

Canadian Churchman

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

Vol. 17.]

TORONTO CANADA, THURSDAY, MARCH 26, 1891.

[No. 13.]

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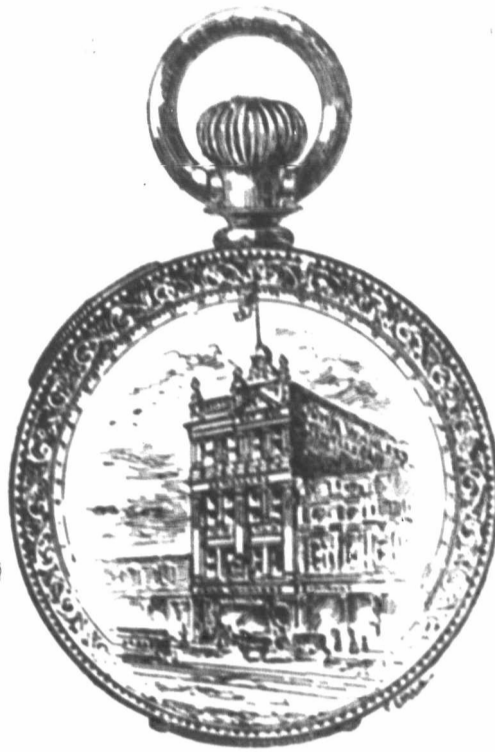
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MR. MACQUERY SUSPENDED.—The official sentence of Bishop Leonard in the heresy trial of Rev. Howard MacQuery has been received. The bishop suspends Mr. MacQuery for six months, and if at the expiration of that time he has not retracted his heretical views, Mr. MacQuery is to be deposed from the priesthood. Mr. MacQuery says he will not submit to the sentence, but will leave the Church and preach for some other Church.

BEARING FALSE WITNESS.—This is what the English *Guardian*—no party paper—declares the C.M.S. to be guilty of, when, in their defence against Bishop Blyth's charge, they insinuate, as a justification of proselytism from the eastern Churches, that they do not teach the guilt of sin, the perfection of Christ's sacrifice, or the need of sanctification of life. The Archbishop has rightly assumed that they do teach these doctrines. There is abundance of proof.

"TOLERABLY WELL SUPPLIED WITH MISSIONARIES," is the expression used of Africa in a missionary publication. Yet it may be averred of the hundreds of millions of heathen souls both in Asia and Africa, that they only average about one missionary for each half-million! Instead of 5,000, or 6,000 missionaries, there ought to be 100,000 at least. It is not much credit to the Christian world that they do so little to diminish the volume of heathen ignorance.

BUDDHISM AND CHRISTIANITY.—It is one of the signs of the times in eastern lands that the advocates of Buddha—those whose interests are involved in the permanence of that religion's system—have had recourse to the printing press in order to stem the progress of the foe who knocks at the

door of all the disintegrating systems of falsity—the Gospel. Notwithstanding all the sad divisions of Christendom, there is an essential vitality and force in the Gospel—however badly preached—which make themselves felt.

MASHONALAND.—Africa is to have a diocese organized and bishop appointed "all for itself," thanks to the liberal bequest of \$160,000 lately by an Irish lady to the Society for the Propagation of the Gospel. Such an impetus, effecting millions of souls, it is possible for well-directed wealth to give to the spread of the Gospel. The history of the venerable "S.P.G.," if written, would be found to contain many such examples of splendid liberality producing grand results for Christianity.

BROAD CHURCH SERMONS IN HIGH CHURCH PULPITS.—The other day the Vicar of St. Mary's, Oxford, thought proper to utter a vigorous protest against a sermon by Mr. Haws against Scripture inspiration, preached in St. Mary's. This has recalled the case of Mr. Dale, of St. John's, Fitzroy Square, who protested in a similar way some years ago against a similar sermon preached by Mr. Kingsley. It seems strange that such men as Kingsley and Haws should forget the courtesy due to their clerical hosts.

DISESTABLISHING THE WELSH CHURCH is becoming more and more difficult each time it is attempted. This year the mover of the Bill was so extravagantly desperate in his denunciation of the Church as to call down a stern rebuke from Mr. Gladstone, although that statesman—on the general principle of disestablishing apparent failures—supported the measure. The truth is that the Welsh Church is fast regaining her lost hold on the Welsh people, and establishing herself in their affections.

AN ECCLESIASTICAL PARADISE may be an appropriate description of the dioceses in the far North-West of Canada, judging by the reports rendered by the Bishop of Saskatchewan and others from that region who have been enlightening the natives of Niagara, Toronto, and Ontario. It seems that the Church—through agents of the C.M.S.—was first in the field, at least so far as Protestants are concerned, and that they still have the ground, practically, all to themselves. No "serpent" of dissent has gained a footing yet.

A CARDINAL ENCOURAGES RACING.—This sounds bad, but it only refers to the fact that the noted Cardinal Lavignerie has founded a prize of \$250 for a camel race to be held annually in Algeria. The ostensible motive is to improve, by competition, the breeds of camels, and thus in some way help to abolish the slave-trade, against which the Cardinal has been crusading of late years with so much vigour. This reminds us of the original object of English horse racing, as well as that of fox hunting, &c. *Objects* are often lost sight of.

"THE VINEYARD OF THE FRIEND OF GOD" is the ancient name of a plot of 12 acres just outside the walls of Jerusalem, acquired by the "Society for the Relief of Persecuted Jews" for the purpose of training Jewish immigrants in the Holy Land in the various practices of scientific agriculture. The inflow of Jews from Russia makes the place and its work especially interesting at the present time.

A large and influential audience lately gathered at the magnificent town residence of the Duke of Westminster to deal with this subject.

OUT OF EVIL, GOOD.—The English Church people are congratulating themselves on the "net outcome" of the recent debate on Welsh Disestablishment. Mr. Gladstone's speech was a brilliant testimony to the grand work of the Church in Wales, although from "considerations of constitutional policy," he felt it his duty to vote for the Bill. His speech much outweighed his mere vote. It seems to be his fate to furnish weapons which he does not use, but fashions admirably for the use of others who are swayed more by principle than "policy."

FRENCH SURVEILLANCE OF ROMISH CONVENTS is of a very strict and uncompromising character, entirely in contrast with the "go-as-you-please" system (or absence of system) pursued in Protestant countries. Practically, in France perpetual vows are not recognized; they must be renewed or renounced every five years. Girls under age cannot be bound as novices longer than one year. All the vows and obligations must be done in public, and with all possible safeguards for the free expression of the individual will of the person affected.

"PREACHING IS A PROPHETICAL, NOT A PRIESTLY OFFICE," says Dr. Lyman Abbott, editor of the *Christian Union*, and recently installed as successor to Henry Ward Beecher in "Plymouth Church." On this ground, he argues that even those clergy who hold Apostolical succession and lay most stress on sacerdotal authority, might very well invite trustworthy preachers of orthodox views, such as the New York Presbyterian, Dr. John Hall, to occupy Church pulpits occasionally. This is a matter for bishops—who license preachers—to decide.

DOLLINGER, GREGORY THE GREAT, AND PIO NONO.—Speaking of one of the Vatican Decrees, Dollinger says: "Thus that 'Universal Episcopate' which the greatest of the Popes, 1,200 years ago, rejected with horror, as a *Satanic extravagance*, is made in plain language and without circumlocution or concealment, into a constitutional principle of the Church, and the *ancient fabric is ruined*. What Gregory the Great designated a mark of Antichrist, and anathematized as such, is now put before children in their catechism as a chief article of religion!"

THE ORTHODOX CHURCH IN JAPAN.—This offshoot of the great Græco-Russian Communion has given expression to its special claims upon the people of Japan. After depicting the wretched wanderings and uncertainties of the various Christian sects in Japan, not knowing any of them what they may believe or not believe a few years hence, the Greek Christians say: "It is the Orthodox Church alone which satisfies from the stream of sweetness of the Word of God those who apply to her, because she is the only Church which preserves the Divine Doctrine as it was entrusted to her without change."

OFFERTORY CEREMONY.—The ancient Edwardian custom of members of the congregation going into the chancel to deliver their offerings instead of collectors coming round with plates or bags, still

survives in England. At Sandback, in the North of England, the Church Wardens stand in the chancel with a large alms-basin, and the people come forward one by one to deposit their offerings therein before it is presented to the priest to be offered at the altar. The old practice was for communicants doing this to remain in or near the choir for convenience of communicating.

C.M.S. AND S.P.G.—The policy which the former of these societies seems disposed to carry out in their Canadian missions, and is actually carrying out, appears to suggest a reasonable and practical solution of the Bishop Blyth and similar difficulties. Their special work, they say, is to evangelize the heathen. When their "missions" become so far established as to form Christian communities, the C.M.S. work is done, and they gradually withdraw support. Is not this the very point when the S.P.G. may step in? Their work is to "support the weak" Christian communities, such as those formed by British settlers and mixed races.

A ROMAN ARCHBISHOP ON SUNDAY OBSERVANCE.—The Archbishop (Ireland) of Minnesota is credited with opposing the opening of the Chicago World's Fair on Sundays, in the following terms: "The United States have in the past held in the highest regard the Sunday observance. . . . We should rather seek to strengthen the Sunday observance than to weaken it. Already there are too many adverse facts. . . . We have nothing to learn from European nations in this matter. . . . We should rather be their teachers. . . . The children of toil are the ones who, the Sunday observance gone, will suffer the most."

MOHAMMEDAN RITUAL IN THE PRIVY COUNCIL.—One wonders whether the lot of a Privy Councillor can be a "happy lot." The members of the Hanifi sect like to say their "Amen" *sotto voce*: the Wahabis shout it. These latter also make a point of praying in a standing position with legs apart, raising their hands to their ears and then crossing them on the breast. The Hanifi appealed to the Privy Council to suppress the Wahabi Imams, but the Privy Council decides they cannot prevent the Wahabis from doing what they like, there being no ritual prohibitions against them. So "omission is not prohibition"! Poor Privy Council.

DOLLINGER, GLADSTONE AND THE POPE.—Professor Reusch has just brought to light, by publication, a very interesting fragment of Dr. Dollinger's, written *apropos* of the appearance of a German version of Mr. Gladstone's famous pamphlet on the Vatican Decrees about 15 years ago. In it the learned theologian says: "Gladstone's pamphlet shows in detail what to every one acquainted with history and the internal circumstances of the Roman Catholic Church is an incontestable truth, that perfect loyalty of subjects to their sovereign, and to the land, is absolutely incompatible with a serious acceptance of the Vatican Decrees of 1870."

"A FOOL FOR HIS LAWYER."—*Apropos* of the subject of ecclesiastical lawyers, chancellors, &c., the *Church Times* answers a query from "T.W.T." as follows: "A chancellor of ecclesiastical courts must be M.A., or B.C.L. of one of the universities, and at least 26 years of age. He has to help the Bishop in his consistorial court as judge, and to assist him in all matters of ecclesias-

tical law. In fact it depends on the Bishop to see that he has no fool for his lawyer." Canada is not rich in "ecclesiastical" lawyers, but we have such men as the late Dr. Henderson of Kingston, Hon. Ed. Blake Bethune of Montreal, and E. D. Hodgson of Charlottetown.

EASTER.

The origin of the word "Easter" is not perfectly clear, though it can be traced back to the Saxon period in which venerable Bede was a prominent figure. There seems to have been an impression that the word was derived from the name of the Saxon goddess of *Spring*, and is thus analogous to the word "Lent" as an ecclesiastical land mark affixed to the spring-time of the natural year. In all probability the reason of the adoption of the name of the goddess "Eostre" for this festival day, is the fact that her name was a significant and appropriate title for the Festival of the Resurrection, its meaning being "the uprising," from "ursten" to rise up, like our ordinary word "East," referring to the rising of the sun. Viewed from this point, the name is certainly a most suggestive and "speaking" one, none could be more so. Our own Anglican service, referring to the "Sun of Righteousness," gives added emphasis to this illustrative view of the title. It seems to speak—while we utter it—and speak to us, of the glorious "Sun," the "Light of Lights," who rose from the darkness of the grave to illumine human souls with heavenly hopes.

"THE GREAT SABBATH"

was one of the favourite names given in primitive Christian times to the day before Easter which we call Easter Eve. Although that day is the last day of the Lenten season, the dazzling rays of the Easter Festival seem irresistibly reflected backwards into it, the joy is anticipated more and more as its hours creep on towards the close. People cannot forget the sense of relief—almost in itself amounting to positive delight—with which the devout soul thinks of the Crucified Lord—whose work was "finished" with the last breath breathed by Him from the cross—"resting from His work to-day," the bruised, and scourged, and pierced body lying quietly in the Sepulchre, the spirit with the waiting souls in Paradise. The change of condition for Him was so great, the transition from agony to rest so immense, that there sets in an inevitable natural reaction in the devout mind, a revulsion takes place in the heart against any further prolonging of the hours of gloom and darkness; we reach forward eagerly towards the Easter light, we see the brightness which we know is so soon to be ours.

"THE GREAT LORD'S DAY,"

as it was early called by the Church, follows almost without transition. The joy of Easter Eve has become so great that the one day merges into the other as if no division existed between them at all. In Eastern churches the night of Easter Eve is made brilliant by an all-night watch in the churches with profuse illumination of the sacred edifices in sign of religious joy—the whole place bursting into a blaze of light at midnight, and the world apparently resounding for the nonce with cries and salutations—"Christ is risen," "He is risen indeed," &c.

