

1888.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY FEB. 23, 1888.

[No. 8.

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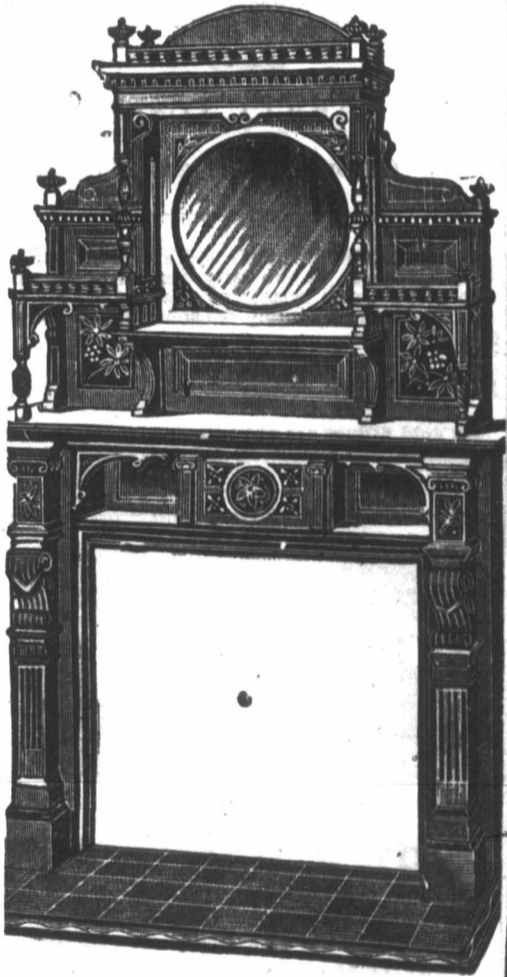
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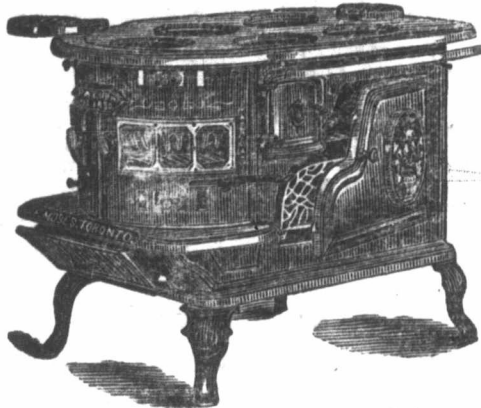
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The "Three Evils of Destiny," by J. Theodore Bent; American History in Public Schools, by Francis Newton Thorpe; Play-going in Japan, by Lewis Wingfield; Extension of the British Frontier in India, from the "Saturday Review"; Great Britain and Russia, from "Blackwood's Magazine." Also in the department of "Current Thought" brief items concerning Dinah Mulock Craik, by Sarah K. Bolton; Mr. Child's Shakespeare Memorial, by James Russel Lowell; William M. Thackeray, from "Blackwood's Magazine"; Farj on's Novels, from "Westminster Review"; Arthur Gilman's "Moor in Spain," from "Westminster Review," and Siam, the Heart of Farther India, from the "Missionary Review." Order direct—Not sold by dealers. Single numbers 3 cents; \$1 per year. **John B. Alden**, Publisher, New York and Chicago.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

Feb. 26th, SECOND SUNDAY IN LENT.
Morning.—Gen. xxvii. to 41. Mark ii. 23 to iii. 13.
Evening.—Gen. xxviii. or xxxii. Rom. ix. to 19.

THURSDAY, FEB. 23, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

HAVING A PURPOSE IN LIFE.—Much eloquence has been spent in urging the young to have a purpose in life. The advice is wise, a young man who drifts aimlessly about is in great danger of coming to trouble. He is not likely certainly to accomplish anything of value to himself or others, he is developing a spirit of recklessness, is acquiring a habit of dependency on others, and will in all probability awake some day to the painful consciousness that his life has been a failure. That many have a purpose in life without any benefit to themselves or others, is curiously illustrated by an anecdote we find in a work just published. A sexton lay dying of old age, he had some grief weighing on his mind, which, at last, he opened out to his pastor. The poor old man said he could not die happy because he had made up his mind to bury 500 persons as his life work, and he had only buried 480. His purpose in life was thus unfulfilled! We knew a wealthy merchant who, on his death bed, was in the bitterest distress because he

had made up his mind to die worth one million dollars, and he owned only nine hundred thousand! That thought sent him in sorrow to the grave! A purpose in life then should not be such an one as may bring anguish so foolish or so wicked as in these cases. The Church tells her children that they are called upon to do their duty in that sphere of life into which they are called. Let a young man take the Church as a guide, and he will find "duty" the noblest purpose, and the surest way upward, and the only certain satisfaction when the end comes.

THE CHARM OF THE CHURCH'S SEASONS.—We do not think so much as we ought of the blessedness implied in the simple fact that the Church's system is such that it can be summed up in the sweet expressive phrase, the Christian year. In this it is nothing singular that the full measure of the blessing is sometimes brought home to us more vividly by the experience of others than by our own reflection. The excellence of the system was never, perhaps, more neatly put than in the words of one who "sat under" a Presbyterian minister of the advanced school—one of the phenomenal few who are careful, as far as possible, to follow the order of the Church's seasons as laid down in the book of Common Prayer. After some experience of this kind of course, the worthy hearer said to a member of the church—"We used to think your Prayer Book popery; now we see it's the Gospel." Yes, he hit the mark exactly there. It is the Gospel set forth year by year in the most natural and effective way by the orderly commemoration of its most important and instructive events. The life of Jesus, in its various stages, is made to pass before our eyes, and, with a strange mysterious power of unconscious assimilation, the accents of the old story fall upon ears that more and more realize their charm and their power—

Melting they fall, and sink into the heart. It is by this life-long process of assimilation that the meek and quiet spirit of unobtrusive piety, so peculiarly characteristic of the best of the Church's children, is nourished and sustained. It is a kind of piety that does not strive, nor cry, nor cause its voice to be heard in the streets, but I do not know that it is less pure or Christ-like on that account. So writes Theodore Thistle-down in the *Scottish Guardian*, whose reflections are continued below.

MONOTONY LEADS TO SENSATIONALISM.—I have tried to appraise the value of the Church's system by the testimony of one whose power of perception in regard to it was not dulled by familiarity, and who certainly approached the question without any prepossession in its favour. Let us see how the case stands with those who have discarded the good old ways of the Catholic Church. Shorn of its Christmas and Easter, and the light and shade of alternating festival and fast, the year looks anything but a Christian year. It becomes, if the gentle reader will pardon a very homely simile, as flat as a pancake, as monotonous and uninteresting as an African desert or a Russian steppe. We do want a few mountains, rivers, trees and lakes thrown in, to redeem a landscape from blank desolation. A year that from beginning to end carries no message of Christ to Christian souls, or at least no particular message more than any other, must be dreich and drear and "sair to bide" for ministers and people alike. The ministers, perhaps, feel it most, for they are debarred from that freedom of movement which enables the laity to mitigate their sufferings by changes of scene. But the ministers are sorely to be pitied, and their efforts so break the spell of the dreary monotony are sometimes very amusing to the impartial outsider. Heaven, earth, hades, hell, and the daily newspapers, are ransacked in search of the materials for a fresh sensation, of something to distinguish one Sunday or sermon from another, of anything, wherewith to spice an advertisement. Sermons are displayed

under the flaring titles of "A memorable dinner party," "Setting the forces to work," or "Home, sweet home." Or he will be invited to make his choice between "A model Prayer" and well-worn "Sermons in Stones." He will be piqued into finding out what is meant by the "Watermark in Christianity," or by the still more vaguely mysterious motto "How much more!" We can beat that in Toronto, we had a sermon on "The men with iron shoes!"

COMPASSING SEA AND LAND TO MAKE ONE PROSELYTE.—One day in June there took place a grand function in connection with the Roman Catholic church of a certain town, which is best known as the site of one of the great public schools. A pupil of the school was seen taking part in a procession, and was reported to the head master. On being questioned, the boy avowed himself a Romanist; adding that he had been "received" during the last Easter holidays at St. Joseph's Retreat, Highgate, which is close to his home. The parents had, by the advice of the Father Superior, been kept in the dark as to their son's change of belief and subsequent re-baptism. Now it was discovered that, for the last three or four years, he had during the holidays been a visitor at the Retreat. Originally he had entered the church out of curiosity; then he was invited to argument; finally he consented to receive instruction. The Head Master allowed the boy to remain at school until the end of the term, under promise that he would continue to attend the services of the school chapel, and that he would not go to the Roman Catholic church. But the priest of that church now unmasked his guns, and forbade him to make any such promise for the ensuing term. Under these circumstances the Head Master advised his pupils' removal.

One or two such cases of secret proselytising have been dragged into publicity of late; but, inasmuch as Rome prefers the mine to the open assault, and as publicity is a revival of the torture to many individuals and families, it is probable that these methods of 'reconciliation' obtain more generally than people dream. Indeed, within our own knowledge a similar attempt, only not successful, was made upon the son of a clergyman within his father's own parish. *Church Bells* on this remarks, "The ethics of an Italianised priesthood do not commend themselves to the average Englishman. On the contrary, such methods, as they have in the past burnt into the English mind a latent distrust of Rome, will continue, as they are known and realised, to do more harm than good to the cause which employs them. If the English people are ever to be 'reconciled to their Holy Mother the Church,' all the arts of mining and countermining, masked batteries and feints, of pretended retreats and cunning ambuscades, must be unlearned."

HABIT OF COMPLAINT.—There are some unhappy people who are never cheerful—who are always under a cloud. Now, we may be born with a melancholy temperament, but that is no reason why we should yield to it. There is a way of shunning the burden. In the lottery of life there are more prizes drawn than blanks, and to one misfortune there are fifty advantages. Despondency is the most unprofitable feeling one can have. One good hearty laugh is a bombshell exploding in the right place, while spleen and discontent are a gun that kicks over the man who shoots it off. Then give over complaining. Take out door exercise and avoid late suppers if you would have a cheerful disposition. The habit of complaint finally drops into peevishness, and people become waspish and unapproachable.

—If thou givest thy soul the desires that please her, she will make thee a laughing stock to thine enemies that malign thee.—*Ecclesiasticus.*

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CHURCH THOUGHTS BY A LAYMAN

THE CHURCH OF ENGLAND BEFORE THE REFORMATION.

