

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, APRIL 7, 1887.

[No. 14.]

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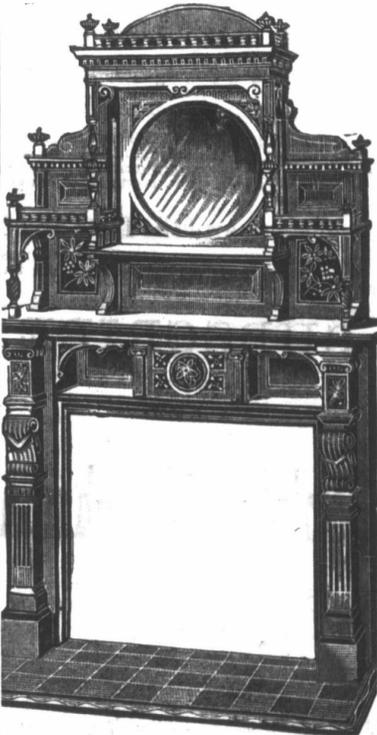
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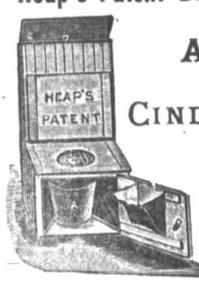
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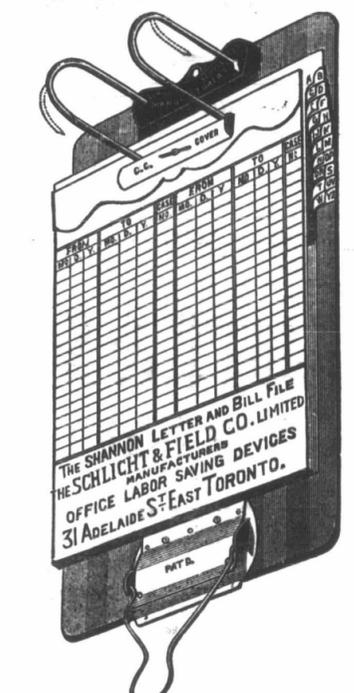
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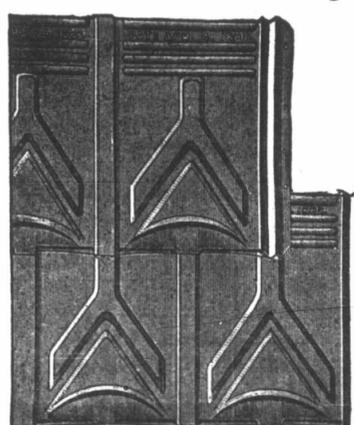
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THURSDAY, APRIL 7, 1887.

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

TO CORRESPONDENTS.

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

SUNDAY ENTERTAINMENTS.—The following is from the Toronto Telegram:

"An enjoyable entertainment was given at the Pavilion on Sunday afternoon by some jubilee singers, Prof. Morgan, the blind singer, and his ten-year-old daughter. Some temperance speeches were made, but the music drew the crowd and interested it."

Another report tells us that a person called Spence gave a series of ridiculous chemical experiments to show the nature of alcohol and its effects on the human system. So that this Sunday gathering had "a good time" with amusements of a musical and scientific character, which is no doubt a pleasant way of keeping the Sabbath day holy, for the Ministerial Association has decided that these meetings are strictly within Sabbatical lines. Advancing on the line of development needful to keep up their attraction we shall have a temperance tight rope display, a prohibitionist sleight of hand entertainment, probably a boxing match between total abstaining athletes. The Ministerial Association has laid down the law that inasmuch as these meetings are held for a good object they are not open to objection or criticism. Those who wish theatres to be open on Sunday have now a lever for raising this demand into a powerful position. What distinction can be drawn in principle between a theatrical entertainment on Sunday and a musical one, mixed up with silly chemical experiments, got up to raise laughter like any other farce, we are unable to see—they both mean money getting by amusing the people. It is very significant that these Sunday shows are organized in the interests of prohibition for which there is not an atom of scriptural warrant. If these people can run a money making entertainment on Sundays, it is

tyranny to shut up any tradesman's store, for business is the motive of one activity just as much as the other. But for the cowardice of the Ministerial Association this public scandal would have been condemned and frost bitten. They can protest against Sunday funerals, can threaten to fine any one who seeks fresh air on Sunday by a cab ride, they can demand police action against a barber who scrapes chins on a Sunday morning, but they consider "an enjoyable entertainment" that draws the crowd and draws the crowd's dimes, keeping the Sabbath Day holy! The ministers need back bone, they are cowed by prohibitionist fanatics.

