Pominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.)

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TORONTO, CANADA, THURSDAY FEB. 28, 1888.

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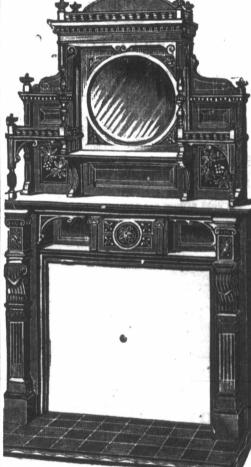
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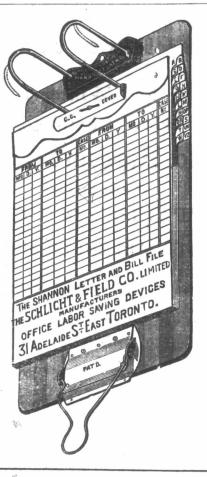
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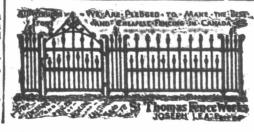
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Contents December, 1887:

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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. 28, 1888.

The Rev. W H. Wadleigh is the only gentle man travelling authorized to collect subscrip tions for the "Dominion Churchman."

Advice To Advertisers .- The Toronto Saturday Night in an article entitled "Advertising as a Fine judicious advertisers.

TO CORRESPONDENTS.

Dominion Churchman should be in the office not

unavoidably left over for want of space.

has been spent in urging the young to have a pur flat as a pancake, as monotonous and uninterest pose in life. The advice is wise, a young man who ing as an African desert or a Russian steppe. We drifts aimlessly about is in great danger of coming do want a few mountains, rivers, trees and lakes to trouble. He is not likely certainly to accom- thrown in, to redeem a landscape from blank desoplish anything of value to himself or others, he is lation. A year that from beginning to end carries developing a spirit of recklessness, is acquiring a no message of Christ to Christian souls, or at least habit of dependency on others, and will in all no particular message more than any other, must probability awake some day to the painful con be dreich and drear and "sair to bide" for minis sciousness that his life has been a failure. That ters and people alike. The ministers, perhaps, feel many have a purpose in life without any benefit to it most, for they are debarred from that freedom of themselves or others, is curiously illustrated by an movement which enables the laity to mitigate their anecdote we find in a work just published. A sufferings by changes of scene. But the ministers and avoid late suppers if you would have a cheersexton lay dying of old age, he had some grief are sorely to be pitied, and their efforts so break the weighing on his mind, which, at last, he opened spell of the dreary monotony are sometimes very out to his pastor. The poor old man said he could amusing to the impartial outsider. Heaven, earth, not die happy because he had made up his mind to hades, hell, and the daily newspapers, are ransacked buried 480 His purpose in life was thus unful something to distinguish one Sunday or sermon death bed, was in the bitterest distress because he spice an advertisment. Sermons are displayed enemies that malign thee.—Ecclesiasticus.

had made up his mind to die worth one million under the flaring titles of "A memorable dinner "duty" the noblest purpose, and the surest way iron shoes!" upward, and the only certain satisfaction when the end comes.

address label on their paper. The Paper is Sent until implied in the simple fact that the Church's system the site of one of the great public schools. A pupil kind of course, the worthy hearer said to a member of the church-"We used to think your Prayer he hit the mark exactly there. It is the Gospel 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 realise their charm and their power-

Melting they fall, and sink into the heart. Art" says, that the Dominion Churchman is widely voice to be heard in the streets, but I do not know ful, was made upon the son of a clergyman within circulated and of unquestionable advantage to that it is less pure or Christ-like on that account. his father's own parish. Church Bells on this re-

its Christmas and Easter, and the light and shade be unlearnt." of alternating festival and fast, the year looks any thing but a Christian year. It becomes, if the HAVING A PURPOSE IN LIFE.—Much eloquence gentle reader will pardon a very homely simile, as bury 500 persons as his life work, and he had only in search of the mat rials for a fresh sensation, of filled! We knew a wealthy merchant who, on his from another, of anything, wherewith to her, she will make thee a laughing stock to thine

dollars, and he owned only nine hundred thousand ! party," "Setting the forces to work," or "Home, That thought sent him in sorrow to the grave! A sweet home." Or he will be invited to make his purpose in life then should not he such an one as choice between "A model Prayer" and well-worn may bring anguish so foolish or so wicked as in "Sermons in Stones." He will be piqued into these cases. The Church tells her children that finding out what is meant by the "Watermark in they are called upon to do their duty in that sphere Christianity," or by the still more vaguely mysteriof life into which they are called." Let a young ous motto "How much more!" We can beat that man take the Church as a guide, and he will find in Toronto, we had a sermon on "The men with

Compassing Sea and Land to make one Prose-LYTE.—One day in June there took place a grand THE CHARM OF THE CHURCH'S SEASONS.—We do function in connection with the Roman Catholic not think so much as we ought of the blessedness church of a certain town, which is best known as is such that it can be summed up in the sweet ex of the school was seen taking part in a procession, pressive phrase, the Christian year. In this it is and was reported to the head master. On being nothing singular that the full measure of the bless |questioned, the boy avowed himself a Romanist; ing is sometimes brought home to us more vividly adding that he had been "received" during the last by the experience of others than by our own reflect Easter holidays at St. Joseph's Retreat, Highgate, tion. The excellence of the system was never, which is close to his home. The parents had, by perhaps, more neatly put than in the words of one the advice of the Father Superior, been kept in the who "sat under" a Presbyteriau minister of the dark as to their son's change of belief and subseadvanced school—one of the phenomenal few who quent re-baptism. Now it was discovered that, for are careful, as far as possible, to follow the order of the last three or four years, he had during the holithe Church's seasons as laid down in the book of days been a visitor at the Retreat. Originally he Common Prayer. After some experience of this had entered the church out of curiosity; then he was invited to argument; finally he consented to receive instruction. The Head Master allowed the Book popery; now we see it's the Gospel." Yes, boy to remain at school until the end of the term, under promise that he would continue to attend set forth year by year in the most natural and the services of the school chapel, and that he would effective way by the orderly commemoration of its 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 It is by this life-long process of assimilation that assault, and as publicity is a revival of the torture the meek and quiet spirit of unobtrusive piety, so to many individuals and families, it is probable peculiarly characteristic of the best of the Church's that these methods of 'reconciliation' obtain more children, is nourished and sustained. It is a kind generally than people dream. Indeed, within our of piety that does not strive, nor cry, nor cause its own knowledge a similar attempt, only not success-So writes Theodore Thistledown in the Scottish marks, "The ethics of an Italianised priesthood Guardian, whose reflections are continued below. do not commend themselves to the average Englishman. On the contrary, such methods, as they MONOTONY LEADS TO SENSATIONALISM .- I have have in the past burnt into the English mind a tried to appraise the value of the Church's system latent distrust of Rome, will continue, as they are by the testimony of one whose power of perception known and realised, to do more harm than good All matter for publication of any number of in regard to it was not dulled by familiarity, and to the cause which employs them. If the English who certainly approached the question without any people are ever to be 'reconciled to their Holy later than Thursday for the following week's issue prepossession in its favour. Let us see how the Mother the Church,' all the arts of mining and case stands with those who have discarded the countermining, masked batteries and feints, of A quantity of Correspondence and Diocesan News good old ways of the Catholic Church. Shorn of pretended retreats and cunning ambuscades, must

> HABIT OF COMPLAINT .- There are some unhappy people who are never sheerful -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 ful disposition. The habit of complaint finally drops into peevishness, and people become waspish and unapproachable.

-If thou givest thy soul the desires that please

CHURCH THOUGHTS BY A LAYMAN

THE CHURCH OF ENGLAND BEFORE THE REFORMATION.