THE letter, on a later page, from Dr. Withrow, was placed in our hands on Shrove Tuesday, with a request for a reply. After a most arduous and lengthy day at business, we took up this task, late at night, and in two hours had culled the following extracts from what scanty resources our modest library affords. We submit that if a Church layman, leading a hard life in business, can promptly furnish such a variety of evidence on behalf of the continuity of the Church of England, that a Wesleyan Doctor of Divinity, a professional literary man, should have produced some evidence to prove his assertion more conclusive than the three doubtful references that Dr. W. gives, after several weeks' preparation. Especially, we submit, *he ought not to have referred us to Bishop Short, who flatly contradicts the story of his church being born at the Reformation*, by alluding to its existence before the Conquest, and speaking of its protests against Rome "one hundred and forty years before Luther." Of course, historians are to be judged by *quality* as well as quantity, and we confidently affirm that Haddan, Freeman, Hallam, Stubbs, Green, Proctor, Creighton, Phillimore, Hook, Elliot, Short and Cutts—the entire bench of English bishops in 1851—the present Archbishop of Canterbury—are far higher authorities as ecclesiastical historians than Macaulay or any mere encyclopædia. Macaulay, indeed, has utterly lost his reputation for accuracy, and, in this instance, blunders more than usual. The literary world is familiar with the non-reliability of Macaulay. Those who know how his blunders, in regard to the Church of England, have been exposed by Dr. Babington and Dr. Luckock, will be only tempted to indulge in a smile of derision at Macaulay being regarded as an authority on church history. The *Church Quarterly*, for January, convicts Macaulay of gross blunders as to facts, it accuses him of neglecting straightforward and obvious evidence, such as we furnish below, in favor of indirect and inconclusive, and adds that if Macaulay had to write the Church's history of this generation, he would base it upon popular novels and dramas!

We now call our witnesses into the box and ask them to testify to this question: "Was the Church of England in existence before the Reformation settlement?"

"In tracing the origin of our native church, are two sharply contrasted periods." "Turn to the pages of Gildas, who wrote in the 6th century, and we find plain traces of a national church, unconscious of any submission to the Bishops of Rome." Haddan's Remains, pages 216, 218, 219.

"In England alone, in the west, a purely native church arose, the English Church reverencing Rome, but not slavishly bowing down to her." Freeman's Norman Conquest, Am. ed., vol. i, page 22.

"The internal development of the English

Church." "If England could not find a national life in the supremacy of any of its States, it found such life in the Church. It was the Church which expressed this national consciousness." Green's Making of England, pages 369 and 371.

"We must never forget that Christianity was introduced into England in the first ages; that for more than two centuries it flourished here, and had a liturgy differing from that of Rome, as is clear from the correspondence between Augustine and Pope Gregory." "British Christianity did not derive its first life from Rome, but was Oriental in origin." Sir Gilbert Scott, Eng. Ch. Arch., p. p. 44-48.

"The Church of our forefathers grew from its own roots; a Church beyond all others national." Haddan's Remains, page 295.

"The Anglo-Saxon Church had, to a certain extent, maintained its independence of the Roman See." Student's Hume, page 85.

Dr. Bright, Regius Professor of Ecclesiastical History, Oxford, entitles his work, "Chapters of Early English History," and on page 366 says: "Owing to the peculiarly close union of Church and State in the old English Christian Kingdoms, it was natural to describe the Witenagemot (or parliament) as a synod."

"The relation of the Church to the State," of England, "was then close." Stubbs's Cons. Hist., vol. i, p. 234.

"The English Church and nation." "So passed away St. Wilfred, A.D. 709, whose conduct had results prejudicial to his native Church." "The antipathy of the British to the English Church." "The progress of the English Church." A. D. 704. Bright, p. p. 421-446.

"Wilfred was the star of the Anglo-Saxon Church." Raine, vol. i, p. 77.

"Bede connects the British and Saxon Churches." Westcott's Bible in the Ch., p. 208.

"The English Church, A. D. 696 to 700, spread and flourished." Creighton. The Papacy During the Reformation, vol. i, page 8.

"Anselm (A. D. 1060) said the Church of England was a plough which ought to be drawn by two oxen, &c., &c." Southey's Book of the Church, p. 78.

"This was no other than William's great scheme for remodeling the Church of England." A. D. 1070. Freeman's Norman Conquest, vol. iv., p. 220.

"The preamble to a statute of Edward I (A. D. 1292) recites that the *Church of England* was founded by the kings and nobles of the realm for their instruction and that of the people. Down to the Reformation the supreme legislative authority was disputed between the State, the king, and parliament, the Pope, and the *Church of England* speaking through its constituted authorities." The State and the Church, Hon. Arthur Elliot, M. P., page 8.

The statute of provisors of 25, Henry III, stat. 4, describes the Holy Church of England as founded in the estate of prelatry within the real of England. Magna Charta, (A.D. 1215) the basis of English laws and liberties, commences with a declaration of the freedom of the Church of England, "*Ecclesia Anglicana*."

"With the reign of Henry III, (A.D. 1250) we reach the lowest point of the degradation of the Church of England." Cuff's Hist. C. of Eng., p. 172.

"The policy of King John made it easy to bribe the Church by the intervention of the Papacy." "When the resistance of an archbishop of York to Papal demands was met by excommunication, the people blessed him the more the Pope cursed him. The noblest of English prelates, Grosseteste, of Lincoln, died at feud with the Roman court. The same loss of spiritual power, the same severance from national feeling, in the 13th century, was seen in the *English Church* itself." Green's History of the English People, chap. iii, sec. vi.

"Under Edward I, the nation, England, and the king were at one, and the claims of Pope Boniface VIII were met by a dignified assertion of national rights." A. D. 1343. Creighton, The Papacy During Reformation, vol. i, p. 47. Speaking of a demand for tribute made by Pope Urban V, Creighton says: "Lords, prelates and commons unanimously placed at the king's disposal all the power and resources of the nation, to protect the national honour against such a demand. Pope Urban V withdrew the demand in silence. A. D. 1366." Creighton, p. 102.

"Wyclif, in all things, was equally earnest, whether it was to maintain the constitutional rights of the English Church, &c." Creighton, page 107. A. D. 1380. In the *Petitiones quoad Reformationem Ecclesie Militantis* of Richard Ullerston, Professor of Theology at Oxford, a work written in 1408, sixteen points are drawn up for consideration, not, as he is careful to explain, in the interests of the English Church alone, but of the universal church." Creighton, page 450. "The machinery, in A. D. 1430, of the English Church." Creighton, vol. ii, p. 28.

We ask Dr. Withrow's special attention to the following because he has referred to Dr. Short as one of his authorities for denying that there was a Church of England prior to 1534. "The decree in A.D. 1384 is probably the first formal determination of the Church of England in the case, so that this opinion of transubstantiation had not with us," *i.e.*, of the Church of England, "a 140 years prescription before Luther." Short's History of the Church of England, chap. III, page 54.

"As late as 1520, among the higher and lower classes, there were materials for giving continuance and stability to any movement which might arise in the Church of England" in the way of shaking herself free from the shackles of the old superstition. Perry's Student's Ch. Hist., page 10. Again on page 11, "Had there arisen in England such a Reformer as John Knox, the liturgy, the sacraments, the orders of the English Church might have been lost." "So great a revolution as the withdrawal from the pope of all allegiance on the part of the Church of England." Perry's Ch. Hist., page 108.

"The rules of the pre-Reformation Church." Ornsby's Diocese of York, p. 212. The great events of the time leave no trace behind them

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on the pages of the Bishop's official record. No clergy seem to have resigned their livings when the Church and king adjudged themselves free from Roman control. The Church consists of its members, they were the same after as before the crucial period of the Reformation. No "Roman Catholics" turned out, no "Protestants came in." They who assert the old Church ceased to be, and that a new Church was created by Henry VIII., assert a fancy of the most baseless kind. Beresford's History Diocese of Lichfield, page 185.

"In 1534, the English Church and nation declared it would pay no taxes to the see of Rome, that the pope should have no judicial or spiritual authority in England. Having thus thrown off the papal supremacy and asserted its independent position, the Church (of England) proceeded to regulate its own affairs." Cutt's Turning points of Ch. Hist., page 439.

The Parliament in 1534 declared the king "the only supreme head on earth of the Church of England, which title had been conferred on him by convocation three years before." Student's Hume, chap. xv., p. 276. "Names and description of service books used in the Church of England before the Reformation." Proctor's Historical Prayer Book, page 8. In Dr. Westcott's Canon of the N. T. he places Tyndale's N. T. executed in 1525 under the head "The English Church."

We have kept the best wine for the last course, and this settles the question for all Churchmen and for all who know the wealth of learning and matured judgment of the English Episcopate, who, in the document we quote, spoke under a profound sense of the gravest responsibility. This verdict was never seriously challenged, and stands as the decisive judgment of the Church of England upon her own history.

"A grave and carefully considered manifesto brought forward in the year 1851, on her behalf by two Archbishops and twenty bishops of England, declared THE UNDOUBTED IDENTITY OF THE CHURCH BEFORE AND AFTER THE REFORMATION." Dr. Phillimore, Ecc. Law, Vol. 1, p. 3.

This judgment was eloquently confirmed in the Archbishop of Canterbury's sermon at the opening of Truro Cathedral. The Church of Rome herself admits that the Church of England was a distinct body, capable of owning property and granting leases 1000 years ago, for quite recently, in London, a lease ran out given in 887 for 999 years, that property was taken by the Church of England, without one word of objection from the Church of Rome. This one fact is quite enough to settle the question and close the controversy. We will may say, in the words of Dr. Hook, when asked, "Where was your Church before the Reformation?"—"Where was your face before it was washed?"

As the lawyers say, "We rest our case here," and submit that our two hours work has furnished incontrovertible evidence, demonstration in fact, strong as proof of Holy Writ, that the Church of England was not born of or at

the Reformation, but from the earliest ages was a branch of the Catholic and Apostolic Church founded by our Lord Jesus Christ. To Christ alone we bow in submission as above gifted with the power to found a Church, and to Christ we look in reverence as the spiritual Head of the Church of England, as He has been for the fifteen or more centuries since our Church was founded.

THE CHURCH OF ROME IN ENGLAND.