THE REMEDY FOR DRUNKENNESS.—The Rev. Prebendary Grier, rector of Rugeley, preached to a large congregation at the Hook Memorial Church, Leeds, recently, from the text, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." He said that unhappily, in spite of all the efforts of the Church of God, the evil of drunkenness still continued throughout the Gentile world. They were confronted with that sin in the daily newspapers, and were everywhere brought face to face with its effects. It was so widespread, and had existed so long, that some people thought it was incurable—that it existed in the very nature of things, and could not be remedied. The habits of society were such that none were safe from the attacks of this vice. Opportunities of purchasing that which caused drunkenness were seriously great, and large numbers of Englishmen were glad to give money to any civil fellow who would drink their health to the injury of his own. From 75 to 90 per cent of the crime of the country came from drink, and to drunkenness was due the vast number of desolate homes and of mothers weeping for their children, not because they were not, but because they had good reason to wish that they had never been. Drunkenness was acquired; it was not natural to a man. No man was born a drunkard. A very large number of men were betrayed into this sin by their fondness for society. Many drunkards did not drink when alone. They only had their glass with a friend for friendship's sake. Such men greatly needed force of character and courage to separate themselves from those who enslaved them. Others fell into the vice of drunkenness through illness. In health and strength the members of that class were temperate and sober. A great many men, and many more women, had been betrayed into drunkenness by injudicious treatment by medical men. In the house and presence of God he would say deliberately that it was better for a man not be than to live and be a drunkard. Others, again, fell into this sin in seasons of great distress. The one main cause of the use of narcotics all over the world was the general discomfort of the human race, and the chief cause of that was the alienation of man from God. The true remedy for drunkenness lay in the bringing back of the human race to God. The Spirit of God working in the hearts of men would be a true remedy for the evils wrought by luxuries that were as hurtful to men's souls as to their bodies. The efforts which the Church of England Temperance Society was making in that diocese were urgently needed. The violent contrasts which obtained in this country between great wealth and abject poverty were most dangerous to society. He had often asked himself how long this state of things could continue. There were not wanting signs that troublous times were in store for this country. He thought England would have to choose between reforming her habits of intemperance and submitting to the reign, or rather the anarchy, of Socialism. If the terrible sin of drunkenness could be overcome, many of the dangers that were threatening both this and other countries might be averted. He therefore pleaded with them to give largely of their substance, and to exercise self-denial for the great cause of Temperance, so that they might avert from this country the pun-

ishment which he could not help thinking it had justly deserved.

UNION AND PROGRESS NOTES.—Canon Ince, the Regius Professor of Divinity at Oxford, preaching before the University on a recent Sunday on the subject of unity, suggested as the conditions for the attainment of re union (1) the recognition of the two great sacraments of the Gospel; (2) the acceptance of the sacred Scriptures as the supreme source of all necessary faith, and adherence to the Catholic creeds; (3) the simplification of the later confessions of faith by the abandonment of rigid and extreme theories on debated questions; and (4) the adoption of Episcopacy as the common form of the organisation of the Churches. These are substantially the same conditions as were laid down in the American Bishops' manifesto on re-union.

On Sunday morning the Rev. W. M. Stathan, pastor of Harecourt Congregational Chapel, Canonbury, London, preached his farewell sermon, prior to being ordained as a clergyman of the Church of England. Mr. Stathan was one of the ablest ministers of dissent.

