

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, MARCH 21, 1895.

[No. 12.]

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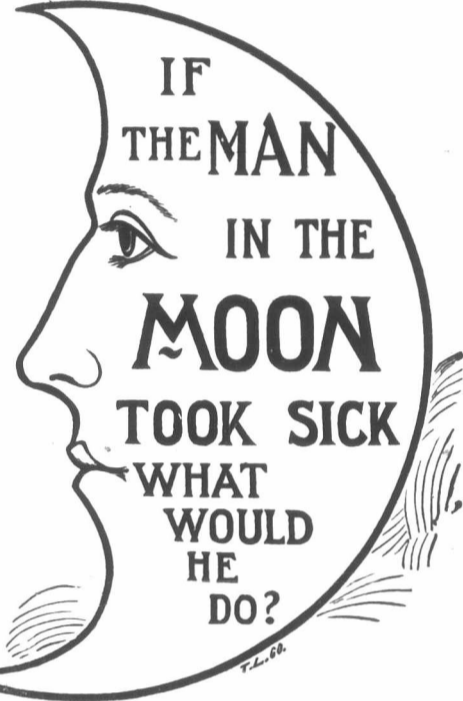
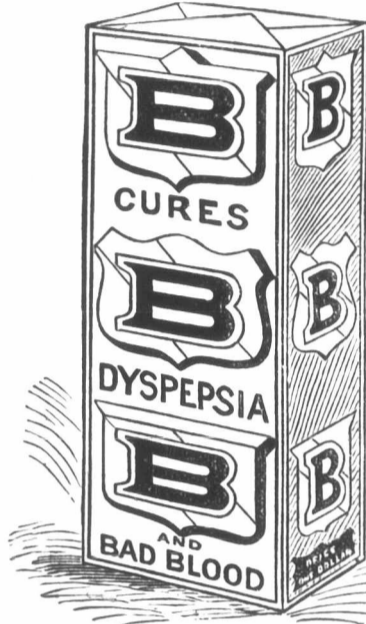
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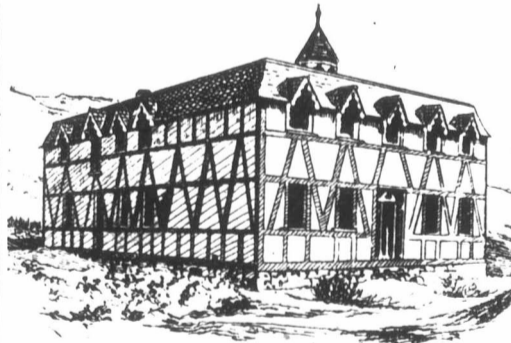
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CANADIAN CHURCHMAN, Cor. Church and Court Sts Entrance on Court i .

Canadian Churchman.

TORONTO, THURSDAY, MARCH 21, 1895.

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March 24—FOURTH SUNDAY IN LENT.

Morning—Gen. xliii. Luke i. 26 to 46.
Evening—Gen. xliii. or xlv. 1 Corinthians xiv. 20.

APPROPRIATE HYMNS for Fourth and Fifth Sunday in Lent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FOURTH SUNDAY IN LENT.

Holy Communion: 111, 315, 322.
Processional: 100, 263, 466.
Offertory: 117, 252, 450.
Children's Hymns: 92, 332, 335, 574.
General Hymns: 90, 93, 245, 409, 449.

FIFTH SUNDAY IN LENT.

Holy Communion: 257, 312, 554.
Processional: 96, 107, 467.
Offertory: 97, 104, 492, 251.
Children's Hymns: 109, 334, 346, 575.
General Hymns: 94, 111, 200, 253, 286.

THE EXTENSION OF THE EPISCOPATE.

We have to remind our readers that circumstances compel that the Algoma question be dealt with this year any way. As we stated in our last, the Upper House has recommended a division of Algoma when practicable, but at the present stage, what is practicable? Utterances at the recent conference clearly showed that the area of Algoma should be reduced by taking off Muskoka and Parry Sound from it, the territory thus left making a genuine missionary diocese. We think it a mistake to have Muskoka and Parry Sound included in a missionary diocese, and hope this will be remembered in the approaching re-adjustment. Pending the conclusions the conference will come to for submission to the respective synods interested, we refrain from making any suggestions as to division or re-arrangement. But any change made will involve some financial arrangements, and the question we now put is, how can Algoma be best worked so as to utilize all her possible internal resources? The whole district has been developed considerably since the diocese was created, and while west of French River the missionary character will attach to the diocese for a

long time, yet any changes now made should be with a view to create and develop all the local interest and resources possible, and, therefore, we think the very first step in the whole of this reconstruction movement is, to give Algoma its own Diocesan Synod. In our day and generation the local life of the Church stands still when it has reached a certain point, if it has not this channel of expression. The men that are in Algoma, both clerical and lay, have of necessity a very strong strain on them. They necessarily must be full of resource, endurance and self-reliance. They share to the full in the qualities of self-governing which characterize our race, and Church development must be in the line which the genius of the race naturally takes. The internal resources of Algoma are being opened up, and one side of human life, which it can well serve, was referred to in a letter which appeared in the *Mail* some time ago, thus: "Besides it will be well to remember that we cannot be very far from the time when the already heavy pressure upon city life will begin to tell, and men tired of the struggle, or incapable of continuing in it, will begin to do what the race has always had to do, to disperse and scatter abroad. The hamlet life is, after all has been said, the ideal life, as well as being the happiest; and in the face of the rapid development of electricity, we can easily imagine the more fertile spots in Algoma dotted with prosperous towns of from five to six hundred inhabitants, resting upon agricultural centres and brought into close proximity with the great distributing marts by means of electric railroads." However, to give a chance to utilize every theory, representative government is required in Algoma. We are persuaded that the foundation already laid will never be properly built on till this is done, and we are further persuaded that the problem of supporting Church ministrations there will by this means be put in the way of a satisfactory solution. A great deal of work has been done in Algoma since its present Bishop was appointed, and it has several funds begun which are of absolute necessity in permanent administration, while the record of Church and parsonage building is very, very good. The latent ability of Algoma, however, must now be reckoned on. Any addition to present agencies must be based on contributions from the Church population in the districts affected, and what Algoma can do must be included in the estimate. The Church would be benefited in Algoma in a good many ways by its Diocesan Synod being created, but the purpose of this article is to emphasize the fact that without it Algoma's power of self-support will be very much repressed. English-speaking people must have a direct voice in the expenditure of their money. General interest is quickened and increased, and growth is made possible by this as by no other means. We therefore trust that Algoma will have its own synod as soon as it can be brought about. Public opinion there is in favour of it, and if it were once done, it would be found to have materially furthered the early practicability of an extension of the Episcopate.

THE OTTAWA ANGLICAN CHURCHMEN'S UNION

The CANADIAN CHURCHMAN has ever endeavoured to avoid anything savouring of partizanship, and to express its opinions upon matters of Church interest dispassionately, fairly meting out praise or blame—no matter whether laity, priests or

Bishops were concerned. It is in such a spirit we venture to criticize the actions of certain priests and laymen in the diocese of Ontario, as reported in the newspapers, and their efforts to establish a so-called "Anglican Churchmen's Union." We were lately somewhat startled by the alarming headline to an article in our contemporary: "The Crisis in the Diocese of Ontario." Farther on in its columns we were glad to discover the supposed cause and nature of the "crisis." For ourselves we may say that we have no objection to a "crisis" when a state of things demands it, and are just as ready as anyone to condemn the spirit of indifference which may permit intolerable wrongs to go on unrebuked and unrighted; or the spirit of cowardice which shuns the labour and obloquy which often attach themselves to brave struggles for high principles and unpopular truth. On the other hand, we condemn with the same severity, and in this we appeal to all true lovers of our Church, disobedience to constituted authority, disloyalty to the Church's standards of faith and worship, and to any individual or organized effort to beget and foster strife and dissension. The adverse circumstances which true religion has ever had and ever will have to combat, make it of primary importance that those who name the name of Christ, and are members of His body, the Church, should above all things strive for those things "that make for peace," and avoid as they would a plague anything that might in the eyes of the world render them liable to the charge and scandal of division. Now for the facts of the case: A Mr. Gibson was desirous of entering the ministry. He is spoken of as "a member of St. George's congregation in the City of Ottawa, a regular communicant, a zealous member of the parish chapter of the Brotherhood of St. Andrew. He holds a second class professional teacher's certificate. His Churchmanship and personal character are alike beyond reproach." Though we know nothing of this young man, we are quite prepared to admit the absolute correctness of this, and it would be well if we could count men vouched for as so unimpeachable in larger numbers into the Church's ministry. But the difficulty has arisen not about the character, but the education of this gentleman. He holds a "second class professional teacher's certificate." The education of such a man must be somewhat meagre. We say this not offensively, but as a matter of fact. He further thinks that, in order to fit himself for the priesthood of the Church, it is only necessary to supplement this with a two-years' course in some theological college, and he seems to have had the misfortune of having advisers who justified such a course. Now, we entirely object to such a state of things as this. What the laity demand is an educated ministry. The Church needs men of good scholarship; and not only that, but men of well-founded convictions and mature thought. It is bad enough to have men who are young and inexperienced take charge of parishes, but when to inexperience is added ignorance the result is lamentable. There have been cases where laymen have felt pity and indignation and shame at the woeful mistakes, not only in matters of theology, of their spiritual pastors. And more than one of such men have had the wisdom to see the disadvantage, both to themselves and to the Church, and have, at the

cost of toil and self-sacrifice, after obtaining orders, gone to college and taken a course of university or theological training. There has been in the Canadian Church too much of this sort of thing, and we look to the Bishops to put a stop to it. A young man to offer himself for the priesthood must have more to say of himself than that he is a member of a St. Andrew's Brotherhood and holds a second class certificate. The correspondence to which we shall presently refer; to any fair and candid Churchman, suggests that some such thoughts as these were in the Archbishop's mind; and we respectfully urge upon our lay-brethren at Ottawa that in such a matter of supreme consequence, both to the present and future influence of the Church, it is their duty loyally and obediently to stand by their Bishop. We offer for their consideration also the words of Dr. Thorold, Bishop of Manchester, spoken in regard to this very subject: "I by no means consider it my duty to accept all applications made to me for ordination, having respect for the circumstances of the diocese, the tolerably high standard of efficiency which we not only claim, but are increasingly reaching, and the singular but melancholy incompetence of some who from time to time propose themselves. Sometimes it is pleaded that parents will be disappointed, or that the excellent youth, who can barely write or spell, will make a pious clergyman. It may be so; but it must not be at the expense of the Manchester Diocese." This we heartily endorse, and we laymen cannot do better than strengthen the hands of all Bishops who follow in the footsteps, in this matter, of the Bishop of Manchester. Let us now look at the correspondence above referred to, as reported in the *Mail and Empire*. It is between a Mr. Snowdon and the Archbishop of Ontario. It is only fair for us to observe upon not only the relative distance between the writers as to age and experience and responsibility of position, but also the scholarship and attainments of the young man who places himself in direct antagonism to his Bishop; who, as we think, insultingly informs him of an organized effort to oppose what he thinks his duty as a Bishop, and shamefully proposes to endeavour to cast discredit upon him in the public newspapers. Mr. Snowdon is a graduate of Trinity College. He is not a man prominent in Church enterprises; this is the first time we have ever seen his name before the public. He was made priest in 1885, and so we presume is a comparatively young man. On consulting the Trinity College calendar we do not see that he in any way distinguished himself for scholarship. He appears to have taken only a pass degree, to have taken no honours and gained no prizes. Yet this is the man who has the temerity to oppose his Bishop, a man of large experience and wide scholarship, in the matter of the education of a priest of the Church. We shall speak of something worse than this presently. In the meantime here is the correspondence:

Kingston, July 2nd, 1894.

MY DEAR MR. SNOWDON,—I had hoped to see you in Ottawa, but I was called off on Saturday by a telegraph from Toronto.

As regards Mr. Gibson, I wish I could assist him; but a two years' course would be insufficient to impart to him the requisite knowledge, and our D. S. Fund will not admit at present of a grant equal to the occasion. I am faithfully yours,

(Signed), J. T. ONTARIO.

Ottawa, Dec. 16th, 1894.

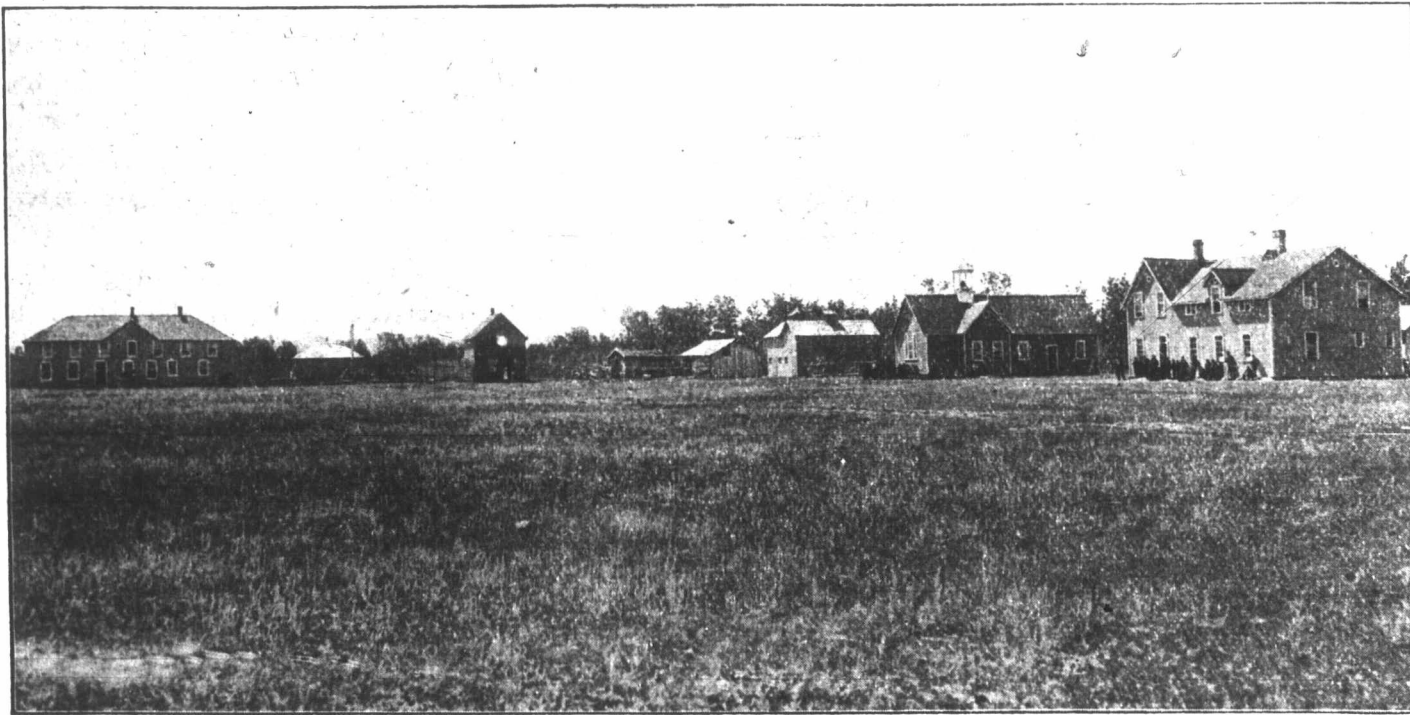
YOUR GRACE,—I venture to write you again in the case of Mr. Gibson, who, you will remember, went to Kingston to see you just before Synod. I am a good deal puzzled at your refusal to accept him as a candidate for Holy Orders on the ground of insufficient education, notwithstanding his intention to take a two years' course, at least, at college.