HE 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 its own roots; a Church beyond all others professional literary man, should have produced national." Haddan's Remains, page 295. some evidence to prove his assertion more conclusive than the three doubtful references extent, maintained its independence of the 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 page 366 says: "Owing to the peculiarly before the Conquest, and speaking of its protests against Rome "one hundred and forty English Christian Kingdoms, it was natural to years before Luther." Of course, historians describe the Witenagemot (or parliament) as are to be judged by quality as well as quantity, a synod." and we confidently affirm that Haddan, Freeman, Hallam, Stubbs, Green, Proctor, of England, "was then close." Creighton, Phillimore, Hook, Elliot, Short and Hist, vol. i, p. 234. Cutts—the entire bench of English bishops in 1851—the present Archbishop of Canter-passed away St. Wilfred, A.D 709, whose conbury—are far higher authorities as ecclesias-duct had results prejudicial to his native tical historians than Macaulay or any mere Church." "The antipathy of the British to Richard Ullerston, Professor of Theology at encyclopædia. Macaulay, indeed, has utterly the English Church." "The progress of the Oxford, a work written in 1408, sixteen points lost his reputation for accuracy, and, in this English Church." A. D. 704. Bright, p. p. instance, blunders more than usual. The 421-446. literary world is familiar with the non-reliability of Macaulay. Those who know how his Church," Raine, vol. i, p. 77. 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 spread and flourished." as an authority on church history. The Papacy During the Reformation, vol. i, page 8. Quarterly, for January, convicts Macaulay of gross blunders as to facts, it England was a plough which ought to be drawn accuses him of neglecting straightforward and by two oxen, &c., &c." Southey's Book of the the first formal determination of the Church of obvious evidence, such as we furnish below, in Church, p. 78. favor of indirect and inconclusive, and adds that if Macaulay had to write the Church's scheme for remodling the Church of England." history of this generation, he would base it A. D. 1070. Freeman's Norman Conquest, upon popular novels and dramas!

We now call our witnesses into the box and Reformation settlement?"

Bishops of Rome." Haddan's Remains, pages Church, Hon. Arthur Elliot, M. P., page 8. 216, 218, 219

native church arose, the English Church rever- as founded in the estate of prelacy within the encing Rome, but not slavishly bowing down real of England. Magna Charta, (A.D. 1215) to her." Freeman's Norman Conquest, Am. the basis of English laws and liberties, comed., vol. i, page 22.

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." Gilbert Scott, Eng. Ch. Arch., p.p. 44-48.

"The Church of our forefathers grew from

"The Anglo-Saxon Church had, to a certain 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 close union of Church and State in the old

"The relation of the Church to the State," Stubb's Cons.

Churches." Westcott's Bible in the Ch., p. 208. Creighton, vol. ii, p. 28. "The English Church, A. D. 696 to 700,

vol. iv., p. 220.

"The preamble to a statute of Edward I (A. ask them to testify to this question: "Was D. 1292) recites that the Church of England lower classes, there were materials for giving the Church of England in existence before the was founded by the kings and nobles of the continuance and stability to any movement realm for their instruction and that of the people. "In tracing the origin of our native church, Down to the Reformation the supreme legislaare two sharply contrasted periods." "Turn tive authority was disputed between the State, to the pages of Gildas, who wrote in the 6th the king, and parliament, the Pope, and the century, and we find plain traces of a national Church of England speaking through its conchurch, unconscious of any submission to the stituted authorities." The State and the Reformer as John Knox, the liturgy, the sacra-

The statute of provisors of 25, Henry III, "In England alone, in the west, a purely stat. 4, describes the Holy Church of England the withdrawal from the pope of all allegiance mences with a declaration of the freedom of "The internal development of the English 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 resistence 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, voi. 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 "The English Church and nation." "So rights of the English Church, &c." Creighton, page 107. A. D. 1380. In the Petitiones quoad Reformationem Ecclesiae Militantis of are drawn up for consideration, not, as he is careful to explain, in the interests of the "Wilfred was the star of the Anglo-Saxon English Church alone, but of the universal church." Creighton, page 450. "The ma-"Bede connects the British and Saxon chinery, in A. D. 1430, of the English Church."

We ask Dr. Withrow's special attention to Creighton. The the following because he has referred to Dr. Short as one of his authorities for denying "Anselm (A. D. 1060) said the Church of that there was a Church of England prior to 1534. "The decree in A.D. 1384 is probably England in the case, so that this opinion of "This was no other than William's great 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. 111, page 54.

"As late as 1520, among the higher and which might arise in the Church of England" in the way of shaking herself free from the shackles of the old superstition. Student's Ch. Hist., page 10. Again on page II, "Had there arisen in England such a ments, the orders of the English Church might have been lost." "So great a revolution as 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. the Reformation, but from the earliest ages No clergy seem to have resigned their livings when the Church and king adjudged themselves free from Roman control. The Church 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 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 the head "The English Church."

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 gravest responsibility. This verdict was never seriously challenged, and stands as the decisive judgment of the Church of England upon her own history.

half by two Archhishops and twenty bishops of England, declared THE UNDOUBTED IDEN-TITY 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 word of objection from the Church of Rome. This one fact is quite enough to settle the question and close the controversy. We well may say, in the words of Dr. Hook, when 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

been for the fifteen or more centuries since our Church was founded.

THE CHURCH OF ROME IN ENGLAND.

THEN the scare took possession of a certain class of good people, in regard or spiritual authority in England. Having to the advance of Romanism in England, we declined to share in this unworthy alarm. is more than double the English ratio, being Those who suppose that Englishmen, in any nearly nine per cent. Lord Braye, himself a large numbers, will ever be entangled in the pervert, declares that they have "learned net of Popery, have a very contemptuous priests without any one to buy their books, opinion of their good sense, patriotism, and aged professors with two pupils apiece, a dozen love of truth. Hence we have for many years large colleges where one school would be past ridiculed and laughed to scorn the terrors amply sufficient." Another Roman Catholic of those who saw in the revival of life in the writer, Mr. Bampfield, has written a letter Church of England, symptoms of a wholesale urging a conference to consider, "Our losses," tramp to Rome. In the current number of and others are urging on the authorities the the Quarterly Review the whole subject of extreme urgency of some steps being taken to Romanism in England is treated with stop the leakages from the Church of Rome. thoroughness, no little use being made of Mr. St. George Mivart, the ablest living Roman statements by distinguished Roman Catholics Catholic layman, speaks of the whole policy of places Tyndale's N. T. executed in 1525 under and by their magazines, confirming the posi-We have kept the best wine for the last not advancing, but receding in England. We although the discipline of the Roman Church cannot give the article at length, but cull a few is so searching and thorough, yet the number salient points. In 1885, out of a total of of Romanist criminals in England ranges from 197.745 marriages registered in England, 15 to 40 per cent. of the total number, whereas "A grave and carefully considered manifesto of Roman Catholic marriages. This proves number of secessions to Rome only amounted to population. In face of such an overwhelming fact, how melancholy it is to reflect on the sect in England. One writer says :tremendous excitement into which some sections of Churchmen have worked themselves as the clergyman's wife and daughters and his when contemplating the imaginary growth of curate's wife and daughters, and the pious Romanism. Taking the United Kingdom taken by the Church of England, without one fifty years ago, the Romanists were about one-their celibacy by running from house to house, third of the population; now they are one seventh. Of course, this is almost entirely due unwary." Poor priest! "The faith is strong, the to the decreased population of Ireland, but it power of prayer is great, but human nature is none the less decisive of the general issue. asked, "Where was your Church before the The Month, a Romanist magazine, sorrowfully admits that they are losing ground, and gives the Church of England were boldly proclaimed those figures showing how they ought to stand and insisted upon, the Roman sect in England

Roman Catholic population in 1841..... Children of Irish-born parents.....