In a letter which appeared recently in the *Living Church*, the conversions to the American Church of ministers of the denominations are thus classified:—Methodist, 11; Congregational, 4; Roman Catholic, 4; Zion Union, 4; Baptist, 8; Reformed Episcopal, 8; Presbyterian, 2; Lutheran, 2; Unitarian, 1; Campbellite (or Christian), 1; Unknown, 4. Total, 39. This is just one-tenth of the number ordained deacons in the States last year. Many of the candidates for Orders, though never ministers of the denominations, were yet converts to the Church; indeed, fully one-half of all the clergy have come into the American Church from without. This is proof of the growth of the Church and her position with reference to Christian unity.

WITH WHAT BODY DO THEY COME?—Little would an unbeliever think what a body God will make of this that now is corruptible flesh and blood! It shall then be loathsome and troublesome no more. It shall be hungry, or thirsty, or weary, or cold, or pained no more. As the stars of heaven do differ from a clod of earth, or from a carrion in a ditch, so will our glorified, immortal bodies differ from this mortal corruptible flesh. If a skilful workman can turn a little earth and ashes into such curious transparent glasses as we daily see; and if a little seed that bears no show of such a thing can produce the more beautiful flowers of the earth; and if a little acorn can bring forth the greatest oak; why should we once doubt whether the seed of everlasting life and glory, which is now in the blessed souls with Christ, can by Him communicate a perfection to the flesh that is dissolved into its elements? There is no true beauty but that which is there received from the face of God; and if a glimpse made Moses' face shine, what glory will God's glory communicate to us when we have the fullest, endless intuition of it? There only is the strength, and there is the riches, and there is the honour, and there is the pleasure; and here are but the shadows, and dreams, and names, and images of these precious things.—Baxter.

BACKWARD STEPS.—The great pain of the Christian life is not the hardness of the way that faith calls us to tread, so much as the steps backward we take, in unguarded moments. Every one of those steps backward reveals the fiend, our "familiar spirit" waiting to trip us up. Each one of us has his "familiar spirit," his own personal influence for evil. And the weird spirit hangs in the air about our path, and sometimes he puts forth his gaunt hand and touches us, and rouses the old passion in our souls. Alas! those moments when our familiar spirit usurps the place of the Son of man; when the temper we had prayed against and thought we had conquered, suddenly blazes out in hot flames of passion. In an hour we seem to have thrown ourselves years back in the Christian life.

EASTER QUESTIONS.

SO Jesus Christ, the Son of God, rose from the dead! Now comes the question, Why did Christ rise from the dead?—and how did He rise? And, first, I will say a few words about how He rose from the dead. And this the Bible will answer for us, as it will everything else about the spirit-world. Christ, says the Bible, was put to death in the flesh; but quickened, that is, brought to life, by the Spirit. Now, what is the Spirit but the Lord and Giver of Life,—life of all sorts—life to the soul—life to the body—life to the trees and plants around us? With that Spirit, Christ is filled infinitely without measure; it is His spirit. He is the Prince of Life; and the Spirit which gives life is His Spirit, proceeding from the Father and the Son. Therefore, the gates of hell could not prevail against Him—therefore, the heavy gravestone could not hold Him down—therefore, His flesh could not see corruption and decay as other bodies do; not because His body was different from other bodies in its substance, but because He was filled, body and soul, with the great Spirit of Life. For this is the great business of the Spirit of God, in all nature, to bring life out of death—new generations out of old. What says David? When Thou, O God, turnest away Thy face, things die and return again to the dust; when Thou lettest Thy breath (which is the same as Thy Spirit) go forth, they are made, and Thou renewest the face of the earth. This is the way that seeds, instead of rotting and perishing, spring up and become new plants—God breathes His Spirit on them. The seeds must have heat, and damp, and darkness; but the heat, and damp, and darkness do not make them sprout; they want something more to do that. A philosopher can find out exactly what a seed is made of, and he might make a seed of the proper materials, and put it in the ground, and electrify it—but would it grow? *To grow it must have life*—life from the fountain of life—from God's Spirit. All the philosophers in the world have never yet been able, among all the things which they have made, to make a single living thing—and they never shall; because, put together all they will, still one thing is wanting—life, which God alone can give. Why do I say this? To show you what God's Spirit is; to put you in mind that it is near you, above you, and beneath you, about your path in your daily walk. And also to explain to you how Christ rose by that Spirit,—how your bodies, if you claim your share in Christ's Spirit, may rise by it too. You can see now, how Christ, being filled with God's Spirit, rose of Himself. People had risen from the dead before Christ's time, but they had been either raised in answer to the prayers of holy men who had God's Spirit, or at some peculiar time when heaven was opened, and God chose to alter His laws (as we call it) for a moment. But here was a Man who rose of Himself. He was raised by God, and therefore He raised Himself, for He was God. You all know what life and power a man's own spirit will often give him. You