A few years since I took up the case of a Mr. Depencier, who was a teacher on a second class certificate; his standing being, therefore, from an educational point of view, exactly the same as that of Mr. Gibson. He was accepted on condition that he read up privately for (3) three years and passed periodical examinations.

But at the expiration of one year he was ordained a deacon, and three months later a priest, without any college course whatever.

The case of his brother-in-law was exactly similar. For these reasons I thought perhaps there was some misunderstanding in Mr. Gibson's case, and, as I feel certain he will make a most useful man in the work of the ministry, I venture again to write you on his behalf. Yours very respectfully,

(Signed), J. M. SNOWDON.



THE KISSOCK HOMES, BLOOD RESERVE.

Kingston, Canada, Dec. 23rd, 1894.

MY DEAR MR. SNOWDON,—In answer to yours of the 17th inst., I assure you that there is no misunderstanding of Mr. Gibson's case.

He seemed to know little or nothing of theology, and to need beginning with the very groundwork; and as he told me that he could not afford to take a theological course, I could do nothing.

If he will take a full course of divinity* in either Trinity College, Toronto, or at Lennoxville College, I will accept him as a candidate for Holy Orders, and should he go to Lennoxville I can give him a nomination which will secure him free tuition.

I am faithfully yours,

(Signed), J. T. ONTARIO.

*This is two years.

Ottawa, Dec. 28, 1894.

YOUR GRACE,—Mr. Gibson has decided to attend Wycliffe College, Toronto, where he will take a three years' course in divinity.

I trust this will not make any difference in your acceptance of him as a candidate for Holy Orders.

Yours very respectfully,

(Signed), J. M. SNOWDON.

Bishopsleigh, Kingston, Dec. 31, 1894.

MY DEAR MR. SNOWDON,—I cannot admit Mr. Gibson to examination for Deacon's Orders under any other conditions than those of my previous letter.

This will not cause him any inconvenience, as, no doubt, at the end of his course at Wycliffe College he can obtain Holy Orders elsewhere.

I am yours faithfully,

(Signed), J. T. ONTARIO.

Ottawa, Jan. 9th, 1895.

YOUR GRACE,—I think it my duty to mention to you that the correspondence in connection with Mr.

Gibson's case has been laid before a small meeting of representative Churchmen from different churches in the city, and that, as a result, a committee has been appointed to take steps for the organization of a Churchmen's Union in this diocese; also, that it is proposed to give the correspondence to the public.

Yours very respectfully,

(Signed) J. M. SNOWDON.

This article has now reached considerable length, and we shall reserve for next week some further remarks upon this subject and correspondence. In the meantime, all right-minded men, we think, will agree with us that the Archbishop has written in a singularly kind and patient manner. He has shown a great interest in the future education of the applicant, and in naming the colleges mentioned, the training in which, for theological students, is acceptable to him, he has done simply what he might naturally and rightfully do. In his courteous letters we observe two things: In one of these colleges the Bishop intimates his ability and willingness to provide assistance for the young man; and again, by no word does he cast any aspersion upon any other institution. If the Archbishop feels disapproval of Wycliffe College, he nowhere expressed it. It was left for his adversaries unnecessarily to drag it into a correspondence concerning a matter which was entirely the Archbishop's own business.

THE KISSOCK HOMES.

These Homes are situated on the banks of a river bordering the Blood Reserve, near Macleod, Alberta, and were started a little over three years ago for the purpose of taking the children of the heathen Indians around to train them up to become useful members of society. We opened in the fall of 1891 with five Indian children, in faith believing that God would help us—as He indeed has done—as when we commenced the work we had not a cent of

money guaranteed to us from any source. But He has graciously fulfilled His promise; and, although we have a times been sorely tried and worried over money matters, yet whenever we have trusted Him fully He has always brought us through without a failure. We have now over sixty Indian children, in addition to a number of poor little white orphans. The work has been much blessed, we never refusing an applicant, either white or Indian, who deserved and needed help; consequently the Homes have become a place of refuge for all the unfortunate children around. The Indian Department is now giving us substantial help towards the maintenance and tuition of the Indians, while the Woman's Auxiliary give us most valuable assistance with clothing, groceries, cash, etc.—in fact, we can safely say that without the aid of the Woman's Auxiliary it would be quite impossible to keep the Homes at the high standard they now are. In addition to the help mentioned above, the Huron Woman's Auxiliary support and entirely maintain a lady missionary here. The unfortunate white children are supported solely by voluntary contributions. The total cost of maintaining one of these children for twelve months is, at the lowest calculation,

\$70; and I loving heavy. He who said unto Me. help those mand in th institutions they have b Indians aro civilizing ar tice is wort this institu opening the stitious In education; preaching a plished. In castically thankfulness And not on making the civilization the eyes of falseness of past reclaim under the Indian bei Macleod Go the issue c plenty of v anyone wh vouch for. have been e Home, chu comfort, c reign on all and we tru made in v spector of yearly repo tidy, there whole plac and looked themselves in the dif received c Swainson work of tra be congrat a time." says: "I to another work, I dev the Homes at first to r brethren w prayers an ward. I r Last year from Engl less, and I people in the need is

In Toro widow of t her rest in old age of humble, a ly employ suffering. resided w Queen Str

\$70; and for this we have to look in faith to a loving heavenly Father to supply, knowing that He who said "Suffer the little children to come unto Me," over 1,800 years ago, will bless and help those who are trying to carry out that command in the present day. Not only have these institutions proved a blessing to the inmates, but they have become excellent object lessons to the Indians around, and are becoming great factors in civilizing and training them. An ounce of practice is worth a pound of theory, and the sight of this institution has done a great deal towards opening the eyes of these degraded and superstitious Indians to the work of charity and education; in fact, has done more than years of preaching and talking could have ever accomplished. Indians who three years ago smiled sarcastically at the idea, now acknowledge with thankfulness the importance of the undertaking. And not only have the Homes been the means of making the Indians realize the importance of civilization and charity, but they have also opened the eyes of many of the white settlers to the falseness of the impression that the Indians are past reclaiming and that the sooner they are all under the ground the better—the only good Indian being a dead one. The editor of the *Macleod Gazette*, in mentioning the work here, in the issue of February 15, 1895, says: "That plenty of work, and good work, is being done, anyone who has visited the Home can readily vouch for. Comfortable and substantial buildings have been erected, including Boys' Home, Girls' Home, church, school-house, stables, etc., and comfort, cleanliness and cheerfulness seem to reign on all sides. The object is a worthy one, and we trust the appeal for assistance will not be made in vain." Again, Major McGibbon, Inspector of Indian Agencies and Reserves, in his yearly report, says: "Every room was clean and tidy, there being a home-like appearance about the whole place. The children were well dressed, and looked remarkably clean and neat, acquitting themselves very well, indeed, in the examination in the different subjects, and show they have received careful training. Rev. Mr. and Mrs. Swainson seem to be deeply interested in the work of training these little ones, and they are to be congratulated on the success gained in so short a time." The principal, Rev. Mr. Swainson, says: "I am giving up my income as missionary to another, who will carry on the itinerating work, I devoting my whole time to the work of the Homes. No doubt it will be a hard struggle at first to make two ends meet, but if my Christian brethren will rally around and help with their prayers and their means, the work must go forward. I need help now more than ever before. Last year I received considerable financial help from England, but this year it will be very much less, and I am thrown more and more upon my people in Canada. I shall not appeal in vain—the need is great; the work is worthy."

F. S.

OBITUARY.

MRS. MACNAB.

In Toronto, on the 7th inst., Eliza Ann Macnab, widow of the late Canon Macnab, D.D., passed to her rest in the Lord. She had reached the good old age of fourscore years and four, always patient, humble, and almost to the day of her death actively employed in loving work for the needy and suffering. Since her husband's death she has resided with her daughter, Mrs. John Carter, Queen Street West. She enjoyed remarkably good

health, and was a regular and devout attendant at St. Matthias' Church, Bellwood's Avenue. An attack of bronchitis confined her to her bed for a couple of days, but there seemed to be no immediate cause for anxiety. However, on the third day, to the surprise of her friends and the physician in attendance, she began to sink rapidly—but was able to receive the Holy Communion to her great comfort; shortly afterwards she breathed her last while the commendatory prayers were being said at her bedside. Her only son, Rev. Alex. W. Macnab—residing in Omaha—reached here on Saturday, and had the remains taken to Bowmanville on Monday and interred in the family lot. The funeral service was held in St. John's Church, Bowmanville, and a large concourse of friends gathered to pay their respects to one who had endeared herself to all classes during her forty years residence amongst them. The church was tastefully draped with black in affectionate remembrance of her who had been for so many years associated with the late rector in every good work on their behalf. On Sunday, the 10th, and on the 17th, the Rev. Mr. Macnab occupied the pulpit in St. Alban's Cathedral. We understand that Mr. Macnab has received from the Bishop of Toronto and the Cathedral Chapter Committee an offer of the post of Canon Missioner of this diocese. We also understand that the offer has been accepted, and Mr. Macnab will probably enter upon his duties as Canon Missioner in June. The appointment is an excellent one, as Mr. Macnab is well qualified for the position, and the diocese, as well as the Cathedral Chapter, may be congratulated on this appointment, long needed, which we trust will produce good results, as the office of Canon Missioner provides a wide and useful field for Church work.

REVIEWS.

A CREEDLESS GOSPEL AND THE GOSPEL CREED. By H. Y. Satterlee, D.D. New York: Scribner, 1895.

This is a work so great and so excellent that we wish we had space in which to do it full justice; and it is dedicated to a subject of immediate and urgent importance. Dr. Satterlee has become struck with the process of dissolution which, in some hands, the doctrines of the Church seem to be undergoing. The great school which call Ritschl master are explicitly declaring that the Church entered upon a wrong track when it began to define dogma, even the doctrine of the Person of Christ. Dr. Satterlee holds, on the contrary, that the loss of doctrine will speedily lead to the destruction of all that is destructive and peculiar in Christianity. After pointing out what can be done and cannot be done by science, philosophy and the like, he proceeds to assert the Gospel Creed—the Incarnation, the Sacrifice, the Resurrection and the Ascension, and the work of the Holy Ghost; closing with the life of Christians as witnesses for Christ. The book is not merely one for the time, but for all times. We believe with Dr. Satterlee that the destruction of doctrine would be fatal to the life and power of the Church; and he has here raised a barrier against the assaults of the enemy which will not easily be removed. There is not only powerful thought in these pages, but evidence of wide and accurate learning; whilst the author candidly and cordially recognizes the help he has received from the leading writers of the Church. This is a rare volume.

HISTORY OF THE COUNCILS OF THE CHURCH. By Bishop Hefele; A.D. 451 to 689. Price 12s. Edinburgh: T. & T. Clark: Toronto: Revell Co., 1895.

Bishop Hefele's History of the Councils is a recognized authority on its great theme; and is, in fact, indispensable to all who would be theologians, and are unable to possess the great and expensive

works of Hardouin or Mansi. The Church is, therefore, under the greatest obligations to the publishers for placing this book before them in an English form. The present volume deals with the period between the close of the Synod of Chalcedon and the sixth synod; and contains the history of the fifth synod (the second of Constantinople), besides a number of provincial and local synods. The History of the Councils would prove an acceptable addition to the library of a clergyman—a fact which some of the laity may do well to remember. The translation is accurate and readable.

THE AMERICAN COMMONWEALTH. By Dr. James Bryce, 2 vols., third edition. Price \$4. New York: Macmillan; Toronto: Copp Clark Co., 1895.

We welcome this new and improved edition of Dr. Bryce's new standard work on the United States, in a revised and improved form. At its first appearance it was at once recognized as the one authority on the government, customs, social institutions of the great Republic, and each of the two subsequent editions has undergone careful revision. To the present several new chapters have also been added—on the Tammany Ring (a ghastly record), on the Home of the Native, on the South Since the War, and on the Present and Future of the Negro. On these two last subjects the author is decidedly more hopeful than the average American.

Among the many journals published for Sunday reading, perhaps the *Sunday Magazine*, International News Co., New York, holds the foremost place. Sedate without gloom, and interesting without frivolity, it should be a welcome companion to most readers. In the January number the Lord Bishop of Ripon discourses sweetly on another phase of the Sermon on the Mount. Baring-Gould relating some of his experiences with amateur orchestras in church choirs where organs were not, is more than entertaining. Indeed, the whole number of 70 pages is much to be commended. The contributions from the editor's "What-not" appear to have been widely and diligently sought and are especially interesting. The engravings are exceedingly good.

THE GRACE OF "HELPS."

BY ARCHDEACON BUCHANAN.

"Helps"—1 Corinthians xii. 28 (part).

It is in a mission room that the various fitting agencies of the Gospel have their organization and their home. There shall the Word of God be studied in the Holy Scriptures and the records of His saints as immortalized in the Book of Common Prayer or the History of His Church. There shall the mothers of the hamlet meet to solve their domestic problems, to learn how to make "home"—their sacred charge—happy, and the training of their little ones Christian. There shall the men take counsel as to their responsibilities in the propagation of the Saviour's truth. There shall they league themselves against those giant temptations of the arch-enemy—intemperance and impurity. There beneath the expounded Word of God they shall learn to realize the sweetness of the Gospel of His Grace and the duties its possession devolves on them.

Thence shall they take their way to the real home of His glory in the parish, the place where His abiding presence ever rests, the appointed meeting place with His faithful people—the parish church, nay, the altar of His love, where His commissioned servants from generation to generation offer before Him the memorials of His Sacrifice, and deal forth to the faithful the pledges of His Grace. And when you have tasted and felt that He is gracious, when the sense of your blessings is upon you and your hearts are full of gratitude, then praise Him for His out-poured grace of "Helps," and think of them who have manifested it among you ere they went to their rest. Let their good works follow them even beyond the grave, and be an abiding call to loyal service and a devoted life.