But the Month adds that the actual was a branch of the Catholic and Apostolic Romanist population in England is only Church founded by our Lord Jesus Christ. To 1,363,000, denoting an actual loss of one Christ alone we bow in submission as above million—that is, they have not gained by one consists of its members, they were the same gifted with the power to found a Church, and million what mere natural increase would have after as before the crucial period of the Reform- to Christ we look in reverence as the spiritual given them. These figures also demonstrate ation. No "Roman Catholics" turned out, Head of the Church of England, as He has 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 Romanism in England as "a fatal blunder." tion of the Review that the Roman Church is Attention is also drawn to the fact that, 139,913 were according to the rites of the the Roman Catholic population is only about quote, spoke under a profound sense of the Church of England, and no more than 8,162 four per cent. of the total! As to the number were Roman Catholic, being a little over four of perverts, the figures are as follows:—During per cent., a ratio lower than in 1875, which was fifty-four years of prodigious zeal and lower than in 1865. Thus the three last enormous expenditures in proselytising, with decennial periods show each a lower percentage the help of that gifted man, Dr. Newman, the brought forward in the year 1851, on her be- that there is no perceptible gain, that no ad to 1,900, about as many as one decent sized vance has been made towards, the goal of church will hold! Of these, 716 were ladies, national conversion, and that Roman Catholics some of whom went with their husbands, and now are, relatively to the whole nation, just where some, as we personally know, were inveigled they were in 1669, having made no progress into Popery by tricks that were worthy of a in the last 216 years. The only point open for card sharper, as were also a large number of debate is, whether the Roman Catholic body mere boys who are counted in the above total. is stationary or actually receding, in proportion It is amusing to read the wails of Romanists, who lament so piteously the decadence of their

"The clergyman is not to be feared so much women who rejoice to relieve the misfortune of subverting the faith of the unlearned and and the world, the devil and the district visitor, are strong, also." Since the Catholic claims of has had a very hard time, and the indications all point to the time being at hand when 780 000 Romanism and all the other isms that separate Christians from union in the One 2,860,000 Catholic and Apostolic Church will be abanTHE UPPER OTTAWA MISSION.

XX E 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 col lecting 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 verballyfor 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 de cided 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 subscrip-

some portion of the great work of the large mission? It is a small sum we want. Yet what Mrs. Wm. Boulton, A. Galt, J. & P. Browne, Jas. 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 McIlroy, jr., Mrs. Paul Kane, Dr. H. C. Burritt, A. H. Smith, Miss Tilley, a Friend, W. A. Harris, J. M. are made payable on the 1st October, yearly.

Home & Foreign Church Aems

From our own Correspondents.

DOMINION.

MONTREAL.

Mrs. E. Blake. The following \$10 each :- J. K. Kerr, Gzowski, H. Cawthra, H. Langtry Smyth, Rev. Suptimus Jones, John Kay, W. H. Howland, Robert to say.

Johkins, W. G. Gooderham, J. G. Macdonald, T. S. Stayner, James Campbell, Wm. P. Atkinson, J. A.

NIAGARA. 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 \$8 each: R. N. Gooch, Grant Helliwell, Robt. Parker. The following \$2 each: -Rowsell & Hutchison, J Maughan, Major Evans, Aikenhead & Crombie, H. O 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. Granthan, 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. PORT DOVER.—At eleven o'clock on Sunday, the 12th G., C. E. Fleming, John Hoskin, J. D. Nasmith, Dr. inst., his Lordship Bishop Baldwin administered con-

the mission priest, and the consequent neglect of J. Glanville, J. S. Donaldson, Dr. Russell, Chas Carpmael, E. F. Clarke, H. C. Boomer, Miss Thomas Mrs. Jarvis. The following \$1 each :- Walter Geddes 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. Dewdney, 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. Archdeaco Boddy, C. G. Hanning, Mrs. Lea, Mrs. Tims, Mrs. P. M. Clarke, Miss Patton, W. F. Lewis, A. Heron, T. 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 VI 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 "con-Subscriptions to the Sabrevois mission obtained by gregational" meeting was held in the school house of Rev. J. Rollit in the city of Toronto during October this Church on Monday evening, the 6th inst, the and November, 1887:-Hon. S. H. Blake, \$50; Church senior churchwarden in the chair, who stated that of Ascension Sunday School, \$40; J. W. G. Whitney, the present incumbent was prepared to resign, if the \$25. The following \$20 each:—St. James' Infant members of the Church could decide upon a suitable class, per G. Harcourt; A. H. Campbell, Mrs. Neville, successor. It was moved and seconded that no action should be taken in the matter until the resignation Hon. J. Macdonald, F. Wyld, per St. James M. F ; had been sent to and accepted by the Bishop, which Mrs. E. Baldwin, Gooderham & Worts, The Mail, on a division was lost by a small majority. A motion per C. W. B.; R. T. Gooderham, Trust & Loan Co., J. P. Clarke, Jas. R. Roaf, Hon. Sir D. Macpherson, present should be furnished with blank ballot papers, was then made that the members of the congregation Jos. J. Davis, A. M. Cosby. The following \$5 each: to be filled in with such name as the party voting -Lord Bishop of Toronto, Rev. A. H. Baldwin, Henry might choose, and the Rev. E. Daniel was recom-Pellatt, O. A. Howland, Geo. Gillespie, D. Mitchell mended by the mover as a suitable man to fill the McDonald, J. H. Macdonald, F. W. Kingston, Glover prospective vacancy. It was moved in amendment, Harrison, R. Gilmor, C. C. Heward, Berkeley Smith, that the appointment be left to the Bishop in conform-R.v. H. G. Baltwin, N. W. Hoyles, Walter S. Lee, ity to the by law of the synod. The amendment being A. B. Lee, Mrs. F. A. Ball, R. L. Ball, F. Hodgins, D put was lost, and the original motion was carried. R. Wilkie, Beatty, Chadwick, Blackstock & Galt, The ballot was then taken and resulted in 61 votes Wm. & J. G. Greey, H. L. Northrop, W. H. Bleasdell being polled for Mr. Daniel, and 8 scattering votes. & Co., W. H. L. Gordon, Geo. J. Cooke, Lyman Bros. 116 members (men and women) were present, 47 & Co., Kingsford, Brooke & Boulton, J. Bain, Mrs. refused to vote, which with the 8 who apparently only Hagarty, Dr. W. H. Howitt, Canon Dumoulin, F. voted in division of the proceedings, would have made Richardson, Mrs. Smart, Mr. and Mrs. Thos. G. Black. 55 who wished it left entirely to the Bishop, or constock, W. B. Simpson, Rev. A. Sanson, Dr. G. A sidered any action premature. Whether the incom-Clarke, E. Burch, H. Godson, Ludy Wilson, Coloned bent will consider the meeting conclusive enough to

NIAGARA.

ARTHUR AND ALMA.—Church work is being pushed rapidly shead in this mission at Alma, the congrega-tion bave 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 congreation 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. Laus Deo.

HURON

PORT DOVER.—At eleven o'clock on Sunday, the 12th tions 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 control of the control

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The treat receipt of Bishop, Mi \$50; H. B. \$50; B. H Ottawa, '' James' Ca Rev. G. Fo Gooderhan Sir W. Hov \$20; A. P. Gillespie, \$10; Rev. offering, N Trinity Su land, \$25; of Ont., \$5 E. Dixon, Dr. Dan. V Mrs. Metc Bible class 50; Legacy \$200; Hor Sound dis Mitchell, Widows

sion missio Hon. E. Bl \$34; Mr.] E. Galt, \$ Rev. West Collingwood School, C Boomer, \$ ton, \$1.

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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 Waterloc, and with the encouraging results, as appeared from the large number of communicants on Sexagesima Sun day, 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

The ruri decanal 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

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; 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. Cromp-

In the diocese of Lundon, 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

FOREIGN.

The Bishop of Liverpool consecrated, on Saturday afternoon, the new parish church of St. Peter at a cost of £14,000.

Such has been the merciless persecution to which

The Church at Sawyerpuram has at last been completed and dedicated. "Though not the grandest, it s the handsomest church in all Tinnevelley," 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.

Mauritius, died at Stanhope, Durham, on Jan. 11th, to the following authorities, as fully corroborating the after a long illness. He was appointed to the see of views which I expressed :- Macaulay's His. of Eng., Mauritius in 1853 and was consecrated in the following Am. Ed., Vol. I., p. 38, et seg; Schaff-Herzog Encyyear, he being the first to hold that office. He was clopædia of Religious Knowledge, Vol. I., p. 725, et previously head of the Church Missionary Training seg; Short's His. of Church of Eng., p. 44. 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. Div 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 \$50; G. Wilgress, \$25; H. W. Beatty, \$50; F. Wyld, at least eight or nine languages. Dr. French remains in his old diocese to engage in missionary work at his own expense.