WHEN the scare took possession of a certain class of good people, in regard to the advance of Romanism in England, we declined to share in this unworthy alarm. Those who suppose that Englishmen, in any large numbers, will ever be entangled in the net of Popery, have a very contemptuous opinion of their good sense, patriotism, and love of truth. Hence we have for many years past ridiculed and laughed to scorn the terrors of those who saw in the revival of life in the Church of England, symptoms of a wholesale tramp to Rome. In the current number of the Quarterly Review the whole subject of Romanism in England is treated with thoroughness, no little use being made of statements by distinguished Roman Catholics and by their magazines, confirming the position of the Review that the Roman Church is not advancing, but receding in England. We cannot give the article at length, but cull a few salient points. In 1885, out of a total of 197,745 marriages registered in England, 139,913 were according to the rites of the Church of England, and no more than 8,162 were Roman Catholic, being a little over four per cent., a ratio lower than in 1875, which was lower than in 1865. Thus the three last decennial periods show each a lower percentage of Roman Catholic marriages. This proves that there is no perceptible gain, that no advance has been made towards the goal of national conversion, and that Roman Catholics now are, relatively to the whole nation, just where they were in 1669, having made no progress in the last 216 years. The only point open for debate is, whether the Roman Catholic body is stationary or actually receding, in proportion to population. In face of such an overwhelming fact, how melancholy it is to reflect on the tremendous excitement into which some sections of Churchmen have worked themselves when contemplating the imaginary growth of Romanism. Taking the United Kingdom fifty years ago, the Romanists were about one-third of the population; now they are one-seventh. Of course, this is almost entirely due to the decreased population of Ireland, but it is none the less decisive of the general issue. The Month, a Romanist magazine, sorrowfully admits that they are losing ground, and gives those figures showing how they ought to stand now:

Roman Catholic population in 1841.....	800 000
Increase at 62 per cent.....	500 000
Irish-born residents in England.....	780 000
Children of Irish-born parents.....	280,000
Total.....	2,360,000

But the Month adds that the actual Romanist population in England is only 1,363,000, denoting an actual loss of one million—that is, they have not gained by one million what mere natural increase would have given them. These figures also demonstrate that there are not half a million English Romanists now in England! The Tablet for May 21, 1887, laments that Romanist losses far exceed their gains. The Reviewer properly adds that this admission ought to correct the misapprehension current amongst Nonconformists that the Church of England is a mere feeder of the Church of Rome, and, perhaps, a more directly urgent answer is, that the ratio of Roman Catholics in Presbyterian Scotland is more than double the English ratio, being nearly nine per cent. Lord Braye, himself a pervert, declares that they have "learned priests without any one to buy their books, aged professors with two pupils apiece, a dozen large colleges where one school would be amply sufficient." Another Roman Catholic writer, Mr. Bampfield, has written a letter urging a conference to consider, "Our losses," and others are urging on the authorities the extreme urgency of some steps being taken to stop the leakages from the Church of Rome. Mr. St. George Mivart, the ablest living Roman Catholic layman, speaks of the whole policy of Romanism in England as "a fatal blunder." Attention is also drawn to the fact that, although the discipline of the Roman Church is so searching and thorough, yet the number of Romanist criminals in England ranges from 15 to 40 per cent. of the total number, whereas the Roman Catholic population is only about four per cent. of the total! As to the number of perverts, the figures are as follows:—During fifty-four years of prodigious zeal and enormous expenditures in proselytising, with the help of that gifted man, Dr. Newman, the number of secessions to Rome only amounted to 1,900, about as many as one decent sized church will hold! Of these, 716 were ladies, some of whom went with their husbands, and some, as we personally know, were inveigled into Popery by tricks that were worthy of a card sharper, as were also a large number of mere boys who are counted in the above total. It is amusing to read the wails of Romanists, who lament so piteously the decadence of their sect in England. One writer says:—

"The clergyman is not to be feared so much as the clergyman's wife and daughters and his curate's wife and daughters, and the pious women who rejoice to relieve the misfortune of their celibacy by running from house to house, subverting the faith of the unlearned and unwary." Poor priest! "The faith is strong, the power of prayer is great, but human nature and the world, the devil and the district visitor, are strong, also." Since the Catholic claims of the Church of England were boldly proclaimed and insisted upon, the Roman sect in England has had a very hard time, and the indications all point to the time being at hand when Romanism and all the other isms that separate Christians from union in the One Catholic and Apostolic Church will be aban-

done, and the prayer, "that they all may be one," be fulfilled in unity, peace and concord.

THE UPPER OTTAWA MISSION.

WE invite attention to the interesting letter from the Rev. Mr. Bliss, on the mission under his charge. We very earnestly sympathize with the devoted missionary in his remarks touching the disagreeable work of canvassing for funds. We once heard Dr. Miller, when speaking in his pulpit on this work, exclaim, "Do you take me to be a begging friar?" It is, indeed, a shame that the precious time and energies of a clergyman should have to be devoted to the mechanical drudgery of soliciting donations. The Church's machinery is defective when it requires one called to the ministry to leave his mission field on a collecting expedition. But Mr. Bliss must take consolation from reflecting that his personal appeals excite no little interest, and move many to sympathy who would otherwise care nought for his work. Indeed, his record for Church work for January says: "We look back upon the past year and recall many acts of kindness and many deeds of love, many evidences of the comforting, guiding hand of God." The great objection to promiscuous canvassing is that it is so irregular. We have known two or three mission agents call on us on the same day, who naturally interfered with each other's claim, then a long interval elapsed with no callers. This want of system is lamentable. We now leave Mr. Bliss to plead his own cause, assuring him and all who are working in mission fields so full of trial and discouragement, that we recognize their claim upon the generosity of their fellow-Churchmen who are more happily circumstanced so far as worldly comforts are concerned, and esteem it a privilege to give their work all the aid that the publicity of these columns affords. After speaking of the waste of time in begging, Mr. Bliss says:

"Thus we were forced to very serious thought as to what could be adopted as a substitute for this wretched canvassing. It has been suggested to us to try an appeal to our friends and well-wishers—a direct personal appeal by letter or verbally—for specific annual subscriptions for a period of three years, and to have the aggregate amount to be asked for to cover all our needs so far as we can see, present and prospective. We have decided to adopt this suggestion, and give it a fair trial. We ask for \$5,175.00 during the next three years, or, in other words, \$1,891.00 per year for that period. What for? We will tell you. First, we have yet \$2,000 (and probably interest) to pay on Mattawa Church and house. Three more churches have to be built, \$200 each (exclusive of local subscriptions and available "grants")—\$600. Addition to and finishing mission house, and St. Alban's Church, \$600. Travelling expenses for three missionaries on duty in the mission (the C. P. R'y having withdrawn all passes and issued half-fare permits) \$125 per year—\$375. Towards maintenance (not stipend) of two missionary associates, \$200 yearly—\$600. Total, \$15,175, or \$1,891 each year for three years. Against this we can estimate a probable return of at least \$500 net each year from our fancy fairs. This will leave \$891 to be raised by the means proposed—personal annual subscriptions for a fixed sum for three years. Who will now come forward and help us in this way, and thus obviate the frequent and prolonged absence of

the mission priest, and the consequent neglect of some portion of the great work of the large mission? It is a small sum we want. Yet what incalculable good can it accomplish for us. Mr. Bliss feels the absolute necessity of his presence in the mission, the stations being now so numerous as to occupy the full time of three missionaries, one of whom must be in priest's orders. Who will come forward and offer \$5, \$10, \$20, \$25, or \$50, for three years towards the further extension of God's Church in this large mission field? Who? We circulate with this number a form of subscription which we trust,—nay, more, which we pray, many will feel themselves prompted to give each year, and return to the address printed thereon. Acknowledgments of such will appear as usual in this paper. It will be observed the subscriptions are made payable on the 1st October, yearly.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

Subscriptions to the Sabrevois mission obtained by Rev. J. Rollit in the city of Toronto during October and November, 1887:—Hon. S. H. Blake, \$50; Church of Ascension Sunday School, \$40; J. W. G. Whitney, \$25. The following \$20 each:—St. James' Infant class, per G. Harcourt; A. H. Campbell, Mrs. Neville, Mrs. E. Blake. The following \$10 each:—J. K. Kerr, Hon. J. Macdonald, F. Wyld, per St. James' M. F.; Mrs. E. Baldwin, Gooderham & Worts, *The Mail*, per C. W. B.; R. T. Gooderham, Trust & Loan Co., J. P. Clarke, Jas. R. Roaf, Hon. Sir D. Macpherson, Jos. J. Davis, A. M. Cosby. The following \$5 each:—Lord Bishop of Toronto, Rev. A. H. Baldwin, Henry Pellate, O. A. Howland, Geo. Gillespie, D. Mitchell McDonald, J. H. Macdonald, F. W. Kingston, Glover Harrison, R. Gilmore, C. C. Howard, Berkeley Smith, Rev. H. G. Ballwin, N. W. Hoyles, Walter S. Lee, A. B. Lee, Mrs. F. A. Ball, R. L. Ball, F. Hodgins, D. R. Wilkie, Beauty, Chadwick, Blackstock & Galt, Wm. & J. G. Greey, H. L. Northrop, W. H. Bleasdale & Co., W. H. L. Gordon, Geo. J. Cooke, Lyman Broe & Co., Kingford, Brooke & Boulton, J. Bain, Mr. Hagarty, Dr. W. H. Howitt, Canon Dumoulin, F. Richardson, Mrs. Smart, Mr. and Mrs. Thos. G. Blackstock, W. B. Simpson, Rev. A. Sanson, Dr. G. A. Clarke, E. Burch, H. Godson, Lady Wilson, Colonel Gzowski, H. Cawthra, H. Langtry Smyth, Rev. Septimus Jones, John Kay, W. H. Howland, Robert Jenkins, W. G. Gooderham, J. G. Macdonald, T. S. Stayner, James Campbell, Wm. P. Atkinson, J. A. Temple, M. D., John C. Fitch, Mr. and Mrs. A. E. Gooderham, Hon. G. W. Allan, A. L. Gooderham, Dr. D. Wilson, A. S. Irving, W. G. Storm, J. L. Bird, J. O. Heward, W. B. Heward, Stapleton Caldecott, A. M. Walton. The following \$4 each:—John Gillespie, Mrs. Winn, Wm. T. Boyd, J. W. Gale, W. R. Strickland, R. G. Dalton, D. McCarthy. The following \$3 each:—R. N. Gooch, Grant Helliwell, Robt. Parker. The following \$2 each:—Rowse & Hutchison, J. Maughan, Major Evans, Aikenhead & Crombie, H. C. Blachford, Hon. S. C. Wood, T. L., H. O. B., W. W. Keighley, J. H. Mason, F. Marriott, W. A. S., Thos. Woodhouse, E. T. Carter, Stanway & Bayley, a Friend, S. Trees, John Richardson, John Akers, Geo. Hastings, Thos. Hodgins, Q. C., Frank Cayley, Warwick & Sons, W. G. Hannah, Dr. F. L. M. Grassett, A. W. Grassett, T. D. Delamere, Dr. J. F. W. Ross, Mrs. Grantham, Thos. Nightingale, Mrs. Blain, a Friend, A. Wilson, A. M. L. Howard, C. L. Morphy, Mrs. Strachan, W. M. Wordley, E. Hooper, R. A. Pyne, M. D., H. E. Trent, A. Boswell, C. H. Ritchie, E. Macfarlane, Mrs. Dr. Cameron, Mrs. J. Rogers, Miss Ross, a Friend, H. St. G. Baldwin, Morgan Baldwin, Robt. H. Gray, H. C. Dixon, W. G. H. Lowe, W. A. Wilson, Kivas Tully, Dr. J. B. Baldwin, Mrs. McMurray, Mrs. E. A. Morse, I. Harris, G. H. Watson, Dr. Armstrong, E. Boyd, H. Thorne, Mrs. E. S. Cox, R. H. Thomlinson, John Kerr, S. B. Brush, Joseph Russell, Mrs. J. Riordan, C. W. R. B., B. Cumberland, Page & Page, Mrs. J. B., A. W. G., C. E. Fleming, John Hoskin, J. D. Nasmith, Dr. Hodgins, R. S. Baird, R. Dunbar, Mrs. Bain, T. R. Whitesides, C. A. Pilon, A. B. Harrison, H. E. Hughes, Col. Grassett, Mrs. Cooke, Hostis, Rev. T. C. Desbarres, Miss E. Roddy, Henry C. Sims, W. G. Crawford, A. M. Smith, Geo. Musson, Acme Silver Co.,