A lych-gate, too, shall be among our material "Helps." "The grave awaits you," it seems to say. Serve God and your brethren while you may, that through the grave and the gate of death you may pass to a joyful resurrection. The life of service and devotion and self-dedication is the only life with such an issue. You cannot live or die for yourself. Some day soon—we know not how long hence—but

soon, you will pass, perhaps, beneath such a gate borne along by the hands of others. Perhaps you will rest a moment there—we cannot tell! Anyhow, its shadow will fall on you. And your brethren, the men with whom you have lived, will be thinking or speaking of you. What will they say? "He was fair and honourable in his dealings. He never did anybody wilfully any wrong. He was a man of energy and resource. He had many opportunities in life and he knew how to take advantage of them. Despite the changes and chances of this mortal state, he succeeded in making himself fairly comfortable." Shall that, or anything like it, be your record in men's minds. Would you be content with that? If it were true, or just, or exhaustive (and men are of clearer eyes than usual on such occasions), what would it sound in your ears but a knell of agony? Nay! Nay! not so! Another record must be yours if this world is to be no failure, the other world "a joy." "He tried to serve God and his brethren. He used his best gifts and opportunities for them. He was not always scheming for himself. We miss him, and we love him now. Many were the better for him while he lived, and some shall be the better for him now he is gone." "Let me die the death of the righteous, and let my last end be like his."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

The several chapters of the Brotherhood of St. Andrew, in the City of St. John, are holding united services for men each week-day, during Lent, at 12.30 o'clock p.m. The services are being held in the Church of England Institute. So far the attendance has been most satisfactory. Addresses, on a special subject, are to be given by each of the city rectors on three consecutive days. The Rev. J. de Soyres, on "Knowledge," and Rev. W. H. Barnes, on "A Reasonable Service," have just completed the first week. They are being followed this week by the Ven. Archdeacon Brigstocke, on "Sin," and by Rev. W. O. Raymond, on "Half-finished Work." The week following, the 3rd Sunday in Lent, Rev. A. G. H. Dicker will speak upon "Difficulties in the Faith," and the Rev. W. H. Sampson upon "Man, a Son of God."

WOODSTOCK.—The Rev. Canon Neales, rector.—During Lent there will be a special course of sermons at the Sunday evening services in St. Luke's Church, on the "Seven Deadly Sins." Every Tuesday evening there will be service at the Parish Hall, with addresses on "The Teachings of the Prayer Book." On Friday evenings at St. Luke's, readings will be given on "Our Lord's Eucharistic Prayer." At Christ Church, service will be held each Wednesday evening with appropriate readings. At the same church, on the Sundays in Lent, a course of sermons will be given on "Preaching," "Prayer," "Baptism," and "The Holy Communion." The Bible class of the St. Andrew's Brotherhood will meet on the Wednesday evenings of Lent, at the Parish Hall.

King's College men throughout Canada will learn with deep regret of the recent death of the Rev. A. H. Weeks, who, for many years, laboured so zealously in this diocese. Mr. Weeks matriculated at King's in the year 1842, and graduated B.A. in the year 1846. In the earlier part of his ministry he served as curate under the late Rev. Dr. Jarvis, who was some while rector of Shediac. Later on Mr. Weeks was missionary-in-charge of the parishes of Queensbury, Southampton, etc. Of late years, however, through failing health, he has been upon the retired list. The generous bequest of this faithful priest to the Endowment Fund of his alma mater will be hailed by King's men everywhere as a substantial proof of his unswerving loyalty and devotion to our Church's oldest institution of learning on Canadian soil.

Readers of the CANADIAN CHURCHMAN who have had the privilege of reading the Rev. Vernon Staley's "Catholic Religion," will learn with surprise that this very excellent little manual of instruction has recently been the subject of adverse criticism from one whose name appears upon the clergy list of this diocese. When, however, it is stated that the reviewer is one of those three priests who were instrumental in gathering together, at St. John, in Nov. last, that unique assembly, for which has been assumed the name of "Church of England Conference," surprise will readily give way to an easily drawn conjecture as to the nature of his inferences and conclusions in respect to "Catholic Religion." It lies not within the province of your correspondent to enter into a discussion of the modes of valuation

which have been applied in order to enable the learned reviewer to arrive at his conclusion that "the book is, as a whole, valueless and pernicious." There is a law of broadest Christian charity against which we dare not offend. We are, therefore, restrained from attributing to this reviewer any other than the most conscientious motives in his vain attempt to relegate to the "Index Expurgatorius" a book which in so short a time has reached its 5th edition, and of which 60,000 copies in all have been already issued. For our own part it remains that we confess a sense of the bitterest disappointment, that one whose brilliant oratory made him ever a conspicuous ornament at our Synod meetings, where we have heard him so vehemently disclaim against the idea that he should be "ticketed" as a party man, should have allowed himself to become, in this respect, the victim of such a complete metamorphosis. The result of such criticism as we have referred to, as affecting the sale and use of the "Catholic Religion," in this diocese, is not difficult to conjecture. Possibly the author, had he been consulted, could not have chosen a better medium for bringing his manual to the favourable notice of the great majority of Church people in the Diocese of Fredericton.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—Boys' Brigade.—Branches of the Boys' Brigade have already been formed in the parishes of St. Jude, All Saints', St. Thomas and St. Barnabas. The brigades of All Saints' and St. Thomas, which have only just been started, each number nearly 40 strong, and weekly drills will be held till further notice. To the Christian soldier, this fresh field of Church work affords a sphere of usefulness that promises to develop, under the Divine blessing, the very best results.

St. Thomas' Church.—Last Sunday there were 265 Sunday-school scholars in attendance—there are 28 candidates for confirmation—and the Wednesday and Friday night Lenten services are attended by congregations varying from 70 to 100.

Obituary.—On Thursday, March 7th, Rev. W. A. Mervyn, curate of the cathedral, died at 4 p.m. Mr. Mervyn was educated at Trinity College, Dublin, and was an alumnus of the M. D. T. College. Mr. Mervyn began his clerical career some three or four years ago with much enthusiasm, and his efforts in carrying on pioneer Church work even prior to ordination were crowned with success. The church of St. Philip's, Montreal Junction, is a monument of the first efforts in mission work accomplished by Mr. Mervyn, who gained the respect of everyone, and was endeared to the many with whom his sacred office brought him into contact; his funeral was largely attended, the city and local clergy, together with the choristers, and a full church, testifying to the esteem in which our dear departed brother was held. The Dean, the rector, and Principal Henderson officiated, and the coffin was covered with many floral offerings of sorrowing friends.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

BATH.—Annual Missionary Meeting.—This meeting was held on Sunday evening the 10th inst., and was one of the best ever held in Bath. The evening proved exceptionally fine and the attendance was large. There was a very hearty service and good singing, and then the addresses. The first speaker was Mr. E. J. B. Pense, of Kingston, who made a capital missionary address. The Rev. Canon Burke, of Belleville, followed. The "old man eloquent" poured forth his glowing words, as they came direct from his heart. His love and zeal for the cause was catching, and he carried the congregation with him. The collection, nearly \$13, showed this, for it was a liberal response for the number present. The whole meeting was so hearty and the sympathy so manifest, that all were pleased. The speakers, the congregation, the rector and family, in fact on all sides a happy feeling prevailed after the meeting, and all will look back upon it with gratification. The rector confidently anticipates larger parochial collections as a result of this excellent meeting.

SELBY.—The Rev. Robert Atkinson has returned from his visit to England and settled down to work again. He spent several enjoyable months with his relatives and friends in the land of his birth. He will probably give the readers of the CANADIAN CHURCHMAN the benefit of his impressions of English Church life and progress.

The Rev. H. W. Hay Aitken, the great English mission preacher of the Church at home, is expected to come to Canada at the end of this year, to hold a series of missions in the large Canadian towns.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

BISMARCK.—Grace Church.—This place is now known as West Lorne, the latter being the name of the local post office. It is a thriving village on the Michigan Central Railway, handling a considerable volume of business. There are not a great many Church people here, but those who are here have shown that they love the Church, and that there is a nucleus of membership to which many accessions might be made if only the congregation were provided with an earnest resident clergyman. The services of the Church were first introduced in this mission by the late Rev. W. B. Rally, while he was yet rector of Tyrconnel. As the name of the locality would indicate, Bismarck, which continues to be the name of the M.C.R. station, was settled by a considerable colony of German Lutherans, who, in the early days of the settlement, provided themselves with a place of worship called St. Peter's Lutheran Church, about three miles distant from Bismarck. There came along a wave of sensational sectarianism from outside which was the means of eventually breaking up the Lutheran congregation. Many, who became wearied of the state of affairs then brought about, bethought themselves of taking refuge in the Church of England, to which, though the Lutheran Church is Presbyterian in form, they were naturally more sympathetic as touching many points of doctrine and ritual than toward the Presbyterians. It was at this juncture that the Rev. W. B. Rally found an opening for the Church of England in this place. He was a gentleman singularly well adapted to open a mission of this kind. His father had been for many years an *attache* of the British Embassy at Vienna, the Austrian capital, where the son had been reared and educated, amid the courtly refinements of that city, from his birth. He was, therefore, at least as familiar with the German language as with his mother tongue. The mission was opened at the instance of the German settlers themselves; and on his retirement from the parish of Tyrconnel he came and dwelt among them for a year. During this time he resided near St. Peter's Lutheran Church, which, having no Lutheran pastor, was thrown open to him, and in it he was permitted to give the people the regular Church service in the German language and execute all the Church's ministrations. His work was greatly appreciated. At the close of his brief period in this mission, brought about by advancing years and failing health, having obtained his superannuation annuity, he settled in Ridgetown, about 20 miles distant, whence he lent his services from time to time in forwarding the work at Bismarck. He was, however, succeeded with but little delay by the Rev. John Schulte, D.D., Ph.D., in the incumbency of the mission, which he continued to hold for three years. He resided at Bismarck, and it was during this period, about the time of the elevation of the present Lord Bishop of Huron to the Episcopate, that Grace Church, in this village, was built. Through the instrumentality of the Rev. Dr. Schulte and some energetic members of the congregation, the necessary means was at once raised, when it was decided upon to erect the church. Thus free from debt, it was soon consecrated, the first His Lordship had set apart since his elevation. The church is a neat structure, framed and clapboarded, whose ground dimensions are 20 x 40 feet. It consists only of the nave, in which, however, there is a structural chancel and communion table. It is seated with seats of red oak, in which may be placed comfortably 150 people. The church is surmounted by a bell turret which contains a Meneely bell weighing 520 pounds and costing \$120. The church is also furnished with a good organ. The whole property cost about \$1,200. This congregation has raised habitually over \$200 towards the clerical stipend annually, while the Diocesan Mission Board has granted \$300. Rodney, an enterprising village six miles west of Bismarck, used formerly to give \$100 a year toward the same object; but they have no church in Rodney, neither have they for a long time past had the services of the Church, though in the village and neighbourhood there may be reckoned about a dozen Church families. Why, by the aid of the Mission Board and the united efforts of Bismarck and Rodney, His Lordship cannot place a permanent resident clergyman in charge of the work here, it is impossible to discover. If the mission was worked with energy by a local clergyman, it might, ere long, become self-sustaining. During the last eight years, the services have been conducted at Grace Church by students from Huron College in part, and partly by the Rev. Dr. Schulte, who since his retirement upon his superannuation has resided in St. Thomas; but during the last year of this period the services have been performed almost exclusively by Dr. Schulte coming out each week for the purpose. The present churchwardens are Messrs. J. C. Schleihauf and John Chaseley. The mission of Bismarck has indeed been fortunate in having men of such gentleness, Christian piety, zeal and humility, to labour within it. It

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is a matter which should afford the Church at large sincere pleasure to see men of such high character and literary attainments humbly labouring for the Master in fields where neither the wealth nor distinction which is appreciated by the world awaits the labourer, but only obscurity and self-effacement, with perhaps a spice of contumely and cynical regard added thereto. The reproach of a mission such as this being allowed to languish for want of the steady, strong hand to guide and bring it on to the haven of a well-ordered and self-sustaining parish, does not rest with the aged pioneers who have fostered and sustained it with the residue of their strength, but it certainly rests somewhere. Are we following a wrong system in the management of our missions, or are our young men too fond of "fitting," that our missions should be allowed to fall into decay, that we should allow ourselves to be forestalled and opportunities be lost which we might have used to advantage? There may be other reasons for our failures than those suggested; but if so, pray what are they? Let some one answer, that the plague may be understood and be healed. Surely the time has come when this reproach should be wiped away. Bismarck seems to be hanging by a thread and Rodney is dropped! Yet there are, at least, twenty Church families in these two places, with the young people growing up and being looked after by others! Besides these, there are the Germans, those sturdy colonists who, in the day of their dark troubles, turned to the Church of England for help. What encouragement, what ground of hope is there to rekindle their hearts to the Church which has so cruelly disappointed their love? But they are not yet quite disappointed; the Ven. Dr. Schulte still ministers to them as best he can, notwithstanding age and ill health, from St. Thomas, and visits them from time to time. But who are training up the young people, and where is the future congregation? The future congregation will be found non-existent unless things are changed. And those who fain would have been Church people will have the sorrow of seeing their households divided and scattered, and then any lingering remnant of love for the Church which might have been found must have vanished. Thus will sadly close an episode in the church which was opened with the strains of joy and gladness, the unfortunate type of many others. This diocese can tell a tale of churches closed, of missions ruined, which will be difficult to match elsewhere. Upon the ruins of our missions, flourishing conventicles have been built with their Christian Endeavours and their Epworth Leagues and Home Circles, and what not. Why cannot we exist and flourish where others can? There is nothing inherent in the principles of the Church to prevent our doing so. The Church has, on the contrary, a store of resources which cannot be found elsewhere. Why are they not utilized? We need more zeal, we need a closer scrutiny of the state of affairs by those in authority. We need more practical judgment and executive ability. We need to get rid of the hallucination that it is well enough to follow ineffectually in the wake of Dissent. Let the Church buckle on her armour and go to work with the true weapons of her warfare, and she will succeed, and the victory will be hers, and though, through supineness and mismanagement, she has lost much ground, she will at length recover herself and regain her strength, and do the work which has been given her to do.

INGERSOLL.—*St. James'.*—Lenten services are being held every Wednesday evening; also a Litany service each Friday afternoon at 4.30. Rev. Mr. Bloodworth preached the sermon in this church on Sunday evening, 10th inst., and also conducted the service on the following Wednesday evening, during the absence of the rector. Rev. A. Murphy is conducting a mission at Thamesford, having commenced on the 4th inst. A meeting of the Woman's Auxiliary was held on Wednesday afternoon, 13th inst., when interesting reports from the convention at London were read by Mrs. Hoyt and Miss Jennie Crawford.

HANOVER.—*St. James'.*—The Rev. Mr. Collins, of Chesley, occupied the pulpit of St. James' Church in Hanover, on Wednesday evening, March 6th. His address was in aid of the missionary work. Our pastor, Rev. E. C. Jennings, exchanged places with him for the following Sunday. The members of the Young People's Guild are busy with their Lenten work. They are trying to collect enough money by the card system to purchase a new organ, which is very much needed. Missionary pyramid boxes were distributed among the Sunday-school pupils on Sunday, the 10th inst. The pupils put their savings during Lent into these boxes, and at the end of that time they will be collected by the teachers and sent away to aid in the missionary work. This is done to interest the children in the work of the Church.