CONTROVERSY

very soon arose in the early Church as to the most appropriate time for the annual commemoration of the Resurrection. The chief question lay between

observance of the exact day of the month, and the observance of the Lord's Day nearest to that day of the month. It was a small matter, but made a great blaze indicative of the degree of interest excited. This, however, is a mere matter of detail all agreed on keeping at some appropriate time every year the Feast of the Resurrection. We are now, also, pretty well agreed on the proper time.

LAY DELEGATES

Besides the annual vestry meetings, other meetings are to be held in Easter week to elect lay representatives to the Synod. The canon provides that these shall be communicants, because such are presumed to be loyal to the Church's doctrine and discipline. But unfortunately all communicants are not sufficiently well instructed in either, nor have they always the necessary ability to take that intelligent part in the solemn deliberations and business of a diocese which is required. We believe that where local men in the various parishes can be found possessing the chief desirable qualifications, they should be elected as delegates, and the vestries should not grudge their expenses, and that the custom of electing outsiders should be as restricted as possible. The chief difficulty as to local men, however, is their reluctance to spare the time. But this is a sacrifice from which both they and the Church would derive profit. For contact with their fellow Churchmen from different parishes, and the knowledge and experience which they would gain in Synod, would amply repay them; and their single minded service would be of material advantage to the Church. In any case we sincerely hope a wise choice of delegates will everywhere be made, so that the most useful and practical measures may be enacted for the government and extension of the Church.

EASTER VESTRY MEETINGS.

The time is at hand when the annual vestry meetings will be convened throughout the Church to elect Church Wardens for the ensuing year, and to receive the financial report for the year that is past. Time was when it was hard to get a good vestry meeting together, especially in country places. And when the few assembled the report was read, then accepted, and the Church Wardens elected; a general talk ensued and the meeting dispersed; or else there was a big wrangle about something or other foreign to the duties and functions of a vestry meeting to deal with. But we believe that this state of things is gradually, if not rapidly, passing away, and that Churchmen are becoming more actively interested in the progress of the Church both vital and material, and better instructed in their duties and responsibilities. The young in many parishes are being taught to receive the Holy Communion as soon as possible after their confirmation, and to become regular communicants, and to continue receiving instruction in the Holy Scriptures, the Prayer Book and Church History. Thus being grounded in the faith and the principles of divine worship, and receiving the Bread of Life, they become more and more imbued with the divine life of Christ and "thoroughly furnished unto all good works." Hence more abundant material ought now to be found than formerly, of which to make excellent Church office bearers, zealous and ready to assist the clergy in all lawful enterprises for the advancement of the glory of God and the good of His Church. Although, therefore, the Church does

not insist upon the Church Wardens being communicants? it is highly expedient that they should be, and that it should be the habitual practice of vestries to select such. They should not forget that the honour and good name of the Church is largely in their keeping, and that they will best preserve it by selecting their officers from the most worthy and obedient sons of the Church. Unfortunate selections have heretofore caused great scandal in many places, sometimes through personal unworthiness, sometimes through want of sympathy with the written laws and principles of the Church, or antagonism thereto. Such should be avoided, and only true and trusty men should be chosen whose sympathies lie in the direction of carrying out the Rubrics, and who are rather devoted to duty than quarreling with the clergy or their brethren of the congregation. It is hard enough for the clergy, even when the utmost harmony prevails, to accomplish their work. We therefore urge vestries to avoid dissensions and the setting up of official hindrances, but endeavour to keep the unity of the spirit in the bond of peace, that the poor may receive the benefit both spiritual and temporal which the Gospel provides for them through the Church, and that God may be worshipped in His house in the beauty of holiness.

LAY CO-OPERATION.

In most parishes there is a small band of workers upon whose shoulders the principal burden of what laymen's work is done, is allowed to rest. This burden, though heavy and fatiguing, and often thankless, is undertaken from motives of love to God and a sincere desire to see the spirit and work of Christ extended more widely among the people, and is carried with zeal and patience in the face of indifference and cynicism which are deplorable. It is, with them, a work and labour of love, and in their singleness of purpose they do not look for thanks, but only the success of their disinterested endeavours. But they cannot help deploring the hard-heartedness and want of interest to be met with in so many who "profess and call themselves Christians." The few that are so engaged are overwhelmed with the thought of their inadequacy to do more than grasp the fringe of the great work which lies before them undone, and yet they toil on. We see both unorganized individual labour and that which in many places is organized, equally impotent, as affecting the great mass of the people. There must be something to reform and something to improve our methods of working. We have unfortunately inherited a huge want of teaching and want of system; and the time has come when all the forces and resources of the Church should be recreated or brought to light, and rightly directed and vigorously utilized for the good of the scattered and wandering brethren, and for the edification of the whole Church. Beside the work of isolated individuals, we have that of a few sporadic parochial organizations in the different dioceses. But no one knows but these societies themselves, what object they have set before them nor the methods they pursue. They know nothing of each other, and have no plan for intercommunication, nor mutual help and encouragement. There is no common bond that is visible to themselves and the rest of the Church; no solidarity in the manifestation of their endeavours, no programme of principles and intentions published abroad, no means of bringing members of the Church into touch with one another and all her activities. Herein is our great weakness: too much individu-

alism, too much congregationalism, and not enough Christian socialism. Our fraternal relations as members of Christ must become more generally recognized and emphasized; and our equality before God and in His house must be felt together with a sense of the reality of our mutual responsibilities and the duty and devotion we owe to the Divine Head of the Church. To bring about this consummation, a system, everywhere concurred in, is required, that is to say, that every church should have its Parish Guild; and every Guild should have the same objects and rules embodied in a constitution carefully drawn up. Besides these a practical table of agenda should be set forth, so that special work may be assignable to every member, and another section should furnish rules for life and conduct, and methods of procedure in the various undertakings assigned according to varying circumstances. Thus a training school for Churchmen will everywhere be established, in which the highest Christian graces and discipline will be cultivated, and the latent powers of the Church brought into open activity for the glory of God and the good of men. The object of having the same constitution in every Guild is that these societies may be more in sympathy and in touch with one another, and be more as one great Brotherhood, so that the guildsmen of one parish may be fraternally commended to those of another, and that Guilds of neighbouring parishes or sometimes distant parishes may upon invitation unite for occasional religious or social purposes. It is useless to think of obtaining any great amount of useful lay co-operation in Church work unless the members of the Church unite in its true spirit and methods. Want of confidence, clumsiness and failure are usually the result of lack of training, and early training is the best; while indifference is the result of want of opportunity and being taken in hand in a kind and unarbitrary way at the proper time. Voluntary membership in properly constituted Guilds we think will afford all desirable advantages to our younger people as well as the older, and facility to our clergy to obtain all the lay help they may require. We therefore press upon our clergy and Churchmen generally, the desirability of considering the subject somewhat in the light in which we have presented it, and now especially, inasmuch as an important meeting is about to be held in the diocese of Huron, to discuss the subject, we venture to hope our remarks and suggestions will be thought opportune and to the purpose.

HOME REUNION NOTES.

HISTORIC PRESBYTERIANS.

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

It is surprising how generally Presbyterians have forgotten the fact that they largely co-operated with the Anglican Church in the restoration of the English constitutions, civil and ecclesiastical, in 1660. If their eminent spokesman and leader, Richard Baxter, could have persuaded the Anglicans to modify what was conceded to be of civil rather than of ecclesiastical import, a reunion might have been effected at that time. The Church of England, at this moment, concedes as much when she recognizes our American Church constitution as differing from her own in nothing of ecclesiastical importance. Her own polity is the product, in many respects, of her time-honoured relations with the state,—relations which involve much to be deplored, but which few of her children are willing to see suddenly and rudely destroyed. We need not wonder, then, that after the civil strifes and the general overthrow of law and order under Cromwell, the restoration of the

ante-bellum conditions appeared to be the only practical solution of problems the most intricate, the only remedy for difficulties the most gigantic, and the mildest prescription for allaying the fierce resentments of the moment. It is very honourable to the Presbyterians, however, that they were able to unite upon proposals to the government, of which the substance is as follows:

We are induced (they say) to insist upon the form of a synodical government conjunct with a fixed presidency or Episcopacy, for these reasons: (1) We have reason to believe that no other terms will be so generally agreed on; (2) It being agreeable to Scripture and the primitive government, is likeliest to be the way of a more general concord, if ever the Churches on earth arrive at such a blessing; however, it will be acceptable to God and well-informed consciences; (3) It will produce the practice of discipline without discord, and promote order without hindering discipline and godliness; (4) And it is not to be silenced. . . that the Prelacy disclaimed in the late 'Covenant' was the engrossing, the sole power of ordination and jurisdiction, and exercising the whole discipline by Bishops themselves and their delegates,—excluding wholly the people of particular Churches from all share in it.*

Upon this the heavenly minded Leighton cites Baxter's treatise of Church government as favouring "An Episcopacy for the reformation, preservation, and peace of the Churches." And why not? It was nothing new in Presbyterian statements of their theoretical position. In language too strong to be repeated, Calvin himself anathematized those who could refuse an Episcopate that recognizes Christ, and not the Papacy, for its Headship and its Lawgiver. "In my writings touching Church Government," says Beza, "I ever impugned the Romish hierarchy, but never intended to touch the Church of England." And Bucer, writing to Saravia, the bosom friend of Hooker, expresses himself thus forcibly: "If there be any, as you will not easily persuade me, who would reject the whole Order of Bishops, God forbid that any man in his senses should assent to their madness." It would be quite easy to multiply similar testimonies. At the Synod of Dort, its President welcomed the English Bishops in language that conceded the less fortunate condition of the Reformed in Holland, deprived as they were of the Episcopate. And later on, Diodate bewailed the same lack in the constitution of the Swiss Churches. Even then the most erudite and sagacious of the Presbyterians were of the same mind with Baxter; and what would they have said, had they fully foreseen the end to which they were drifting? A century later, Rousseau, and not Calvin, was the master of Geneva; and the Presbyterians of England had so generally lapsed into Socinianism, in the early years of this century, that it became necessary to enact a special law in behalf of three hundred congregations which had rejected the Faith of Christ. They were thus relieved from law suits which assumed that they had forfeited all right to their property by their acknowledged revolt from the principles of their original foundation.

But a rejection of Episcopacy was no part of those original principles, if we accept the testimony we have cited. In fact, the Presbyterians of England committed themselves to the acceptance of a primitive Episcopate almost identical with that defined by Chillingworth. He says: "If we abstract from Episcopal government all accidentals, and consider only what is essential and necessary to it, we shall find it no more but this: An appointment of one man of eminent sanctity and sufficiency to have the care of all the churches within a certain precinct or Diocese, and furnishing him with authority, not absolute or arbitrary, but regulated and bounded by laws, and moderated by joining to him a convenient number of assistants, to the intent that all the Churches under him may be provided of good and able pastors; so that, both of pastors and people, conformity to laws and performance of their duties may be required, under penalties not left to discretion, but by law appointed."

*Two Papers of Proposals humbly presented to his Majesty by the Rev. Ministers of the Presbyterian Persuasion, London, 1661.

Nor are these historic principles of the early Presbyterians a thing of the past. Again, *quod minime reris*, from Scotland come concessions to these principles far more emphatic than we have yet heard in America. In 1862, the "Moderator" of the great legislature of the Kirk of Scotland deplored the evils of separation, and broke out with this impassioned ejaculation: "Oh, that some great patriot of heaven-born thoughts, full of the wisdom of the holy Prophets, might arise in our land to show how this conjunction and consummation so devoutly to be wished for might be accomplished!" He admitted that increasing numbers in the Scottish establishment complained of the bald and cold nature of their worship, and he eulogized "the beautiful service" of the Church of England. In 1866, Dr. Campbell, principal of the University of Aberdeen, thus referred to our own American Church: "The admirable constitution of which combines the advantages of Presbytery and Episcopacy, the lay element being represented and employed in a most wise and efficient manner in the councils of the Church." This spirit has grown and strengthened vastly in the course of twenty years. From many examples of the kind take these words of the eminent Principal Tulloch: "Let the dead bury their dead; it is time to forget old conflicts which all wise thinkers have abandoned. Presbyterianism does not disown Episcopacy, and certainly does not denounce it; and there are few wise Presbyterians who do not see weaknesses in their own system arising from the disuse of it."

(To be Continued.)

REVIEWS.

THE VARIORUM BIBLE. London: Eyre & Spottiswood, 1890.

This is a work which is simply invaluable. By a thoughtful use of it, the student of the English Bible will practically be put in the position of those who are able to study the critical editions of the originals of the Old and New Testament. Every important various reading of MSS., every important various rendering of the critics and translations, will be found in the notes. Even those who may habitually use the Revised Version will be glad to learn from the Variorum edition the process by which the results are arrived at. We have used the book since its first appearance about ten years ago, and a new edition gives the principal readings of the Revised Version in addition. It is impossible to recommend it too highly.

THE WORLD OF FAITH AND THE EVERYDAY WORLD. As displayed in the Footsteps of Abraham. By Otto Frincke. Price 7/6. Edinburgh: T. & T. Clark; Toronto: MacAinsh, 1891.

Few of the Scripture biographies lend themselves so readily or so fruitfully to homiletic treatment as the Life of Abraham; and it is remarkable that it has been so seldom used in this way. Except Mr. Blunt's not very remarkable lectures, we cannot recall any book of this kind. The one now before us is excellent—equally for private study and for reading aloud in the family, or at Cottage Lectures. We believe the clergy will also find it of great service in case they should take up the Life of Abraham in the pulpit.