> produce an income of £1,400 a year. If to this be adopted, with the sanction of the bishop, was to income of £3,000 will be almost realized.

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.

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 The Bishop of St. Alban's is, according to the last vows, and can at any time leave Katherine House, accounts, much better, and is able to leave the quarters of the little community. Their special his room. Should there be no relapse, there is function is sufficiently indicated by their name of every prospect of his early recovery. "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 Woolton, erected to accommodate 900 worshippers, at 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 Mr. A. M. Mackay and the native Christians in Uganda the Mother Church, all of these having been at one have been subjected, that Mr. Mackay is prostrate time objects of reprobation on the part of the sects, both in body and mind; yet he proposes to return and now that sisterhoods are being added to the list, to the scenes of his labors and sufferings as soon as 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 The Rt. Rev. V. W. Ryan, D.D., late Bishop of allow me not to argue the case, but simply to refer

I remain, etc., W. H. WITHROW.

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 eme was almost incredible. But few 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, An Anonymous offer of £10,000 having been made and he had to become general financier—to devise towards the fund for the endowment of the see of ways and means and receive and expend the trust Bristol, conditionally that £30 000 shall have been funds committed to his care, according as in his subscribed and paid by midsummer next, special judgment the best interests of the Church would be efforts are now being made by the committee towards served. No scheme of services, workable by one realizing this munificent offer. Already £24,000 have individual over so large a field, could reasonably be been secured towards the sum required, leaving £6, expected to accomplish any applicable results. From 000 still to be collected. If this £10,000 be secured an economic standpoint it were unwise to tax our the entire fund will be raised to £40,000, which will revenue with the charge of a curate; so the plan added the £500 a year from the see of Gloncester associate young unordained men with the missionary, secured by the Bristol Bishopric Act, and a yearly aud thus, at a minimum cost, secure the requisite sum expected to be allocated to Bristol from an assistance, without which no scheme of services at Episcopal Fund, in the formation of which the Bishop all adequate to the wants of the mission could be put is known to be actively interested, the statutory in operation. The plan has worked admirably the numerous services have been regularly maintained, and young men have gone up for ordination from 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 Liverpool, Newcastle, Southwell and Wakefield. It is priests' orders and two not in orders, one of the the mission or entered Trinity College, and others Liverpool, Newcastle, Southwell and Wakefield. It is satisfactory to know that the last of the four is now 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 \$433 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 A WESLEYAN SISTERHOOD.—According to the York. the Church in large, poor or sparsely settled districts, shire Post, a Wesleyan "Sisterhood" has just been as from it may be obtained a maximum amount of established in the west end of London, in connection work at a minimum cost. There were no churches with the special mission of the connection to the in the district, none west of Pembroke, six years ago,

Feb. 28, 18

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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 Communions	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	\$335
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 jurg-nily 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 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

fully relinquish, but it appears to be a necessary part Heaven, even the Son of Man who is in Heaven," (8t. of the priest's duty in such a work as ours, only to be rid of by relinquishing the work itself. One of the noticed in the lecture, but was unintentionally over. above expenditures might well have been very much looked; but its having been omitted is of little conreduced, that for travelling on collecting trips, but sequence, for, when properly understood, there is so long as our present abominable system of giving really nothing in it against the doctrine of the lecture, continues in vogue, just as long must the contribu- as I will now attempt to show. In the interpretation tions be mulcted of a certain proportion to cover the of a passage of Scripture, the meaning of which is expense going after them. It has been to me no doubtful or disputed, there are certain well known pleasure to go canvassing, it has been the bane of my helps. Two of these are what are called "the analogy ministerial life, amounting at times to perfect dread of faith" and "the context." By the analogy of It is a shame and a disgrace to our Christianity that faith is meant "a certain consistency of revelation such a duty is a necessary adjunct to Church ex with itself in all its parts," and by the context is tension. Not only is it degrading, but it is a bar to meant "the sentences that go before or follow spiritual progress in the parish, clogging the whole machinery of the Church. The clergy, instead of being constantly among the people, discharging their faith. In the passage before us it is said "no man hath accorded any into Heaven". divinely committed trust, feeding and nourishing hath ascended up into Heaven." My friend, Casimmortal souls in anticipation of that Great Day, wall, says of it, "that is surely universal enough." must perchance hurry off at the call of another duty, to seek means whereby to house their houseless flocks, admitting, of no exception, to what it affirms. But Let me again propose an alternative. Many friends what does divine revelation (which is the faith) say have become annual subscribers to the general fund of this matter? We read in 2 Kings ii. 11, 12 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 or as in Hebrews xi. 3, "God translated him." True, annually. To be of full benefit to our work it must it is not said that he went up or was taken up to reach at least three times this sum. Who will now Heaven as Elijah was; but good Hebrew scholars say help us to extend this list and then in the truest that the expression "God took him" signifies "God sense assist us in furthering the work of the Church took him to Himself," which is something very much of God in this large and important mission field? like taking him to Heaven. But there are other pas-When we look around us and see all that remains to sages and expressions in the Scriptures, too numerous be done, we are oppressed with its magnitude, rather to quote, which indicate that good people have than elated by the little we have accomplished.

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.

your colums for my lecture. I would now, with your Saviour said, "Many shall come from the east and the kind permission, occupy a smaller space, and only for west, and sit down with Abraham, and Isaac, and this once, in replying to the letter of my reverend Jacob, in the kingdom of Heaven," it is implied that and esteemed brother, R. G. Caswall, in which he these ancient patriarchs were already there, and that reviews my lecture and regards its doctrine as many of the Gentiles should ascend as they have been leading "a step backward into the darkness, which doing, to enjoy with them the honor and felicity of is becoming a thing of the past."

which may have had some influence in leading to ascended up into Heaven." But there can be no conadverse criticism, I beg leave to point out only two tradiction, for truth never contradicts itself. The or three of them, as some are too obvious to require passage must be, and really is, quite in accordance notice, but the others may be supposed by even your with Holy Scripture. Let us apply the other helps, intelligent readers to be clerical rather than typogra- namely, the context. The verse immediately precedphical. For instance, I did not write "feel good ing the passage, and the passage itself, taken together, reason," but "find good reason." I did not write read thus: "If I have told you earthly things, and "Prayer Book folly interpreted," but "fairly inter- ye believe not, how shall ye believe if I tell you of preted;" nor of our Saviour coming "as a mere heavenly things. And no man hath ascended up to Judge,'' but '' as a mere human Judge.'

existing hitherto between brother Caswall and ject here of our Saviour's discourse? It is not of and secure for the Church now that which will enable myself, that while we, as fellow pilgrims, are travel man's ascending up to Heaven, but of the bringing her to maintain her rightful position, and advance ling "to that better country, even the heavenly," down from Heaven a knowledge of heavenly things, with the development of the country. This cannot and discussing its names and its mysterious glories, and the difficulty of men believing them. Of what we are not at all likely to "fall by the way," and that benefit would it be to us were a man to ascend up to he will accept of this reply as dictated by the same Heaven and there learned these heavenly things if he

> refer to the hereafter of the souls of both the right | these things would be to us, at least, as important as eous and the unrighteous, and this the lecture the ascending to obtain them for us. So that the itself really does, but more especially refers to the meaning of the passage is this, namely: No man hath hereafter of the righteous. I therefore perfectly ascended to Heaven, and returned to tell us of agree with the criticism that "human souls" is not heavenly things; only Jesus Himself had come from the synonym for "true Christians."