Prof. Huxley, the English scientist, is suffering seriously from influenza.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

The Rev. Rural Dean Chowne begs to acknowledge, with hearty thanks, the sum of \$2. two dollars, from the S. S. children of Berlin in response to his appeal on behalf of an afflicted family in his mission. Per J. W. Connor, Esq. Emsdale, G.T.Ry., Ont., March 13th, 1895.

SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

Needs of the Church in these Dioceses.—These two immense dioceses, which have together an area of 800,000 square miles, with their steadily increasing population, call for much prayerful sympathy and increasing pecuniary assistance, if the Church's work is to be fully done in this critical time of laying foundations. When the present Bishop entered upon his duties in 1887, the total number of licensed clergymen in the undivided diocese of Saskatchewan was 21. The number now is:—Saskatchewan 20, Calgary 18, to be increased by 2 and probably by 3 or 4 this year. There are also a number of lay readers in each diocese. Since the beginning of 1892 mission churches have been erected in the following places, viz.: Innisfail, Bowden, South Edmonton, Poplar Lake, Mitford, Canmore, and Fort a la Corne. Others are to be erected at the Peigan Reserve, Red Deer, Lamerton, Wetaskiwin, Beaver Lake, Fort Saskatchewan, Duck Lake, Edmonton, etc. During the past two years parsonages have been provided at Macleod, Pincher Creek and Innisfail; and efforts are being made to erect one in St. Alban's Parish, Prince Albert, and in St. Patrick's, Sheep Creek. Grants are received from S.P.C.K. for the building of churches. These, it is needless to say, are a great help; but they are insufficient; and it has been found necessary to encourage local effort by giving sums of \$50 each to the smaller, and \$100 each to the larger churches; and \$100 towards the cost of a parsonage, for which S.P.C.K. gives no grant. During the past year about 5,000 immigrants have settled in the northern part of the Diocese of Calgary. The Bishop earnestly seeks assistance from those who enjoy religious privileges to the full, and are in a position to help their less favoured brethren, who are struggling against the special difficulties of pioneer life. "Freely ye have received, freely give."

CYPRIAN SASKATCHEWAN AND CALGARY. Calgary, N.W.T., Canada, Feb. 20th, 1895.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

In February, 1892, Bishop Nelson, of Georgia, was consecrated. By the following May he had confirmed 500 persons and travelled 5,000 miles. Two years and a half later, he reported 1,230 confirmations. In 1891, there were no Episcopalians in over two hundred towns. The diocese now contributes nearly \$8,000 to domestic missions, where not one cent was formerly collected. There are now 6,180 full communicants, 79 parishes, 46 clergy, and last year the diocese collected over \$20,000 for Church work. It is needless to add that the Bishop is thoroughly in touch with both clergy and laity. The clergy of the Jurisdiction of the Platte are not in favour of changing the present name to that of Western Nebraska.

St. Paul's, Albany, Georgia, needs a bright, hard-working rector. It would be a pleasant sphere for a Canadian. The Right Rev. K. Nelson, Bishop of Georgia, can give information.

Most recent statistics show that there are now almost 800 clergy in British or Canadian Orders working in this Church. It is more than probable that our Bishops may take some united action which will prevent all those who are not in American Orders from being canonically resident clergy until they decide to become citizens here. Such a step would certainly be received with favour by our American people, as it is thought many British priests would far sooner leave this country than become citizens.

Ladies have now found their way into our Annual Convocations. At the recent Fifth Annual Convocation of the Jurisdiction of the Platte (Nebraska) there were several lady representatives and no opposition was made to their taking their seats. If this sort of thing goes on, we may sometime have a race of "handsome Bishops" elected by ladies. It is fortunate that we are good-looking and therefore have no fear for our future.

Bishop Schereschewsky, who was formerly Bishop of China, is supposed to be the finest Chinese scholar in the world.

The Rev. J. H. White, warden of the Feribault Divinity School, Minn., has been elected Bishop of Indiana. He is an M.A. of Trinity College, Hartford, Connecticut, is a preacher of some note, and about fifty years of age. Indiana is no paradise for Churchmen, as we are very weak there.

PREFERMENTS.

The Right Rev. H. B. Whipple, D.D., Bishop of Minnesota, to be an Indian Commissioner.
The Rev. William Cross, D.D., rector, Church of the Messiah, Detroit, Michigan.
The Rev. G. H. Moffett, rector of St. Clement's, Philadelphia, Pa.
The Rev. J. B. Gible, rector of St. Luke's, Denison, Texas.
The Rev. G. K. McNaught, rector of Meriden, Conn.
The Rev. W. R. Attwood, rector of All Saints', Cleveland, Ohio.
The Rev. A. V. Gorrell, rector of Fort Dodge, Ia.
The Rev. C. O'Meara, rector of St. Stephen's, East Liverpool, O.
The Rev. E. L. Sanford, rector of St. Paul's, Willimantic, Conn.

BRIEF MENTION.

The Dean of Winchester's life of the historian Freeman will be published in London at Easter.

One effect has come from the new tax on inheritances in England. Instead of bequests, gifts are being made while the donor is alive.

The governing body of Trinity College School, Port Hope, has decided to re-build on the present site.

The will of the late Prof. Stuart Blackie leaves £4,000 for a modern Greek library in Edinburgh University.

The Rev. G. A. Anderson is so far recovered from his illness as to be able to take part in the services at Tyendinaga Church.

Afghanistan has an area of 279,000 miles, or about the combined area of Idaho, Colorado and Florida.

During the early days of the Roman Empire a painter was hired by the day and valued according to the amount of surface he could cover.

Rev. F. G. Plummer, curate of St. Matthias' Church, Toronto, is going to be curate of St. Thomas' Church after Easter.

Swallows fly low before a rain because the insects they pursue are then nearer the ground to escape the moisture of the upper earth.

The Rev. W. E. Carroll, B.A., of Alliston, has been elected Rural Dean of South Simcoe.

The many friends of the Rev. Dr. Davies, bursar of Trinity College, Toronto, will be glad to hear that he is slightly better, and that the doctors have hopes of his recovery.

The Bishop of Algoma is greatly improved in health, and will sail for home about the 2nd of May.

Many glass ornaments found in Etruscan tombs contain small objects or images in the interior. How the ornaments were made is still a mystery.

The Rev. J. A. Hanna, of Midland, has been elected Rural Dean of East Simcoe.

It is estimated that the world's cannon has cost the world's taxpayers a little over \$40,000,000.

The Archbishop of Ontario is confined to his residence with a serious attack of inflammation of the eyes.

The parish of Trinity Church, Hoboken, New Jersey, in the Diocese of Newark, will receive \$20,000 by the will of the late John Stevens, a parishioner.

At Borodino 250,000 French and Russians fought, and the dead and wounded numbered 78,000.

Rev. T. C. Desbarres, rector of St. Paul's Church, Toronto, is recovering from a severe attack of la grippe.

The army and navy of the Argentine Confederation are kept up at an annual cost of \$18,000,000.

The Rev. Edward J. Harper, of Manitou Springs, Cal., has been appointed to St. Luke's Church, Fort William.

Bishop Tucker, who now has charge over the diocese in Africa of which the martyred Hauntington was Bishop, has been stricken down with the African fever. When the last mail left he was in the hospital at Mombassa.

The late Dr. George D. Morton, of this city, who died last month, bequeathed \$200 each to the Church of England congregations at Holland Landing and Bradford.

The Anglican Board of Domestic and Foreign Missions will meet in Kingston, Wednesday, April 24th. The House of Bishops will convene here on the following day for special business. The call of His Grace the Metropolitan was issued yesterday.

Mr. J. Edgar Birch, organist of Christ Church Cathedral, Montreal, has accepted the position of Principal of the Canadian College of Music, Ottawa. He has also accepted the post of organist of St. George's Church, Ottawa.

Pierre Gneco, an Italian by birth, who had lived in France for forty years because of his intense hatred of his native country, left a fortune of \$150,000 at

his death the other day. Fearing that it would go to Italy, he distributed all his money among his servants.

Dr. Boehlau, an archaeologist of some note, has discovered on the Island of Samos, graves dating back as far as 600 and 700 B.C., and some of the interesting objects found in them have been sent to Cassel for permanent exhibition in the museum.

Rev. Mr. Wright, in charge of St. Bartholomew's Church, New Edinburgh, for the past year, has left for Georgeville, Lake Memphramagog. Rev. E. A. W. Hanington has completed his canvass in the interests of the new Anglican diocese, and resumed his pastoral duties.

Among the bequests made by the late Col. Allan Gilmour, of Ottawa, is the donation of \$25,000 to the Protestant Hospital. The Old Men's Home and Protestant Orphanage are to receive \$5,000 each.

The Archbishop of Canterbury's family is a very literary one. Mr. E. F. Benson, the author of "Dodo," has written a new volume of stories, Miss Margaret Benson's sketches of animal life are just out, and Mr. Arthur C. Benson's second volume of "Lyrics" will be published uniform with his "Poems" in a very short time.

British and Foreign.

It is announced that the consecration of Dr. Percival as Bishop of Hereford will take place in Westminster Abbey on St. Mark's Day, April 25th.

Bishop Knight-Bruce, who has accepted the living of Bovey Tracey, has also been appointed Assistant-Bishop of Exeter.

The Bishop of Rochester is reported to be making satisfactory recovery, but it is thought that some weeks must elapse before he is able to attend to ordinary business, and it is not anticipated that he can resume any active work before May or June.

The opening of museums, etc., on Sunday is often demanded before it has been shown to be really desired. The Tonbridge reading room was opened experimentally on Sundays during November, December and January. It has now been closed again by the Urban Council, the attendance, chiefly youthful, having varied from 8 to 17, out of a population of 10,128.

A questionable blessing was pronounced on a kind donor of coal recently in Dublin. An old woman to whom some bags had been sent, invoked upon the benefactor: "Well, the Lord bless ye, and may ye never want a fire yerself, in this world or the next."

The Rev. J. Wood Brown has recently added a handsome tower to the Free Church at Gordon in memory of his father, the late Rev. Dr. Brown, of Edinburgh (author of the "Annals"), and of other relatives in the ministry connected with Berwickshire. This tower Mr. Brown has furnished with a library for the use of the minister of Gordon and of the Presbytery of Kelso.

Among the bequests left by the late Duchess of Montrose is the following: "I direct my executors to sell my pearl necklace, my diamond necklace and cross, and my diamond tiara, and out of the proceeds of sale my executors are to pay to the Bishop of London for the time being, free of legacy duty, £2,000, to be applied by him at his discretion for the benefit of the poor of the East End of London, and the balance of the proceeds of sale is to be applied by my executors at their discretion in or towards discharging the debts charged upon the Buchan Castle estates."

The Bishop of Winchester, in an *ad clerum* on "offertories," says that no one will profess to be quite satisfied with the amount raised by them, and everyone would be glad to discover the secret of augmenting them, if only it could be practised without inflicting injustice on those who contribute, and loss of self-respect for those who plead. "The first and most obvious explanation of the smallness of such contributions is that offertories now are always happening, and in many places after every service, and sometimes for objects which, to describe them with suitable delicacy, are slightly prosaic and appeal neither to the imagination nor the heart."

The Bishop of Durham has issued to his diocese a series of papers on the "Disestablishment and Disendowment of the National Church." The National Church, he points out, is not, as it is often supposed to be, a Church created and shaped by the State. "The National Church was once co-extensive with the nation. It was the nation under its spiritual aspect. No other religious body was recognized by

the side of it. In process of time different bodies separated themselves from the communion of the National Church, and now enjoy perfect freedom of worship, but the National Church continues to be what it always has been—the spiritual organ of the nation."

A correspondent in the *Scotsman*, writing of the war in Manchuria, mentions the following interesting circumstance: The Rev. John Macintyre, of the U. P. Mission at Haichery, having, at the request of the British Consul, gone to the port, left the station in care of an old elder named Wang. When the Japanese soldiers entered the city they enquired for the chapel, and two sentries were told off to protect the place. An official, a Korean, was put in charge, and writes to say that "He enjoyed Mr. Macintyre's instructions many years ago, and now that by the grace of God he has entered the city with the Japanese, he is pleased thus to be of service to his former teacher." "Cast thy bread upon the waters and thou shalt find it after many days."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

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

What does the Bible say about the Church?

SIR,—This is the title of a booklet, recently published in England, containing two papers or lectures by Canon Hammond, on the re-union of Christian bodies from the Bible point of view. Here in some sixty pages we have what the book of God says about the society of God—the Church. Canon Hammond's statements are clear, definite and logical. No better work could be placed in the hands of Churchmen, or of those who differ from us, and who are anxiously looking for the Church. It should be sown broadcast by thousands and tens of thousands throughout the length and breadth of our land. If the Rev. R. W. Rayson, the secretary of the Church Book Depository, gets a sufficient number of orders to amount to 500 copies, he will be able to sell it for the small sum of twelve cents a copy. I have given away five copies and have ordered fifty more.

W. T. LISTON, Incumbent of Wolfe Island.

The Japan Mission Should be Properly Supported.

SIR,—In looking over the annual report of the Board of Domestic and Foreign Missions, one is inclined to ask if the division of the funds for foreign missions is the wisest that could be made. We pride ourselves now on having a foreign mission of our own—that to Japan. Should it not be our care, then, that this mission be fully equipped and properly supported? Yet the amount given by the whole Canadian Church for the support of its one foreign mission is much less than that given by a section of the Church for another mission in the same country. And further, we find nearly two thousand dollars contributed for societies for missions to the Jews. Is not this an unnecessarily large contribution for our Church to these particular societies and their work? No doubt the size of this offering is partly due to the fact that the whole of the Good Friday collection is devoted to this object, and that two societies make strong appeals every year for contributions. Would it not be well to make our Good Friday collection especially for our own foreign mission, or if not, then to make a special collection at some other time for it? One of two things ought certainly to be done—either the mission should be withdrawn, or it should be properly equipped and supported.

T. W. PATERSON.

Deer Park, March 8th, 1895.

Canadians vs. English Bishops.

SIR,—I was recently very much impressed with the following passage which occurs in that delightful book "The Old Judge," by Haliburton ("Sam Slick"). Speaking in one of his sketches (which in my opinion equal anything written by Irving or Hawthorne) he says, "A Bishop for any of the North American Provinces should in all cases (italics the author's) be selected from the colonial clergy, most of whom are natives, all of whom are well educated. . . . These persons, from their thorough knowledge of the state of the country; the habits, feelings, prejudices and means of the people; the peculiar relationship existing between rector and parishioners, and the Church

and Dissenters in this part of the world; the extent to which Episcopal authority can or ought to be pushed with safety; and many things of no less importance—are infinitely better qualified than any other English clergyman can be (for this information can only be acquired by long experience, and after a certain period of life is very difficult to be obtained at all). In other respects, to say the least, they are quite equal to the Episcopal specimens we have been honoured with."