J. Glanville, J. S. Donaldson, Dr. Russell, Chas. Carpmal, E. F. Clarke, H. C. Boomer, Miss Thomas, Mrs. Jarvis. The following \$1 each:—Walter Geddes, Mrs. Wm. Boulton, A. Galt, J. & P. Browne, Jas. Lumbus, H. W. Evans, J. T. Rolph, C. A. Brough, T. F. Blackwood, W. H. Knowlton, Thos. McLean, I. P., Chas. Langley, Mrs. Cayley, F. C. D., A. H. Dawdney, H. T. Howland, jr., Mr. McBroom, J. H. Hagarty, Miss C. Jarvis, Mrs. Dance, Jas. Aikins, John T. Jones, Mrs. W. Badenach, Jas. Crowther, jr., J. B. Fitzsimmons, H. Crocker, John Sanson, Norman Sanson, R. D. Sanson, Mrs. T. R. Lee, Thos. McIlroy, Thos. Carr, Chas. Marriott, J. F. Merret, T. R. Clougher, Miss S., H. Leach, T. H. George, R. G. Barrett, D. Kemp, Wm. Wyndow, John Russell, Mrs. Medcalfe, B. Jones, Mrs. Fee, H. G. Charlsworth, Mrs. Adam Beall, Mrs. S. W. Johnston, Miss Daniell, C. O. Strange, W. Y. Thompson, Ed. Meek, J. B. Allan, R. Davies, Geo. Eakin, T. G. Foster, J. A. W., W. H. A., E. A., H. E. M., Rev. Strat Macklem, Ven. Archbishop Boddy, C. G. Hanning, Mrs. Lea, Mrs. Tims, Mrs. P. M. Clarke, Miss Patton, W. F. Lewis, A. Heron, T. McIlroy, jr., Mrs. Paul Kane, Dr. H. C. Burritt, A. H. Smith, Miss Tilley, a Friend, W. A. Harris, J. M. Delamere, a Friend, H. C. G., Geo. M. Evans, Jas. Lockhart, W. Monkhouse, Mrs. Thomas; small sums \$5.65; St. Peter's Church for last year, \$15. Total, \$1,000.65

TORONTO.

"A meeting of the Rural Deanery of D. and V. will be held at the rectory, St. John's, Port Hope, on Thursday, Feb. 23rd, at 1 o'clock p.m. H. S. Subject, 1 Peter, chap. iv.—Wm. C. ALLEN, Sec. R. D. D. V.

ORILLIA.—*St. James'*.—An adjourned so-called "congregational" meeting was held in the school house of this Church on Monday evening, the 6th inst., the senior churchwarden in the chair, who stated that the present incumbent was prepared to resign, if the members of the Church could decide upon a suitable successor. It was moved and seconded that no action should be taken in the matter until the resignation had been sent to and accepted by the Bishop, which on a division was lost by a small majority. A motion was then made that the members of the congregation present should be furnished with blank ballot papers, to be filled in with such name as the party voting might choose, and the Rev. E. Daniel was recommended by the mover as a suitable man to fill the prospective vacancy. It was moved in amendment, that the appointment be left to the Bishop in conformity to the by-law of the synod. The amendment being put was lost, and the original motion was carried. The ballot was then taken and resulted in 61 votes being polled for Mr. Daniel, and 8 scattering votes. 116 members (men and women) were present, 47 refused to vote, which with the 8 who apparently only voted in division of the proceedings, would have made 55 who wished it left entirely to the Bishop, or considered any action premature. Whether the incumbent will consider the meeting conclusive enough to suit his views, your correspondent is not in a position to say.

NIAGARA.

ARTHUR AND ALMA.—Church work is being pushed rapidly ahead in this mission at Alma, the congregation have determined to build a new church. A splendid site, right in the heart of the village, has been purchased at a cost of \$200; the cash in the bank amounts to nearly \$400, and \$550 has been contributed in promissory notes. The Rev. Elwin Radcliffe considers with such a good start, strong efforts should be made to build the new church early in the spring. Stone bees and sand bees are, consequently, the order of the day, and the congregation are getting quite enthusiastic over this good work.

AT ARTHUR.—The women of Grace Church congregation met and formed themselves into a guild; Mrs. Draper, Sr., was elected president; Mrs. Lewis, vice-president; Mrs. Dr. Robinson, secretary; and Mr. W. E. A. Lewis, treasurer. The object of the society is to assist church work in all its branches in the parish, but especially to help in wiping out the debt at present hanging like a cloud over Grace Church. The meeting was a most encouraging one. *Lauds Deo.*

HURON.

PORT DOVER.—At eleven o'clock on Sunday, the 12th inst., his Lordship Bishop Baldwin administered confirmation to 14 candidates in St. Paul's Church, Port Dover. The service was read by the incumbent, Rev. J. R. Newell, after which the Bishop preached a plain and practical sermon from the latter portion of the 26th verse of Acts xi. The ages of those confirmed

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ranged from 15 to 60 years. Those candidates might have been presented; but Mr. Newell insisted that all who came forward for confirmation should become communicants. The congregation was very large, and filled every available part of the church. The services throughout were most impressive.

BERLIN.—The number of candidates confirmed on the 16th ult. was thirty-five (fourteen males), all of whom at the same time made their first communion, the lord bishop being celebrant, assisted by the Revs. S. L. Smith and J. Ridley. The rector has very wisely continued, in a slightly altered form, his confirmation classes, both in Berlin and in Waterloo, and with the encouraging results, as appeared from the large number of communicants on Sexagesima Sunday, which exceeded even the largest recorded at Easter of former years, the increase consisting chiefly of the newly confirmed. The question of enlarging the church bids fair soon to be urgent, owing to the large attendance, especially at evensong. In Waterloo a Sunday School has been kept up since September, and plans are being prepared for a chapel, to be built on a lot of ground already secured, and to be used for both Sunday School and an afternoon service.

The rural deanial chapter met here on the 25th ult., the Rev. S. L. Smith, D.D. presiding. After evensong in St. John's Church, the Rev. J. Edmunds, of Wilmot, delivered an address on "Some Aspects of Church Work," and the Rev. John Ridley, of Galt, on "Giving, and how to Give." The latter priest criticized very keenly many of the devices resorted to for raising money and set forth very clearly the Scriptural system of finance.

MITCHELL.—Deanery of Perth.—At a meeting of Trinity Church, Mitchell, the resignation of Rev. Mr. Kerr was received, and a committee was appointed to confer with the bishop regarding a successor. It was also decided to sell the present rectory and purchase another property more convenient to the church. The bishop has since been waited on, and at the request of the deputation agreed to appoint Rev. J. C. Farthing, a graduate of Cambridge. Mr. Farthing will accept.

ALGOMA.

The Bishop's appointments for those parts of Manitoba not yet visited this winter are as follows:—Feb. 12th, Hoodstown and Ilfracombe; 13th, Axe Lake and Stanley Dale; 14th and 15th, Aspdin and Lance lot; 16th, Ufford; 17th, Beatrice; 18th and 19th, Port Sydney; 20th, Brunel Township; 22nd, Stoneleigh and Baysville; 24th, Bardsville and Falkenburg; 25th and 26th, Bracebridge.

The treasurer acknowledges with many thanks the receipt of the following:—Mission Fund, per the Bishop, Mrs. Stephen Heward, \$50; Mrs. Beecher, \$50; G. Wilgress, \$25; H. W. Beatty, \$50; F. Wylid, \$50; H. B. Brock, \$100; Sir Adam and Lady Wilson, \$50; B. H. Charles, 2nd subs, \$10; Henry Lye, \$5; Ottawa, "20 Min. Society," \$5; Infant class, St. James' Cathedral, Toronto, per Mr. Harcourt, \$20; Rev. G. Forneret, \$10; Geo. Gooderham, \$100; W. G. Gooderham, \$25; S. Caldecott, \$5; C. Brough, \$5; Sir W. Howland, \$5; Rev. G. Griffin, \$5; S. C. Wood, \$20; A. P. Lee, \$100; Col. Gzowski, \$100; Geo. Gillespie, \$50; F. W. Kingston, \$100; H. C. Blachford, \$10; Rev. W. Craig, \$2; Mrs. Roper, \$5; a thank offering, N.B., \$20; St. George's W. H., Granby, \$10; Trinity Sunday School, Galt, \$15; Barlow Cumberland, \$25; Anon, Parkdale, \$10; Churchman, diocese of Ont., \$5; also, Lady Augusta Onslow, £5 5s.; Miss E. Dixon, \$1; Miss Beatty, \$1.20; Miss Wilson, \$1; Dr. Dan. Wilson, \$25; Churchman, \$5; Mrs. Dent and Mrs. Metcalf, Mitchell, \$8 80; Rev. G. M. Wrong's Bible class, \$50; offertories, per Rev. G. Gillmor, \$19.50; Legacy by Mr. W. Elliott, per Rev. R. B. Mellish, \$200; Hon. E. Blake, \$30; do. do., special for Parry Sound district, \$25; New Hamburg, per Rev. R. Mitchell, \$5.

Widows' & Orphans' Fund:—Church of the Ascension mission helpers, Toronto, Jubilee offering, \$125; Hon. E. Blake, \$25; per Mrs. Boomer, London, Jubilee, \$34; Mr. Bickford, per Mrs. Strachan, \$20; an old woman of St. James', \$1; Mrs. E. Murphy, \$5; Miss E. Galt, \$5 50; Mrs. C. Moss, \$2.25; Mrs. T. Moss, \$1; Rev. Weston-Jones, per Mrs. Boomer, \$20; All Saints', Collingwood, additional, \$23 59; St. John's Sunday School, Chester, \$3; W.A.M.A., Delaware, per Mrs. Boomer, \$10; St. John's, Stisted, per Rev. W. Crompton, \$1.

In the diocese of London, with a population of 8,000,000, there were 81,894 baptisms the past year. The whole number of births was, it is estimated, about 8,000.

FOREIGN.

The Bishop of St. Alban's is, according to the last accounts, much better, and is able to leave his room. Should there be no relapse, there is every prospect of his early recovery.

The Bishop of Liverpool consecrated, on Saturday afternoon, the new parish church of St. Peter at Woolton, erected to accommodate 900 worshippers, at a cost of £14,000.