> Christ made any change as to the location to which not in Heaven that thou should'st say, who shall go the souls of departed saints go after death or not?" up for us to Heaven and bring it unto us, that we may I answer that I cannot find any such change indicated hear it and do it?" Some have ascended to Heaven in Holy Scripture, and I affirm, as my friend thinks and returned, but not to tell us of what they had I must, that "the souls of the righteous go now to seen or heard there. Thus Elijah and Moses, who the same place to which the souls of the righteous had appeared with Christ in glory on the Mount of 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 words which it is not lawful for a man to utter." It glery immediately after death. The 11th and 12th is this bringing down from Heaven a knowledge of chapters of the Epistle to the Hebrews, I think, heavenly things that our Saviour chiefly refers to in clearly prove it. But what are my friend's great the passage, and the fact than no man has ever objections to, or rather arguments against this doc- ascended to Heaven and returned to bring this knowtrine? 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 as to this meaning. One of the most learned and most learne not yet ascended unto My Father," (St. John xx. 17). impartial of them is the Rev. Dr. Bloomfield, vicar of But these two passages I have already explained, as Bisbroke, England, who in his annotations of the New

> pondence, a very great labor, which I would cheer ascended up to Heaven but He who came down from He evidently regards it as a universal proposition "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:" Forgive me for occupying so much of your valuable the Church is regarded as "the whole family in space, for which I heartily thank you. 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 SIR -Many thanks for the large space allowed in Church-Kingdom of Heaven-implies it. When our that glorious place. But all this seems contradictory As there are a few typographical errors in the lecture of the passage under consideration—" No man hath ye believe not, how shall ye believe if I tell you of Heaven but He that came down from Heaven, even the I am very certain, considering the pleasant relations Son of Man which is in Heaven." What is the subsincere love of the truth which characterizes himself. did not return from Heaven to teach them to us? The As to the title of the lecture, it was intended to returning or coming down from Heaven to tell us My friend asks the question, "Has the coming of by our Saviour has a parallel in Deut. xxx. 12." It is mission are very carefully kept, and all receipts and payments regularly entered in detail. This is a heavy responsibility, and, with the mass of correstance of the passage of the passage, "The sense is, and no one has ever ascended to Heaven to bring down further to say concerning them. 3. "No man hath Church. I ac Paradise and date among of is Papias, died, it is sai after of the sa Heaven, the worthy to the we are to un Father's hou more believe interpretation will come wh and branches twig ten th clusters, in each grape metrets (or f of the Christ to Papias me such vagario tions of the anonymous pagan, writt or very little "God loved promised a those who l days on eart immortal so Christians (bodies?), lo Heavens.' of the Apost written abou Tosimus, R Paul himsel have not ru and are (no Lord, with time that P others did; going into t young patri to be beher image of C the place words: "M so surely le Heaven. thee, but to hope of goi of being t again and man who l the Church sonal faith Thus, Dio middle of t joyful festi marytrs v (Euseb. Cl is also rec the catac "Alexand When Just to be bet "Do you Heaven to plied, "I

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True, en up to olars say es " God ery much ther pasnumerons ple have b. iii. 15, amily in ma book, itorpretaids of the ended, as

in glory, When our st and the saac, and plied that , and that have been felicity of tradictory man bath be no conself. The ccordance her helps, ly preced-1 together, nings, and tell you of ided up to n, even the s the subcend up to to tell us

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the Son of

Man (the Messiah), reveal the counsels of God for obliged to trust my memory for these views of the have had on more than one occasion to speak strongly

counsels of God, but I who came down from Him." As to the doctrine of the lecture being "a step backward into the darkness," my friendly critic open their eyes to the special opportuneness of atten now I shall probably in future be placed at the discount of the darkness of atten now I shall probably in future be placed at the discount of the darkness of atten now I shall probably in future be placed at the discount of the darkness of attentions. implies that it is not the doctrine of the primitive tion to the cultivation of the art of extempore preach-Church. I acknowledge that the distinction between ing. It would act just now as a special and enormous Church missionary meeting quoted against me, and Paradise and Heaven, which he holds, is of ancient date among Christian writers. The earliest I know cannot some competent persuasion concentrate his endeavour to bring up my children in the way they of is Papias, bishop of Hierapolis, in Phrygia, who powers on the subject. died, it is said, about A.D. 163. His idea of the hereafter of the saints was this: The most worthy went to Heaven, the less worthy to Paradise, and the less worthy to the new Jerusalem on earth; and it is thus we are to understand our Saviour's words, "In my Father's house are many mansions." But I can no more believe this doctrine than I can his alleged interpretation of Is. xi., in which he says: "The days will come when vines will grow, each having ten thousand branches, each branch ten thousand twige, each twig ten thousand shoots, each shoot ten thousand clusters, in each cluster ten thousand grapes, and each grape when pressed will yield twenty-five metrets (or ferkins) of wine." I hope for the honour of the Christian episcopate that the writings ascribed to Papias may have been forgeries. Let us turn from such vagaries to more authentic and sober declarations of the faith in the primitive Church. In the anonymous and beautiful epistle to Diognetus, a pagan, written, say the critics, in the Apostles' age, this practise is not without foundation in nature or very little after, the following expressions occur: what is gained hereby in point of correctness, is not "God loved mankind * * * to whom He has equal, I apprehend, to what is lost in point of perthose who have loved Him. Christians pass their able to retain the whole of a discourse, might aid days on earth, but they are citizens of Heaven. The themselves considerably by short notes lying before immortal soul dwells in a mortal tabernacle, and them which would allow them to preserve in a great Christians dwell as sojourners in corruptible measure the freedom and ease of one who speaks." (bodies?), looking for an incorruptible dwelling in the Blair, Lecture on Elequence of the Pulpit. Heavens." Polycarp, bishop of Smyrna, a disciple of the Apostle John, in his letter to the Philippians, image of Cybele. His mother accompanied him to the place of execution, cheering him with these words: "My son, be firm, and fear not death which so surely leads to life. Look to Him who reigns in Heaven. To-day thy earthly life is not taken from thee, but transformed into the life of Heaven " That mit me to say, I do not think the attempt to drive hope of going to heaven immediately after death, and the stern nail of prohibition into the head of this of being thus present with the Lord, is expressed again and again in the writings of the uninspired pen. I am sure when the wives and mothers of our land man who lived in the three or four first centuries of have learned the full meaning of the sixth commandthe Church, and who record not only their own personal faith, but also the general faith of the Church. Thus, Dionysine, bishop of Alexander, about the heredity, is causing the slaughter of innocents in our middle of the 3rd century, writes: "But the most land. We seek to do what our government has done five or more years hard campaigning, conquered the joyful festival of all was celebrated by those perfect at Niagara, put up the strong fence of prohibition, marytrs who are now feasting in the Heavens," rather than provide the ambulance waggon for those (Euseb. Church History, B. VII., Ch. 22). This faith who shall fall over its cruel cliffs. is also recorded in the earliest Christian tombs in the catacombs of Rome. Thus, about A.D. 188, Alexander is not dead, but lives above the stars. * * Christians "at length sparkle in Heaven." When Justen, martyr, with other martyrs, was about to be beheaded (A.D. 165), the prefect asked him,

EXTEMPORE PREACHING.

"Do you suppose, then, that you will ascend into

Heaven to receive some recompense?" Justen re-

plied, "I do not suppose it, but I know and am fully persuaded of it." Such was the faith of the primi-

tive Church; and that faith is mine until I find good

Yours very truly,

W. J. MACKENZIE.

cause to change it.

The writer in the English Guardian further discusses the question of the choice of subjects as follows:

"In the choice of subjects it is well to follow some "In the choice of subjects it is well to follow some they took the trouble necessary to carry out the definite rule, in default of this our teaching is sure to exhibition referred to, and probably the announce-

of the Book " for such words as may suggest a subject prevalent in our rural neighbourhood, my young people danger (v. 19). He reminds them of the covenant suitable to our taste, and therefore the more likely to have expressed a wish to attend these entertainments between them and God! and that it depended on their has been provided in the covenant of their side of the expressed as their roung friends, and I performance of their side of the expressed.

the salvation of man; that is, no one knoweth the renowned author of "Lectures on Belles Lettres" having in vain searched for them in his works.

J. ALEX. MORRIS.

PULPIT AND ELOQUENCE.

"It has certainly been a great disadvantage that the practice of reading sermons, instead of repeating them from memory, has prevailed in England. This may indeed, have introduced accuracy; but it has done great prejudice to eloquence, for a discourse read is far inferior to an oration spoken. It leads to a different sort of composition, as well as of delivery; and can never have an equal effect upon any audience. -Blair, modern eloquence lecture.