This was written in the thirties, nearly sixty years ago. Every word of it is apposite to-day. Haliburton, who was a thorough Churchman of the very best type of that day, was, it would appear, nearly two generations ahead of his times. We have scarcely yet begun to learn the lesson.

PRIEST OF NOVA SCOTIA.

P.S.—I wonder how many (Upper) Canadians have read Haliburton's works. A rare treat awaits those who have not. Haliburton saw far ahead of his age. He clearly outlines Confederation in his writings.

Lenten Observances.

SIR,—Is it not a sad commentary on the teachings of our Church to observe the amount of ignorance, and, worse still, indifference, shown by many Church people—Church officers, aye, even licensed assistants—regarding the proper observance of the Lenten season, especially in its relation to our so-called social duties? Is it possible that the Church expects greater vigilance, greater devotion, greater self-sacrifice on the part of the rank and file, than is expected of those who assume to teach her doctrines and lead in the management of her temporal affairs? Or are extra privileges and indulgences allowed these individuals in lieu of the great abilities and talents which they so generously place at her disposal? We have in a town in Toronto Diocese, not 100 miles north of Toronto, acting in the multiple capacity of lay-reader, superintendent of Sunday-school, sidesman, etc., a most versatile young man; indeed, such a marvellous conformation of heterogeneous qualities does he possess (commendable and otherwise) that it would be hard to find his equal anywhere. The wonder, indeed, is that he condescends to waste his great talents in a place where the sphere for usefulness is so limited. While more than assiduous in everything pertaining to his Sunday duties, which mean at least five attendances, in two of which he assists the rector in conducting the services, he is equally at home the following evening at a driving party—Lent notwithstanding—composed of all sorts and conditions of people, and trips the light fantastic till the wee sma' hours, arriving home probably about the time the sun emerges over the hill tops these beautiful Lenten mornings. It is not apparent, at least to one who can only see with the temporal eye, what singleness of purpose may have prompted this good man to lose his night's rest to mix with the sinners—to go down into the pit, as it were—that the very sanctity of his presence might pervade that assemblage of midnight merry-makers. At all events, he must have thoroughly enjoyed his labour of love; for the universal verdict of those who were present was that they all enjoyed themselves exceedingly, and had a romping, rousing, rollicking good time.

AN ORDINARY CHURCH MEMBER.

New Bishopric.

SIR,—Whether the rights of the Episcopate be inherent or canonical makes but little difference if they exist, and Mr. Waterman has not improved his position by the fine distinction now drawn. Nor does he mend one's opinion of his intelligence or honesty by endeavouring to shift the charge of mixing and muddling on to my shoulders. It was he who uttered the ridiculous fear that "after we (of the new diocese) have elected a man after our own heart, the Archbishop can say to him, 'Here! you go to Kingston; I'll take Ottawa.'" It was he too who speaking for his brethren (with what authority I know not) says, "very few of us would give a copper if in the end the Kingston men are to have the pleasure of voting in the man." But enough of personalities. I wish to submit a reason why it is by no means certain that the Archbishop's inherent right to take either end has been abrogated or limited. The original canon on the sub-division of a diocese contains no restriction on this inherent right. The provision requiring him to convene a synod for the election of a Bishop for the new diocese, was the creation of the committee to whom was entrusted the consolidation and revision of the canons. In 1889, this canon, together with a number of the other amended canons, was rushed through Synod on the third day of the session in a house which might easily have been counted out. Mr. Waterman, of course, does not remember this, as he was not ordained till 1892. In 1890, the whole of the canons were confirmed *en bloc* with only one amendment. I venture to say that nobody, not even

the Committee on Revision themselves, had any idea that they were infringing on any rights, inherent or otherwise, by their amendment, or it would certainly not have been rushed through in such haste, and it is more than doubtful whether, if the case came to the courts, such an entirely unintentional result would be confirmed. Men's rights are too serious, I had almost said sacred, to be taken away by a side wind and accidentally. The full facts were not before me when I wrote my previous letter, or I should have written "possibly" instead of "probably."

CANONUM STUDIOsus.

Fads and Questionable Teaching.

SIR,—I was interested in the letters of Rev. G. C. McKenzie, Canon Cayley and Mr. Wood in reference to our Lord's words to St. Peter. I think it was a pity that the sentence or paragraph to which Mr. McKenzie called attention should have been inserted in the *Teachers' Assistant*. Canon Cayley suggested that no reply would have been necessary had Mr. McKenzie quoted the actual words. Well, they are these: "Jesus knew it all: and he gave him a new name—Kephias (Syriac) or Peter (Greek). What do both words mean? A rock. He was to be a chief foundation-stone of the kingdom." I am not a theologian, and would not for a moment think of entering the lists with the Canon. But it seems to me that his reply was somewhat laboured, and not altogether an answer. If as he says, "The interpretations of the text in which the word occurs in St. Matthew xvi., as of the word itself, are as numerous as the interpreters," would it not have been better to have given all or several of them in the *Teachers' Assistant*, or to have given none at all? I say this in all kindness of feeling, and not as a fault-finder. Now my reason for writing to you is that in a Church paper sent to me from the United States, and received to-day, I found the following copied from the *Maryland Churchman*.

"THOU ART PETER."

ST. AUGUSTINE'S INTERPRETATION.

"Et ego dico tibi, Tu es Petrus."
 "And I say unto thee, thou art Peter;"
Quia ego Petra, tu Petrus;
 Because I the Rock, thou the Stone;
neque enim a Petro—Petra, sed a Petra—Petrus;
 for not from the Stone is the Rock, but from the Rock the Stone;
quia non a Christiano—Christus;
 because not from "Christian" is Christ,
sed a Christo—Christianus,
 but from "Christ," "Christian."
"Et super hanc Petram edificabo ecclesiam meam."
 "And upon this Rock I will build my Church."
Non super Petram quod tu es,
 Not upon the Stone which thou art,
sed super Petram quam confessus es.
 but upon the Rock which thou hast confessed.
 The Latin may be found exactly as above in the (Roman Catholic) Abbe Migne's edition of the Fathers. And St. Augustine is one of the Fathers accepted and honoured by the Roman Church.

It is only fair to Canon Cayley to say that he refers to St. Augustine's views upon the subject.

HERBERT S. McDONALD.

Brockville, March 8th, 1895.

The Church in the Country Districts.

SIR,—What a pitiful state our Church is in, in the country districts, as revealed by "Country Parson" in your issue of February the 28th. Pitiful, indeed, that where Methodists and Presbyterians flourish, our Church, with her grand liturgy and well-tryed doctrines, cannot hold her own. What is the cause or causes? Her ministers are as a whole higher educated than those of the Methodist and Presbyterian persuasions, therefore better able to teach and preach. It cannot be the poor stipends, if there are any poor stipends, for six hundred a year to an unmarried and eight hundred to a married man, as compared with country incomes, is not small. How many young lawyers and doctors starting out make near that sum, much less have it guaranteed them, as it is to the country parson? And he ("Country Parson") points out that the labours of the rich rector are as unfruitful as those of the struggling country parson. Nor do the ministers of those other denominations receive larger, if as large stipends as the men they shove aside. But there must be other reasons that our Church is moving backward instead of forward. As one of the country laity, I think I can point out to "Country Parson" one reason why the Methodists are so successful. It is that their ministers are appointed to a parish for a stated term of years, and they know full well that if at the end of that term, when their names come up before the conference for re appointment, they cannot show that they have been successful in their former parish, their chances of preferment are lessened; therefore they cultivate their talents and keep up with the city churches in organizations for the young, and such like work. And are they not right, for St.

Paul says, I. Cor. ix. 11. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" And they must sow well or their harvest would not be so great. Now, our ministers are appointed for life, a fact they are not slow to impress upon their congregations, and when it is to a country parish they show plainly by their actions that they think it a misfortune. So they lay up their talents in a bakkin until some city influence can procure them a call to a field of labour where their learning, culture and refinement can be appreciated. What then of that bond that was to bind them to us for life? It is broken and cast aside and another comes and goes, and we come to regard the Induction Service as a farce or our ministers as the possessors of nine lives. But if we, the laity, desire a change, the minister considers himself, and is considered by his brethren a martyr, and his parishioners as unruly and ungrateful. But the fate of the endowed parishes is worse; true, their ministers are not always looking for a call, but are content to let things take their own way as long as glebes and funds yield them their yearly income, unmindful of those committed to their charge. They are indeed "dead men." Nor would the appointing of a committee mend the evil, for the committee has not yet been found with powers persuasive enough to persuade a rich rector to be superannuated, and without his consent. Committees are powerless in the present irresponsible position of the clergy. Irresponsible, I mean, if we except their own conscience, for beyond ordaining and appointing them their Bishop has no authority over them as long as they keep within the bounds of the civil law. So the young drift away and are gathered into other folds, and who is to blame? Are not sins of omission as bad as sins of commission? If our clergy neglect their flocks are they not as guilty as if they taught wrong doctrines?

M. D.

The Choral Club of Huron College and the Thamesford Concert.

SIR,—I notice in your issue of February 28th, Mr. T. G. A. Wright, divinity student of Huron College, attempts a reply to my letter of the 14th ult., which is misleading to your readers. He first speaks of the local character of the subject matter, and as such sets himself up as the censor of the Church paper for publishing it; as if any occurrence can take place without locality, and as if a Church paper can lose in respectability by affording space for exposing wrong-doing. He next refers to a lack of manliness in not signing my name. I would say that imposture may be truthfully unmasked without disclosure of the author's name. In his reference to what he is pleased to term "my indignation two months old being well nigh stale," he forgets that it was the "explanation," no doubt prompted by the tender conscience of the management, in the *Thamesford Record*, more than a month after the concert, and containing statements so glaringly contradictory to those made by the rev. chairman, and repeated by him on the concert platform, that called forth my letter of reply, which was in the printer's hands within a short time later, though it did not appear till the following week, when he accuses me of falsity, malice, and an intention of charging the management committee or treasurer of malfeasance of funds accruing from the "grand entertainment." I only said that the expenditure must have been large as compared with the gross receipts and net results, and this is verified by his own published statement. The real matters at issue are, that the "Choral Club of Huron College" was conspicuously advertised in large type on the bills, and the reiterated statements of the chairman, Rev. Professor Burgess, that the proceeds were for the benefit of the parish, and not for the endowment fund of the college, were at utter variance with the object towards which the money was actually applied, as stated in the "explanation" in the *Record*, and now admitted even by Mr. Wright, and for which gift of \$2.50, net gain to the funds of the college, Mr. Wright says the Rev. Principal could not be other than thankful—and has openly expressed his thanks—for the kind gift to the fund in question. In the hand-bill now before me, the Choral Club of Huron College holds the place of honour as contributing the chief attraction of the entertainment, and is it not strange that its existence was not contradicted by the chairman, or in the explanation, or by anyone till after my letter appeared. Mr. Wright now says, "there is no such club in, or connected with, Huron College, though the term was used for convenience on the bills!" Again, he says, "neither the alleged club nor any Huron College men gave the concert referred to." Is it so that, for convenience, gentlemen of Huron College allowed themselves to be deliberately misrepresented, and actually lent their assistance in carrying out the terms of a fraudulent advertisement, and did provide a chairman and become prominent actors in a concert held under such equivocal auspices? As Mr. Wright reminds me of not expressing my sorrow in a subscription, I may say that if he can refute

these main assertions I have made as regards the statements of the chairman and the advertising of the Choral Club, and their taking part in the concert, I will give ten dollars to the fund in question; and until he does so, I would remind him to better remember the ninth commandment before he again indulges in his accusations. If, as he says, the college is not diocesan, I would ask, why does it seek aid from the diocese, and assume the name of the diocese? That the Rev. Principal Millar advised that the proceeds be applied as stated in my letter, I am informed by a gentleman who knows whereof he speaks. On the whole the management, and advertisement of the concert, the chairman's statements with subsequent published explanation, and Mr. Wright's apology, are a veritable tangle of contradictions. It was the Choral Club of Huron College and it was not; it was to be held for the benefit of the college and it was not, and afterwards it was. The college is Huron, but not of the diocese. Neither Huron College men nor any of them gave the concert, and yet they were there large in life and action.

Thamesford.

LAYMAN.

Does "Dip" Mean Immerse?

SIR,—As regards baptism, my contention is that neither the Bible nor the Prayer Book teach the immersion of the body in water; and notwithstanding the practices which existed in certain ages of the Church, or in certain countries, nor the authorities that can be named in its favour, it is not right to read such a practice into the Bible or the Prayer Book. I again make use of the safe rule, "Let the Bible interpret the Bible." The Lord Jesus, in founding His Church, in ordering its government, its ministry, in instituting its sacraments, its principles, its teaching, seemed to go back, in every instance—without an exception, so far as I know—to God's Jewish Church. He came not to destroy, but to fulfil. Is not then the Christian Church an outgrowth, a development of the Jewish? For example, the Lord took the very elements of bread and wine from the Passover table with which He instituted the sacrament of His death. And how closely allied the teaching of the one is to the other; What is more likely, more reasonable, more Scriptural, that when He instituted baptism He should go to the same authority and make use of—as St. John the Baptist did—the purifications used in the Jewish Church? What was the mode? Heb. ix. 13, 19, 21. The blood and the water were to be sprinkled on the person or things to be purified. Old Testament Scripture fails to give one solitary example where the person or thing was to be submerged or immersed in a tank of blood and water. It is ever the blood of sprinkling—not the blood of immersion—that sanctifieth the unclean. The word "immersion" is not found once in the whole Bible. The word "baptize" occurs ninety-three times in the New Testament, and the learned Schleusner says "never signifies to immerse when used by the sacred penman." The word "sprinkle" occurs about thirty times in the Old Testament, and eight times in the New. Twenty-three times it refers to "divers washings"—literally baptisms. These baptisms were all by sprinkling, and all symbolical of what baptism is now—the Christian sacrament of new birth and purification. The Holy Ghost is spoken of as "poured out," "shed forth" upon the person or persons. Water is the symbol of the Spirit commanded for use in baptism. Does it not accurately symbolize the Spirit's mode of coming, by being poured or sprinkled? Should the symbol be applied to the person, or the person to the symbol? Is the Holy Spirit ever represented by a tank of water? There are two immersions referred to in the Bible. First, that of the deluge, when all flesh perished except those within the ark; and, secondly, the Egyptians who were drowned in the Red Sea.