Such has been the merciless persecution to which Mr. A. M. Mackay and the native Christians in Uganda have been subjected, that Mr. Mackay is prostrate both in body and mind; yet he proposes to return to the scenes of his labors and sufferings as soon as possible.

The Church at Sawyerpuram has at last been completed and dedicated. "Though not the grandest, it is the handsomest church in all Tinnevelly," according to the *Indian Churchman*; it is cruciform and one hundred and eighteen feet in length. It stands in the center of a district comprising thirty-three villages, and containing over three thousand Christians.

On the feast of the conversion of St. Paul, the new reredos at St. Paul's Cathedral was seen for the first time. The reredos, which is of white Italian marble with colored marble pilasters, rises to a great height, representing the crucifixion in life-size. Its cost has been £24,000, of which £14,000 has been specially contributed, and £10,000 has come from the general fund. It may fairly be said to add a basilica ending to the choir. There is a large ambulatory behind the structure and the east wall, against which the altar was formerly placed.

The Rt. Rev. V. W. Ryan, D.D., late Bishop of Mauritius, died at Stanhope, Durham, on Jan. 11th, after a long illness. He was appointed to the see of Mauritius in 1858 and was consecrated in the following year, he being the first to hold that office. He was previously head of the Church Missionary Training College at Highbury, London. After resigning his bishopric, Dr. Ryan was for sometime Archdeacon of Suffolk, subsequently being appointed vicar of Bradford and Suffragan Bishop of Ripon.

The act of Bishop French, the retiring Bishop of Lahore, in remaining at his post to work under his successor, is rightly said to be only paralleled by that of the gallant Outram at Lucknow. Dr. French is one of the most scholarly as well as one of the most saintly bishops of the Anglican communion. Dr. French took a first-class in classics at Oxford, as well as the gold medal for Latin, and he was fellow and tutor of his college (university) before he engaged in missionary work. In India he is known as the "many-tongued man of Lahore," for he is able to preach in at least eight or nine languages. Dr. French remains in his old diocese to engage in missionary work at his own expense.

An Anonymous offer of £10,000 having been made towards the fund for the endowment of the see of Bristol, conditionally that £30,000 shall have been subscribed and paid by midsummer next, special efforts are now being made by the committee towards realizing this munificent offer. Already £24,000 have been secured towards the sum required, leaving £6,000 still to be collected. If this £10,000 be secured the entire fund will be raised to £40,000, which will produce an income of £1,400 a year. If to this be added the £500 a year from the see of Gloucester secured by the Bristol Bishopric Act, and a yearly sum expected to be allocated to Bristol from an Episcopal Fund, in the formation of which the Bishop is known to be actively interested, the statutory income of £3,000 will be almost realized.

The increase of the Episcopate goes on satisfactorily in the Church of England. In the Bishoprics Act of 1878 the four new Sees authorized were those of Laverpool, Newcastle, Southwell and Wakefield. It is satisfactory to know that the last of the four is now completed. The Endowment Fund amounts to £77,000, which gives an annual income of £2,700. In addition to this the Bishop of Ripon contributes £300 per annum from his own income. Another Suffragan Bishop is appointed for London; the effort for Bristol promises to be successful, and others are contemplated. This shows Church life.

A WESLEYAN SISTERHOOD.—According to the *Yorkshire Post*, a Wesleyan "Sisterhood" has just been established in the west end of London, in connection with the special mission of the connection to the

wealthier classes of the capital. It consists of twelve young ladies, the daughters of leading Wesleyans, who wear a distinctive dress, though they take no vows, and can, at any time leave Katherine House, the quarters of the little community. Their special function is sufficiently indicated by their name of "Sisters of the Poor." The idea of the community is evidently borrowed from the sisterhood in connection with the Church of England, which may perhaps hope henceforth to escape suspicions of Romanising tendencies, now that they are being imitated by a denomination so unimpeachably Evangelical as the Wesleyan. Nonconformists had previously borrowed organs, stained windows, and clerical costumes from the Mother Church, all of these having been at one time objects of reprobation on the part of the sects, and now that sisterhoods are being added to the list, our Dissenting brethren must not be surprized if churchmen are sometimes a little puzzled to make out what grounds—apart from the vested interests of ministers—remain for their dissidence.

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.

THE CHURCH OF ENGLAND BEFORE THE REFORMATION.

SIR,—I cannot, of course, complain of your objecting to my interpretation of certain facts in the history of the Church of England. But as you have recently attributed that interpretation to gross ignorance on my part—to a blunder such as "no well-read person ever committed in these days"—will you kindly allow me not to argue the case, but simply to refer to the following authorities, as fully corroborating the views which I expressed:—Macaulay's *His. of Eng.*, Am. Ed., Vol. I., p. 38, et seq; Schaff-Herzog *Encyclopaedia of Religious Knowledge*, Vol. I., p. 725, et seq; Short's *His. of Church of Eng.*, p. 44.

I remain, etc., W. H. WITHEROW.

[The above was placed in the hands of "Layman," whose comments and facts will be found in our editorial columns.—Ed. D. C.]

UPPER OTTAWA AND NIPISSING MISSION.

SIR,—In the interest of a work to which for six years I have striven to devote whatever energy God has given me, I desire to make a plain statement of some very plain facts. Six years ago the Church had no mission here. In 1882 a missionary was appointed to organize the work in a district comprising fourteen townships, with settlers so isolated that the labor involved in putting into active operation any effective scheme was almost incredible. But few were able to render any material pecuniary assistance, and little could be done without it. To all his other work this additional duty was imposed on the missionary, and he had to become general financier—to devise ways and means and receive and expend the trust funds committed to his care, according as in his judgment the best interests of the Church would be served. No scheme of services, workable by one individual over so large a field, could reasonably be expected to accomplish any applicable results. From an economic standpoint it were unwise to tax our revenue with the charge of a curate; so the plan adopted, with the sanction of the bishop, was to associate young unordained men with the missionary, and thus, at a minimum cost, secure the requisite assistance, without which no scheme of services at all adequate to the wants of the mission could be put in operation. The plan has worked admirably, the numerous services have been regularly maintained, and young men have gone up for ordination from the mission or entered Trinity College, and others have taken their place. There was but one missionary here five years ago—the first the Church had been able to send, now there are four, two being in priests' orders and two not in orders, one of the former having charge of a district to the west where a separate mission has been created. The maximum annual cost to the Church under this plan of associated lay help is \$500 (for two men), or a priest and two lay helpers, \$1,800, an average cost for three men of \$488 each. The actual cost to us has been less than this, as during portions of the period referred to we have been short of men. I consider this a most practical plan for carrying on the mission work of the Church in large, poor or sparsely settled districts, as from it may be obtained a maximum amount of work at a minimum cost. There were no churches in the district, none west of Pembroke, six years ago,

now there are five, two of which are in the Algoma mission west of us. We retain three churches and have also a substantial clergy house at Mattawa. The following statistics from our parish register will serve to show some *visible* results of six years' labor, the other and more lasting results, the *invisible*, are not to be shown by any table of statistics or figures of earthly arithmetic:

	1882.	1887.
No. of services (exclusive of daily mat. and E. S.)	105	320
No. of Communion	15	200
No. of Baptisms (yearly average 28)	23	27
No. of Marriages	5	...
No. of Burials	3	5
Confirmations, Fifty six.
No. of Pastoral Visits	...	950
No. of Families	18	101
No. of Individuals	82	500
No. of Communicants	...	105
General Offertory	\$184	\$385
Mission Fund Collection (1882 and 1886)	\$12	\$51
Miles travelled on duty in Mission	760	6,690
No. of Stations for Service	2	8

Our average congregations are ten to forty-five. For example, on one Sunday each missionary will hold two services, and be distant from one another 22 and 90 miles, the aggregate number of worshippers at the six services being 190. The following Sunday the missionaries may be just as far apart, though at different stations to the former Sunday, hold the same number of services, and the congregations will not aggregate more than 122. The journeys are long and constantly travelled on foot. Much of the land is wild and unsettled. Mile after mile may be travelled with only here and there a sign of human habitation. One of our churches is yet unpaid for; all three are unfinished, and two more are urgently needed. On the property yet involved (brick church and house) we have expended over two thousand five hundred dollars. A special and generous offer has recently been made towards assisting us in removing the *one debt* provided the requisite balance is raised within a reasonable period. Surely I may claim the attention of Churchmen generally, and plead the cause of the Church in this extensive mission field. I have striven most faithfully to fulfil the arduous duty imposed upon me—to plant the Church and organize her work in this virgin soil. Evidence is not wanting that our poor efforts have been accepted, and that God has blessed them. What He has enabled us to begin I desire to go in and labor towards developing and completing, so long as health and strength is continued me, but no one outside has even the faintest conception of either the physical labors or the mental anxiety of all these years. I care to say nothing of this, indeed it is as naught if only Christ is preached and perishing souls brought to find rest and peace. But there is something that I do care for, and there is something that I must and do ask. I care for the Church here, for those large number of souls committed to my charge, and conscience compels me, at the risk of being accused of trumpeting successful work, to hold up this sacred trust in the eyes of the Church at large, and to plead for the establishment of what is but begun, on a firm and permanent basis. We must look to the future and secure for the Church *now* that which will enable her to maintain her rightful position, and advance with the development of the country. This cannot be done by suffering her to be crippled for want of that help without which progress in a material sense can never be accomplished. There is here a field for missionary work, than which there is none other more important in the whole ecclesiastical province. The greater portion of the large district of Nipissing, as so far settled, is at present embraced in this mission, and its importance is such that at the last meeting of our synod the bishop gave, as a further reason for dividing the diocese, the fact that so large an addition as that of Nipissing district had been made to his existing diocese. For the information of many kind friends who have entrusted me with funds during the past six years, I give the following brief abstract of our receipts and payments, the detailed accounts having been published and circulated from time to time. I must here express my personal gratitude for many favors so cheerfully extended. Our total receipts from all sources, whether from within or without the mission (not of course our offertories), since its formation six years ago, amounts to \$7,707.86. Of this amount upwards of \$5,000 was expended on actual Church properties, buildings, land, &c.; over \$1,000 on the stipend and maintenance of assistants, and upwards of another \$1,000 for travelling, printing, &c. The cost of collection has been a trifle over ten per cent. I do not know whether this is much, but I have guarded most zealously all expenditure, and striven to do the best with the means at my disposal. The accounts of the mission are very carefully kept, and all receipts and payments regularly entered in detail. This is a heavy responsibility, and, with the mass of corres-

pondence, a very great labor, which I would cheerfully relinquish, but it appears to be a necessary part of the priest's duty in such a work as ours, only to be rid of by relinquishing the work itself. One of the above expenditures might well have been very much reduced, that for travelling on collecting trips, but so long as our present abominable system of giving continues in vogue, just as long must the contributions be mulcted of a certain proportion to cover the expense going after them. It has been to me no pleasure to go canvassing, it has been the bane of my ministerial life, amounting at times to perfect dread. It is a shame and a disgrace to our Christianity that such a duty is a necessary adjunct to Church extension. Not only is it degrading, but it is a bar to spiritual progress in the parish, clogging the whole machinery of the Church. The clergy, instead of being constantly among the people, discharging their divinely committed trust, feeding and nourishing immortal souls in anticipation of that Great Day, must perchance hurry off at the call of another duty, to seek means whereby to *house* their *houseless* flocks, Let me again propose an alternative. Many friends have become annual subscribers to the general fund of the mission for three years. These subscriptions are payable each October, and are sent to me, instead of my going for them. What a saving of expense! The amount so promised has now reached \$248 annually. To be of full benefit to our work it must reach at least three times this sum. Who will now help us to extend this list and then in the truest sense assist us in furthering the work of the Church of God in this large and important mission field? When we look around us and see all that remains to be done, we are oppressed with its magnitude, rather than elated by the little we have accomplished. Forgive me for occupying so much of your valuable space, for which I heartily thank you.