may have heard of 'spirited' men in great danger, or 'spirited' soldiers in battle; when faint, wounded, having suffered enough, apparently, to kill them twice over, still straggling or fighting on, and doing the most desperate deeds to the last, from the strength and courage of their spirits conquering pain and weakness, and keeping off, for a time, death itself. We all know how madmen, diseased in their spirits, will, when the fit is on them, have for a few minutes, ten men's strength. Well, just think of a man's own spirit, when it is powerful, can give his body such life and force, what must it have been with Christ, who was filled full of the Spirit—God's Spirit, the Lord and Giver of Life.

The Lord could not help rising. All the disease, and poison, and rottenness in the world, could not have made His body decay: mountains on mountains could not have kept it down. His body—the Prince of Life!—He that was the life itself! It was impossible that death could hold Him. And does not this show us why He rose, that we might rise with Him? What did He say about His own death? 'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit,' He was the grain which fell to the ground and died, and from His dead body sprung up another body—His glorified body, and we, His Church, His people, fed with that body—His members, however strange it may sound—St. Paul said it, and therefore I dare to say it, little as I know what it means; members of His flesh and of His bones will share in His Resurrection.—*Kingsley.*

IS DEATH A PUNISHMENT OR BLESSING?

THE "American Church Review," for March, contains an article on Death by the Rev. W. E. Wilson, M.A., who has thrown his thoughts into the form of a dialogue. While unable to agree perfectly with the following, which is put in the mouth of one of the speakers, it is highly forcible, suggestive, and to both Good Friday and Easter appropriate for reflection. The question is as to the *nature* and *object* of Death.

"To my mind," began the professor, "the purpose of punishment, at any rate, is by no means the dominating factor in physical death. Death is an expedient the Fall necessitated. My theology begins by postulating such a Supreme Being as I have alluded to, a Ruler of the World who is all love and power, accordingly I look upon death as an ordinance of love and tenderness towards the human race. The idea of punishment is secondary and accidental. In appointing death as the lot of man, the Creator was merely stretching out His hand to snatch away the child who had strayed too near a precipice, beneath which lay a gulf of untold misery. Life on earth was shortened that suffering on earth might be shortened, the hours of toil, the tortures of passion, the possibilities of sin and rebellion abridged and perhaps for ever escaped. The surest way of punishing sin would have been to let man live

on earth for ever. What human creature condemned to live forever amid the trials and pains of life, yet visited sometimes with a dream of slumber in the grave or rest in Paradise, could not exclaim, as he witnessed the brief existence of God's humbler creatures, "Me only cruel immortality consumes." The very general prevalence of what we may call the suicidal instinct adds weight to this argument, as well as the increasing use among highly civilized and finely organized races of over-powering or transporting narcotics, under whose influence the grim realities of life vanish from the mind and another world is entered upon.

The fear of death is a childish thing, for which we have no grounds in reason or revelation. I condemn Taylor's Holy Dying for this reason, that he has ranged round the christian's dying bed the ghastliest and saddest fancies that heathen imagination ever conceived. Now death in the N. T. is not treated in this way. With St. Paul it is the evening hour, when the yoke is lifted and labor done; it is the raising of the anchor for the return voyage, it is the breaking up of the camp after a long war. At the worst it is the relinquishment of self involved in sleep, and then only sleep of the body. "I sleep, but my heart waketh." In short, the notion of death as a punishment, as a bitter and horrible catastrophe to be approached with terror, vanishes *when we view it from the other side.* There we see the shattered vessel coming into port, there life is the river rough with broken ice and perilous current crossed with a trembling heart, but which lands the emancipated slave on a happier freer shore, where chains drop off and darkness and clouds are purged away; for death, like that sacred planet that hangs so near our earthly horizons, is herald of darkness indeed, but also herald of dawn. Death is only the obverse side of life. Life is the *essence* of God's working, death the accident. Life is eternal, for God who gives it is eternal; but death is only permanent as an ordinance of the Creator, until its provisional office shall have been discharged in the rendering back to Him from whose hand it has slipped, of a lost creation."