Now, for the Prayer Book on "dipping," I can assure Mr. Cayley there was intended no subterfuge in passing over the first rubric. I did so for this reason: Both rubrics use the word "dip," but only the second indicates how the dipping is to be done—placing the candidate conveniently by, not in, the font. I presume the Prayer Book does not contradict itself, and for "dip" in the first rubric means an immersion of the whole person, and in the second only that of the head. Let the rubric from the First Prayer Book of Edward VI. for the Baptism of Infants tell us: "First dipping the right side, second the left side, the third time dipping the face towards the font"—where it is very evident it is the head of the candidate which is to be dipped, and not the immersion of the whole person, which our second rubric makes so plain. We ought to be devoutly thankful that the optional mode, that of pouring, which is now universal in the Church Catholic, is the Scriptural mode; while, to say the least, dipping and immersion are Scripturally and ritually incorrect. I am not surprised when a young unmarried priest talks about immersion as the correct mode of Baptism, and carries off some enthusiastic young man or woman to a mill pond or a Baptist tank to immerse them—time,

reading and experience alone can teach them; but I am surprised when a married man, with children, who must know something of the care necessarily exercised in bathing little tender infants every day, talks about immersion in a church. Just imagine any sane mother, in any month of the year, taking her tender babe to church to be plunged under water—baby, flannels, robe and all, and then the dripping mass handed back to the mother! What could she do with it? What would most likely happen to the baby? Let my good friend and dear brother, Mr. Cayley, just borrow a baby—one that perhaps might endure it and live—and let him try it, before he advocates and teaches immersion any more, upon any authority. Again, surely the Lord Jesus, being the Son of Man, never could have instituted a rite which could not possibly be practised in all parts of the world and under all circumstances. There are places and times when immersion would be an impossibility—for instance, where water to drink is scarce and difficult to obtain, and in cases of dying persons immersion would simply be an impossibility. I must, in my own name, and in that of many others, ask most respectfully and earnestly that in the future the *Leaflet and Teachers' Assistant*—most valuable aids in our Sunday-school work—will draw a very distinct line between Peter the Stone and Christ the Rock, and not to read into the Bible nor our Prayer Book the Baptist tad of immersion, for the Scriptural and beautiful symbolic teaching by pouring. We have already too many diversities, both in teaching and ritual, in our churches, and it would be well-nigh criminal to add another. We have too many inconsistencies already. Do not proclaim to the world that, while our Prayer Book teaches one mode of baptism, the whole Church practises another. Apologizing for this lengthy letter,

G. C. MACKENZIE.

Brantford, March 11th, 1895.

Mr. Hinde's Reply to Rural Dean Brown.

SIR,—I hope the Rev. Mr. Brown will in future carefully read over any article he presumes to criticize before he sends his production to the press. His letter which appeared in your issue of the 28th ult., does not give proof of such. I can only express my regret that such a weak criticism should find its way into the CANADIAN CHURCHMAN. Had it been from the pen of a young and inexperienced student, I could have overlooked it, but coming from a clergyman occupying the position of a Rural Dean, I think a reply is needed. I can think of two reasons only for his letter. 1st, a desire to see himself in print, or secondly, to display his supposed superior knowledge by trying to prove the ignorance of a brother clergyman. The paper I read before the Deanery of Elgin was not on "Confirmation," as erroneously stated by Mr. Brown, but on "Church Work from the Clerical Standpoint." I took it for granted that those to whom I was speaking were well aware of the existence of rubrics and canons, framed and enacted by the master minds of the Church, for the guidance of all who call themselves members of the Church of England. My object was to show that the utter disregard by many, both of the clergy and laity, of the laws of the Church and rubrics of the Prayer Book, was one of the causes of the non-success of the Church in this country. Mr. Brown surely must know that a condensed report, however correct in the main, may fail to clearly bring out the ideas of the speaker, especially when the condensing is the work of another. However, I have gone carefully over the report, comparing it with what I did say, and I am prepared to stand by it just as it appeared. I claim, sir, that I have made no statements which cannot be substantiated, and also that I have paid close attention to facts. I say plainly that sponsors are required. Required by whom and by what? Why, by the authorities of the Church—by the canons of the Church, by the rubrics of the Prayer Book—those very authorities, canons and rubrics which Mr. Brown and every other ordained clergyman has sworn to obey and be guided by. The authorities of the Church never for one moment entertained the idea that sponsors would be other than communicants, *i.e.*, faithful members of the Church. Would any sane man, or body of men, ask sponsors to undertake the solemn responsibility of making vows and promises on behalf of others, they failed to keep themselves. I am, sir, quite well aware that among the canons of 1604 it is expressly enacted that sponsors *shall* be communicants. This being so, will Mr. Brown tell us how he dares to say that we must be content with just such sponsors as "one can get." Does it not savour of blasphemy for Mr. Brown or anyone else to allow the known unfaithful to stand up before a congregation and make promises and vows which he knows in his inmost soul will never be carried out. Sponsorship goes farther back than 1604. They are required in the second century, being mentioned by Tertullian; and we have every reason to believe were required from the first. No baptism ever took place without a profession of faith. By the synods of the second cen-

tury it was decreed that candidates first repeated the Creed or formula of doctrine adopted by the Church they were about to enter. In the case of infants, others (sponsors) were required on their behalf to make a like profession of faith as securities "that the child may be virtuously brought up to lead a godly and Christian life." I challenge Mr. Brown to refute my remarks, hoping of course that in his reply he be guided by the customs and canons of the Church, and not dovetail in any of his own opinions. I admit that difficulties often present themselves and exceptional cases arise, but these should not tempt us to ignore our plain duty to the Church's order. Where ignorance or prejudice confront they may be often overcome by a little judicious reasoning. We have no right to express sympathy or exercise tolerance at the expense of fidelity to the Church to which we belong. We have no right to overcome difficulties by overthrowing safeguards. If we are to bring our beloved Church down to the level of individual opinions we shall soon have no Church at all. The greater need, therefore, that we religiously uphold the canons and rubrics. His second objection is just as faulty as the first. He says, "Mr. Hinde bolsters up a too common error, viz., that sponsors take the place of parents." I do nothing of the sort. I am not of the bolsters-up kind. I state as plainly as I can that the parents are the most suitable persons to act as sponsors. Why, sir, Mr. Brown, in point of fact, does the bolstering himself, for he says: "*Sponsors take the place of parents if the parents are unbelievers or are unbaptized themselves.*" Here he not only admits the need of sponsors, but also that the said sponsors must be faithful, in order to take the place of unbelieving parents; and this in face of his assertion that sponsors are unnecessary as the gift is sufficient. If he will turn to canon 29, I think he will find that the authorities of the Church deemed it wise to provide sponsors "as additional securities should the parents neglect their duty or die." By a more recent canon, passed by Convocation under Royal License, parents are permitted to act as sponsors with one other person. He further says, "The canon is one very much in disrepute, on the ground that the sacrament of baptism is *ex-necessitate* and of Divine institution, whereas sponsorship is but an ecclesiastical safeguard. What does he mean? Does he wish to convey the idea that sponsors are contrary to the Divine institution? Surely not. It is just because it is of Divine institution that the Church throws around it provisions and safeguards. If the canon is one very much in disrepute, may I ask who has brought it so much into disuse? Why, sir, none other than the unfaithful of the clergy themselves by pandering to prejudices and opinions of the unfaithful laity—by setting aside the plainest possible directions of canons and rubrics. As I shall likely hear again from my critic, I shall say but little more just now. Allow me in conclusion to deny in toto Mr. Brown's assertion "*that the parents by the very fact of their being parents are sponsors.*" The Church knows of no sponsors but those who come forward and undertake the duties and responsibilities required. They are not sponsors until they have done so. The clergyman is not directed to ascertain whether they are natural parents or not. The Church is against Mr. Brown's assertion, for, as I have shown above, she by law has enacted that the parents may with one other person act as sponsors. All the Church requires is that provision be made that the child shall have provided for it spiritual guardians who will carefully guard and protect the gift—seed or graft—and all the more because the sacrament of baptism is of Divine institution.

WM. HINDE.

Family Reading.

The Hidden Treasure.

CHAPTER VIII.

"As no natural sounce that is in his father's heyre, doth his father's will because he would be heyre that he is already by birth—but of pure love doeth he that which he doth; but axe him why he doeth anie thing that he doth, he answereth, 'my father bade, it is my father's will, it pleaseth my father.' Bonde servantes work for hyre, children for love, for their father, with all he has, is theirs already. So doeth a Christian man freely all that he doeth, considering nothing but the will of God, and his neighbour's wealth onlie. If I love chaste, I do it, not to obteyne heaven therby, for then shoulde I do wronge to the blode of Christ. Christe's blode hath obteyned me that!"

By such instructions, by the teaching of his uncle, and by comparing one place of Scripture

*This passage occurs in Tyndale's Defence, not in his Notes.

with another, Jack began at last to arrive at some clear notion of salvation by Jesus Christ—to cease to place any confidence in his own works and deservings, and to understand and feel somewhat of the blessedness of an accepted child of God.

"Oh how I wish Anne could come to see this truth," he said one day after a long conversation he had been holding with his uncle upon the hillside. "She is killing herself, as my father says, with prayers and penances, that she may win forgiveness for herself and friend. If she could only be brought to see this plain and easy way!"

"What was the story of her friend?" asked the shepherd. "Oh I remember now, there was a secret in the matter. I would indeed the poor child could be led to see that her Lord hath done all for her. Perhaps you may find some way of enlightening her when you return home.

"I should hardly know how to begin!" said Jack thoughtfully. "Anne has such a horror of heresy. She was distressed because I only said I should like to be a priest in order to read the Scripture; and she tried to make me promise that I would never look at any heretical books if they came in my way."

"I think Anne was convent-bred, was she not?" asked the shepherd.

"Yes, at the grey nuns' convent, the one my father spoke of, which my Lord Harland is to buy. It was by no good will of my father's, who never loved the religious houses; but my mother wished it, and he would not cross her will. Anne would have taken the veil before this, I doubt not, but for the Prioress herself. Anne's health failed, and the lady sent her home, saying she ought to see more of the world before leaving it. But it is little she has seen of the world, poor child. She lives as closely as any cloistered nun, and fares as hardly. It is a great trouble to my father, who would have none but cheerful faces about him. Anne thinks it her duty to deny herself every pleasure, as she says, and so she will not taste any of the good things Cicely is so fond of making, nor sing to the lute as my mother used to do, though it is my father's greatest delight to hear her."

"I doubt there is some self-will at the bottom of all this," said the shepherd: "else she would perceive that there is a purer and truer self-denial, in giving up her own tastes and desires in indifferent things, and conforming herself to the wills and feelings of those about her."

"I see!" said Jack thoughtfully. "Then it might be that eating a piece of Cousin Cicely's gingerbread, when one did not really care for it, rather than mortify the poor woman by refusing her good things, would be a more useful penance than fasting."

"To Anne, perhaps!" replied old Thomas, smiling.

Jack laughed. "Truly I never found any mortification in Cicely's gingerbread, save when I have eaten too much of it. But indeed, Uncle Thomas, Anne does mean to do her duty faithfully. She would not do anything wrong for the world, and if she does happen to make any little slip, she grieves over it for days, and redoubles her penances. If it had not been for Sir William Leavett, I almost think that living with Anne would have made me hate all religion, because it seems to make her live so miserable. I do wish she could be won to read this book!"

"Well, dear son, we can but pray for her, and perhaps a way may be opened. Jack!" said the shepherd, lowering his voice to a whisper: "don't turn your head now, but in a minute look yonder—is not some one in hiding beyond yon thorn bush? I have seen it moving two or three times, and just now I am sure I caught sight of a gown."

Jack waited a minute, plucking up a good sized clod of earth and grass as he did so. Then, turning suddenly, he hurled the clod with all his force and a good aim at the thorn bush, saying as he did so,—"There is an owl abroad in the daylight." A hasty exclamation, not in the owl's language, was heard from the bush, which stood on the edge of a steep grassy declivity, and was followed by certain strange gurgling sounds of anger and distress. Jack rushed to the spot, followed more slowly by the old man, and as he reached the bush he burst into uncontrollable laughter. There was the old fat priest of Holford, rolling down the long

slippery grass slope, clutching desperately and vainly at the short herbage, and uttering at intervals cries and interjections, some of them not exactly of a clerical character.

"He will tumble into the pool!" said the shepherd hastily. "Run down by the path and be ready to help him out!"

Down by the path Jack ran like a deer, but another was beforehand with him. Bevis, the big sheep dog, was first at the spot, and as the poor priest plumped into the somewhat deep pool at the foot of the slope, Bevis jumped after him, and dragged him out with as little ceremony as if he had been one of his own wethers. Jack came to the help of the dog, and between them they got the unlucky father on dry land, and seated him upon a grassy, sunny bank.

"How do you find yourself, Father?" said Jack, trying to speak gravely and respectfully, though he was choking with laughter.

"Ugh—oh," spluttered the priest! "I have broken my bones—I have cracked my crown! I sink in deep waters—and that accursed brute hath torn my gown from my back."

"He meant no harm!" said Jack. "He only meant to pull your reverence out of the pool, which is deep enough to smother you?"

"Eh—alack. The tender mercies of the wicked—and I am wet through. I shall catch my death."

"You had best go home to my cottage, and send for dry clothes or go to bed while these are dried, good father!" said the shepherd, who had now arrived at the scene of action. "Jack, run and tell Margery to have the bed ready, and bring back the bottle of strong waters your father gave me. It will revive his spirits and hinder him from taking cold. How is it with you now, Sir John? I trust you have no bones broken by your fall."

(To be continued.)

Evening.

The evening shades are falling; all is rest;
The sun is slowly sinking in the west.

The clouds float o'er me, rose across the blue,
Touched by the sunlight to a golden hue.

There comes to me across the distant swell
The gentle tinkling of a far-off bell.

Sweet, childish voices borne by the wind
Bring happy fancies to my musing mind.

A little bird sings sweetly from its nest;
The flowers droop; the breezes lull them to rest.

The sun's last rays light up the pine trees tall,
And far away I hear a night bird's call.

And blue as sapphires lies the lake below;
It's waters moving towards the river's flow.

'Midst all this beauty comes there without cease
The voice of the Creator saying—"Peace."

The Complete Victory.

How complete was our Lord's moral victory in the wilderness. Compare Him with other heroes in this regard. We know that many men of noble character and superior to temptation in one way, have been but poor, weak creatures in other ways. The soldier brave to-day in the face of the foe will be a coward to-morrow in the face of that other enemy—appetite. Men of highest integrity and moral courage as statesmen, to whom their country and the world owes gratitude and admiration, have led private lives into which posterity dares not inquire too closely, and over which it draws with regret the veil of charity. On the other hand, people brave to lead pure lives, have not been brave to respond to the call of duty in matters of social interest, in matters of Christian reform, in the confession of Christ, in personal sacrifices for God and the kingdom of God. But the heroism of Christ is complete. Attacking Him on every side, on the side of appetite, on the side of the world's opinion and ambition, on the side of conscientious adhesion to holy and pure method and policy, His great adversary was everywhere beaten and routed. His faith was equal to every strain. He is the one man who has shown no weak places, manifesting courage and power of resistance perfect and entire.