MAGAZINES.—*The Church Review* (New York), January number, is a volume of 320 pp., full of matter—no padding. The first 85 pp. are occupied with a most interesting 'bouquet' from John Hy. Hopkins, which must be read in order to be appreciated as they deserve. They embrace, these 15 papers, various important subjects of biblical, theological, liturgical, and scientific character—each treated in the author's well-known thorough style. Very full papers are given on John Wesley and Cardinal Newman by Doctors Hare and Stone respectively. The former throws some additional light on the American phase of Wesley's work, and shows Dr. Coke trying to undo—as Wesley lay upon his death-bed—the schismatic effect which

*See these and others in a publication of Dr. Wordsworth, Bishop of St. Andrew's—*Ecclesiastical Union between England and Scotland*. Edinburgh, 1888.

Wesley had so much deprecated. 'Reordination' was the remedy proposed by Coke to Bishops White and Seabury, but never carried out. Ten other papers (one, 'Octavia,' by Prof. Lloyd) make up a very valuable contribution to Church literature. Prof. Lloyd's "Octavia" is very interesting and useful as discrediting the boasted non-Christian morality of the great pagan philosopher Seneca. *The Eclectic*, from which we have quoted largely of late, is an excellent number, full of original articles, as well as selections of permanent value. *Arena* comes with its usual very bright and easy-reading articles. Dr. Deem's article on "Evolution and Morality" is a very trenchant reply to the moral (?) freethinker. Albert Ross has a clear defence of realism in novel writing, in favour of Ouida, Zola and himself. *The Critical Review* is a work which few clergymen who know it would care to do without. Its treatment of the various works reviewed shows a liberal mind, wide reading, and careful analysis. *The Churchman*, monthly magazine, has a very useful paper on "Dr. Dollinger on the Infallibility of the Pope," giving much valuable information on that subject. *The Century*, to which we have elsewhere called attention, is a work of art of peculiar value in its own line. Its engravings alone are a study—a thing of beauty and a joy—and the letterpress is worthy of such companionship. *The Westminster Review* has a valuable article on "Child Marriage in India," worth the price of the whole. *Littell's Living Age* is a kind of weekly 'Blackstone'—a marvel of careful selection quickly made in a wide field.

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before HIS GRACE the LORD ARCHBISHOP of CANTERBURY, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

(2) There remains however a second usage which might be alleged in support of the use of the sign of the Cross in Benediction. There was an ancient special episcopal ceremony of Benediction, once almost universal in the Western Church, called "Benedictio episcopalis super populum in Missa." The custom has been long dropped in the Church of Rome, but it was continued in the Church of England up to 1549. (Maskell, *M.R.*, i. p. cxlvii. ed. 2; Warren, *Leofric M.*, p. lxiv.) When a Bishop then celebrated in England up to the Reformation there was interposed in the course of the service, after the Consecration, before the celebrant took the Communion, a solemn form of Benediction by the Bishop, which consisted generally of three long sentences varying like the Collect and ending with a fixed clause. Collections of these prayers form a separate service book. This Benediction was pronounced simply with a lifting up of the hand—*manu dextera super populum elevate*. There is no direction in Sarum, York, or Exeter books that he should make the sign of the Cross—none (except on Holy-cross Day) in the ancient Pontifical of Egbert (Surtees, p. 59, 89). (See *Sar. Man.*, lxxxii.; *Miss. Btisl.*, p. 622; Surtees *York Mis. i.*, 195; *Pont. i.*, 176; Barnes, *Exon. P.*, 4, 152; *Bangor M.S.*, see Wordsworth, *Pont. S. Andr.* 75—83). It is directed to be used on other occasions, but not in the Eucharistic Benedictions in England. In the Church of Rome, on the contrary, and in other foreign Churches where these forms were in use, the fixed clause was directed to be pronounced with crossing; when they were dropped, a similar fixed clause with crossing was added at the end of the service (See *Pont. Rom. Venet. ap. Juntas*, 1543 (1520), 244). The Book of *Leofric*, which has it so in the time of Edward the Confessor, is a Romano-Gallic Book (Warren, *Leof. M.* 63). Roman writers themselves have pointed out that their gesture was not primitive, and that simple lifting of the hand was Scriptural (Durand, iv. 58, 7, referring to Lev. ix. 22; Pascal *Liturg. Cath.* 153, *Migne*, 1844), and it may be added in confirmation of this that St. Augustine, mentioning occasions on which the sign was used in public service, does not include Absolution or Benediction. (*Ioan. Ev. Tr.* 118, § 5.) If, lastly, it is asked whether such crossing may not have been suggested by other principal sources which contributed to form our Prayer-Book, the answer is that neither the two more ancient liturgies studied by our Reformers, nor the *Deliberatio* of Herman (*Cæna Dni.*, xcvi. B., Bonn, 1545), have any sign of the Cross in their corresponding Benedictions.

It has been thought worth while to follow up this minute detail to make it clear that no argument can

lie for the use of crossing in the final Benediction when given by a Bishop in an English Communion service, on the ground of its being the continuance, unexpressed but unforbidden, of some earlier appointed usage. The result is that (1) There was no final Benediction ordered with or without crossing at the end of the pre-Reformation Service in England; and (2) 'The Benediction' which was given in the course of the service by bishops only, and not by presbyters, had in England, so far as can be traced, no crossing in connexion with it. But though it is well to note this second point (3) as an illustration, it is noted *ex abundanti*, since that special form of Blessing has no real relation to any part of our service. It was wholly dropped by the English Church at the Reformation, and a final Benediction added, just as had been previously done by the Roman Church; and our final Benediction is historically no revival of that ceremony, inasmuch as this final Benediction was assigned to the Priest in the first Book of Edward VI., and only in the Second Book was ordered to be said by the Bishop if he were present, being said by the Priest if he is not.

The Court therefore finds that there is no justification either in direction or usage for making the sign of the Cross in giving the final Benediction; that the action is a distinct ceremony, not 'retained,' since it had not previously existed; and that therefore it is a ceremony additional to the ceremonies of the Church according to the Use of the Church of England. (*Title c. v. n.*)

This ceremony also is an innovation which must be discontinued.

CONCLUSION.—A Court constituted as is the present, having wider duties towards all parties concerned than those of other judges, duties inalienable from that position which makes its members judges, considers itself bound further to observe briefly in relation to this cause that,

(1) Although religious people whose religious feelings really suffer might rightly feel constrained to come forward as witnesses in such a case, yet it is not decent for religious persons to hire purposes to intrude on the worship of others for purposes of espial. In expressing this opinion the Court has no intention of criticising the statements themselves which were in this case given in evidence.

(2) The Court has not only felt deeply the incongruity of minute questionings and disputations in great and sacred subjects, but desires to express its sense that time and attention are diverted thereby from the Church's real contest with evil and building up of good, both by those who give and by those who take offence unadvisedly in such matters.

(3) The Apostolic Judgment as to other matters of ritual has a proper reference to these; namely, that things which may necessarily be ruled to be lawful do not for that reason become expedient.

(4) Public Worship is one of the Divine Institutions which are the heritage of the Church, for the fraternal union of mankind.

The Church therefore has a right to ask that her congregations may not be divided either by needless pursuance or by exaggerated suspicion of practices not in themselves illegal. Either spirit is in painful contrast to the deep and wide desire which prevails for mutual understanding. The Clergy are the natural prompters and fosterers of the Divine instinct "to follow after things which make for peace, and things wherewith one may edify another."

We have given judgment on each article as the several points have been considered. We give no costs.

Sir Horace Davey, Q.C., said; My Lord Archbishop—I presume that the formal judgment will be drawn up by your Registrar, and I need not trouble with the formal terms of the judgment. There is one point to which I am requested to call your Grace's attention. It will be within your Graces' recollection that there were two preliminary arguments, first with regard to the jurisdiction of your Grace's Court, to which exception was taken on behalf of the Bishop of Lincoln, and also with regard to the admission of the articles, on the ground that the Bishop of Lincoln was not "a minister" within the meaning of the Prayer-Book. I do not know if your Grace has considered it, and, if so, whether what you have said as to no costs extends to it. If you have I will sit down. If your Grace has considered it, I venture to submit that, with regard to the costs of those two hearings—the question of jurisdiction, which the Court decided in favour of the promoters, and also the question of the admission of the articles—the promoters should be entitled to costs.

Sir W. Phillimore: I do not know if your Grace would like to hear me.

The Archbishop of Canterbury: I do not think it is necessary. The question is a very plain one, to which I can give an immediate answer. We have fully considered the whole question from the beginning and have decided to give no costs in reference to any part of the proceeding since it began.

The proceedings closed with the Benediction, pronounced by his Grace with clasped hands.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

SOUTH DURHAM.—The Rev. D. Horner, lately a missionary in the Diocese of Newfoundland, has been appointed by His Lordship the Bishop to the Mission of South Durham, county of Drummond. The induction was conducted by the Ven. Arch-deacon Roe.

Obituary.—The Parish of St. Matthew, and in fact the whole Diocese, has suffered a severe loss in the death of Alex. Pope, Esq., which occurred at St. Luke's Hospital, New York, on the 10th instant, where he had gone to have an operation performed. Besides being an active member of St. Matthew's, Mr. Pope was also an officer of the Diocesan Church Society, and treasurer of several of the Diocesan Funds. The funeral, which was largely attended, took place from the family residence on Saturday, the 14th, to St. Matthew's Church. Among those in attendance was a large representation of the mercantile community, among whom he was held in great respect, having been for years past the manager for Hamilton Bros. The various Masonic Lodges, Quebec Curling Club, St. Matthew's congregation, the Foresters and St. George's Society (of which he was vice-president) were also largely represented. At the church the service was fully choral, the clergy taking part being the Lord Bishop, Canons VonIffland and Richardson, Revs. A. J. Balfour, M.A., L. W. Williams, M.A., and T. A. Williams. The funeral was one of the largest seen in Quebec for some time.

Missionary.—The Rev. W. A. Burman, Principal of St. Paul's Indian School near Winnipeg, paid a visit to the city, and preached in St. Matthew's in the morning and St. Peter's in the evening on the fifth Sunday in Lent. On the following evening he addressed a crowded meeting in St. Matthew's Parish Room. The Lord Bishop occupied the chair, and after opening the meeting with prayers, introduced the lecturer. Mr. Burman gave a most interesting description of the country about Winnipeg, of the various tribes of Indians, and related some things regarding their manners and customs which had come under his personal notice. He also spoke of his school, which is an excellent one, in which the boys are learnt trades, and the girls household duties, &c., but the first and chief thing taught them was to lead a true Christian life. He thanked the Women's Auxiliary for their valuable aid in the past (St. Matthew's being the first parish in Canada to aid him), and asked for more and larger contributions, as their wants were very great at the present time. At the close of the address some very creditable specimens of printing done in the school by the Indian boys were shown, as well as photos of the school, &c. A collection to be devoted to Mr. Burman's work was taken up, which amounted to over \$150, after which the benediction was pronounced by the Bishop.

MONTREAL.

MONTREAL.—The following are the appointments of the Bishop of Montreal for the months of April and May:—April 26, Sunday, Chambly, Rev. T. Butler. April 26, Sunday, Rougemont, Mr. Watter-son. April 27, Monday, Abbotsford, Rev. H. E. Horsey. April 28, Tuesday, Granby and Milton, Rural Dean Longhurst. April 29, Wednesday, Waterloo, etc., Archdeacon Lindsay. April 30, Thursday, West Shefford and Fulford, Rev. W. Robinson. May 1, Friday, South Roxton, North Shefford and Warden, Rev. R. F. Taylor. May 3, Sunday, Boscobel and North Ely, Rev. C. P. Abbott. May 4, Monday, South Stukely, etc., Rev. J. W. Garland. May 5, Tuesday, Bolton Centre, etc., Mr. Rollit. May 6, Wednesday, Mansonville, Rural Dean Brown. May 6, Wednesday, Glen Sutton, etc., Mr. Blunt. May 7, Thursday, Sutton, etc., Rev. C. Bancroft. May 8, Friday, Brome, Rev. J. Carmichael. May 10, Sunday, Knowlton, etc., Rev. W. P. Chambers. May 11, Monday, Iron Hill, etc., Rev. F. Charters. May 12, Tuesday, Sweetsburg, etc., Rev. R. D. Mills. May 13, Wednesday, East Farnham, etc., Rev. W. C. Bernard. May 14, Thursday, Dunham, Rev. George Johnson. May 15, Friday, Frelighsburg, Rev. Canon Davidson. May 17, Sunday, Pigeon Hill, etc., Mr. Mervyn. May 18, Monday, Bedford, etc., Rev. Rural Dean Nye. May 19, Tuesday, Stanbridge, Rev. J. Constantine. May 24, Trinity Sunday, Montreal, ordination. The Bishop places himself at the disposal of the clergy during his visit. Letters may be directed as follows:—Waterloo, until April 27; South Stukely, until May 2; Knowlton, until May 7; Frelighsburg, until May 13; Bedford, until May 17.

Your correspondent herewith encloses a list of the D. S. S. A. officers for the current year. The first meeting was highly interesting, and a good session is anticipated for the Institute. Officers: President, the Lord Bishop; clerical vice-president, Rev. Canon Mills; lay vice-president, Mr. J. Forgrave; secretary, Miss Bancroft; treasurer, Mr. N. R. Mudge.

ONTARIO.