FORSTER BLISS.

The Mission House, Mattawa, Feb. 6, 1888.

WHERE DO RIGHTEOUS SOULS GO TO IMMEDIATELY AFTER DEATH?

MR. MACKENZIE'S REPLY TO MR. CASWALL'S LETTER.

SIR.—Many thanks for the large space allowed in your columns for my lecture. I would now, with your kind permission, occupy a smaller space, and only for this once, in replying to the letter of my reverend and esteemed brother, R. G. Caswall, in which he reviews my lecture and regards its doctrine as leading "a step backward into the darkness, which is becoming a thing of the past."

As there are a few typographical errors in the lecture which may have had some influence in leading to adverse criticism, I beg leave to point out only two or three of them, as some are too obvious to require notice, but the others may be supposed by even your intelligent readers to be clerical rather than typographical. For instance, I did not write "feel good reason," but "find good reason." I did not write "Prayer Book fully interpreted," but "fairly interpreted;" nor of our Saviour coming "as a mere Judge," but "as a mere human Judge."

I am very certain, considering the pleasant relations existing hitherto between brother Caswall and myself, that while we, as fellow pilgrims, are travelling "to that better country, even the heavenly," and discussing its names and its mysterious glories, we are not at all likely to "fall by the way," and that he will accept of this reply as dictated by the same sincere love of the truth which characterizes himself.

As to the title of the lecture, it was intended to refer to the hereafter of the souls of both the righteous and the unrighteous, and this the lecture itself really does, but more especially refers to the hereafter of the righteous. I therefore perfectly agree with the criticism that "human souls" is not the synonym for "true Christians."

My friend asks the question, "Has the coming of Christ made any change as to the location to which the souls of departed saints go after death or not?" I answer that I cannot find any such change indicated in Holy Scripture, and I affirm, as my friend thinks I must, that "the souls of the righteous go now to the same place to which the souls of the righteous have always gone from the time of the death of righteous Abel." "The kingdom was prepared for them from the foundation of the world" (Matt. xxv. 34), and each was received into that kingdom of glory immediately after death. The 11th and 12th chapters of the Epistle to the Hebrews, I think, clearly prove it. But what are my friend's great objections to, or rather arguments against this doctrine? They consist of three passages of Scripture, namely: 1. "David is not yet ascended into the heavens," (Acts ii. 34). 2. "Touch Me not, for I am not yet ascended unto My Father," (St. John xx. 17). But these two passages I have already explained, as I understand them, in the lecture; and having as yet received no better explanation I have nothing further to say concerning them. 3. "No man hath

ascended up to Heaven but He who came down from Heaven, even the Son of Man who is in Heaven," (St. John iii. 13). This third passage ought to have been noticed in the lecture, but was unintentionally overlooked; but its having been omitted is of little consequence, for, when properly understood, there is really nothing in it against the doctrine of the lecture, as I will now attempt to show. In the interpretation of a passage of Scripture, the meaning of which is doubtful or disputed, there are certain well known helps. Two of these are what are called "the analogy of faith" and "the context." By the analogy of faith is meant "a certain consistency of revelation with itself in all its parts," and by the context is meant "the sentences that go before or follow the passage of doubtful or disputed meaning." Now, let us apply the former of these helps—the analogy of faith. In the passage before us it is said "no man hath ascended up into Heaven." My friend, Caswall, says of it, "that is surely universal enough." He evidently regards it as a universal proposition, admitting, of no exception, to what it affirms. But what does divine revelation (which is the faith) say of this matter? We read in 2 Kings ii. 11, 12, "Elijah went up by a whirlwind into Heaven; and Elisha saw him no more." In Gen. v. 24, "Enoch walked with God, and he was not, for God took him;" or as in Hebrews xi. 3, "God translated him." True, it is not said that he went up or was taken up to Heaven as Elijah was; but good Hebrew scholars say that the expression "God took him" signifies "God took him to Himself," which is something very much like taking him to Heaven. But there are other passages and expressions in the Scriptures, too numerous to quote, which indicate that good people have ascended to Heaven. For example, in Eph. iii. 10, the Church is regarded as "the whole family in heaven and in earth." The S. P. C. K. hymn book, hymn 515 gives, I believe, the traditional interpretation of the passage thus:

"The saints on earth, and those above,
But one communion make."

This being so, then some, yes many thousands of the family of God on earth have already ascended, as others will at death, to be united with them in glory, honour, and immortality. The very title of the Church—Kingdom of Heaven—implies it. When our Saviour said, "Many shall come from the east and the west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven," it is implied that these ancient patriarchs were already there, and that many of the Gentiles should ascend as they have been doing, to enjoy with them the honor and felicity of that glorious place. But all this seems contradictory of the passage under consideration—"No man hath ascended up into Heaven." But there can be no contradiction, for truth never contradicts itself. The passage must be, and really is, quite in accordance with Holy Scripture. Let us apply the other helps, namely, the context. The verse immediately preceding the passage, and the passage itself, taken together, read thus: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things. And no man hath ascended up to Heaven but He that came down from Heaven, even the Son of Man which is in Heaven." What is the subject here of our Saviour's discourse? It is not of a man's ascending up to Heaven, but of the bringing down from Heaven a knowledge of heavenly things, and the difficulty of men believing them. Of what benefit would it be to us were a man to ascend up to Heaven and there learned these heavenly things if he did not return from Heaven to teach them to us? The returning or coming down from Heaven to tell us these things would be to us, at least, as important as the ascending to obtain them for us. So that the meaning of the passage is this, namely: No man hath ascended to Heaven, and returned to tell us of heavenly things; only Jesus Himself had come from Heaven for that purpose. The phraseology employed by our Saviour has a parallel in Deut. xxx. 12, "It is not in Heaven that thou should'st say, who shall go up for us to Heaven and bring it unto us, that we may hear it and do it?" Some have ascended to Heaven and returned, but not to tell us of what they had seen or heard there. Thus Elijah and Moses, who had appeared with Christ in glory on the Mount of Transfiguration, returned, but not to tell us of the heavenly things. St. Paul ascended and returned, but not to tell us that he "heard there unspeakable words which it is not lawful for a man to utter." It is this bringing down from Heaven a knowledge of heavenly things that our Saviour chiefly refers to in the passage, and the fact that no man has ever ascended to Heaven and returned to bring this knowledge to us, is but incidental to the meaning commentators are generally, I might say unanimously, agreed as to this meaning. One of the most learned and most impartial of them is the Rev. Dr. Bloomfield, vicar of Bisbroke, England, who in his annotations of the New Testament, says of the passage, "The sense is, and no one has ever ascended to Heaven to bring down this information, nor can any one except the Son of

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As to the backward i implies that i Church. I a Paradise and date among (of is Papias, died, it is said after of the st Heaven, the worthy to the we are to un Father's hot more believe interpretation will come wh and branches twig ten th clusters, in each grape metrets (or f of the Christ to Papias m such vagaric tions of the anonymous pagan, writt or very litt "God loved promised a those who l days on earl immortal s Christians (bodies?), lo Heavens." of the Aposti written abo Tosimus, R Paul himsel have not ru and are (no Lord, with time that P others did; going into t young patri to be behel image of C the place words: "M so surely le Heaven. thee, but to hope of goi of being t again and s man who l the Church sonal faith Thus, Dio middle of t joyful festi martyrs v (Euseb. Ch is also rec the catac "Alexand * * * When Jus to be bel "Do you Heaven t plied, "I c persuaded tive Churc cause to c

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voice of Joshua to Israel is a voice for all time. How many, at their confirmation, promise, and then per- haps allow something to come in and take the first place in their hearts. God says, "Give Me thine heart." He will have no half service. Jesus (our heart) sets us an example in this, He says, "I came not to do Mine own will, but the will of my Father that sent me." How lovingly He invites us. Shall we not all with one voice exclaim, "His voice will we obey." Let our stand for God be decided. "As for me and my house, we will serve the Lord."

Family Reading.

THIS LENT.

If we are really waiting upon God, seeking to be taught of Him, earnestly desiring to be guided by Him in the paths of righteousness and peace, then shall we honestly ask our own heart, How shall I use this Lent? Yea, we shall be lifting up our heart unto God and saying, "Lord, what wilt Thou have me to do?"

We have come to another Lent. God of His mercy gives us another season of grace and opportunity. Now, then, take fresh heart! Try to keep this Lent, 1888, as you have never kept one before, and as, possibly, you may never have the chance of keeping one again. Enter on it with a good courage, asking our dear Lord, for His strength to bring thee through, and for His grace to make it profitable to thee.

Is there any secret chamber of thy soul, which has long been nailed up and closed, and into which thou fearest to enter, afraid of what may meet thy gaze? Now, then, bravely unlock and open that secret chamber. Clear it out with honest and true confession, laying each several sin that tenants that darkened chamber before thy God, and crying, "O wash me in Thy precious blood, and take this, and this, and this sin away!"

Art thou in enmity with any one? Seek to make up the quarrel and be at peace. Hast thou wronged any one by word or deed? Seek to make amends and satisfaction for the wrong that has been done. Art thou hot-tempered, or hasty, or quick to take offence? Now, then, this Lent let all thy strength go to conquer and overcome this fault. Dost thou often offend thy neighbor and sin against thy God with harsh, spiteful, malicious, and untrue words? Try, by God's help, to curb thy tongue. Keep thy mouth as it were with a bridle. Hast thou any practice which is not strictly honest? Now, then, away with it. Let "him that stole, steal no more." Is there any one thing which is not lovely nor of good report, and which would shame thee were it known? Repent thee of any secret faults and break it off. Say often to thyself, "Thou God seest me." Use fasting as a means to keep under thy body and bring it into subjection—a profitable means to a great end. Give to God that which thou savest on thyself. Try to correct little faults. The wise man tells us that "Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor." A tiny leak neglected may wreck a noble vessel. In matters pertaining to salvation nothing must be neglected. With things eternal we can afford to run no risks.