K.D.C. Pills cure chronic constipation.

Lent.

Lent is the great Fast of the year. Our Blessed Lord told us to fast: "Then shall they fast in those days." The Church appoints the time.

The Church bids us keep this season:

(1) In Memory of our Blessed Lord's Fast of Forty Days.

(2) As a time of preparation for Easter, that we may mourn over our sins, and have them forgiven before the Great Festival of the Christian Year.

Let us then keep this Holy Season:

(1) As a time of fasting.

Many cannot do much: all can do something. Never let a day pass without denying yourself some little thing, at least to please our Lord.

Be very careful not to give up what you have once begun, and moreover, be on your guard against spiritual pride. Do not think that others are worse than you, because they do not keep Lent as you are trying to do.

(2) Keep Lent as a time of prayer. Add something to your daily prayers. Go oftener to Church, especially when the Lord's Death is shown forth in the blessed Sacrament.

(3) Keep Lent as a time of self-examination.

We do not know what we are in the sight of God unless we examine our lives.

Be very earnest then in searching out your sins, that you may be washed in the Blood of Jesus Christ, and so be fit to receive the Blessed Sacrament on Easter Day.

May God grant us all in this Holy Season to increase more and more in our love towards Him.

Made in God's Image.

We can very often tell what a thing is for by noticing its make. The instructed eye of an anatomist will, from a bone, divine the sphere in which the creature to whom it belonged was intended to live. Just as plainly as gills or lungs, fins, wings, or legs and arms, declare the element in which the creature that possesses them is intended to move, so plainly do our spirits show that God is our Lord since we are made in a true sense in His image, and therefore only in Him can we find rest.

K.D.C. is marked, prompt and lasting in its effects.

"Play Well thy Part."

Boys in the street will refuse to join in games, saying, "I shall not play unless I am captain, or have the big drum." And there are not wanting Christian men who lay down like conditions. "Play well thy part," whatever it is. Never mind the honour. Do the duty God appoints, and He that has the two mites of the widow in His treasury will never forget any of our works, and at the right time will tell them out before His Father, and before the holy angels.

Three Rules for Life.

1. Look for good, not evil, in all things. Cultivate the habit of seeking the best in every person and every event. The bane of our life is that cynical contempt which finds in all things only weakness, only something to be criticised and despised. Seek good as Jesus sought it, everywhere, and if we seek we shall find. Faith in God is faith in goodness; and conversely, faith in goodness is faith in God and leads to Him.

2. Do always the best you can. Be not satisfied with doing as well to-day as you did yesterday, but look up to something higher and better. Look upon each new day which comes as an opening into a higher world and a better life. When an opportunity of doing good comes think that God sends it. Be faithful in small things, because they also are divine duties, full of heavenly peace, and may lead to the greatest blessing.

3. Select the best influences, read the best books, see the best people. Surround your mind and heart with what is highest. We can never escape the influence of our environment. If we habitually associate with those who disbelieve in God, in human goodness, in the possibility of progress, we shall take that tone ourselves. If we go with those who make this life a playground, who live only for

self-indulgence, we also shall drift in that direction. But if we seek the companionship of the pure and generous, the upright and honourable, their lives will send an influence into ours, and we shall find it easier as days go on to be generous ourselves.

Use K.D.C. for all stomach troubles.

Life Apart from God.

Life is but a dreary stretch of wilderness, unless all through it there be dotted, like a chain of ponds in a desert, those moments in which the mind fixes itself upon God, and loses sorrows and sins and weakness and all other sadnesses in the calm and blessed contemplation of His sweetness and sufficiency. The very heavens are bare and lacking in highest beauty, unless there stretch across them the long line of rosy tinted clouds. And so across our skies let us cast a continuous chain of thoughts of God, and as we go about our daily work let us try to have our minds ever recurring to Him, like the linked pools that mirror heaven in the midst of the barren desert, and bring a reflection of life into the midst of its death.

God Our Refuge.

If I make God my Refuge, I shall get something a great deal better than escape from outward sorrow—namely, an amulet which will turn the outward sorrow into joy. The bitter water will still be given me to drink, but it will be filtered water, out of which God will strain all the poison, though He leaves plenty of bitterness in it; for bitterness is a tonic. The evil that is in the evil will be taken out of it in the measure in which we make God our Refuge, and "all will be right that seems most wrong" when we recognize it to be "His sweet will."

—The keeping the heart, the guarding the thoughts, and noting the desires, is of prime importance in the growth of character. It is in this inner sanctuary of man's nature that his true self is found. "Actions," it is said, "speak louder than words," but actions sometimes may be deceptive, thoughts never. Wishes discover the most genuine and natural temper of the soul; for no man is more heartily himself than he is in these. Out of the heart proceed evil thoughts. Amid the rush of business, the whirl of pleasure, the clamour of passion, let the Christian intent on right living pause and inquire inside as to the trend and character of the desires. It is there and thus a man can find out what he is and whither he is going.

—The late distinguished Sir Robert Lush, one of the Lord Justices of Her Majesty's Court of Appeal, was the son of a poor, industrious woman, who struggled to maintain herself by keeping a small shop for stationery. He rose to his high and honourable position from being an errand-boy in a solicitor's office; and, under the blessing of God, he owed his elevation to punctuality, an obliging disposition, diligence, thoroughness, steady perseverance, uprightness and intelligence.

—One of the most annoying traits of character which one can possess is a disposition to tease, for when that disposition is freely indulged there is nothing that can cause more unhappiness to others. To be obliged to spend one's life with an inveterate tease is like living in a bramble bush, or suffering constantly from the torture of innumerable pin pricks. To be sure, one pin prick is not much, but when one has to bear ten thousand of them, it is quite another matter.

Light at Eventide.

The Arctic winter, sunless though it be, has a bright heaven radiant with myriad stars, and flashing with strange lights born of no material or visible orb. And so you and I, if we delight ourselves "in the Lord," will have an unsetting sun to light our paths; "and at eventide," and in the mirkest midnight "there will be light" in the darkness.

Calling the Angels In.

We mean to do it; some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

We mean to do it: O never doubt,
When the burden of daytime toil is o'er,
We'll sit and muse while the stars come out
As patriarch sat at the open door
Of his tent, with a heavenward gazing eye,
To watch for angels passing by.

We've seen them afar at high noontide,
When fiercely the world's hot flashings beat;
Yet never have bidden them turn aside
And tarry again in converse sweet,
Nor prayed them to hallow the cheer we spread
To drink of our wine, and break our bread.

We promised our hearts that, when the stress
Of life-work reaches the longed-for close,
When the weight we groan with hinders less,
We'll loosen our thoughts to such repose
As banishes care's distracting din,
And then—we will call the angels in.

The day we dreamed of comes at length,
When, tired of every mocking guest,
And broken in spirit, and shorn of strength,
We drop, indeed, at the door of rest;
And wait, and watch, as the days wane on—
But the angels we meant to call are gone.

—Margaret J. Preston.

The Fourth Sunday in Lent,

Or Mid-Lent, is a day of calmness and comfort amid the conflict; the temptation passed, the agony to come. Mothering Sunday, name ever dear to the heart, when through all her services the dear mother speaks words of comfort. The Collect, while acknowledging that for our evil deeds we worthily deserve to be punished, yet asks for the comfort of God's grace. The Epistle triumphantly gathers up its answer to St. Paul's strong questioning in the exultant, "Brethren, we are not children of the bond woman, but of the free." It is Dominica Refectionis both to the bodies and to the souls of men by the miracle of its Gospel. He Who had compassion on the multitude, now seeing that there was much grass in the place, bade the men, in number about five thousand, sit down, and they ate of the food as much as they would. "The earth is the Lord's, and the fulness thereof." Wondrous Bread from Heaven does He, through all the ages, send by the hands of His priests to feed the fainting multitude, whom He has set down in the green pastures of His Church.

The Special Purpose of Lent.

Lent is a time for trying our very best to break the power of sin, and to strengthen ourselves in resisting temptation. We ought, no doubt, to be doing this at all times. It ought to be the work of Christmas as much as of Easter. But it is good to have special times for giving more attention to thoughts and duties and truths which ought to be our companions at all times. And the benefit of a time like Lent is, that it helps us against ourselves; it offers us a fit and appropriate time, and takes from us the excuse that another time will do as well, by saying "to us—Now is the time, the proper time—the time when all Christians, for ages, have acknowledged the call to humble themselves before God, and to weigh and judge their lives. Now is the specially consecrated season, when everything will help and encourage; it is a time when other things are, in a manner, made to give way, to help Christians in turning their minds to the holy lessons of their Master's life. Doubtless, you must carry on your warfare against sin and the devil after Lent is over, or Lent will be of very little use to you. But you will carry on that war more hopefully if you will use the advantage which you have of training yourself for it more carefully, and more seriously, with all the help that Lent gives you.—Dean Church.

Dyspepsia seldom causes death but permits its victims to live on in misery. Hood's Sarsaparilla cures dyspepsia and all stomach troubles.

Be Real.

In whatever you do, this Lent, be real.
There is such a tendency to keep it because it is the fashion; because the world more or less is on its knees; and because a little religion soothes the conscience.

But ah! dear friends, beware! God looks into the heart, and such motives will not avail with Him.

Do not, as you value your soul, and your eternal happiness, assume the attitude of devotion and the looks of holiness, if it is only that you may appear so to the eyes of others.

Remember what our Lord said to the angel of the Church in Sardis: "I know thy works, that thou hast a name that thou livest, and art dead:" in other words, "your godliness is only a form, without any reality."

Let your alms, your fasting, your prayers be done for the eye of God alone: your alms in secret, your prayers in your closet, and your fasting quietly and without ostentation: "that thou appear not unto men to fast, but unto thy Father which is in secret."

A Lent thus spent will be a Lent well spent: and the Father which seeth in secret, will reward it openly.

A. E. VanGieson,

Chief Inspector of New York Board of Fire Underwriters, writes: "I have taken K.D.C. with satisfactory results; I can freely recommend it to any suffering from dyspepsia. I think I had it as bad as anyone could well have it, but I am now free of it. I gave your goods a fair trial, and shall always have a bottle on hand for use to correct indiscretions in diet."

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God Our Dwelling-Place,

"Lord, Thou hast been our dwelling-place in all generations." Beside that venerable and ancient abode, that has stood fresh, strong, incorruptible, and unaffected by the lapse of millenniums, there stands the little transitory canvas tent in which our earthly lives are spent.

Ringling Noises

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing often result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

Hood's Pills are the best after dinner pills, assist digestion, prevent constipation.

Fasting.

The rule of the Church with reference to Lent is plainly expressed in the "Table of Fasts," which is found in the Prayer Book, immediately after the "Table of Lessons" for the month, namely: During the forty days of Lent "the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." The question then is, have any of us taken vows to obey the Church? Has the Church any claims upon our loyalty? But while the Church keeps in her Prayer Book this standard before us, it is subject to the Lenten directions put forth in some dioceses by the Bishop, or by the direction, in individual cases, of the parochial clergy. It is to be observed that the aged, and young children, the weak and sickly, and those on whose bodily strength and labour the support of themselves and families depends are excused. And the amount for those who can and who ought to fast is with ordinary grace determined by Christian common sense.

Fasting means going without any food for a certain length of time, as far as one is able; thus of old was kept Ash Wednesday, Good Friday, and other days.

K.D.C. brings prompt relief to sufferers from indigestion.

Hints to Housekeepers.

MAYONAISE SALAD DRESSING.—(For lobster, cold boiled salmon, chicken, cold veal, cold boiled fish, and lettuce.) Yolks of three raw eggs, one tablespoonful of mustard, one teaspoonful of salt, one-half cup or more of vinegar, two tablespoonfuls of sugar, a speck of cayenne pepper, juice of one lemon, one-half cup of domestic olive oil, one-half the quantity of imported olive oil (butter can be used if preferred), one-half pint of cream. Beat the yolks of the eggs; add mustard dissolved, then salt, and vinegar, and pepper and lemon juice. Then stir in the oil, a drop at a time. Put the cream on ice till it is perfectly cold, one half-hour; then beat till stiff with an egg beater. When it is don't whip up stiff, it isn't cold enough. Stir this in with the other ingredients, and put in a cold place or on ice. It will keep a number of weeks. Always stir it up before using.

FISH CHOWDER.—Take a cod or haddock weighing about four pounds; skin it, cut in small pieces, and wash in cold water. Take one-fourth pound (scant) of salt pork, cut in pieces, and fry brown in the kettle in which the chowder is to be made. Pare and slice five medium-sized potatoes, and one small onion; place a layer of potato and onion in the kettle, then a layer of fish. Dredge in salt, pepper, and flour. Put in alternate layers until all is used. Add hot water enough to cover, and boil gently thirty minutes; add one pint of milk, six crackers split and dipped in cold water; then cook ten minutes longer.

SCALLOPED LOBSTER.—Line a baking dish with little pieces of butter; put a layer of lobster picked in little pieces (don't cut with a knife), sprinkle over a little pepper, salt, and lemon juice, and a layer of bread crumbs, and pieces of butter; then a layer of lobster as before, and so on, having a bread layer on top. Then pour two cups of rich milk (cream is nicer) over all and bake about half an hour. Serve hot.

The practice of putting dishes in the oven to warm them for the table is a bad one. The dry heat causes the enamel to crack in time. And then grease soon penetrates them to their utter ruin. The dishes to be heated, and all the tableware, nearly, should be heated in winter, including silver knives and forks, in a dishpan, and boiling water poured over them. Let them stand and steam until ready to serve the meal, then wipe with a clean, dry towel. It only takes a moment longer and you will be repaid by being able to keep your dishes nice as long as there is a piece left.

Ever since the invention of the toilet table, lovely woman has used lemons for her complexion. A lotion as old as the Louvre is still used by the French, viz., a cup of rain water and the juice of two lemons. For a sore skin a little glycerine was added. This is put on the face, neck, and hands, and allowed to dry. Lemon or lime juice taken internally when the skin is blotched will correct the disorder that produced the blemish. The juice of half a lemon in a glass of water before breakfast is the usual drink. With hot coffee the remedy may be more remedial. This cools, cleans, and thins the blood.

Fried egg done in olive oil will be found more delicate than when lard or butter is used. The oil should be of the best quality, and it takes very little; two tablespoonfuls will fry four eggs. Heat the oil thoroughly and drop the eggs in very carefully. Contrary to the accepted idea, the best authorities advise turning a fried egg. Cook not more than twenty seconds on each side, turning them with a pancake-turner.

IN ASTHMA AND BRONCHITIS, Norway Pine Syrup gives great relief and renders breathing easy and natural, and enabling the sufferer to enjoy refreshing sleep, while a permanent cure often results.

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The New Boy.