"The practice of reading sermons is one of the greatest obstacles to the eloquence of the pulpit in Great Britain, where alone this practise prevails. No discourse which is designed to be persuasive can have the same force when read as when spoken. The common people feel this, and their prejudice against

and are (now) in their due place in the presence of the let them rest in our minds (simmering them, as Scott revised by Bishop Walsham How, Bishop Oxenden, Lord, with whom they suffered." About the same described the preparation of his novels) without any and the Rev. John Ellerton, fulfilled, more nearly

PROHIBITION.

SIR.—With all due deference to Uncle Philip, perdemon drink, either unwomanly or unchristian, and ment, they will not hesitate to strike the blow in self-defence against the monster, who, by the law of JAEL.

build up a fence closing up every road leading to ready to address them for the last time. would be exactly like the policy of prohibition. We the meeting should take place at Shechem, Joshua's have no objection to fences such as "Jael" speaks of, but to the other policy we object.-ED D. C

CAN GOOD RESULT FROM IT?

SIR,-From a paragraph in the Canadian Champion, published at Milton on the 9th inst., it appears that at the recent missionary meeting held at St. George's Sir,-I have stumbled over the two following ex- Church, Lowville, in this diocese, after an address by tracts—because of their importance and interest I one of the missioners there was a magic lantern ex send them to you for a place in the Dominion Church- hibition and "a collection was taken up for the MAN.

Algoma mission." Now I am quite sure that the worthy missioners forming the deputation at that meeting could have had only the best intentions when Dr. Blair on the contrary, attributes much of the coldness and rigidity of the French pulpit in the days of his day to the same across and of the English pulpit some years since, the attractions of the different lili. The People's Reso be handled in the pulpit with telling effect. I am in company with some of their young friends, and I performance of their side of the agreement. The

as to the sin of using a building dedicated to the worship of God and as His "House of Prayer," for advantage of having the proceedings at the Lowville additional force for the propulsion of ministerial work; a fresh stumbling block will be in my way in my should go.

Of course, as a layman, I write with all diffidence when making suggestions for the consideration of the clergy; but to me it seems the matter referred to should not be lightly regarded, for was not one of the very few occasions which have been recorded on which the meek and gentle Saviour showed His indignation by strong, visible action, that on which He drove the desecrators even from the outer court of the temple, and that although the money changers and sellers of doves were conducive to the convenience of these worshippers who came from a distance to provide them with offerings and to change their oreign money into the sacred shekel? Should convenience or seeming expediency be allowed to have any weight in the face of such plain and direct teaching by our Lord Himself? Having regard to the lack of reverent conduct evinced by too many of the members of our congregations while in church, does it not behove us all, clergy and laity, to be very careful to do nothing to add fuel to the unholy fire?

Yours Faithfully, Feb. 11, 1888. LAY DELEGATE NIAGARA SYNOD.

SUNDAY SCHOOL HYMN BOOKS.

SIR,-It may interest "A Country Parson," who, in the last number of the Dominion Churchman asks for "a good Sunday School hymn book, not expen-"A very good plan for the preparation of our sive, and of a good Church tone," to know that in weekly sermons is to choose on the Sunday nights, June, 1884, a committee of the Toronto Church S. S. written about A.D. 150, says: "The blessed Ignatius, after the day's work is over, the subjects for the Tosimus, Rufus, and others among yourselves, and ensuing week-day and Sunday sermons, and after chairman, examined several different S. S. hymn carefully studying the context, and referring to books books, and came to the conclusion that "The Child. have not run in vain, but in faith and righteousness, for such points as may require special elucidation, to ren's Hymn Book," edited by Mrs. Carey Brock, and time that Polycarp suffered martyrdom hundreds of other special reading for them. If our minds are others did; and what did they mean in those days by well-stored we shall find the thoughts gradually correspondent. It contains 420 hymns, and is published (in partyrdom hundreds of other special reading for them. going into the presence of the Lord? Symphorinus, a voung patrician, at Autun, in France, was condemned to be beheaded because he refused to worship the London Guardian for September 14th, '87, page 1376. School Hymn Book?' (Ch. of Eng. S. S. Institute), which contains 364 hymns and costs 4 cents a copy. Yours truly,

Toronto, Feb. 9th, 1888. C. R. W. BIGGAR.

SKETCH OF LESSON.

2nd Sunday in Lent.

FEB. 26TH, 1888.

Joshua's Parting Counsels. Passage to be read.—Joshua xxiv. 1-18.

We have seen in former lessons how Joshua, the victorious soldier, by closely following the commands of the real Leader of Israel (chap. xi. 15) had, after

Canaanites. We find him, now after about twenty years of happy home life in his own lands, yearning to give his beloved people some parting words of advice. [With all deference to our friend "Jael," we think her fence simile defective. If the government were to of each tribe drawn up "before the Lord" (verse 1),

Niagara, and were to prevent any person from visiting venerable old man! How much respected and beloved the Falls, because a few fall into its waters, that (compare ch. xvi. 81). It was peculiarly suitable that home, with its many sacred associations (Gen. xii. 6; xxiii. 18, 19; xxxvii. 12 28; Deut. xi. 29,30). How solemnly and earnestly he looks upon them! Memory brings up the past. He longs to remind them of what God had done for them; he wishes them not to forget God; he wants to warn them; he remembers how often they had fallen away.

II. The Chief's Address .- He talks to them of the past, not boasting of what he or they had done, but telling what God had done for them. Their victories had not been "by their sword or their bow" (v. 12). Compare Psalm xliv. 3. Like a beautiful word-painting, as if he said, "Look on this, and find, in God s dealings with you, strong reasons for remaining true to Him." See his advice (v. 14). But he does more than advise: he warns (v. 19, 20). The service of the lip, or of the knee, might do, if they worshipped become one sided. Probably the best rule is to follow ment of the same added to the number at the idols; but not for the Lord Jehovah. He must be meeting. But can good naturally result from "bless served "in sincerity and truth," i.e., with an undivided Dr. Blair on the contrary, attributes much of the ing what the Lord hath not blessed?" Ever since

III. The People's Resolve.—The enthusiasm of Joshua of his day to the same cause, and therefore would persuade us not to select our texts from the lessons, the epistle, or gospel; but to roam over the "volume of the Park in the same cause, and therefore would concerts, tea meetings, &c., at the neighbouring is caught by the people. Read their determination the epistle, or gospel; but to roam over the "volume of the Park in the same cause, and therefore would concerts, tea meetings, &c., at the neighbouring is caught by the people. Read their determination the epistle, or gospel; but to roam over the "volume of the Park in the same cause, and therefore would concerts, tea meetings, &c., at the neighbouring is caught by the people. Read their determination the people is the people in the same cause, and therefore would concerts, tea meetings, &c., at the neighbouring is caught by the people. Read their determination the people is the people in the people in the people in the people in the people is the people in the peop

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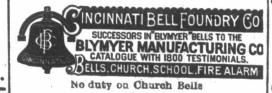
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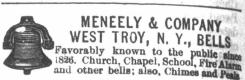


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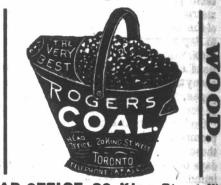
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voice of Joshua to many, at their con haps allow somet place in their he heart." He will Joshua) sets us ar not to do Mine ov that sent me."] we not all with on obey." Let our me and my house

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If we are real taught of Him, Him in the path shall we honestl use this Lent? heart unto God & have me to do? We have cor mercy gives us

tunity. Now, t this Lent, 1888 and as, possibly keeping one ags age, asking our thee through, a able to thee. Is there any

has long been n thou fearest to gaze? Now, t secret chamber. confession, layi darkened cham "O wash me ir and this, and th Art thou in er

up the quarrel a ed any one by amends and sat done. Art thou to take offence strength go to Dost thou often thy God with ha words? Try, Keep thy mout thou any prac Now, then, awa steal no more.' not lovely nor shame thee we secret faults an "Thou God se keep under thy a profitable m that which the little faults. flies cause the forth a stinkin

neglected. W: run no risks. Use meditati for when we p read or hear H much in prayer we may use all appointed way His sake. Try gain the victor Lent, that so, (mere pure, tru selfish, and hel After all, hol

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-to draw us n Nearer m E'en thou Let us hearken ing us, Come n end of Lent sh was blind now giveth us the viERS

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NUTES.

voice of Joshua to Israel is a voice for all time. How many, at their confirmation, promise, and then perhaps 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 Joshua) 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 shall we honestly ask our own heart, How shall 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 Hi mercy gives us another season of grace and oppor tunity. 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 time. thee through, and for His grace to make it profit-

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 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 wrong ed any one by word or deed? Seek to make amends and satisfaction for the wrong that has been done. Art thon hot-tempered, or hasty, or quick to take offence? Now, then, this Lent let all thy 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 druggists. shame thee were it known? Repent thee of any secret faults and break it off. Say often to thyself, "Thou God seest me." Use facting as a means to keep under thy body and bring it into subjectiona 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." tiny leak neglected may wreck a noble vessel. In matters pertaining to salvation nothing must be neglected. With things eternal we can afford to

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 selfish, and helpful to others than when Lent began. After all, holy seasons are only means to an end whole, unless desired otherwise.

to draw us nearer to God.