PEMBROKE.—Sunday, March 15th, was a red letter day in the history of this parish, being marked by the presence of the Hon. and Right Rev. Adelbert Anson, Bishop of Qu'Appelle, who visited the town to plead the cause of the "missions in the North-West." A large number attended the early celebration of the Holy Communion, which was preceded by the administration of the Apostolic Rite of the laying on of hands, when seven adults were confirmed; six of these had already been communicants for some time, and the seventh was a young man about to leave town, so advantage was taken of the Bishop's presence to carry out their desire to be confirmed at the first opportunity. Both at matins and evensong the church was filled, when the Bishop explained the needs of the work among the Indians and the immigrants. His appeal was responded to by a liberal offering, and it is hoped that an interest in our Domestic Missions has been aroused. It is a matter of satisfaction to the congregation that one half of the price of the site for the new church has already been paid, and it is earnestly wished that another year will see the whole \$1000 fully met; the ladies are doing their best to attain this desirable object, as they are already beginning to sew for the sale of work in July next.

BELLEVILLE.—Presentation.—The Rev. A. L. Geen, on passing out of the president's chair of the Belleville branch of the Sons of England Benevolent Society, on Tuesday evening, the 17th instant, was presented with the beautiful past president's jewel. As Bro. Loudon affixed the jewel, he expressed his pleasure in placing it on the breast of one who had so ably filled the president's chair.

TORONTO.

Brotherhood of St. Andrew.—The General Secretary intends taking an organizing tour immediately after Easter, visiting Stratford, St. Thomas, Chatham, Clinton, Berlin, and other places west.

Contributions received for the miners at Springhill—A. C. Galt, \$2.00.

St. Matthias.—The Bishop held a confirmation in this church last Thursday evening; thirty-three candidates came forward for confirmation. There was a large congregation. The Bishop delivered a very practical discourse, giving advice to the newly confirmed.

St. James' Cathedral.—Special passion services were held in this church last Thursday evening. The choir, which is under the very able direction of Mr. W. Elliott Haslem, has recently been augmented by a number of very desirable voices, and is one of the most powerful and magnificently trained choirs in the Dominion. The grand old sacred edifice was completely filled with worshippers, hundreds being obliged to stand in the aisles and vestibules. The musical treat of the evening was the church oratorio, "The Last Night of Bethany," rendered by the choir. The story is sublimely pathetic, bearing upon the closing hours in the life of Our Saviour, in which the sweet child voices of the younger members of the choir were peculiarly adapted. The principal soloists were: Mr. F. T. Chambers, recitative, baritone; Mr. A. Gorrie, tenor; Mrs. Reynolds, soprano; Mrs. Bonsall, contralto; Miss Dick, recitative, contralto. The ladies and gentlemen mentioned are all old favourites, but were in particularly good voice, the unusually large audience being demonstratively quiet during the progress of the oratorio. Mr. George Bowles played the accompaniments on the organ in the most artistic manner. He is a young man, and his great skill as an organist was a surprise to many who heard him for the first time. A short address, bearing on "The Last Night at Bethany," delivered by Rev. Canon DuMoulin, aided materially in implanting the beautiful lesson, taught in the sermon of song deeper in the breast of his auditors. A distinguishing feature of the services called to mind by the immense audience, is the fact that Toronto's fast providing itself to be not only a city of churches, but a city of church-goers as well.

St. Alban's Cathedral.—The Ladies' Aid Society of St. George's, Toronto, have decided to give the preacher's stall in the Cathedral as a mark of esteem for Rev. Canon Cayley, Rector of St. George's, the

first occupant of the stall. The vestry of the same church at same time undertook to provide the prebendal stall of their parish. The necessary funds had previously been furnished, through Rev. Canon Sanson, for the prebendal stall of the parish of Trinity (East) Toronto. It is to be hoped that other prebendal parishes will follow so good an example: the coming Easter vestry meetings would afford a good opportunity for doing so.

NIAGARA.

HAMILTON.—The final meeting of the committee on the revision of the "Constitution of the Synod" took place on Monday afternoon and evening. Nine of the members, with the exception of the Rev. R. W. Clarke, were present. Those from Hamilton turned out well. Chancellor Martin has proved an excellent and impartial chairman; he has exercised on all occasions the greatest patience, and when needed given very practical advice. A small committee was appointed to draft in technical language the various alterations and additions which had been suggested, so as to bring the whole report in proper shape before the next synod. Some most important changes will be found to have been made.

The following are the resolutions on the patronage question:

1. That the present system be changed in the direction of vesting the appointment in the vestry with suitable safeguards to be hereafter determined.
2. That as soon as a parish becomes vacant the Bishop shall provide for the services until a permanent appointment is made.
3. That the operation before mentioned shall not apply to the patronage of parishes receiving aid from the mission fund.
4. That no appointment shall be made to a vacancy until all arrearages to the former incumbent, and also the stipend of the locum tenens, be paid.
5. If no nomination be made within four months after the date of the vacancy occurring, it shall be lawful for the Bishop to make a suitable appointment to the vacant parish.
6. But the Bishop shall be limited to two months after receiving notice of such nomination by the vestry, within which to issue, or to decline to issue his letter of institution, and that upon the Bishop signifying in writing to the vestry his intention to decline to issue said letter of institution, the vestry shall thereupon proceed to make fresh nominations. Provided that if the Bishop shall not accept any nomination, then the time taken by the Bishop for consideration shall not count as part of the four months allowed for making nominations, and fresh nominations may be made from time to time, so long as the period of four months after making the deductions aforesaid is not exhausted.
7. When there are two or more congregations in any parish, a united vestry meeting of all the congregations shall be held at the church of the congregation having the largest number of voters, and the nomination shall be made by the majority attending any such united vestry meeting.
8. It is recommended that a conference be held by a committee representing the vestry with the Bishop before any nomination be made by said vestry.

N.B.—It is proposed to recommend a change in the constitution of the vestry as it now is composed.

Holy Week will be observed in all the churches in Hamilton by daily services. Special music is being prepared for Easter Day.

The Bishop is busy with confirmation services. He will hold one on Wednesday, 25th, in the Church of St. Thomas, and one in All Saints on Palm Sunday.

GRIMSBY.—We regret to hear of the death of Mrs. Read, wife of the Rev. Dr. Read, Rector of this parish. She was noted for her amiable qualities and truly Christian spirit, ever kind and hospitable, and we deeply sympathize with the esteemed Rector in his sad bereavement. We feel sure her loss will be deeply felt by a large circle of friends, and particularly by the parishioners among whom she has spent so many years of a useful life.

HURON.

BRANTFORD.—The quarterly meeting of the Guild, which includes all those members of Grace church and its missions who participate or take an active interest in Church work, was held in the school house on the evening of March 17th. The rector, Rev. Rural Dean Mackenzie, presided, and the attendance, which was good, was thoroughly representative in its character.

After the usual devotional exercises, the report of the executive committee was read by Mr. A. J. Wilkes, the secretary of the committee. The report referred to several matters of importance, such as the extinction, recently accomplished, of the debt on the organ and choir seats of St. Paul's, Holmedale; the debt still remaining on St. Paul's building of nearly \$400; the time of holding the Sunday service

in St. Paul's; the approaching conference of lay workers of the diocese in London; the recent St. Andrew's Brotherhood convention in Toronto and other topics.

The report, after an animated discussion, was adopted. It was decided to recommend, in deference to the wishes of the Holmedale members of the Church, that, as an experiment, the Sunday services should, for a period of two months, be held in the evening instead of the afternoon, which will be devoted to the Sunday school only.

On the motion of Mr. Dymond, who gave a brief account of the lay help movement in the synod of Huron, the following were appointed delegates to the lay workers' convention at London on the 23rd of April: Messrs. W. F. Cockshutt, A. K. Bunnell, A. J. Wilkes, Joseph Stanley, George Caudwell, A. H. Dymond, George Hatley, the Rector, and Rev. R. L. Macfarlane.

Mr. Adams, secretary of the St. Andrew's Brotherhood, then read a most interesting report of the late Toronto convention, which was followed by excellent speeches from Ald. Bunnell, Rev. R. L. Macfarlane, and Mr. W. F. Cockshutt. The lasting impression made by the proceedings of the convention on the minds of the delegates was evinced by their graphic and very comprehensive descriptions of the several meetings, addresses and sermons.

The report was adopted with a warm acknowledgment from the Guild of the services of the delegates, and then the rector dismissed the meeting with the benediction.

WOODSTOCK.—The Rev. J. C. Farthing, of New St. Paul's, is at present in England, where he is seeking to regain strength; his health has been very poor for some time past. The duty on Sunday is being taken by Rev. Professor Williams, of Huron College. The annual missionary meeting was held in the school room on Wednesday, March 11; the Rev. W. J. Taylor, of St. Mary's, was the speaker. Mr. W. Gray acted as chairman, saying that if all missionary addresses were as interesting and full of information as the one then given, greater interest would be taken in the work.

CHATHAM.—Trinity Church.—The Lenten services here have been well attended; the preachers were the Revs. R. McCosh, of Petrolia; T. R. Davis, Sarnia; W. J. Taylor, St. Mary's, and J. Thompson, Watford.

British and Foreign.

Mr. Joseph Beckett, of Chester, a Wesleyan, has given £500 towards the restoration of Marbury parish church, near Whitchurch, in the Chester diocese.

Letters have arrived from Bishop Tucker, of Eastern Equatorial Africa, with details of the death, already announced by telegraph, of Messrs. Dunn and Hunt, and urgently pleading for more help. He could find work, he says, for forty men at once.

The Bishop of Chester has again given notice, in reference to "unauthorized and irregular clerks," that any stranger who officiates in his diocese without conforming to certain regulations issued by his predecessor (Dr. Stubbs) in the see, "will be inhibited from again officiating in the diocese."

The tercentenary of Trinity College, Dublin, will be celebrated next year. This date does not coincide with that of the first opening for students, but it was fixed upon in order to avoid a collision with the Aberdeen celebration in 1894.

A correspondent of the *Western Morning News* says that the S. P. G. has received a windfall of £32,500, bequeathed by an Irish lady who died about twelve months ago. "Following the lead of the other missionary societies, the intention is at once to take advantage of the remarkable opening in Mashonaland, and form a diocese and appoint a Bishop."

THE BISHOP OF LICHFIELD.—Bishop Maclagan, whose service in the army for some years before his ordination, gave him an aptitude for discipline and organization which has proved of material assistance in his diocesan work, is proceeding with his visitation tours on a plan which makes them a reality to clergy and laity alike, for he spends a week, or the larger part of it, in each deanery, and thus meets priests and people in the midst of their work and sees their churches and schools and acquaints himself with their needs and their progress.

The number of undergraduates in residence at Oxford this year is greater than last year by sixteen,

there being 2,420. In the colleges there is a falling off, but the non-collegiate students show an increase of thirty, there being about a couple of hundred students under the jurisdiction of the University Censor. This scheme, which has only been in existence a little over twenty years, has been very successful.

A large number of Irish Churchmen are anxious that the Church Congress next year shall take place in their country, at Dublin, Belfast, or Cork. Such an arrangement, it is thought, would afford an opportunity which could not be had in any other way for discussing many important questions with regard to the Church of Ireland. For many years the Irish Church has sent representatives to lift up their voices in England at the Church Congresses, and it is felt, reasonably enough, that the time has come when the English Church should return the compliment. The wish is quite a natural one, and if the accredited representatives of the Irish Church see their way to invite the Church Congress of 1892 to meet in Ireland, there seems no reason why the desire should not be gratified. Once previously—in 1868, twenty-two years ago—the Church Congress was held in Ireland and was very successful.

Many of the bishops have identified themselves very closely with the St. Andrew's Brotherhood. Bishop Huntington's advice and interest were felt throughout the Syracuse conference. Bishop Dudley was present at every one of the noon-day services in Louisville. Bishop Talbot preached, on Feb. 15, for the Chapter in Birmingham, Conn. Bishop Weed gives the Brotherhood his hearty approval. Bishop Spalding says it should be introduced into every parish. Bishop Littlejohn, writing to the Brooklyn Chapters expresses his sympathy with their aims and appreciation of their labours. Bishop Coxe preaches for the Buffalo Chapters every Sunday in Lent and warmly commends the whole Brotherhood movement. Bishop Potter says that of all the movements in the Church, it is the one of the most profound importance and the largest hope. And in the last number of *St. Andrew's Cross*, the Brotherhood paper, Bishop Williams has a letter in which he asks that the attention of the Brotherhood be given to the systematic study of Church history. "Nothing," he says, "would do more towards making well-grounded and well-instructed Churchmen; men ready to take their places in the Dioceses."

A correspondent of the *Anglican Church Magazine* brings forward figures in support of the statement in the Archbishop of Canterbury's December Pastoral that the Roman Catholic Church "makes no statistical progress" in England. We have ourselves frequently insisted upon this fact; but constant assertions to the contrary on the part of what Dr. Benson happily calls "the Italian Mission" demand equally persistent reiteration of such calculations as the following:—

Number of Roman Catholics in England in 1840	800,000
Increase to be expected with an increase in general population of 62 per cent.	496,000
Number of immigrant Irish from 1846-1851 (consequent on the great famine) ...	700,000
Increase to be expected with an increase in general population of 50 per cent.	354,000
	2,346,000
Actual Roman Catholic population in 1890 ..	1,356,000

Loss or leakage 992,000
The immigration of Roman Catholics from abroad is not here taken into consideration, or it would be found that this loss is underestimated rather than overestimated at close upon a million. The figures giving the Roman Catholic population in 1840 and that in 1890 are from the official organ of the Society for the Propagation of the Faith. Mr. Gladstone has pointed out another mode of calculation. In 1854 the percentage of Roman Catholic marriages was 5.09 per cent.; in 1888, 4.13 per cent.; and it must not be forgotten that in the Romish Church marriage is regarded as a sacrament, and that the ecclesiastical ceremony is necessary to the validity of the bond. Something more is necessary to the growth of a Church than an increase of the episcopate and in the priesthood, and in the number of "religious houses."