Use meditation and reading of Holy Scripture; for when we pray we speak to God, but when we read or hear Holy Scripture God speaks to us. Be much in prayer, especially ejaculatory prayer, which we may use all day long. Honor God in His own appointed way. Do all in Christ's name and for His sake. Try to attain one virtue, or at least to gain the victory over some one besetting sin this Lent, that so, God helping us, Easter may find us more pure, true, meek, patient, more loving, unselfish, and helpful to others than when Lent began. After all, holy seasons are only means to an end—to draw us nearer to God.

Nearer my God to Thee, nearer to Thee, E'en though it be a Cross that raiseth me. Let us hearken to the voice of Jesus our Lord calling us. Come now let us reason together, so at the end of Lent shall we be able to say, "Whereas I was blind now I see," "Thanks be to God which giveth us the victory through our Lord Jesus Christ

PREPARE FOR LENT.

Perhaps past Lent's have not been all that we hoped for, because we have not properly prepared for them. The Church has given us three weeks before Lent, in which to prepare for that holy season. During this time a plan should be made as to what our part of Lent shall be. God will do much for us, but we have also something to do, and we must settle that beforehand.

It is most important that each person should make for himself a simple, definite rule to keep,—write it down on paper, and at the close of every day examine as to how it has been kept. The rule should relate to three things. 1. Repentance. Find out your most troublesome sin, and decide how you will try in good earnest to overcome it. 2. Prayer. See if you cannot get a little more time for it at home, if only five minutes at morning, noon and night. Plan what services in church you will attend, and try to be there early, for prayer. 3. Self-denial. Few people may be able to fast entirely, but all can, if in earnest, find something, whether of food or of pleasure which may be given up. In making a rule for Lent, be honest about it, and let it be real repentance, prayer and self-denial, not merely a nominal observance, but such as will be felt. Be also very simple, and do not undertake more than you can carry on; remember a slight burden becomes very heavy when borne a long time.

And what is the motive of this Lenten discipline? It may be summed up in two short words: "For Thee." It is the thought of Jesus, our Master, suffering under temptation, patient in trial and misunderstanding, constant in prayer, unflinching in love and tenderness, that should draw us away from our ordinary thoughts and ways, and closer to Him. He did and bore so much for us, shall not we, for love of Him, mourn for sin, come to Him in prayer, and imitate Him in self-denial? A Lent kept in this spirit is not simply a fast, but also a feast, being spent apart with "Him Whom our souls desire to love."—*St. John's Parish Record, Boston Highlands.*

THE RAW, CUTTING WINDS bring to the surface every latent pain. A change of even a few degrees marks the difference between comfort and pain to many persons. Happily disease now holds less sway. Science is continually bringing forward new remedies which successfully combat disease. Polson's Nerviline—nerve pain cure—has proved the most successful pain relieving remedy known. Its application is wide, for it is equally efficient in all forms of pain, whether internal or external. Ten and 25 cents a bottle, at druggists.

HINTS TO HOUSEKEEPERS.

CONFECTIONARY CAKE.—Take one of three parts of dough, flavor with lemon; divide this into three parts, bake two of these parts in separate layers, and to the remaining third add half cup molasses, one cup of chopped raisins, one teaspoonful cinnamon, one teaspoonful lemon, one teaspoonful ground cloves, one cup flour; beat thoroughly, bake in a layer. Put these layers together with frosting, the fruit-cake in the centre. Frost the top.

TO RESTORE ALPACA AND MERINO.—Brush the material, if alpaca, perfectly clean and free from dust; then sponge the right side with clear, cold coffee which has been strained through a piece of black calico or muslin; (a bit of black muslin is better than a sponge to dampen with) and iron with a hot iron immediately on the wrong side; it will "look good as new." Black merino can be restored by the same process. To save time do not rip dresses to be made over, but cut close to the seams in skirt, and over-skirt, leaving the lining whole, unless desired otherwise.

ROAST TURKEY.—After the turkey is well dressed make a dressing of two cups of bread crumbs, one teaspoonful of salt, two teaspoonfuls of butter, on egg. Season with sage and pepper, and mix together with milk, but not too wet. Stuff the turkey with this, filling the breast and body, and sew it up with a needle and twine. Confine the wings,

and legs close to the body, and tie them with a string. Rub salt over it and dredge with flour. Place it in the roaster, breast side up, and, as it cooks, turn frequently so it will brown all sides alike. It should be roasted slowly. A turkey of eight pounds should roast three hours. When half done, flour again thickly; when this is browned baste it often with butter. To make the gravy: Boil the giblets until thoroughly done. Take them out and chop very fine and put them into the gravy tureen. Take the water they were boiled in and add the drippings of the turkey and a little flour. Give it one boil, stirring it all the time. Pour it into the gravy tureen with the chopped giblets.

MINCE PIES.—For enough mince-meat to fill a three-gallon crock, take seven pounds of nice beef (a neck piece is best), and one pound of suet. Boil the meat very tender, salt as you would for the table; let it boil down until there is not more than a pint of liquor; while warm take out all the bone and save the liquor. Let it stand over night; next morning chop the meat fine and the suet, and put them together. Take twice as much sour apples as you have meat, and put them in two quarts of boiled cider and the liquor from your meat. If you have vinegar from pickled peaches or any sweet pickles, it is better than the cider. Add to the meat and apples three cups of molasses and brown sugar enough to make it sweet to taste; cinnamon, allspice, cloves, pepper and grated nutmeg; boil together until the apples are nearly soft, then put away for use. The raisins should be put in when the pies are made; wash them and boil them in a few spoonfuls of water, and drop them in the pie just before putting on the upper crust.

FOR CHILDREN STARVING TO DEATH.—On account of their inability to digest ordinary food, Scott's Emulsion can be digested and give strength and flesh when all other food fails. See what Dr. A. H. Peck, Penn. Med. College, Peiticodiac, says: "I have used and prescribed Scott's Emulsion of Cod Liver Oil, and find it an excellent preparation, agreeing well with the stomach, and its continued use adding greatly to the strength and comfort of the patient." Put up in 50c. and \$1 size.

ADDRESS TO PARENTS ON THE BAPTISM OF A CHILD.

You have brought your child to be baptized. You have begun well. You have thus outwardly professed to bring your little one to Jesus. Now you must daily strive to bring up the child for Jesus.

As to-day you carry your infant from the Font, Jesus seems to say, "Take this child and nurse it for Me, and I will give thee thy wages."—Ex. ii. 9.

Think of what is committed to your care and training.

A soul—a thinking, feeling, loving soul, capable of becoming so beautiful or so bad.

An immortal soul—never dying, that must live for ever.

A redeemed soul—bought with the precious blood of Jesus.

A soul dear to God—more loved by Him than it is even by you.

Now, "do not sin against the child."—Gen. xlii. 22.

You will care for its body, and see that it is suitably fed and properly clothed.

You will care for its mind, and see that it is taught the lessons necessary for this life. Think not that this is all. Care for your child's soul. Let it hear of Jesus first from your lips.

But how can you teach of Jesus unless you know Him?

How can you train your child to pray (not merely to say its prayers) unless you pray?

How can you lead your child to heaven unless you go along the road?

Show the child that you love God's mercy-seat—you love God's word—you love God's day—you love God's house. Children are quick to see through all pretences; therefore be real. Let your child look upon your daily conduct, and learn as a reality, from your life as well as from your lips, that there is a loving Father in heaven, whose service is joy, who "careth for us."

If you send your children to the Sunday-school,

do not do so simply out of a wish to get rid of them, but show that you care for what they learn there. Do not say to them, "Go—go to Church," but "Come:" that is the sweetest, most inviting word. "Come, let us go up to the House of the Lord."

So lovingly, firmly, and wisely train and restrain your children, by the help of God, that they may grow to be a blessing, rise up to call you "blessed," and with you for ever dwell in the bright and better Home.

IN MEMORIAM

Seems it not strange, that one in England's church
On whom, in death, her ministries of love
Would have been poured with almost over zeal,
Died all alone?

The falling snow his shroud,
Good dogs, his watchers, and the mountain winds,
The priests, to bid his holy soul to God.
And yet, so Moses fell asleep, away
From Israel, for whom he fought and died.
'Tis strange; but God fills up the gaps men make
By their poor judgments of their fellow men.

On Kinloch's moor those weary footsteps sought,
Mid darkness, hail, and storm, the welcome home
Of Argyle's Bishop; but in vain, lost! lost!
The wanderer died alone; but Jesus came
And said "Thou hast not missed the way"
"True priest, true follower come home to Me."
Outsped the spirit to its Lord; and now
Alban the Martyr, and St. Alban's priest,
Speak of their contest in a quiet land,
And keep their Christmas in God's Paradise.
F. J. P.

December 22nd, 1887.

THE FUNERAL.

At the funeral of the late Rev. A. H. Mackonochie, the Rev. E. F. Russell, in simple and pathetic language, gave an account of his mission to Scotland. He first disclaimed any idea of preaching that night, "for," said he, "there is a preacher amongst us to-night, and it were almost an insolence for anyone to try to add anything to the words that are being said to us. Every spot in this church speaks to us of him, and I, who speak to you from this pulpit, cannot but remember that from this very spot he has fed us with the word of life for so many years." At the outset he wished to say he spoke only to those who had loved him; and if there were any present in that church out of curiosity, or who had come there simply as critics, he asked them in pity to have no ear for him; for there were some things about which there should be no public speech at all, and the things he had to say that night came perilously near to that. He spoke only to those who loved Fr. Mackonochie, and to whom the least detail of the close of his life would be dear. Mr. Russell then proceeded to tell the story of his mission—how there came, late on Saturday night, the telegram which told so much and yet told so little, and how it came at a time when they could not get the fuller details which they craved for, nor could any one start for Scotland until the Sunday night. Mr. Russell then related how he stood upon the pier at Oban at midday on Monday waiting for the steamer to take him up the Loch, how he noticed that the fellow passengers appeared to be talking of the sad event, how he longed to hear what they said, and yet dared not listen; how the bishop's boat was waiting to take him across the Loch to the bishop's home. There on the shore stood the bishop ready to receive him. The bishop took him by the hand and conducted him to his house, just answering one or two questions that he felt must be answered. The bishop then lead him to the little chapel, where the body lay. The bishop had done all the last offices with his own hands and had vested the dead with his own vestments. When they had prayed awhile, he looked upon the face and said, "Though, as you know, I had watched his face for twenty years, I had never seen it as I saw it then—it was grander than I had ever known it. There was no palor on the face or any trace of pain, but only such majesty as I never before knew was there." Then the bishop told

