boys at this time of the year, but Chaleel Ibrahim is such a bright, nice little boy, and his case so urgent, that admittance could not be refused. The gentleman had the little fellow photographed.

May's Mistake.

Everybody loved Aunt Rose. She had won all hearts by her merry ways and charming stories. She was always ready to give Jack riddles, tell Harry Indian tales, listen to Sue's school trials, or help May with her lessons. One morning she heard Harry say, "I wonder what it is to be a real Christian?"

"Nonsense! Don't bother yourself about it!" cried Jack. "Time enough."

"Maybe not," said Harry.

"Why, you don't expect to die yet," exclaimed Jack.

"Don't know; Jim Saunders died young. I'd like to love Jesus now," said Harry.

"Bother! I do not want to hear about it," declared Jack. "I wouldn't be such a Christian as our May. To tell you the truth, Harry, I thought it would be a good thing once, but May has put me out of the notion."

"Oh, Jack, I am sure May tries to do right."

"It is the kind of right I don't like," persisted Jack. "She reads the Bible and prays, and goes around with tracts, and teaches Sunday schools, and 'talks good' to me; but when it comes to helping me with my lessons or games, she's as cross as a bear! You know it well enough, Harry."

Aunt Rose was grieved at this talk, and resolved to watch May's conduct with her brothers.

She found May in great trouble one day.

"Jack will not listen to a word of advice. I am afraid he never thinks about his soul," she said.

"Perhaps he don't tell all his thoughts," said Aunt Rose. "Suppose, May, you try a different way with him; let precept go for awhile, and try example. Show the pleasant side of your religion. For instance, when Jack brings you a book to cover, or a riddle to praise, give up your own pleasure to enter into his. You will thus show the spirit of the Saviour."

"I never thought of all this before," said May.

May thanked Aunt Rose and asked Jesus to make her wise to win her brother.

Before long, Jack was glad to say that May had "turned out another kind of a Christian, and that it was a fellow's own fault if she did not do him good."

His Fate.

Some people learn in early childhood what others are half a lifetime in discovering. Mr. T. A. Trollope tells a true story of a little boy, a relative of his own:—

The child, a fine little fellow of eight years, said something of which his mother disapproved, and she proceeded to reason with him.

"I do not like to hear you speak in that manner. You mean to be funny, but you are simply rude."

The little fellow burst into tears, and said, amid his sobs:—

"There, mother, you have the secret of my life. I am always meaning to be funny, and I turn out rude."

Poor boy! He was not alone in his affliction!

Neatness in Girls.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colors in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.

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DIVIDEND 63.

Notice is hereby given that a dividend of four per cent. on the capital stock of the Company has been declared for the current half year, payable on and after the 1st day of June next, at the office of the Company, Church Street. The transfer books will be closed from the 17th to 30th May inclusive. Notice is also given that the general annual meeting of the Company will be held at two o'clock p. m. on Tuesday, June 2, for the purpose of receiving the annual report, the election of directors, etc.

By order of the Board.

S. C. WOOD, Manager.



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