"I call it a shame," said Jack.
"So do I," said Harry.
"What's the matter, now?" asked Bertie, a more serious lad, who spent less time in talking than most of his companions. "Has Mr. Milne stopped our half-holiday again?"
"No, indeed, I'd like to catch him at it," said "Boasting Billy," whose words were always like gunpowder and whose deeds were as meek as those of any mouse. "It's worse than that; he's going to put a new fellow into our class."
"And why shouldn't he?" demanded Bertie. "I hope to be moved into the upper division next term myself, and I shouldn't like the fellows to make such a fuss about me."
"Stuff and nonsense," said Jack, who was what is called masterful in his ways. "That's not a bit the same thing. You're not a new boy. It's the new boy we don't like; we should not mind having one of the little kids out of the lower division put up to ours; but we don't approve of a new fellow being pushed straight away into our class, and we'll make the place too hot to hold him."

Indigestion

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"That we will!" shouted four other voices; but Bertie was silent.

"Wait till we see what sort of stuff he is made of," he said when the storm had abated a bit. "If he gives himself airs and graces, we'll have to teach him better manners; but it isn't fair to condemn him before we see him, besides—"

"Now then, boys, what's all this talking about?" demanded the master, entering the room unexpectedly. "I wish you'd learn to work while you work and play while you play. Do your preparation first and talk afterwards!"
The reproof was effectual, and all eyes were at once fixed upon the books, except, indeed, Bertie's. But as he always seemed to learn his lessons best by staring hard at the opposite wall, Mr. Milne did not interfere with him.

The new boy arrived, and took his place in the class that was so unwilling to receive him. He was a merry Irish boy, who seemed to look upon everything as a big joke. Games or lessons, work or play, it was all the same to him. He went heart and soul into whatever he was doing, and seemed to be always laughing.

So, in spite of their prejudice, which really means, you know, judging somebody before you know whether he deserves blame or praise—in spite of their prejudice, the boys would have settled down quietly with the new scholar among them, if it had not been for Boasting Billy.

"I wouldn't be such turn-coats," he said, one day in the play-ground. "Before he came you all promised to make the place too hot to hold Paddy; now you are making a hero of him, just because he's always giggling. Wait till he gets to the top of the class, and then see how you'll like it. He can't do himself any good, for as he's come in the middle of the term he can't take a prize anyhow, but he can alter the prizes for Bertie and Harry. Everyone knows they are the two best, and no one will know to the last which will win. I don't care for myself—"

"Because there's no prize for idleness," said Jack, laughing.

"Never you mind about my idleness," said Billy. "I'm not a coward, anyway, and I'd take good care Master Paddy didn't always get the highest marks."

From that day a system of persecution began, and Arthur O'Grady, who was commonly known as Paddy, found that his sums were rubbed out, his exercises smeared, or his lesson-books hidden, day after day.

"What am I to do?" he said to

Bertie, who from the first had shown himself friendly to the new comer. "I can't pretend not to know a thing when I do know it. I don't wonder at your all being angry because I get to the top of the class. I suppose I've had more teaching than you have, or something. Tell me what I'd better do, Bertie."

"I'd tell Mr. Milne, if I were you, and perhaps he would move you into the next form," said Bertie, who had never told a tale of a schoolfellow in his life.

"That I'm sure you wouldn't," said Arthur, shortly. "I'll try to live it down."

"And I'll lend you my books whenever you want them," said Bertie, holding out his hand to grasp that of the new boy.

So Arthur kept his place, and gradually won his way into the hearts that were armed against him, until at last there was not one of his companions who would have interfered with his work—not even Billy, though he was the last to give in as far as hard words went.

One morning to the surprise of every one, Mr. Milne said, "Stand up, O'Grady."

"He's been in a scrape at last," whispered Harry.

"Not a bit of it," replied Bertie.

O'Grady stood up with his usual bright face, which became brighter than ever when Mr. Milne said, "I shall move you into the higher division to-morrow. You have worked well where you are, but you are really too far advanced for that class, with the exception of two of them who have been fighting for the prize all the term. I never like to spoil fun, so they may as well fight the battle to the end, and then they can begin again with you next term in the higher division."

You should have seen how crestfallen all the boys were who had been so eager that the new-comer should take his place among the "kids" in the lower division.

"Just a Wee Prayer to Jesus."

A poor little waif of a boy, ten or eleven years of age, greatly emaciated and exhausted by long-standing disease, was brought up in the hoist to the operating theatre of the Royal Infirmary in Glasgow to undergo an operation, which it was thought might possibly have the effect of prolonging his life. His condition, however, was considered so unsatisfactory that there was some fear not only that the operation might not be successful in its results, but that during or immediately following it the boy's strength might give in and his spirit pass away.

After reaching the theatre, which is seated like the gallery of a church, and while the operating table was being got ready, the little fellow was seated on a cushioned seat, and, looking up towards some students who were there to witness the operation, with a pitiful, tremulous voice he asked, "Will one of you gentlemen put up just a wee prayer for a wee boy—I am in great trouble and distress—just a wee prayer to Jesus for me in my sore trouble?"

The surgeon, patting him on the shoulder, spoke kindly to him; but as he heard no prayer and saw probably only a pitying smile on the faces of some of the students, he turned his head away and in childish tones and words, which were sufficiently audible to those around him, he asked Jesus, his friend, "the friend of wee boys who

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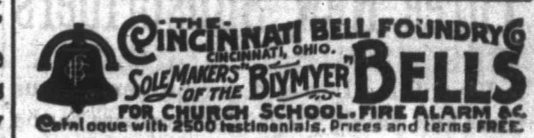
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loved Him," to be with him—to have mercy upon him in his distress. And while the young doctor was putting the boy under chloroform so that he might feel no pain under the operation,

so long as he was conscious the voice of the boy was still heard in words of prayer.

The surgeon, as he stood by the table on which the boy lay, knowing that he had to perform the operation requiring much coolness and calmness and delicacy of touch, felt just a little overcome. There was a lump in his throat which rather disturbed him. Soon, however, he heard the words from the assistant who was administering the chloroform, "Doctor, the boy is ready"; and taking the knife in his hand, lump or no lump, had to begin the operation. Soon the surgeon was conscious that the prayer which the little boy had offered up for himself, had included in its answer some one else, for the coolness of head, steadiness of hand, and delicacy of touch all came as they were needed, and the operation was completed with more than usual ease, dexterity, and success.

On the following morning, the surgeon going round his ward from bed to bed, and coming to that on which the little boy lay, saw from the placid, comfortable look on his face that his sufferings had been relieved, and that all was well with him.

Going up to the head of the bed, and taking the little wasted hand, which seemed no larger than that of a bazaar doll, the surgeon whispered in his ear, "The good Jesus heard your prayer yesterday."

A bright, happy, confident smile lit up the boy's face, and with a feeble, yet distinct pressure of the little hand, he looked up into the doctor's face, and said, "I kent He wud." And then he added, "You, doctor, were gude to me too." But apparently thinking that the doctor was on a different platform, and required something tangible for his care and trouble, in a plaintive voice he said, "But I ha'e naething to gie you." And then a bright thought came into his mind, and with a little cheer in his tone he added, "I will just pray to Jesus for you, doctor."

The surgeon, before leaving the ward, in bidding the boy good-by for the day, asked him where he came from, and where he had learnt to know so much about Jesus and to love him so dearly. He answered, "I come frae B—."

"And were you in a Sabbath school there?"

"Oh, yes, in the B—school."

Our readers will be pleased to learn that the boy made a successful recovery,

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and is now at home. What an encouragement to Sabbath-school teachers to go on with their work! They often do more good than they see on the surface.—*Good News.*

Charity.

Charlotte Morton and her little brother Ben were the only children of a bird-fancier, who lived in Seven Dials, one of the poorest and most crowded parts of London. Their dear mother was dead, and their father, I am sorry to say, was not so kind to them as he ought to have been, especially as little Ben was delicate, and sadly missed the petting and comforting which he used to receive during his mother's lifetime.

Charlotte was a good deal older than her brother, for Ben was only five years of age, while she was nearly thirteen, quite old enough to feel almost like a mother to the pale-faced little boy whom she loved so much. Charlotte had so much to do that sometimes days would pass before she had a minute to spare. She had to sweep the house, cook the food, and wash the clothes. Besides all this she had to clean all the bird cages, fill the boxes with seed and the glasses with fresh water. But she had one great pleasure in her busy and rather sad life. She was allowed to go to Sunday School, and to take Ben with her. The little boy looked forward to Sunday as the happiest day of all the week, for their teacher was a gentle young lady, who would take Benny on her knee, and tell him of Jesus the Savior, who had once been on earth, but was now in heaven, and who loved little boys, and wished them to be good and happy.

"Does He love girls too?" asked Benny one day, after thinking for a long time, "for I should be glad if He loved Charlotte, she is so kind to me."

"Yes, dear," replied his teacher, "He loves Charlotte too. He loves us all so much that He died for us on the cross."

"Then I love Him too," said little Ben, "and I shall always try to be a good boy that I may please Him."

One day a kind lady gave to each of the children a bright sixpence. Ben said he would buy an over-coat, a wooden horse, and a stick of candy, with his money. But his sister only laughed. She was a wise little woman, and knew quite well that it would take more than twenty sixpences to buy so many things as these.

"No, no, Benny," she said, "we must not be greedy; and, Benny, don't you think we might each spare a penny for the poor?"

But Benny's face fell.

"Are there any folks poorer than we are, Chatty?" he asked dolefully.

"Oh, yes, brother, heaps of children and grown folks too, have no homes at all."

"I don't think I can spare a penny, sister."

Charlotte felt disappointed. She looked sadly at Ben for a minute or two, and then she spoke again.

"But, Benny," she said softly, "do you remember what teacher told us? The Lord Jesus had no home, and no comforts, yet He was always doing kind things, and she said we must try to be like Him."

"So she did," said Ben, his face clearing up a little. "Well, Chatty, I'll give a penny and so will you, and perhaps Jesus will be pleased with us both."

"I am sure He will," said Chatty, with a bright and happy face. "For

he loves the poor, and whatever we do for the poor, He counts it as done for Him. Oh, Ben, are you not glad to be able to do something for Jesus?"

"Yes, I am," said the little boy, stoutly, as he dropped his penny into the poor-box. "And now, Chatty," he added, "come and let us look at the shops, and fix what we shall buy with the rest of our money."

Life.

"It is a grand thing to be alive!" exclaimed Ethel Amory, as she ran quickly down a grassy slope on a pleasant summer's afternoon.

"So pleasant that you wish life ended," returned Miss Leroy, her governess and companion, as she stepped before the flying figure and caught it in her arms. In the next moment, if her progress had not been arrested, Ethel would have been over the brow of the dangerous slope.

"Now, suppose we sit down on this lovely mossy carpet," continued Miss Leroy, "and have a pleasant chat. How delicious is the fresh sea-breeze and the song of those lazy waves."

The waters of a sheltered bay washed in on a low shingly beach beneath them. Ethel threw herself upon the ground beside her friend and teacher.

"So you feel as all unburdened hearts do on days like this, in scenes like these, that existence is a great boon: it is a joy to be," said Miss Leroy, musingly. "I often think we may praise God throughout eternity for having placed us in this world—a world which was visited by the Son of God, and for which He was content to die."

"But, Miss Leroy, are there not other worlds besides ours?" Ethel asked.

"I believe there are, dear; moreover, from indications of which I have already told you, probably some of them, at least, have inhabitants. We do not read, however, of their being favoured as we have been. Scripture is silent on the subject, but in the revelation of coming glory we see the redeemed from among men nearer the throne than the angels, or unfallen beings, testifying to the wonderful efficacy of the blood of Christ."

Ethel looked thoughtful, and Miss Leroy went on.

"Yes; life is a great boon, it is a grand thing to live in a world like this, but it is grander far to gain while in it that spiritual life without which we cannot enter heaven, and which Christ brought. 'He that hath the Son hath life, and he that hath not the Son hath not life.' Oh, to have not only eternal existence, but 'everlasting life'—all that makes life precious and enjoyable for ever and ever!"

Out over the swelling waters Ethel Amory gazed, and they seemed an emblem of time. In her heart was awakened a desire for something better and higher than she had yet known; something that would endure when earth's joys passed away. She would not have her present enjoyment dimmed, or the gladness pass from her youth, but she would be happy for ever. It was the Spirit of God who in creation moved on the face of the dark waters, who awoke this right emotion in her soul, and He whose office it is to 'take of the things of Christ and show them unto us,' did not leave her comfortless, but revealed to her heart the true secret of peace. Thenceforth life was fairer, brighter, dearer than ever it had been before—life for, life with Jesus.

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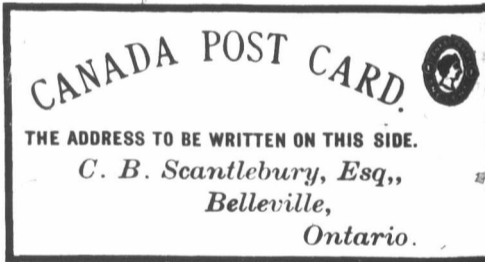
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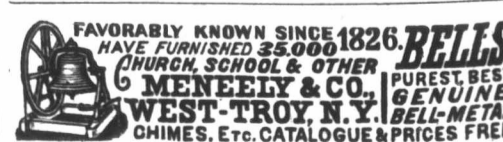
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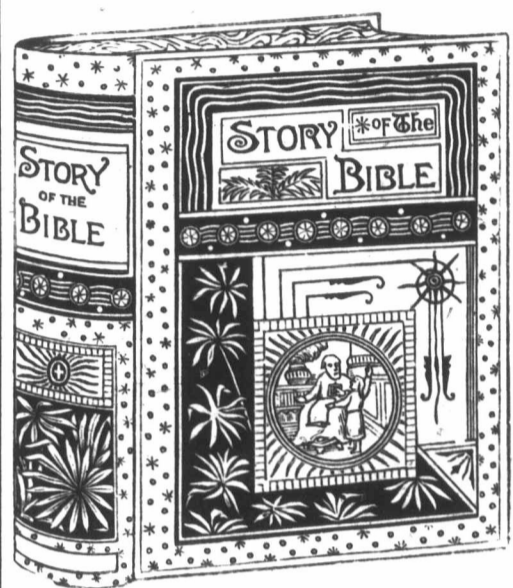
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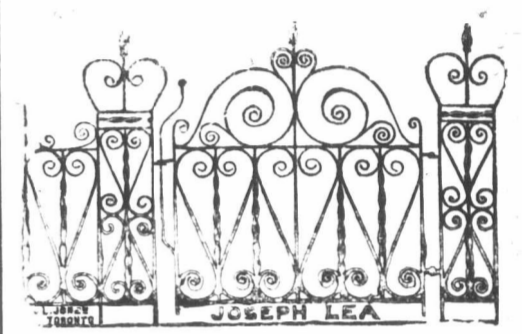
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