The Archbishop of Canterbury, presiding at a crowded meeting held in the Church Institute, Croydon, on the subject of the archbishop's mission to the Assyrian Christians, remarked that it was half a century since this people began to appeal to the Archbishops of Canterbury. They were the remnant of some 200,000 people, and constituted what was once a great, magnificent, and the most widespread Church of the East. They had what was perhaps the oldest liturgy in the world, but, owing to the great oppression and tyranny to which they were subjected, they had become so ignorant as to be unable to understand their Bible. In answer to their

appeal the Church of England had assisted them by sending out teachers, not with a wish to proselytize them, but to aid them to understand their religion, and had educated their priests, and this branch was being formed to further their efforts.

S. P. G. The following items are culled from the *Mission Field*: The income of the S. P. G. for 1890 was much larger than it ever has been before. The gross total is \$798,900.23 or \$191,211.84 larger than the previous year. The item which affords the Society the greatest satisfaction is an increase of \$19,457.44 in the "collections, subscriptions and donations (exclusive of trust gifts) for the General Fund" above those of the previous year. Out of thirty-three dioceses in England and Wales there was but a slight decrease in seven only. The remaining dioceses and the "Office List" show an increase of \$18,016.02 and \$4,145.58 respectively. A Missionary Association of junior benefited and unbenefited Clergy of London, has been formed with the special object of deepening the missionary spirit, by acquiring and diffusing a knowledge of the work done and to be done in the various mission fields, by prayer and frequent urging of the duty of maintaining and extending missions.

JAPAN.—The Rev. H. J. Foss writes that the mission field in Banshu seems promising; there is preaching and instruction at Kobe, Nakagore, Tenjin, and Hiraki. He has the assistance of a colporteur and a Japanese named Yetori San. At Tenjin, a small country town, there are two catechumens, who are school teachers, and at Hiraki, a farming village, there are four. In Hiraki the inquirers have clubbed together and provided a mission house for the missionary, colporteur and catechist when they come. Some of the older members of the Nakagore volunteered to go with the missionaries to give their testimony for Christ. An engraving is given of the Church of the Epiphany, Nakagore. It is a graceful looking building of unique architecture, something like a bungalow, with a plain cross surmounting each gable. The patriarch of the church is Nicodemus Littlewood (Kobayashi). Mr. Foss relates that he plaited several hundred fathoms of rope for the walls of the church—rope being used to tie bamboos together and form a "wattle" to receive the "daub" of which the walls are made. He was baptized at 70 and is now 78 or 79 years of age. "His great ambition was that he should have fifteen Christians around him ere he died, but there are now over forty on the church books this year, and nine catechumens. His is a model Christian household. In the next village there are quite a number of Christians, and not far off is a Shinto priest who is said to be as favorable to Christianity as to be preparing the way for it, but is unable yet to be baptized for fear of losing his living. Yet he allows his wife and children to be baptized, and leads his friends relations to a knowledge of the truth. Wonderful, indeed, is the weakness of Chiuaman nature! Hostility and a bitter controversial spirit are sometimes shown and resort to slander is sometimes indulged in to discomfit the missionaries. At Sumoto the "Church of the True Light" was opened this spring. Here no large accessions but some defections are recorded, and the tone has improved among the Christians that remain. At Kobe, the Christian women are working steadfastly and quietly. Fortnightly gatherings are held for mutual encouragement and to influence friends still outside the fold. There is a school under Mr. Hughes, and a Ladies' Association. Various domestic matters, the Bible and Christianity are taught at weekly meetings and Sunday-school. The unity of the Faith is not shown to advantage by operations in the same field, as at Kobe, of the Church missionaries, twenty-two are Methodists, eight or ten Baptists and several Presbyterians.

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.

No Vouchers Given.

SIR,—Having read in the *Canadian Church Magazine* that at the Eastern District Convocation held at Emsdale, Muskoka, on January 27th and 28th, the Dorcas Department of the Women's Auxiliary was discussed, and among other resolutions adopted was the following: "The committee also recommend that, in the matter of gifts thus coming to the clergy of this missionary diocese, they should not be

required to certify to the value at which they are appraised by the donors. I therefore feel called upon (in justice to our workers) most emphatically to state that no such vouchers are used, or ever have been used, by the Dorcas Department of the diocese of Toronto.

DORCAS SEC. TREAS., TORONTO W.A.

P.S. The following books have been kindly donated to our Dorcas Dept.; if any missionary would like one or more they will be provided to him on application to the Dorcas Secretary, 26 St. Joseph Street, Toronto.

LIST OF BOOKS.

Notes to the Holy Bible, Holy Bible (by Towns and), Practical Exposition of the Four Evangelists, History of Doctrines (2 vol.), Illustrations of the Holy Scriptures, The Advent, The Christian's Daily Preparation, The Burden of Human Sin, Christian Believing and Living, Memoir of G. A. Selwyn (Bishop of New Zealand), Tracts on the Ten Commandments, Service for Visitation of the Sick, Thoughts During Sickness, Practical Sermons, Prophetic Interpretation, The Christian Exposition (2 vol.), Exposition on the Creed, Memoir of Bishop Strachan, Study of the Bible, The Class and the Desk, The Bishopric of Souls, Sermons for Family Reading, Examinations and Writings of John Phelps, B.C.L., Footprints of a Faithful Shepherd, Horæ Pauline, Manual of Collects, &c., Cities Visited by St. Paul, Christian Seasons (12 vol.).

The Church's Progress.

SIR, While some think the Church is making fair progress in this country, others maintain that the degree of progress at present is not satisfactory. Whether the progress is much or little, we all, I feel sure, desire to know the Church's growth to be immensely more than it is, and to know in what other ways, than those already employed, we can aid in advancing her interests. I wish to say, would it not be helpful towards the attainment of this object if clergymen generally would recognize it as a very important part of their duty to urge it upon their parishioners that before removing from this to any other parish they should call upon him for a "Commendatory Letter" to the clergyman of the parish to which they are about to remove.

During many years experience as incumbent of a town parish, I have given many such letters, but have received very few at the hands of new arrivals. If the practice was general among Church people it would be found to be helpful to clergymen in becoming acquainted, with but little delay, with all the members of the Church within their parishes. For notwithstanding the diligence of district visitors and the Brotherhood of St. Andrew, some strangers will escape notice, and are likely to be picked up and led somewhere away from the Church.

If the practice was general, it would be of advantage to lay people and especially to young men and women, who should always look upon their clergyman as one of their best and truest friends. Strangers should call at the parsonage and present their letters as soon as convenient, that they may become personally acquainted with their minister.

The Bishops at the Lambeth Conference in 1888 recognized the importance of attention to this matter for the interests and the progress of the Church, and have given us a Form of Commendatory Letter, which may be found useful in such cases as those I mention.

A. HENDERSON.

Orangeville.

Twelve Reasons Against a Separation from the Church of England.

BY THE REV. JOHN WESLEY.

(Written in the year 1758.)

SIR,—The opinions of the Rev. John Wesley, expressed in his own language, are of much interest and importance to the members of the Church of England and to the Methodists at the present moment. I see by Church papers that they are being eagerly sought for both in England and the United States. I think that we of Canada, who are in a position to do so, ought to supply our quota, and that any Wesleyan literature supplied during the centennial year would not be out of place. The twelve following reasons for not separating were first written by Mr. Wesley in the year 1758, and revised by him for publication with his other works two years before his death.

1. "Whether it be lawful or no (which itself may be disputed, being not so clear a point as some may imagine), it is by no means expedient, for us to separate from the Established Church."
2. Because it would be a contradiction to the solemn and repeated declarations which we have made in all manner of ways, in preaching, in print, and in private conversation.

Because on this, as well as on many other accounts it would give huge occasion of offence to those who seek and desire occasion, to all the enemies of God and His truth.

3. Because it would exceedingly prejudice against us many who fear, yea, who love God, and thereby hinder them receiving so much, perhaps any farther benefit from our preaching.

4. Because it would hinder multitudes of those who neither love nor fear God from hearing us at all.

5. Because it would occasion many hundreds, if not some thousands, of those who are now united with us, to separate from us; yea, and some of those who have a deep work of grace in their souls.

6. Because it would throw balls of wild-fire among those who are quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention, between those who left and those who remained in the Church, as well as those who left us, and those who remained with us; nay, and between those very persons who remained, as they were variously inclined one way or the other.

7. Because, whereas controversy is now asleep, and we in great measure live peaceably with all men, so that we are strangely at leisure to spend our whole time and strength in enforcing plain, practical, vital religion, (O what would many of our forefathers have given to have enjoyed so blessed a calm!) This would utterly banish peace from among us, and that without hope of return. It would engage me for one in a thousand controversies, both in public and private: (for I should be in conscience obliged to give the reasons of my conduct, and to defend those reasons against all opposers;) and so take me off from those useful labours which might otherwise employ the short remainder of my life.

8. Because to form the plan of a new Church would require infinite time and care (which might be far more profitably bestowed), with much more wisdom and greater depth and extensiveness of thought than any of us are masters of.

9. Because from some having barely entertained a distant thought of this, evil fruits have already followed; such as prejudice against the clergy in general and aptness to believe ill of them; contempt (not without a degree of bitterness) of clergymen as such; and a sharpness of language toward the whole order, utterly unbecoming either gentlemen or Christians.

10. Because the experiment has been so frequently tried already, and the success never answered the expectation. God has since the Reformation raised up from time to time many witnesses of pure religion. If these lived and died (like John Arnot, Robert Boltou, and many others) in the Churches to which they belonged, notwithstanding the wickedness which overflowed both the teachers and people therein, they spread the leaven of true religion far and wide, and were more and more useful, till they went to Paradise. But if, upon any provocation or consideration whatever, they separated, and founded distinct parties, their influence was more and more confined; they grew less and less useful to others, and generally lost the spirit of religion themselves in the spirit of controversy.

11. Because we have melancholy instances of this, even now before our eyes. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly some of them from a real persuasion that they should do God more service. But have they separated themselves and prospered? Have they been either more holy, or more useful than they were before?

12. Because by such a separation we should not only throw away the peculiar glory which God has given us, that we do and will suffer all things for our brethren's sake, though the more we love the less we be loved; but should act in direct contradiction to that very end for which we believe God hath raised us up. The chief design of His providence in sending us out is, undoubtedly, to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the Church of England. Now, would it not be a flat contradiction to this design to separate from the Church? These things being considered, we cannot apprehend (whether it be lawful in itself or no) that it is lawful for us; were it only on this ground, that it is by no means expedient.

In answer to some objections raised to these reasons against separations, &c., Mr. Wesley wrote as follows against contempt on the part of his preachers for the clergy.

"Contempt, sharpness, bitterness can do no good. 'The wrath of man worketh not the righteousness of God.' Harsh measures have been tried. . . and how did they succeed? They always occasioned numberless evils; often stopped the course of the Gospel. Therefore, were it only on a prudential account, were conscience unconcerned therein, it should be a

sacred rule to all our preachers, 'No contempt, no bitterness, to the clergy.'

2. Might it not be another (at least prudential) rule for every Methodist preacher, not to frequent any dissenting meeting? (Though we blame none who have been always accustomed to it.) But if we do this certainly our people will. Now this is actually separating from the Church. If, therefore, it is (at least) not expedient to separate, neither is this expedient. Indeed, we may attend our assemblies, and the Church too; because they are at different hours. But we cannot attend both the meeting and the Church, because they are at the same hour.

"If it be said, 'But at the Church we are fed with chaff, whereas at the meeting we have wholesome food,' we answer, (i) the prayers of the Church are not chaff; they are substantial food to any who are alive to God. (ii) The Lord's Supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, (iii) in almost all the sermons we hear there we hear many great important truths, and whoever has a spiritual discernment may easily separate the chaff from the wheat therein.

"JOHN WESLEY."

"I think myself bound in duty to add my testimony to my brother's. His twelve reasons against our ever departing from the Church of England are mine also. I subscribe to them with all my heart. Only, with regard to the first, I am quite clear that it is neither expedient nor lawful for me to separate; and I never had the least inclination or temptation so to do. My affection for the Church is as strong as ever, and I clearly see my calling, which is to live and die in her communion. This, therefore, I am determined to do, the Lord being my helper."—Vol. vii., p. 298.—Charles Wesley.

WM. LOGAN.

Fenelon Falls, March 17, 1891.

Congratulations and Approval.

SIR,—After perusing the last issue of your journal, March 19th, I felt proud of our Church paper; the arrangement, the typography, and the contents throughout were most admirable. Very rarely I read everything in even the CANADIAN CHURCHMAN, but I was simply drawn along by the interest pervading each portion, from paragraph to article, and from article to communication, until I had reached the last page, and nothing more remained to read.

I congratulate you, sir, on the present careful and intelligent editorship of the journal, and on the thoroughly Canadian complexion of it, which makes it not a mere echo or copy of English papers.

As one who has been acquainted with the journal from the first, indeed from the period when it was published under other names and by other hands, I am able to judge of its progress in all those particulars which go to make up the form and quality of excellence in a paper of its kind, and I assure you I can heartily congratulate you on the wonderful contrast between the paper 20 years ago and now. Steady progress and increasing excellence and power have marked its course.