BAPTIZED FOR THE DEAD.

ONE of the most difficult texts in Holy Writ is the question put by St. Paul touching baptism for the dead. The following is the most reasonable solution of the problem we have met with. The section quoted, is preceded in the Review by an exhaustive and scholarly examination of the various conjectures which have been raised to clear up the question which the writer dismisses as inadequate. He offers the following:

"From these conjectures let us now turn to the latest explanation which, like so many other good things, is substantially patristic—viz. that, as the term resurrection of the dead means only resurrection; so the phrase 'baptism for the dead' is nothing but a full orthodox, and, in this connection, peculiarly

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apt and forcible designation of the ordinary sacrament of regeneration. If the dead rise not, what shall they do, how shall they vindicate their consistency, who are baptized, baptized for the dead?—they who, throughout the world professing their belief in the resurrection of the dead, are being christened in the name of, in behalf of, on account of the faithful departed. First in the name of Christ the risen Lord unto whose death they are baptized, then on account of, with reference to, for all the elect in Paradise, who 'without us cannot be made perfect,' into whose communion, the fellowship of the saints in light, we are admitted by this baptism; and why especially, unless the dead are to rise again, should a dying person be baptized, who is, of course, baptized not at all for the sake of the Church on earth, but of the Church above? This explanation satisfies the linguistic requirements of the text; it takes *hoi baptisomenoi* in its literal and natural sense, it observes the article *ton*, giving to *ton nekron* its usual and technical signification, it does no violence to the preposition,—indeed *hyper*, with its manifold and comprehensive shades of meaning, is just the word for the place. And last but not least, this interpretation spares the honest logic of S. Paul, sheltering the truth of the resurrection which was called in question, under the universal Sacrament of the New Birth, a type of the Resurrection, which Satan had not then—as indeed he has not yet—successfully assailed within the Church. There remains one consideration needed to substantiate this view, a consideration crucial and supreme. Does this view harmonize with the Scriptural, Apostolic Catholic doctrine of Holy Baptism? In other words, has baptism, as here assumed, promise of the life which is to come? Does it really postulate the resurrection? Is it in any true sense for the dead? There are, it must be confessed, among modern Protestants, diverse theories which rob this sacrament of all meaning, efficacy, and grace, even for this life, much more for the future. If baptism be but an empty ordinance, an indifferent rite, a pretty symbol, a touching ceremony; nay, if it be even the necessary form, of initiation into the Church as a society on earth, without being a great deal more, any rational man would be puzzled to use it, or receive it as a serious argument for the resurrection of the dead. St. Paul's reasoning would have fallen very flat upon the average of American Protestants, even of those who condescend to retain baptism at all. Many Dissenters are christened who, having rejected the baptismal creed of the apostles, make no profession of faith in the resurrection—not a few of them, indeed, positively denying it—and who would, therefore, be astonished if told that baptism is a standing and inspired proof of true human immortality, that is to say, of the 'resurrection of the flesh.' If, on the other hand, we simply accept baptism as Christ and His Apostles preached it, as the Catholic Church has always retained it, and as it is most sacredly and conspicuously set forth in the doctrinal and liturgical standards of the American Church, then the force and harmony