him how, on Thursday morning, Father Mackonochie proposed to take a longer walk than usual up to the head of the Loch, taking the two dogs with him; how, as the day grew on, he did not return, how the bishop and Mrs. Haldane waited and waited, but still he came not. Then their fears began to awaken, but the feeling was that if anything had happened to him the dogs would have come home. Snow began to fall and the wind to rise, and it was thought that he had taken refuge in some cottar's hut by the way. Still he did not come, and then their fears awoke in all earnest. Then came the long and anxious search, the discovery of the body by means of the dogs, and the bringing of it home. The village doctor informed them that the death had been a painless one, that there had been no suffering; and it was remembered how, in arctic voyages, to those who laid down exhausted in the snow, it was the sleep of death to them, and it was felt that with him death had come with absolute painlessness. It was late on Monday night before the final preparation of the body was made, and at 7 on Tuesday the bishop celebrated, and, in the darkness of the morning, in boats from here and there, there came the clergy of the neighborhood, and received the Communion from the bishop's hands. Then, at eight, while it was still dark, the coffin was carried by the clergy over a field to the water-side. There were two boats waiting there, and in the stern of one of them the coffin was placed, the bishop sitting on one side of it and Father Russel on the other. The coffin was covered with a purple pall. The snow was falling thick and fast, and all the hills around were veiled and hidden by it. There was no sound of life about except one great white-winged sea bird, which rose up and flapped its wings, and led the way before the hosts. Even the very oars seemed muffled as the boats moved along the lake; and in the stillness, when there was time to think of many things, he could not help thinking of the Passing of Arthur. When they came to the pier-head he looked round, and was almost startled to see that the coffin, which had been veiled in purple, was now veiled in white—it stood white in God's snow. Then came the waiting on the pier for the steamer; and as the bishop and he walked up and down, the bishop said this among many other things, "My heart is with you at St. Alban's, and I would give anything to be there with you; but, you know, if I went it would make all the difference to my poor flock and their Christmas Communion, and He would never let me do that, and so I will stay here." The bishop also wanted them to know what a privilege it was to him to have Father Mackonochie in his house—his presence had seemed like a consecration of it. "You know," said the bishop, "that every morning when I am at home I celebrate in my chapel, and he never missed to make his communion at my altar, and always it was he who knelt there first, and he it was who was the last to leave." They should clearly understand that there had been no sort of failing save only of his memory, and life had seemed for him to grow brightest and happiest towards its close. Then came the ship and took them on board; and suddenly there came a change over the sky. The snow stopped falling and quickly the sky cleared; the clouds and mists rolled away. The sun shone out and all at once the great mountains, which yesterday had only been patched here and there with snow, now stood revealed, clothed in virgin white from head to foot. To the good bishop and to Mrs. Haldane St. Alban's would for ever owe a great debt of gratitude. Someone had written that the evening of life also brought with it its lamp. For him the lamp in the evening of his life had been, to a very great extent, furnished by the good bishop and Mrs. Haldane, for some of the brightest, happiest moments at the close of his life had been spent with them.

At the conclusion of this touching address, which seemed at times to be more than the vast congregation could bear to hear, the hymn, "Hark, hark, my soul, angelic strains are swelling," was sung, and then the sorrowing people slowly dispersed, many lingering to listen to the beautiful strains of Beethoven's Funeral March, which was played on the organ.

SMALL BEGINNINGS.

A lady parishioner once waited upon the rector of the Church of the Holy Communion, New York, and expressed a desire to labor among the sick. This led to the foundation of a hospital adjoining the church, which presently grew into the noble hospital, well known throughout the church as St. Luke's Hospital. A benevolent lady, a member of St. Paul's church, Troy, once formed a class of poor children, who met every Saturday afternoon to be taught to sew. This resulted in the efficient educational work which has for years been carried on by the Church of the Holy Cross, Troy. The rector of St. Luke's Church, New York, points to St. Luke's Home for Aged Indigent Women as resulting from a call which he received one morning from an aged female communicant of the church, who was without a home. These seemingly unimportant passing incidents often veil Christ Himself. They are the garb which he assumes. Small things, weak things, things which are despised, confound the mighty. "The polarity of iron is discovered not in bars, but in needles of iron."

PLANNING FOR LENT.

Have our readers all planned for some real keeping of Lent—for some plan of self-denial—some sort of fasting? We would not usurp the place of a pastor in advising or directing in such matters, but we cannot refrain from a word of exhortation. Before Ash Wednesday has dawned, let some definite course be settled upon in regard to attending the special services; for a more devout and faithful use of the usual means of grace and Church service; for self-inspection in search of weak spots and besetting sins; for the discipline of self-denial—that is, for self-denial for the sake of self-discipline, and for self-denial also, with the object of saving somewhat as its fruits for a special offering at Easter time. Every one can think of something in which to deny himself or herself for one or both of the purposes suggested. Might not men give up such indulgences as smoking, etc., as one of their self-denials during Lent? Let us repeat and urge that self-denial, or fasting, should be both as a self-discipline and for the laying by of an offering for Easter.—Sel.

DEATH OF MR. MACKONOCHE.

Mr. Mackonochie was on a visit at Ballachulish, in the western Highlands, to the bishop of Argyll, when his love of walking led to an expedition to the head of Loch Leven, his sole companions being a deer hound and a skye terrier belonging to the bishop. He is known to have reached the head of the loch, and was then seen making his way up a glen through which a river flows down from the great mountains of the Mamore deer forest. This route led eastward toward trackless wastes; he probably fancied it would lead to Ballachulish. This was the last seen of him in life. On his non-return on the afternoon of Thursday search was set on foot and kept up day and night until Saturday afternoon, the bishop himself heading a party. When the cry was raised that the bishop's dogs could be seen in the distance the party pressed on, and there the faithful animals were found guarding on either side the alas! lifeless body of Mr. Mackonochie. The body was cold and stiff, having evidently been long dead. Indeed it seemed almost frozen, and the head was half buried in a snow wreath. The face wore a look of holy peace and joy, though evidences were not wanting of a distressing struggle for life amongst the rocks in the darkness and storm.

The funeral took place from St. Alban's, Holborn, London, on Christmas eve, of which parish Mr. Mackonochie had been the first vicar; and we learn "that not since the day on which Charles Lowder was laid to rest has such a tribute of love and affection been paid to the memory of any clergyman of the Anglican Church as was rendered to Alexander Heriot Mackonochie, the occasion having called together rich and poor, high and low, priest and layman."

We wish we young readers to it really is. It as a long, drear bright spot in it dread its comin it is over. Nov very wrong vie and we should The very mea is anything bu Saxon word, ar spring, we al winter, and is hope. It is th begins to sprin forth, and the

There is sor inspiring abou and we want for yourselves. to us: A time to be better; heavenward; hold of what v every day to g the right. W all this to our is a time appo special thoug so apt to gro our good desi we all, old special time Heavenly Fa to do. Let start together ing careless in in our duties pray and to r make up our this, to turn better life.

It is a gr It is the pl to know that and improvior then, let us s the wrong by Visitor.

"ALWAYS

Tom Quay holidays with father Quayl to which he often welc grandchildre



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Childrens' Department.

HOW TO MAKE LENT PROFITABLE.

We wish we could present to our young readers the idea of Lent just as it really is. It is regarded by so many as a long, dreary, sad season, with no bright spot in it. They, consequently, dread its coming, and are glad when it is over. Now we think this is a very wrong view to take of this season, and we should be glad to correct it. The very meaning of the word Lent is anything but sad. It is a good old Saxon word, and signifies Spring, and spring, we all know, comes after winter, and is full of brightness and hope. It is the time when the grass begins to spring up, the leaves to put forth, and the flowers to bloom.

There is something very grand and inspiring about the season of Lent, and we want you all to find this out for yourselves. This is what it means to us: A time for a fresh start; a time to be better; a time for new helps heavenward; a time for taking closer hold of what we know is true, and so every day to grow stronger in and for the right. We want Lent to mean all this to our boys and girls, for Lent is a time appointed by our Church for special thought and prayer. We are so apt to grow careless and to forget our good desires and resolutions, that we all, old and young, need such special time to remind us what our Heavenly Father wants us to be and to do. Let us all then, take a fresh start together. If we have been growing careless in our work and unfaithful in our duties, if we have neglected to pray and to read God's Word, let us make up our minds at once to stop all this, to turn right around and begin a better life.

It is a grand thing to grow better. It is the pleasantest feeling in life to know that we are making progress, and improving as we go on. Come, then, let us start together to put down the wrong by doing the right.—Parish Visitor.

"ALWAYS SPEAK THE TRUTH, BOY."

Tom Quayle had come to spend his holidays with his grandfather. Grandfather Quayle lived in a pretty cottage, to which he and his good old wife often welcomed their children and grandchildren. Grandfather Quayle



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had a good many strong feelings, and perhaps one of his strongest feelings was his hatred of anything like a lie. One day Tom was telling him a story of a scrape that some of his school-fellows had got into before the holidays, and how they had escaped punishment by making an excuse which the master understood (as they intended he should) in one sense in which it was not true, though the actual words could bear another meaning which was true.

Tom chuckled over this cleverness, as he thought it, of his companions, but his grandfather looked grave and said: "Tom, my boy, never laugh at a lie, and remember the essence of a lie is to wish to deceive. If you purposely use words which you know others will take in a meaning that misleads them, that is as much a lie as if you spoke a plain falsehood. There are no such things as 'white lies'; all lies are black, and stain your soul. Believe the words of an old soldier, Tom; no really brave man will stoop to tell a lie. It is a mean,

cowardly vice, which is very displeasing to God, and which all good men hate. Speak the truth, whatever happens to you, and you will please God and gain the favor of your neighbors. I remember long ago when I was a little boy—less than you are, Tom—my mother taught me some verses about this that I have always tried to act upon myself, and have often repeated to little children. They are not very fine poetry, but they teach a very good lesson:

Once there was a little boy, With curly hair and pleasant eye— A boy who always told the truth, And never, never told a lie. And when he trotted off to school The children all about would cry, "There goes the curly headed boy— The boy who never tells a lie." And everybody loved him so, Because he always told the truth; But every day as he grew up, 'Twas said, "There goes the honest youth."

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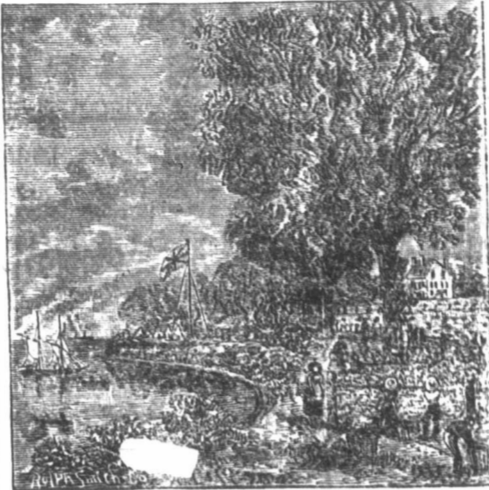
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