With the Irishman's blessing, "more power to you," I remain, yours, &c.,

AN OLD READER.

Rectory, —, March 21st. Ontario Diocese.

Lay Workers' Convention.

SIR,—Will you permit me through your columns to notify the clergy and lay workers of the diocese of Huron that the Bishop has postponed the meeting announced to be held in London on Thursday, April 2nd, to 2.30 p. m. on Thursday, April 23rd. I trust we shall then have a full representation of the clergy and their male lay helpers of the diocese, and may further add that if any friends of the movement from beyond the limits indicated feel disposed to be present, they will receive a cordial welcome. Arrangements for the entertainment of clergy and laymen, as well as reduced railway fares, are in progress.

A. H. DYMOND,
Sec. of Committee.

Brantford, March 19, 1891.

Notes and Queries.

1. Can you give me a reason why the palm is found in the Catacombs and the cypress is not? 2. What is the difference in their meaning?

ENQUIRER.

Ans.—1. Because the palm is a Christian emblem, whereas the cypress is not.

2. The palm expresses the joy and triumph of the Christian in death, because it is said to grow the faster by being weighed down. The cypress is an emblem expressing nothing but sorrow and hopeless death, because it is said to cease to grow and die

when cut. It was dedicated to Pluto, the god of the lower regions, by the Romans.

1. In the rubrics of the Prayer Book one frequently sees the words "shall be said or else the clerks shall sing." Do these words presuppose a choir of male singers assisting in the chancel?

2. If so, is it unseemly for them to be without surplices?

3. I sometimes see people "squatting" over in their seats during prayer in church. Is this another innovation of the Rituals? What may it be said to symbolize?

4. Some of the clergy still continue that queer practice of repeating the first two lines of the hymn after announcing its number. Many others have ceased to do this and no one seemed to miss it. What is the good of the practice?

STUDENT OF THE P. B.

Ans.—1. Necessarily they do; for the "clerks" referred to are "lay clerks," i. e., clerics, whose office it is to fulfil the ministry of song in the choir, choristers. Some who were clerks in former times belonged to the minor orders anciently established; at the present day it is the rule in some churches to solemnly set apart for the service of the sanctuary with prayer and blessing those who are admitted as choristers.

2. It is therefore unseemly, and contrary to "correct" customs and the dignity of divine service to officiate in that capacity without surplices.

3. Of course every one should kneel at prayer in church as in all places, when possible; but it is much to be regretted that owing to the faulty construction and arrangement of the seats, or want of, or painful kneeling accommodation, it is well nigh impossible to do so. Church people should not rest until such defects are remedied. But the unseemly and lazy custom mentioned is often indulged when there is no necessity, and in such a case it belongs to that class of innovations which are peculiar to the "hat praying" fraternity, and it certainly symbolizes a want of appreciation of the fitness of things, or else want of a knowledge thereof.

4. This custom appears to be derived from the Methodists, who when holding meetings of the illiterate, or where there was a scarcity of hymn books, found it necessary to repeat so much of the hymn as the people could attain in the memory, and when that was sung, another brief portion was read and then sung, and so on until the hymn was finished. The words were read with great emphasis and unction and served to give greater solemnity to the proceedings, and lent to them the appearance of a responsive service. The practice of reading the first two lines only or even a whole verse, is optional and harmless, and some may think it makes that part of the service more impressive than it otherwise would be.

Sunday School Lesson.

Easter Day. March 29th, 1891.
"VENITE" AND EASTER ANTHEM.

After the preparation of Confession and Absolution the Lord's Prayer leads us on to the next part of the service, viz., Praise. The connecting link is the *Doxology*. ("For Thine is the kingdom," &c.)

I. THE VERSICLES, &c.

The short sentences (said kneeling) are called Versicles (*i. e.* little verses), and have been used in the Church many hundred years, together with the *Doxology* that follows. They are taken from Psalms li. 15 and lxxi. 1.)

II. "THE VENITE."

This is a Latin word, meaning "O come." This psalm (the 95th) has been used from the earliest times in Christian worship. Very likely it was used also in the Jewish Temple. If so, it has been part of public worship for more than two thousand years.

(1.) *Invitation to praise God* (ver. 1-7). We are asked to "sing," "heartily rejoice," etc. The reasons for this are given (ver. 3-5). *The Lord is great and made the sea and earth.* See how the "General Confession" is connected with this Psalm. In it we acknowledge that we have strayed like *lost sheep*. Here we praise God because we are "the sheep of His hand," (ver. 7).

(2.) *Warning to God's people not to fall away from Him.* To-day is the time to hear His voice (ver. 8) especially during the service now beginning. The Psalm reminds us of God's dealing with the Israelites who *hardened their hearts*. See their punishment (ver. 10, 11). God's spirit will not always strive with man (Gen. vi. 3); and if we persist in hardening our hearts (ver. 8) we may expect to be punished, like rebellious Israel. By exclusion from the promised rest. (Heb. iv. 1, 11).

III. THE EASTER ANTHEM.

The "Venite" is appointed to be sung every day

in the year, except on Easter Day, for which a special anthem is provided. This is placed in the Prayer Book, just before the Collect for to-day. A special song of praise is very suitable for Easter, the greatest day in all the year. All other Sundays reflect its light, for they are kept in remembrance of the Resurrection, which, on the first great Easter Day, turned the sorrow of the disciples into joy. Then did the Lord of Life prove Himself the Conqueror of Death, bursting its bonds, and opening unto us "the gate of everlasting life." (See Collect).

In these days, Christian preachers generally speak a great deal about Christ's death "for our redemption," very little about "His resurrection for our justification." The first Christian preachers, sent to be witnesses of the resurrection (Acts i. 22), made it the great subject of their sermons. SS. Peter and John were imprisoned for preaching it, (Acts iv. 2, 3) and no threats could stop them (vv. 18, 33). S. Paul chose the same subject, both in speaking (Acts xvii. 18, 32; xxiii. 6), and in writing (*Easter Anthem*).

Family Reading.

Easter Day.

A NEW LIFE.

What a glorious day it is to-day! The best Sunday of all the year, isn't it?

Last Sunday was very sad and awful; there seemed a kind of shadow upon us, because of our Lord's sufferings. But now it is cleared away, all the pain and sorrow are over. And our Lord has conquered His strongest enemy, Death.

How grand that is! There is a feeling of joy and victory about us to-day who love Him.

What a morning that was, the first Easter morning! Nobody actually *saw* the Lord rise and come out of the tomb in the dewy garden. And yet it was the grandest event the world has ever known.

Strange it seems at first that nobody was there! But mayn't it always be so? Doings that are the most really splendid are—in the quiet early morning! Not looked at and talked about, but out of sight. Victories over sin (for instance) must be among the noblest things in the world. Yet surely they are often, indeed nearly always, out of sight.

But what has Christ's rising again to do with us?

"We shall rise again out of our graves at the last day," you answer.

Yes, that is true; but do you know it has something to do with us NOW, at this very time, as well?

Get your Prayer-book, and look at the Epistle for Easter Day.

"If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God."

Be risen—what does that mean? Surely it means that we are risen *now*. Not only that we shall rise in the far-off future, but now, at this very time. Yes, that is it, and I will try to make the matter plain. For the words have a sort of a double meaning, as so many words have in the Bible. And I always think that is nice, and gives us something to turn over in our minds and think about.

Suppose a person who was dead really came back to life again; began life once more, started afresh, after that wonderful change called death. What a new, completely new life that would be! No words of ours could quite express *how* fresh and new. Nothing could at all approach to it.

If you went to America or Australia it would certainly be a new life, but not so new as that. Rising from the dead!—just imagine it, or try to imagine it, which is about all we can do.

Well, then, "if ye be risen" seems to mean this—that we, Christ's disciples, should begin almost as new a life as that—a life quite unlike the old one, the old life that people lead before they know Jesus.

Yes, our new Christian life must be completely unlike the old one in a great many ways. But you need only think of one way to-day, and get that into your mind as an Easter thought.

"Set your affections on things above, not on things on the earth." That is, you must try and love Heaven better than earth.

You may love old earth too, for it is beautiful and dear; but for all that there must be, deep down in your heart, a real love for the Home that is to be our real Home by and by.

But the difficulty is, the Home above is *out of sight*. If you were to strain your eyes ever so much you couldn't catch one glimpse of it; not one glimmer of its shining walls and golden pinnacles. And you couldn't hear the faintest echo of the heavenly music! So it is hard, very hard, to think much about it.

Far easier and simpler it is to dwell on the things around you—the brick and mortar house you live in, the furniture and books in the rooms, the gardens and fields, your work and games, the money in your pocket, the chances of getting on in the world, and a dozen things besides.

Yes, all that is easy. People have always cared for things they could see, and so it must have been very new and startling when they were told *not* to care so very much for all these familiar every-day objects all about them, but to "set their affections on things above," things that were quite out of sight, and were perhaps hard to think of as real things at all.

Yes, it must have been very new to them—so new, that you see it compared to "*rising from the dead*."

But yet there are two words that seem to make the risen life easier. "With Christ." The things above were not so strange after He had said, "I go to prepare a place for you."

Get the house ready; there is something very homelike in the idea. Still even then it was a very, very new state of things. To live for a far-off place, and to love it best of all.

Only by degrees is it that Christians learn to lead that new life. But surely it is beautiful; and happy too. Nothing makes people so happy as living for Christ and the other world.

They don't talk about it—this new life; they *live* it—that's all.

They are just as ready to act and to do. For instance, there were some officers in the army in India who were called "Havelock's saints," because they were religious men, and tried to be like their General, Sir Henry Havelock. He was a man who lived for God and Heaven in the midst of a life full of the intense excitement of war. Yet it was said that "Havelock's saints" showed, whenever they had the opportunity, they could fight as desperately as any in the army!

So loving Heaven doesn't unfit people for earth, does it?

Boys may be jolly and plucky, and take plenty of interest in things about them. But for all that, they may have a secret hidden away that the world doesn't know about.

Only God and Christ know. That is why it is called "your life hid with Christ in God."

Very precious things *are* always hidden; don't you think so? They never seem quite so good if they are paraded about or chattered over.

Think whether you can't lead that new risen life. And begin to-day, this very Easter Day. Caring about Heaven, trying each day to be more ready for it, thinking about it as your real home.

It will make a great difference to you, that new life.

Suppose there is a prize you have been trying for very hard, and after all you don't get. What will the new life help you to do?

Why, to bear it quietly, and say to yourself, "Ah, well, after all it doesn't matter so very much. There is something better than that to look for, the Crown of Life."

Or if things are *contrary* and troublesome, instead of grumbling and fussing, you will say, "Ah! this is all to rub off my sharp corners, and make me more fit for the House of the Lord above."

Or if things are prosperous and happy with you, you are getting on famously, getting up, getting to be well spoken of, then the hidden life keeps you safe.

For, as you take up your Prayer-book, the words seem to glow from the Easter page—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

"Set your affection on things above, not on things on the earth."

For your life is hid with Christ in God."

Easter

The Lenten shadows pass away,
No more we weep;
A holy feast with sobered joy
To-day we keep.
For those sad hours were not too long
For man to think of all his wrong;
But they are passed,
And now, at last,
We hail this day with holy song.

At Christmas was the Saviour born,
A little child
Of Mary, maiden mother pure
And undefiled.
Good Friday came and Jesus died,
Our Lord and God they crucified.
But Jesus rose
At three days' close,
And that was man's first Eastertide.

O day, O day, of all the year,
Each Easter shines
A new awakening to God's love
That Lent refines.
Our hearts be pure, that we aright
May glory in this feast so bright.
No thought within
Should turn to sin,
To ruffle Easter's pure delight.

So when at length we faint and die,
Life's long Lent o'er—
No time for brief repentance then
On that far shore—
Our rest may be in perfect peace,
Till Jesus comes to give release,
Then, Saviour, King,
Thy chosen bring
Where songs of angels never cease.

They wait around the Father, Son,
And Holy Ghost,
With the cherubim and seraphim
A mighty host;
They sing to Him who died for me,
Who was, and is, and is to be.
So may we live,
That we may give
Our hearts to Him eternally!

Arthur's Trial.

CHAPTER II.

But to return to Wardsley once more. Monday and Tuesday had passed away, and the Wednesday's half holiday came, but it was unmarked by any cessation of work, for the mystery was as yet unsolved. There was a strong feeling against Pierce in the school; the greater number of the boys cut him altogether, but a few, and Barkley amongst them, behaved as usual to him. Many of them said that he was poor, and could not resist the temptation to change his poverty into a short-lived wealth, others that he was in debt; one boy suggested that the very boots he wore might not be paid for. Barkley, too, came in for his share of suspicion from those who did not like him, but it was known that he always had plenty of money, for he was the only son of rich parents. Certainly Arthur Pierce was placed in no very enviable position, for suspicion and distrust must and will wound, even though conscience whisper never so loudly that they are undeserved. But there was one who slept under the same roof and in the very same room as Arthur, who was toiling and groaning beneath a far heavier burden. Very different were their thoughts as they both lay sleepless in the still darkness of the night. The one was thinking of his home, of his suffering father. "It would break his heart," he thought, "if they made out I did it. Why does God let these things be?" "Thou shalt make his righteousness as clear as the light" seemed to come like an answer to his questions. "I must leave it," he said, half aloud, from all impatience and distrust good Lord deliver me! The other, Herbert Marriott, was tossing restlessly about, saying to himself, "I meant to send the wretched money back to him, I only wanted to borrow it for a time, and now there's all this fuss. I shan't be found out; no one suspects me, but I wish it had been anyone else but Pierce (for he knew a little of Arthur's home circumstances). But what

was I to do? I might have been in prison by this time; that old Holt wouldn't wait any longer. Pah! how hot it is! if I could but go to sleep instead of bothering over what can't be helped."