of the reasoning appear. Such baptism is for the dead. It is a sacrament administered only on profession of belief in the resurrection of the dead—first, the resurrection of Incarnate God, secondly, the general resurrection, the *again-rising* of the flesh. It typifies not only our dying with Christ, but our rising together with him, it has promise of the life which is to come, because it is *generaliter* necessary to salvation, a death unto sin and a new birth unto righteousness, a new creation, 'the first resurrection,' a regeneration of water and the Holy Ghost, a calling into a state of salvation, an act which saves co-ordinately with repentance, faith and good works, which saves as truly as the Ark saved Noah, but which saves 'by the resurrection of Jesus Christ,' the revealed way of making sons of God, children of grace, members of Christ and inheritors of the Kingdom of Heaven, a sure witness and an effectual sign of grace whereby God doth work invisibly in us, the instrument and seal of engrafting into the Church, (which is an eternal kingdom embracing the dead as well as the living), the instrument and seal of the promise of forgiveness and of adoption to be the sons of God by the Holy Ghost, the everlasting benediction of God's heavenly washing. In short the New Testament identifies or associates baptism with salvation, at least, ten times,* and the Prayer Book on this point, as in general, reflects the light of revealed truth. The benefits of baptism have reference to the future life, are *nil* without it. Baptism has, therefore, a supernatural and unique relation to the faithful departed. It with its accompanying professions is a perpetual defence of the dead. The waters for the laver of regeneration are drawn not from earth nor from the wells of time, but from the 'Jasper Sea,' from the perennial fountains of Heaven; and 'unto the place whence they come, thither do they return again.' The interpretation here offered comports, therefore, with the Catholic doctrine of Holy Baptism, which always points beyond the tomb. Moreover, it is quite possible that this phase of the sacrament may have been specially emphasized in Corinth, in connection with the deaths which had accompanied the recent epidemic, which God appears to have sent upon the Corinthian Christians for their unworthy treatment of the Holy Eucharist. In conclusion, and as a corollary, the fact that the Church doctrine of Holy Baptism so satisfies the question, so meets the requirement of the inspired argument, is an additional proof, if any be needed, of the far-reaching and beneficial power of the New Birth. Yes, the baptism of the living has reference to the dead, is for them, it proclaims the resurrection. The river of life which flows through earth for the mystical washing away of sin, is indeed 'a river the streams whereof make glad the City of God, the holy place of the tabernacles of the Most High.'—*The Rev. Dr. Little in American Church Review.*

*Rom. vi. 3 et seq., and Col. ii. 12. Church Catechism, Rev. xx. 5 and 6. See 2 Cor. v. 17, in con. with phrase "Baptized with Christ." St. Mark xvi. 16. 1 Peter iii. 21. Acts ii. 88. St. John iii. 5. Articles xxv. and xxvii. Bap. Office. "The Bible compared with the Liturgy," by Rev. H. I. Bailey, S. P. O. K.

HOME REUNION NOTES.

THERE is no greater mistake than to look upon Reunion as a narrowing, cramping, and restricting process. The *Christian World*, writing of the daughter Church in the United States, points to 'the exclusiveness of that Communion.' And the *Methodist Recorder*, in a long article on the desire for reunion, which it allows to be very far-reaching, dwells on the exclusiveness of the Episcopal Churches, and writes as if in a Reunited Christendom all special methods of work would be absorbed by a 'gid uniformity. This fear is utterly groundless, as the history of the Catholic Church in the earliest ages, and in our own country up to the time of the Reformation, clearly shows. The narrowing, restrictive process, dates from the history of our divisions.

One glance at this wonderful article in the *Methodist Recorder* of last month shows the narrowness of sectarianism in every sentence. The so-called flirting with Rome, or with the Socialists, or with the Stage, is vigorously denounced. The purity of the writer's own exclusive form of Protestantism is extolled, and though he condescendingly allows the possible salvation of individual Greeks, Romans, and Ritualists, it would be a sin for him and his to enter into corporate reunion with the great christian Churches, which have held the common faith from the beginning until now.

Compare this sectarian narrowness with the breadth of the true Catholic spirit which we find in the Bible. The one Lord, one Faith, one Baptism, and one settled form of Church government in all its distinctive parts, united under the Apostles' teaching and fellowship, in the breaking of bread and in the prayers. But side by side with this is the unfettered outpouring of God the Holy Ghost, working through all the various and ever varying ministrations of men and women in the unity of the one Catholic Church. (Romans xii., 1 Corinthians xii. xiii.) The whole energy of the Apostle of the Gentiles seems to have been pretty equally divided between his zeal for the propagation of the Gospel, and his endeavour to check in the bud the narrowness of the sectarian spirit, wherever it showed itself, either in the attempt of the Jewish converts to separate themselves from the Gentiles, or in the first beginning of schism in the Corinthian church, where the "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," were all equally denounced as alien to the expansive power of the Gospel of love, by which all selfishness should be rooted out for ever.