Nearer my God to Thee, nearer to Thee,

E'en though it be a Cross that raiseth me.

PREPARE FOR LENT.

for them. The Church has given us three weeks before Lent, in which to prepare for that holy seafor 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 taught of Him, earnestly desiring to be guided by for it at home, if only five minutes at morning, noon Him in the paths of righteousness and peace, then and night. Plan what services in church you will attend, and try to be there early, for prayer. 8. Self-denial. Few people may be able to fast entirely, but all can, if in earnest, find something, whether morning chop the meat fine and the suet, and put 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 boiled cider and the liquor from your meat. If you merely a nominal observance, but such as will be have vinegar from pickled peaches or any sweet 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

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, unfailing in love just before putting on the upper crust. and tenderness, that should draw us away from our ordinary thoughts and ways, and closer to Him. confession, laying each several sin that tenants that 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 Becord, Boston Highlands.

THE RAW, CUTTING WINDS bring to the surface every latent pain. A change of even a few degrees marks Dost thou often offend thy neighbor and sin against the difference between comfort and pain to many persons. Happily disease now holds less sway. Science thy God with harsh, spiteful, malicious, and untrue is continually bringing forward new remedies which words? Try, by God's help, to curb thy tongue. successfully combat disease. Polson's Nerviline-Keep thy mouth as it were with a bridle. Hast nerve pain cure—has proved the most successful pain thou any practice which is not strictly honest? relieving remedy known. Its application is wide, for

HINTS TO HOUSEKEEPERS.

Confectionally 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 we may use all day long. Honor God in His own appointed way. Do all in Christ's name and for with a hot iron immediately on the muslin is hot iron immediately on the muslin in the muslin is hot iron immediately on the muslin in the muslin 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 to the will "look good as new." Black merino can be Lent, that so, God helping us, Easter may find us restored by the same process. To save time do not more pure, true, meek, patient, more loving, unseams in skirt, and over-skirt, leaving the lining

ROAST TURKEY.—After the turkey is well dressed make a dressing of two cups of bread crumbs, one Let us hearken to the voice of Jesus our Lord call teaspoonful of salt, two teaspoonfuls of butter, on ing us, Come now let us reason together, so at the egg. Season with sage and pepper, and mix toend of Lent shall we be able to say, "Whereas I gether with milk, but not too wet. Stuff the turwas blind now I see," "Thanks be to God which giveth us the victory through our Lord Jesus Christ 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. Perhaps past Lents have not been all that we Place it in the roaster, breast side up, and, as it hoped for, because we have not properly prepared 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 son. During this time a plan should be made as to done, flour again thickly; when this is browned what our part of Lent shall be. God will do much 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 Pres.—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 them together. Take twice as much sour apples as you have meat, and put them in two quarts of 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

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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

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

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

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 him how, on Thursday morning, Father Mackono them, but show that you care for what they learn chie proposed to take a longer walk than usual up there. Do not say to them, "Go—go to Church," to the head of the Loch, taking the two dogs with but "Come:" that is the sweetest, most inviting him; how, as the day grew on, he did not return, word. "Come, let us go up to the House of the how the bishop and Mrs. Haldane waited and wait-Lord."

your children, by the help of God, that they may had happened to him the dogs would have come hospital, well known throughout the church as St. 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.

December 22nd, 1887.

THE FUNERAL.

At the funeral of the late Rev. A. H. Mackonochie, the Rev. E.F. Russell, in simple and pathetic help thinking of the Passing of Arthur. When 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 bishop and he walked up and down, the bishop said Let us repeat and urge that self-denial, or fasting, this church speaks to us of him, and I, who speak this among many other things, "My heart is with to you from this pulpit, cannot but remember that you at St. Alban's, and I would give anything to from this very spot he has fed us with the word of be there with you; but, you know, if I went it life for so many years." At the outset he wished would make all the difference to my poor flock and to say he spoke only to those who had loved him; their Christmas Communion, and He would never 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 his presence had seemed like a comed like him; for there were some things about which house—his presence had seemed like a consecration when his love of walking led to an expedition to there should be no public speech at all, and the tion of it. "You know," said the bishop, "that the head of Loch Leven, his sole companions be things he had to say that night came perilously every morning when I am at home I celebrate in ing a deer hound and a skye terrier belonging to near to that. He spoke only to those who loved my chapel, and he never missed to make his com- the bishop. He is known to have reached the 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 tele-had been no sort of failing save only of his mem-had been no sort of failing save only gram which told so much and yet told so little, and ory, and life had seemed for him to grow brightest wastes; he probably fancied it would lead to Ballahow it came at a time when they could not get the and happiest towards its close. Then came the chulish. This was the last seen of him in life. On fuller details which they craved for, nor could any one start for Scotland until the Snnday night.

Mr. Russell then related how he stood upon the pier at Oban at midday on Monday waiting for the mists rolled away. The sun shone out and all at ing a party. When the cry was raised that the county is the county in the county steamer to take him up the Loch, how he noticed that the fellow passengers appeared to be talking only been patched here and there with snow, now for 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 body lay. The bishop the little chapel, where the body lay. The bishop the little chapel, where the body lay. The bishop hand 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 steamer to take him up the Loch, how he noticed once the great mountains, which yesterday had bishop's dogs could be seen in the distance the face and said, "Though, as you know, I had congregation could bear to hear, the hymr, "Hark, Lowder was laid to rest has such a tribute of love seen it as I saw it then—it was grander than I had sung, and then the sorrowing people slowly disever known it. There was no palor on the face or persed, many lingering to listen to the beautiful ed to Alexander Heriot Mackonocihe, the occasion of Roothorn's English and lower than I had sung and lower trace of pain but only such majesty as I november of Roothorn's English and March and the sung and lower trace of pain but only such majesty as I november of Roothorn's English and March and lower trace of pain but only such majesty as I november of Roothorn's English and lower trace of pain but only such majesty as I november of Roothorn's English and lower than I had sung and lower trace of pain but only such majesty as I november of Roothorn's English and lower than I had sung and then the sorrowing people slowly discontinuous traces of pain but only such majesty as I november of Roothorn's English and lower than I had sung and lower trace of pain but only such majesty as I november of Roothorn's English and lower than I had sung and then the sorrowing people slowly discontinuous traces of pain but only such majesty as I november of Roothorn's English and lower than I had sung and then the sorrowing people slowly discontinuous traces of pain that the vast learn "that not since the goay on which conducts to the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn "that not since the goay on which the learn that the learn that the learn "that any trace of pain, but only such majesty as I never strains of Beethoven's Funeral March, which was having called together rich and poor, high and low, before knew was there." Then the bishop told played on the organ.

ed, but still he came not. Then their fears began This led to the foundation of a hospital adjoining So lovingly, firmly, and wisely train and restrain to awaken, but the feeling was that if anything the church, which presently grew into the noble home. Snow began to fall and the wind to rise, Luke's Hospital. A benevolent lady, a member of and it was thought that he had taken refuge in St. Paul's church, Troy, once formed a class of some cottar's hut by the way. Still he did not poor children, who met every Saturday afternoon come, and then their fears awoke in all earnest. to be taught to sew. This resulted in the efficient Then came the long and anxious search, the dis-educational work which has for years been carried covery of the body by means of the dogs, and the on by the Church of the Holy Cross, Troy. The bringing of it home. The village doctor informed rector of St. Luke's Church, New York, points to them that the death had been a painless one, that St. Luke's Home for Aged Indigent Women as rethere had been no suffering; and it was remem-sulting from a call which he received one morning bered how, in arctic voyages, to those who laid from an aged female communicant of the church, down exhausted in the snow, it was the sleep of who was without a home. These seemingly undeath to them, and it was felt that with him death important passing incidents often veil Christ Him. had come with obsolute painlessness. It was late self. They are the garb which he assumes. Small on Monday night before the final preparation of things, weak things, things which are despised, the body was made, and at 7 on Tuesday the confound the mighty. "The polarity of iron is bishop celebrated, and, in the darkness of the discovered not in bars, but in neeedles of iron. 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 whitewinged 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 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

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

PLANNING FOR LENT.