On Thursday morning, just as work was about to begin, the Doctor entered the school-room looking very grave. "Boys," he said, "I now once more propose to you, to whichever of you, that is, whom it may concern, to make a free confession concerning this theft. I believe that the real thief is detected, but I would spare him the disgrace that must follow, if his guilt is established by other lips than his own. I shall be this evening in my study."

After a few minutes whispering the morning's work began; Pierce, wondering if any light had fallen on the mystery; Marriott fearful with the fear of guilt, lest some accident should have discovered the truth.

The clouds hung darker over poor Arthur's head than he knew. The day before Doctor Grey had made enquiries at Mr. Jones' office; it was quite true, the lawyer said, Mr. Pierce had worked for him; he hoped Doctor Grey would not be displeased, but the lad had asked so earnestly for work for his spare hours, and his head clerk was ill at the time; the amount paid was but small, but he had seemed quite satisfied, and even then had some work in hand. And at first the Doctor's doubts of Arthur's honesty were removed, and he began to admire his industry, when the following occurrence dissipated his hopes.

"Please, sir," said old Jem the gardener, "I hear as something unpleasant has happened, and I thought it only right to tell you what may throw light on it."

"What is that, Jem?" enquired Doctor Grey.

"Why, sir, it was about ten days or so ago the young gentlemen's half holiday, and when the rest were a playing cricket, I see one come quietly up to the school house, and try the door, but it was locked; but a window was open and he got in, so I didn't say nothing, and he didn't see me. I thought he'd forget his book or something, and would get into trouble."

"Would you know him again, Jem?"

"Think I should, sir; he was a tallish lad, with dark hair."

"Uncommonly like Pierce," thought the Doctor. "Come in at dinner time to-day, Jem," he said after a minute's thought, "and wait at table with Brown, and see if you recognise the boy, and then tell me which it was if you can."

And so he did, and after dinner he went to the Doctor and said, "Sir, there's two, and I couldn't for my life say which of 'em it was for certain, but either 'twas Mr. Marriott, the last but one at the long table, or 'twas the one next to Mr. Archdale." And that one was Pierce.

There existed therefore no doubt now of Arthur's guilt in Doctor Grey's mind; it would be hard indeed even to think of suspecting Marriott, who had always borne a good character, because he somewhat resembled Pierce in figure.

Thursday evening came, and no boy presented himself in the Doctor's study. Friday morning dawned, clear and bright; the boys assembled as usual in Chapel, and the sweet words of holy Psalmist, Prophet and evangelist sounded once more in their ears, with their differing messages of hope, and warning and consolation, though the key note of each was love. It chanced that the second lesson that morning told of the bitter Passion of our Blessed Lord, and as Arthur Pierce listened to it, and thought how One, who never had sinned, but was of "purer eyes than to behold iniquity," was unjustly condemned, and delivered into the hands of wicked men, he said to himself, "What am I, that I should be so angry that others suspect me! Am I not seeking to be above my Master!"

There wasn't a boy in the school who didn't experience a feeling almost amounting to awe, as Doctor Grey took his place at his desk that morning. Not a breath was to be heard as he uttered the name of the thief, "Arthur Pierce," and declared it to be his painful duty to expel him from Wardsley Grammar School. None seemed surprised but Arthur himself; he had so made up his mind that his innocence would be made clear, that God would deliver him then, according to his prayers, that he could scarcely believe his

ears. Marriott groaned almost as he heard Arthur's sentence, and all that day he seemed unable to give his attention to anything for five minutes at a time. And now, until the sad news was made known to his mother, Arthur must be a prisoner in a room removed from the part of the house where the boys slept. The poor lad felt the disgrace of his position keenly, but he grieved far more for those who loved him than for himself; he knew that all looked to him with hope for the future, and to go forth into life with such a blot on his character! Oh, it was most horrible! Would his Father in heaven let the innocent suffer so?

To be Continued.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Suggestions to Young Men.

Nothing begets confidence in a young man sooner than a habit of punctuality, sobriety and accuracy.

Money possesses a magnetic power; it stirs the world from its center to its circumference; it shapes the destinies of nations as well as those of individuals.

Those who generally succeed make themselves merchants or business men by their unceasing application and toil; whatsoever their hands find to do they do with all their might.

Establish a reputation for uprightness, promptness and fair dealing, and you are on the road to success; let all your transactions be based on integrity; make your word as good as your bond.

Such is an object most universally desired, and can only be obtained by the exercise of good judgment, well-directed energy combined with good habits, industry, economy and perseverance.

Success Means Work, and Something More.

Success is easy to talk about, but an uncommonly hard thing to accomplish. "Nothing succeeds like success," is a cheap phrase; the man who built it had probably little notion of the tremendous struggles undergone to give it even the appearance of truth. Success does not drop into the mouth like a ripe cherry. Bonanza Mackay may find a silver mine; but the law is that fortunes are carved, not presented in a silver casket like a testimonial for good conduct. Success means deep thinking. It means lying awake at night. It means strenuous and ceaseless endeavor, and brains whose gray matter throbs with the burden of the construction of elaborate plans. It means tireless energy, and when all these are added together, it means something more. For success often has passed by men who have had all of these characteristics. Sometimes Pandora drops a gift out of her box, which, superadded to these, becomes the guarantee of success; what that gift is exactly we do not know. Sometimes it is personal magnetism. Sometimes it is a power of irresistible persuasion. Mr. E. B. Eddy, the well-known manufacturer of matches, wooden wares and indurated fibre ware, whose advertisement appears in this issue, has been, and is a remarkably successful man. He worked hard for it, and he thoroughly deserves it. Mr. Eddy's success did not grow like a mushroom. He fashioned it gradually. E. B. Eddy's matches, pails, tubs and washboards are now in every home in Canada; but in 1850, when he commenced the business, he sold matches himself from his wagon from store to store. Now his goods are shipped by the car load over the Dominion from P. E. I. to B. C. Now the town

of Hull and Mr. E. B. Eddy are synonymous terms. His business has made Hull; and without Mr. Eddy, Hull would scarcely have a corporate existence. To the gifts of natural shrewdness and enormous energy, is added that of personal magnetism, and these, in happy exercise, have been the essential factors in Mr. Eddy's success.

The Bright Side of Things.

There are two sides to every picture,
There are two ways to tell every tale,
And 'tis weak to give in to misfortune,
Though often our efforts may fail.
Shall we not love the smiling of April,
Because of the teardrops it brings?
Oh, this earth would be Paradise nearly,
If we'd look at the bright side of things.

The web of our life is inwoven
With colors—some dark and some gay;
Let us sleep through the night of our sorrow
And awaken when joy brings the day;
Highest upon the hill 'tis the bleakest,
And care haunts the dwelling of kings,
But our lot, if it's lowly, is sheltered—
Let us look at the bright side of things.

Good goes through the world masquerading,
We know it not in its disguise;
What we take for a blank in our folly
May turn out, in time, the chief prize.
Then let hope be our guide and consoler;
'Tis in darkness the nightingale sings;
Christmas comes in the dead of winter;
Let us look at the bright side of things.

Courage in Life.

Life is not entirely made up of great evils or heavy trials, but the perpetual recurrence of petty evils and small trials in the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we feel we deserved attention, and ingratitude when we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has perhaps provided or purposed for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. This habitual acquiescence appears to be more of the essence of self-denial than any little rigors of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded penance.

Things Worth Remembering.

The estimated population of the world is 1,450,000,000.

There is only one sudden death among women to every eight among men.

New York, Paris, and Berlin, all together, have not so large an area as London.

At present there are 218,000,000 Catholics in the world, according to figures furnished by Rome.

On July 6th the earth is farther away from the sun than at any other time.

This country has one million miles of telegraph wires: enough to reach forty times around the globe.

Of the white population in America eight per cent. is unable to either read or write.

Farm lands in the United States, taking the country as a whole, occupy only 290 acres in every 1000.

To complete their growth, the nails of the left hand require eight to ten days more than those of the right.

A healthy adult doing an ordinary amount of work, will require from ten to twelve ounces of meat a day.

England has more women workers than any other country, in proportion to population; twelve per cent. of the industrial classes are women.

A grain of fine sand would cover one hundred of the minute scales of the human skin, and yet each of these scales in turn covers from 300 to 500 pores.

From 90,000 to 120,000 hairs grow in a human scalp.

Nine hundred and fifty submarine telegraph cables are now in operation, most of them in Europe; their total length is over 89,000 miles.

There are about 105 women to every 100 men; one quarter of the population of the world die before the age of 17 years; only one in a thousand lives to be 100 years old, and only six in a thousand reach 75.

A German biologist says that the two sides of a face are never alike; in two cases out of five the eyes are out of line; one eye is stronger than the other in seven persons out of ten, and the right ear is generally higher than the left.

Love One Another.

It was on Saturday night, and two children small
Sat on the stairs in a lighted hall,
Vexed and troubled, and sore perplexed,
To learn for Sunday the given text;
Only three words on a gilded card,
But both the children declared it hard.

"'Love,' that is easy—it means, why, this
(A warm embrace, and a loving kiss);
"But 'one another.' I don't see who
Is meant by 'another'—now, May, do you?"

Very grandly she raised her head,
Our thoughtful darling, and slowly said,
As she fondly smiled on the little brother,
"Why, I'm only one, and you are another,
And this is the meaning—don't you see?
That I must love you, and you must love me."

True Wisdom.

There is nothing in this world more desirable than true wisdom, and few things that are more uncommon. Its scarcity might lead to the conclusion that it is something only a favored few can obtain; but this is only the result of man's inexcusable neglect. The source of all wisdom is not an earthly one; and from this source no one is excluded, though he may not be able to attend any high institution of learning. The apostle James writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." The wisdom which God gives is genuine and superior to worldly wisdom. "The foolishness of God is wiser than men." 1 Cor. i. 25. It is a wisdom that will make itself apparent; for "the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruit, without partiality, and without hypocrisy." Jas. iii. 17. This is the most valuable of all kinds of wisdom, and it is denied to none.

The Golden Rose.

The golden rose, presented at intervals by the Pope to the most deserving European crowned head, will go this year to the Empress of Austria, as a mark of His Holiness's sympathy for her great sorrow at the death of her son. The flower itself is borne by a branch, and stands in a gilded silver vase bearing the papal arms and inscription. The symbolic meaning of the present is thus explained: The gold represents almighty power, and the lustre and riches of the other metals the light of heavenly wisdom. Leo XIII. will consecrate the rose in solemn manner, and fully attired in the robes of his high office. The Benediction is read from a book, held by a bishop, while two other bishops, one on each side of His Holiness, carry burning candles. The Pope, surrounded by the cardinals and the foremost members of his household, receives the rose from the hands of a kneeling chamberlain, and whilst praying, besprinkles it with holy water and incense. The presentation to the recipient is equally formal. The cardinal entrusted with the mission has to say these words: "Take from our hands the rose we hand you by the Holy Father's special order. May this flower convey to your mind the idea of the fighting and victorious Church, because the rose, the queen of flowers, is a symbol of the eternal crown of glory. May your Majesty deign to accept this present together with God's grace, for which the Holy Father prays for you to the Lord of time and eternity." Thereupon the empress will kiss the

rose, and the cardinal declares the papal absolution for every member of the Imperial family.

Hints to Housekeepers.

BAKED INDIAN PUDDING.—Five tablespoonful of Indian meal, two tablespoonful of flour, two eggs, one cup of molasses, one teaspoonful of salt. Mix well together and pour on one quart of boiling milk. When mixed well together pour in one quart of cold milk, but do not stir it.

WEATHER PROBABILITIES.—Lower temperature and sudden change often give rise to coughs, colds, asthma, bronchitis, and lead through them to consumption. A little care and the use of Hagar's Pectoral Balsam will effectually cure any cough and give pleasant relief even in confirmed consumption.

ORANGE CAKE.—One-half cup butter, two cups sugar, three cups flour, one cup sweet milk, two eggs, two tablespoonful yeast powder, and the juice of one orange. Sift the yeast powder into the flour, cream the butter and sugar, add to the milk and the flour the well-beaten egg and the orange juice. Bake in layers and put together with long and very thin slices of orange; also cover the top with icing.

ONE DISTINCT POINT.—One distinct point about Hagar's Yellow Oil is, that it is just as good for external as internal use. It is a cleanly, prompt and pleasant cure for rheumatism, colds, croup, sore throat, wounds, bruises, sprains, chapped hands, etc. No household should be without it.

MOLASSES SPONGE CAKE.—One and a half cups of flour, one-half cup sour milk, one-half cup molasses, one-half cup sugar, one egg, one tablespoonful of butter, a little salt, one-half teaspoonful of soda; mix well together. Flavor with nutmeg. Bake in a moderate hot oven. This makes a delicious sweet cake, and is quickly made.

IT PAYS BEST.—It pays best to keep a good medicine like Hagar's Yellow Oil always on hand in cases of accident or emergency. It cures colds, croup, sore throat, rheumatism, wounds, bruises, burns, etc. Price 25c. per bottle.