This egotistical religion which sees only one side of a truth, which is unduly magnified according to the individual beliefs of certain leaders of thought from time to time, is of the very essence of division, and is the cause of that bigotry and persecution which is for a time in abeyance, mainly from the growth among us of a more truly Catholic spirit. Persecution from without we must always be subject to, but the disgrace of Christians persecuting one another, is something which all

should endeavor to put an end to. The only security for the permanent deliverance from this evil is the restoration of the unity of Christendom, which, based on the broad foundation of the one faith and one form of Church government held from the beginning, will admit of great freedom of method and pious belief in non-essentials in the full and complete embodiment of the Christian law of love.—*Lord Nelson in Church Bells.*

BOOK NOTICES.

CHRISTUS CONSUMMATOR.—Some aspects of the work and person of Christ in relation to modern thought, by Dr. B. F. Westcott (Macmillan, 1886). Dr. Westcott does not tell us that these sermons or essays are the outcome of prolonged studies on the Epistle to the Hebrews, of which the principal outcome will be the publication, within a few months, of a Commentary on that Epistle. Dr. Westcott's friends are aware that the learned Professor of Divinity at Cambridge regards this as second to no work which he has yet accomplished; and it is now expected with great interest. All the special studies by which the writer has been led to the conclusions set forth in the volume before us, will doubtless be found in the Commentary. In the meantime, a ready and eager perusal will be accorded to this pioneer. Dr. Westcott may be occasionally a little obscure, but he is never commonplace—he is never a repeater of other men's words; he is a genuine student, and brings forth things new and old, in many senses of that expression. So it is in the present volume. Doctrinally all is old. Dr. Westcott holds the Catholic faith. Yet even in eliciting doctrinal truth from the practical writings of the New Testament, he follows methods of his own which invest the study with fresh interest. The difficulties with the Christian Hebrews, arising from the changing circumstances in which they found themselves, are reproduced in our own days; and those aspects of the Incarnation which responded to the needs of the class contemplated in this great Epistle, are no less adapted to meet our own.

The clergy will do well to meditate and assimilate the profound truths of this volume. If they can turn them to no immediate account, they will find themselves enriched by the process, and endowed with new insight and stimulus.

The whole of the volume, with the exception of the last section, was preached in the form of sermons in Westminster Abbey. "In them," the author says, "I have endeavored to guide others to lines of thought which I have myself found to lead to that same hope which we can reach through patience and through comfort of the Scriptures." "The broad lessons of the Epistle to the Hebrews appear to me to show how much that seems to be loss in regard to our religious circumstances proves to be gain by turning our minds from things temporal and provisional to Christ Himself." This conviction led to the adoption of the form which the book has received.

COMMENTARY ON ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS, by Dr. F. Godet, vol. i. (T. & T. Clark, 1886).—Readers of Dr. Godet's previous works will be prepared to welcome this new contribution to the exposition of the Sacred Scriptures of the New Testament. There are, indeed, few writers belonging to other Communions of whom we should be readier to say: "*Quoniam talis sis, utinam noster esses.*" Dr. Godet is a Professor at Neuchâtel, belonging to the Communion there known as the Independent Church. It is well known that the "established" churches of Switzerland, notably that of Geneva, had become unevangelical and largely Socinian. The very halls in which Calvin taught were occupied by men who denied the Atonement and the Godhead of Christ. The revival of religion led by Malan, Gausson and others, speedily extended through all the Protestant cantons, and gave rise to at least two evangelical secessions from the established Church.

The evangelical revival in Switzerland, like that in England, was of a highly Calvinistic character; but in both countries it has now passed into a more churchly phase, without losing its distinctive form as a protest against legalism and in behalf of salvation by grace. Dr. Godet is one of the most eminent, perhaps the most eminent, of all the representatives of this movement and school.

His two comparatively small columns on the Old and New Testament are excellent and every way helpful. His commentary on St. Luke holds the first place among expositions of the third Gospel. Of his commentary on St. John, Dr. Westcott says that he made chief use of it in the latter time of his work in his own commentary. Of the exposition of the Romans, the present writer can testify that, after reading all the principal commentaries on that great Epistle, he had no hesitation in giving the palm to Godet.