Have our readers all planned for some real keeping of Lent-for some plan of self-denialsome 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 indulgencies as smokshould be both as a self-discipline and for the laying by of an offering for Easter.—Sel.

DEATH OF MR. MACKONOCHIE.

priest and layman."

Childrens

HOW TO M

Feb. 23, 1888

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

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

It is a gra It is the ple to know that and improvin then, let us s the wrong by Visitor.

"ALWAYS

Tom Quay holidays with father Quay to which he often welco grandchildre



SKIN TORT stantly re cura Soap, a application of This repeate of CUTICURA I fier, to keep pure and unir and kidneys pruritis, scall of torturing, pimply disease of hair, when dies fail.
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Childrens' Beyartment.

HOW TO MAKE LENT PRO-FITABLE.

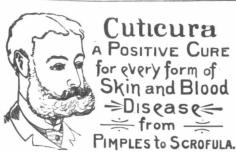
We wish we could present to our young readers the idea of Lent just as it really is. It is regarded by so many as a long, dreary, sad season, with no bright spot in it. They, consequently, dread its coming, and are glad when it is over. Now we think this is a very wrong view to take of this season, and 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 toys 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 65c. cash. 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 carless 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. Grand to which he and his good old wife often welcomed their children and grandchildren. Grandfather Quayle



Skin Tortures of a lifetime instantly relieved by a warm bath with Curreura Soar, a real Skin Beautifier, and a single application of Cuticura, the great Skin Cure. This repeated daily, with two or three doses of Cuticura Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure—Eczema, tetter, ringworm, psoriasis, lichen, pruritis, scall head, dandruff, and every species of torturing, disfiguring, itching, scaly, and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedents. SKIN TORTURES OF A LIFETIME IN

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The lot comprises in all over 350 pieces. We have only charged a small percentage over cost in order to make a speedy clearance. Purchasers will find this a rare opportunity of supplying themselves with first-class goods at the prices named.

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OHN KAY, SON & CO.

34 King Street West,

TORONTO.

father Quayle lived in a pretty cottage, had a good many strong feelings, and cowardly vice, which is very displeasing perhaps one of his strongest feelings to God, and which all good men hate. was his hatred of anything like a lie. Speak the truth, whatever happens to One day Tom was telling him a you, and you will please God and gain story of a scrape that some of his the favor of your neighbors. I rememschool-fellows had got into before the ber long ago when I was a little boy holidays, and how they had escaped —less than you are, Tom-my mother punishment by making an excuse which taught me some verses about this the master understood (as they intended that I have always tried to act upon he should) in one sense in which it myself, and have often repeated to was not true, though the actual words little children. They are not very fine could bear another meaning which was poetry, but they teach a very good

> Tom chuckled over this cleverness, Once there was a little boy, as he thought it, of his companions, but his grandfather looked grave and A boy who always told the truth, said: "Tom, my boy, never laugh And never, never told a lie. 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 "There goes the curly headed boymisleads 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 And everybody loved him so, will stoop to tell a lie. It is a mean,

With curly bair and pleasant eye-

And when he trotted off to school The children all about would cry. The boy who never tells a lie."

lies'; all lies are black, and stain your soul. Believe the words of an old But every day as he grew up,

Twas said, "There goes the honest

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And when the people that stood near Would turn to ask the reason why. The answer would be always this, "Because he never told a lie."

LIZZIE'S REBELLION.

This was the first of it : four-yearold Dewey, in his long white nightgown, was kneeling by mamma's knee, saying his prayers, and when to "Jesus, tender Shepherd, lead me" he added, "God bless papa and mamma and little sister." Lizzie, who was sitting upon mamma's lap, like any other two year old baby, piped up, to every one's surprise:

"Not little sister; little sister take care her's self."

This Lizzie repeated every evening, ane she grew so naughty and rebellious over it that grandma said:

"It is only a baby's freak, and it soon will be forgotten, if we don't take any notice of it."

So every night for some time Dewey waited until his little sister's blue eyes were fast asleep before his prayer was uttered.

One morning, after several weeks had slipped by in this way, the two children were at play in the grain room at the barn.

"Don't leave little sister, Dewey," and "don't climb, baby," said mamma, as she left them and ran across the garden to a neighbor's

Lizzie, who was as found of climbing as if she had been made with claws, like a kitten, instead of with plump, dimpled fingers and toes, paid no heed to her mamma's words, but scrambling upon a rickety chair, she soon gained the top of a high bench, and from there climbed upon a hogshead, over the top of which was thrown a large piece of sacking, perhaps to keep the chickens out of it.

Instead of the firm foundation she expected to find, there was nothing to hold her, and down she went, nearly to the bottom, upon a few bushels of green oats. But she was not hurt, and not very badly frightened.

"Oh! oh! Lizzie!" shrieked Dewey, "Are you dead?—are you dead, Lizzie?"

"No," came the smothered answer:

"I'm awful s'prised."

Pretty soon she called again, "Are you crying, Dewey? What are you crying for ?"

"Oh, yes," sobbed the little boy. "I don't know what to do. I can't get you out, and I mustn't leave you to go for mamma. Oh, dear!"

"Why don't you pray?" said Lizzie encouragingly. "Tell God Lizzie's tumbled into a hole where she can't take care her's self."

Just then the butcher appeared in his white frock, and, seeing Dewey's grief he inquired what the matter was. Then, as he reached down his long arms and lifted Lizzie by her upreached hands, she sobbed for the first time:

"Oh, thank you, God, for coming down for me. I'll let Dewey ask you to take care of me every time now." And she did. So, that was the last of it .- Harper's Young People.

The Novelty Spool Holder

With Thread Cutter attached.



Fastens to dress button, while knitting, crocketing or sewing. Made of the best spring wire, plated with PURE silver, and fitted with a steel cutter. Fits any size spool and is very pretty, unique and useful. 15c. each, or two for 25c. Postage paid to any address on receipt of price. WHITON M'F'G CO., 10 King Street West, Toronto, Ont. Agents Wanted.



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JESSIE'S ADVICE TO GRANDMA

"What would I do if I were to be blind?" cried grandmother, rubbing OLUB NUMBER 4.

quet. Ladies' Opera Glass.

"I tell you what to do, grandmother," said Jessie, jumping up from her playthings.

"What?" asked grandma. "Go and tell Jesus," said Jessie; that is what I would do.'

"Perhaps He would not cure me," said grandmother.

"Then He would help you to say Thy will be done, and then you would not mind it, grandma," said the little girl.

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CLUB NUMBER 8. Any person sending us the names of eight new subscribers to the Dominion Christian MAN with eight dollars will be entitled to select any one premium from Club No. 1, also any one premium from Club No. 2.

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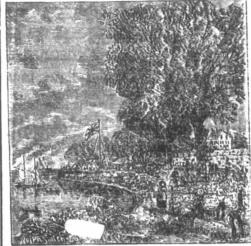
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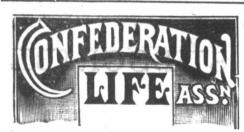
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