SPONGE CAKE.—Following is the recipe for a sponge cake that is very nice and easily made: Beat the whites of four eggs to a stiff froth and the yolks of the same until they are very thick. Add to the yolks one and one-half teaspoonful of white sugar and three tablespoonful of cold water. After they are thoroughly mixed add the whites and stir well. Add to two cupsful of sifted flour two heaping teaspoonfuls of baking powder; stir well and sift again. Stir this flour into the mixture, and when well stirred put immediately into a well heated oven.

INDIAN PUDDING BAKED.—One quart of milk, seven even tablespoonful of sifted Indian meal, teacupful of molasses, small teaspoonful of ginger, pinch of cinnamon, little salt, tablespoonful of butter; cream the meal, spices, molasses and butter together. Put the milk on to boil. When it begins to boil stir in gradually the creamed ingredients. Let it boil just ten minutes, stirring all the time. Then put in the baking dish and set it in the oven. When quite hot stir in an extra tumbler of cold milk and bake three hours. The cold milk makes the whey. Don't heap the spoonful of meal.

CHOCOLATE CAKE.—Three-quarters of a cup brown sugar, one tablespoonful butter, four eggs (the whites of two kept for the filling), two tablespoonful water, one coffee cup flour, and two teaspoonful yeast powder, which sift well into the flour. Mix the butter and sugar, add the beaten yolks, then the flour and water, add the beaten whites of two eggs. Filling—Boil one-half cup sugar with three tablespoonful cream and one-half cake chocolate grated until it will strand; pour this over the beaten whites of two eggs, add one teaspoonful of vanilla, beat until it thickens, put between the layers, over the top and on the sides. Coconut can be used instead of chocolate.

Children's Department.

The Bazaar.

O tell me, tell me what to do
With these delightful things!
A rocking horse, a cockatoo,
An idol—one with wings!

Miss Flora made me buy a fan.
A shepherd made of wax,
A portrait of the Grand Old Man
Supported on his axe,

Miss Dora talked—I bought a pair
Of Chinese parasols;
Miss Cora smiled—I gathered there
Pipes, slippers, bonbons, dolls,

Faithful Elsie

"O, mamma," said Elsie, "aren't
you glad it's such a beautiful day?"
It was Saturday afternoon, and she
was going to a lawn party at Mabel
Hall's.

Mamma smiled as Elsie put her arms
around her neck, saying between the
kisses, "Won't we have a lovely time?"
"I hope so," said the mother.
"Remember, dear, to be unselfish,
and make some one else happy."

"Yes, mamma," she replied, "I'll
try: good-bye," and off she skipped.
Just as she reached the bottom of
the hill, and could see Mabel's house
at the top, a little bareheaded child
toddled around the corner and came up
to her.

Indigestion

HORSFORD'S
ACID PHOSPHATE,

A preparation of phosphoric acid
and the phosphates required for per-
fect digestion. It promotes digestion
without injury, and thereby relieves
those diseases arising from a disordered
stomach.

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

"Marked beneficial results in imper-
fect digestion."

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

"It promotes digestion and overcomes
acid stomach."

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

"It acts beneficially in obstinate indi-
gestion."

Descriptive pamphlet free.
Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and
Imitations.

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

"Doin' walk," said Johnny, glee-
fully.

"Where is your mother?" said
Elsie.

"Doin' walk," said Johnny again,
and off he started.

Elsie looked up the hill and saw
children running on the lawn. Her
heart beat fast as she thought, "The
party has begun."

But Johnny—what would become of
him if she left him? She ran out in-
to the road, and brought him back to
the sidewalk, and turned down the
street leading to the washerwoman's.

"Doin' to walk wid oo," said John-
ny, as he trotted along by her side,
holding her hand.

It was a long distance, but she
thought with a little sob, "If I run
back I shan't be very late."

When she reached the house the
door was open, but nobody was there.
Johnny was tired and cross, and wan-
ted a "drink." She got him some
water in a tin dipper, but as he raised
his head he bumped it against the dip-
per, and the water was spilled over
Elsie's fresh white gown, drenching
the front of it.

Poor Johnny and poor Elsie! They
both cried, but Johnny's tears were
soon forgotten in a nap. Dear patient
Elsie sat and watched till his mother
came home, worn and worried with
her long search for the little runaway.

Elsie lost the party, but after she
had sobbed out her disappointment in
her mother's arms, mamma said:
"Repeat your Bible verse for to-day,
darling."

With a trembling voice Elsie re-
peated, "Inasmuch as ye have done
it unto one of the least of these my
brethren, ye have done it unto me."

The Widow's Cow.

A poor widow, with five children,
who lived in a village in Germany, with
all her labor made but a scanty support.

After a while came a year of drought;
everything she planted failed to grow,
and her only cow died. It began to be
hard with her, with little to eat for
her and her five children, and in her
impatience she said:

"I do not wish to beg; labour and
diligence do not help me; it would be
better if I could die."

As she thus sat in distress she heard
the ringing of the church bell in the
village, and just then her little daughter
entered the room and said:

"Mother, the church bell is ringing;
if you will go to church I will take care
of the house."

The child said this because when
her mother was at church, she always
came home with a glad heart. The
mother answered:

"Why should I go to church when
everything goes ill with me?"

But, with a sad heart, she went to
church and sat behind a pillar, so that
others might not see her sadness.
During the service she wept, and could
not hide her tears.

The preacher spoke of the love and
goodness of God, and she went home
humble and comforted.

"The Lord," she said, "has seen
my tears, and He will dry them if it is
for the better."

A good and wealthy man in the
church saw the poor woman was in
distress, and made inquiry about her
and her family.

In the evening, as she and her child-
ren sat by their poor light, they heard
a bellowing at the door as of a cow.

NEW SPRING DRESS GOODS.

75 CASES NOW TO HAND.

Plain & Fancy Tweeds

In Checks, Polka Dots, Chevots and Snowflake, at 70c.
75c., 90c., \$1.15, \$1.25.

44 INCH VIGOREAN SUITINGS.

Newest Shades of Fawns and Greys at 60c. and 75c.
Extra wide, \$1.50.

The largest and most elegant display of FINE FRENCH
DELAINES in the city, 35c. and 45c. All newest shades
in SILK VELVETS and VELVETEENS. The latest
foreign Novelties in Black and Mourning Dress Goods.

Styles shown only by ourselves.

R. WALKER & SONS,

33, 35 AND 37 KING ST. E., 18, 20 AND 22 COLBORNE ST.



A rap was heard on the door; it opened,
and a man entered and said:

"A friend has sent you this cow and
some sacks of corn as a present, with
a kindly greeting."

The woman was astonished and over-
come, and before she could ask who it
was, the man was gone.

The cow, however, stood tied to a
tree, a much nicer one than the one
she had lost. She put the cow in the
stable, and carried the corn in the house,
and thanked God for His goodness.

The next morning the rich man came
to the widow and said:

"Yesterday in the church, you
poured out your tears before the Lord,
and He has now given you comfort.
For a long time I have been indebted
to Him for the great earthly blessings
He has bestowed upon me, therefore
accept the cow as a gift from Him. I
thank God that He sent you to the
church, and so awakened in my heart
an interest in your behalf."—The
Angelus.

My Strength.

Be our days many, or be they few,
from any burden which God may see
fit to lay upon us our life may gain,
not only contentment, but grandeur
and nobleness.

My strength during all my life has
been precisely this—that I have no
choice. During the last thirty-six years
God has twelve times changed my home
and fifteen times changed my work. I
have scarcely done what I myself would
have chosen. The support of my life
is to know that I am doing what God
wishes, and not what I wish myself.

My brethren, the best thing often that
could happen to a man is to be thwarted
in his favorite hopes. The old song
sings the hope that in time of old age
we may find one face at our fireside
whom we loved when we were young;
but I would say: Far rather than this
—God grant that we may find him
there in the home of our darkened life.
Then all else will seem to us to be but
dross. When a man has nothing more

GRATEFUL---COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws
which govern the operations of digestion and
nutrition, and by a careful application of the
fine properties of well selected Cocoa, Mr. Epps
has provided our breakfast tables with a deli-
cately flavored beverage which may save us
many heavy doctors' bills. It is by the judicious
use of such articles of diet that a constitution
may be gradually built up until strong enough
to resist every tendency to disease. Hundreds of
subtle maladies are floating around us ready to
attack wherever there is a weak point. We may
escape many a fatal shaft by keeping ourselves
well fortified with pure blood and a properly
nourished frame."—Civil Service Gazette. Made
simply with boiling water and milk. Sold only
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JAMES EPPS & CO., Homoeopathic Chemists,
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We also carry a complete stock of Watches
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171 Yonge Street, Opposite Simpson's.

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PURE INDIAN TEAS

40c., 50c. and 60c. per lb.

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KHANGANI BRAND OF CEYLON TEAS

50c. and 60c. per lb.

JAMOMA, AN EXCELLENT COFFEE

40c. per lb.

Advertisement for Granite & Marble Monuments, Tablets, and Soleums, featuring an illustration of a monument and the name F.B. Gullett Sculptor.

WE WANT A NAME FOR THIS NEW TOMATO

UNTIL a suitable name is suggested we shall call this Tomato No. 400. Read terms of competition below.

AND WILL PAY

\$ 250.00

FOR IT

The No. "400" is the largest and heaviest Tomato known. In fact it is so solid as to be almost seedless. Color, rich, dark, crimson.

The average weight of this Tomato is nearly 2 lbs. each.

WE WILL PAY \$250.00 IN CASH For the best name suggested for this New Tomato.

Purchasers are entitled to send in a name for each and every packet they buy. The names can be sent in any time before October 1st, 1891, and will be considered by a disinterested committee of three, who shall award the prize. Full directions for entering the names for competition given on every packet of seed.

Price of New Tomato No. "400," 25 cts. per packet, free by mail.

With every order for a packet or more, we will also send free our magnificent New Catalogue of "EVERYTHING FOR THE GARDEN" for 1891. (the value alone of which is 25 cts.), on condition that you will state where you saw this advertisement.

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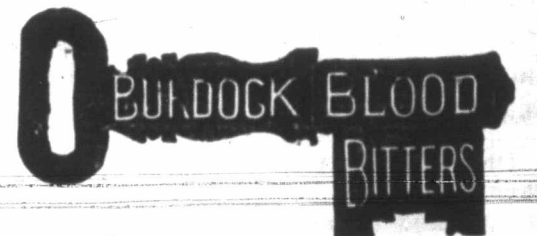
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to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then that it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—*Archdeacon Farrar*

Used in the Hospitals.

And endorsed by the medical faculty throughout the States, Clark's Catarrh Cure has come to be regarded as the only real specific for that disease. In every case it works a certain, safe, and speedy cure. Pleasant to taste and smell, it is yet powerful in healing and restoring the natural functions. No other remedy gives such satisfaction, because the results from use are not the same. Sold by all druggists, or sent to any address on receipt of 50 cents, by Clark Chemical Co., Toronto, New York.

Child Heroism.

Two touching occurrences are reported in the English papers illustrating the pathetic heroism sometimes to be found in children. The wonderful presence of mind, fortitude and self-command shown in both cases awaken a sense almost of reverence towards the little lads who, each in his own way, risked his own life to save others.

The first is the account of an inquest held at Walthamstow, near London, on Henry James Bristow, aged eight years. This little boy had been left alone in the house with a younger sister of three, their mother being out on an errand. In her absence the little girl climbed on a chair to reach a paraffine lamp and upset it over her clothes, which, of course, took fire at once. The boy immediately tore them off her and laid her upon the bed; but in lifting her on the bed his own

clothes caught fire, and it took the child a long time to tear them off, which, however, he at last succeeded in doing, but not till he was so seriously hurt, that though taken at once to a hospital, he died within a week. His little sister's life he succeeded in saving.

By a curious coincidence about the same time, the story of another almost equally brave little man is reported from Folkestone, where a cottage in which a whole family were sleeping was carried away in a landslip, burying in its ruins the father, mother and infant sister of the youthful hero. When the accident took place William Heyward, aged only ten, was sleeping in the same room with his sister Jane, aged eight, and a little brother just one year and eight months old. He woke up feeling very cold, and found that he was lying in the open field with nothing over him. His first thought was to call for his sister and baby brother, and, hearing their answering cries, he went to them, and lifted off a large piece of thatch from the roof, which covered them. Then taking the baby in his arms, his sister leading the way, in the darkness and the rain, and over fences and wattles to a neighbor's house, who got up, heard their story, made a fire and then put the children into his own bed. The child was so occupied with his own care that he did not seem to think, as he said, about his father and mother. The coroner might well commend this brave little boy who showed such presence of mind, and told in the court so simple and straightforward a story. The mayor of Folkestone has formed a committee to raise a fund for the maintenance of the little orphans.

Man or Beast

Gain equal relief from pain by the use of Clark's Lightning Liniment. The swelled joints from sprain or founder are relieved and cured at once by its use. Every owner of a horse should keep a bottle of this great remedy in his stable. Every consideration of economy and humanity suggest this ready relief. Price fifty cents; sold by all druggists. Clark Chemical Co., Toronto, New York.

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Dr. Barker of the Brighton (England) Hospital says, "Ridge's Food resembles mother's milk so closely that infants are reared, and well reared, exclusively upon it." Another physician, at the head of an orphan asylum, says, "I have been using this preparation for five years or more, and have the most unbounded faith in it." Another says, "I had long tried to procure for a pair of twins in my practice a food that would not acidulate, etc." Ridge's Food fulfils the condition perfectly. Send to **WOOLRICH & CO., Palmer, Mass.,** for pamphlet free.

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 DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

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