It is for the sake of clergymen and laymen alike, who may be seeking for guidance in the study of the New Testament, that we make these general remarks. As regards the new work on 1 Corinthians, although in some respects different from its predecessors, we can give it no lower place. This Epistle, as every one knows, deals with practical questions in a far greater degree than any other of St. Paul's writings. With, perhaps, the exception of the careful argument on the Resurrection in chap. xv., there is no very continuous statement on the subject of doctrine. But the practical questions of the first century, different as they are from our own, are analogous to those which arise out of our own difficulties. There is hardly a situation in the early Corinthian Church which is not reproduced, in a somewhat different form, in our own.

For this and other reasons, the commentary will be useful, not only as an exposition of an interesting document, but as a guide to our own life, individual and social. Dr. Godet's critical method is unchanged. While going, to a great extent, with the modern school of textual critics, he refuses to bow down before the two great uncials with the unquestioning devotion of Drs. Westcott and Hort. On the whole, we agree with his critical conclusions, which very seldom differ from those of the Revised Version. As regards his exposition, it unites the critical, the theological, and the devotional methods in a very happy manner; and makes us feel that they ought never to have been divorced. Dr. Godet has made use of his principal predecessors, Meyer (whose commentary on 1 Corinthians is peculiarly excellent), Beet (good and scholarly), and Edwards (whose work has been recognized as of first rate excellence). He does not seem to know Canon Evans' work in the "Speaker's Commentary"—one of the best things in that collection. When the concluding volume appears, we will draw attention to special instances of exposition, and notice some points in which we are inclined to differ from the eminent expositor.

THE GOSPEL ACCORDING TO ST. LUKE, with introduction, notes, and maps (chap. i., xii). By Dr. Thomas M. Lindsay (T. & T. Clark, 1886).—On previous occasions we have spoken in high terms of Messrs. Clark's *Handbooks for Bible Classes*, and, although the writers are Presbyterians, except in the works which deal formally with the standards of their own communion, we seldom meet with anything that we have to reject on confessional grounds. The present volume is, as far as it goes, excellent, and quite sufficient for ordinary English readers of the Bible, and for teachers of Bible classes. It begins a very full introduction on the Gospel and its author, on its characteristics and its relations to the other Gospels. There is an excellent analysis, a good separate note on the parables and miracles recorded in this Gospel, and a genealogical table of the Herod family. The notes are brief, yet not bare. They are suggestive and helpful, and generally adequate.

AN ESSAY ON CHURCH MUSIC.

Delivered before the "Ontario Music Teachers' Association" by Mr. G. B. SPPY, Organist of St. Paul's Cathedral, London, Ontario, on Dec 30th, 1886.

Mr. President; Ladies and Gentlemen.—Having been asked to read an Essay on so important a subject as

Church Music, it is, I assure you, a task of no easy matter, to treat it with the importance that is due to such an undertaking; considering the limited time that is allotted, and so vast a field of material to cope with; requires a power of concentration, not alone to make it interesting to the hearers, but to do it full justice.

I can only attempt to give a brief description of the essentials requisite to define the sanctified relations of God's most holy Word, in His Temple here on earth.

To treat this question in other than a practical way, would, I presume, be of little interest to my musical brethren, many of whom are, in an ecclesiastical sense, of varied opinions. To those I have been brought up to, however, as regards the theory, I will give as brief a synopsis as possible, touching only the main points, and pursue the practical portion as far as my ability will permit.

As literature is so cheap and abundant, and so easily procured, the deeper theoretical portion of the subject, if not acquired already, can be done so at a trifling expense.

The main object of our attendance at these meetings, is to give our practical ideas, in order that those present can cull what is useful, and reject at will, what does not suit.

We are acquainted with so many styles of Church Music, including the Puritanical style of Psalmody, the Anglican Cathedral service, and Anthem, the classical type of the Catholic Church, including the Masses of Hadyn, Mozart, Cherubini, and Beethoven; the German Chorale, the lighter French style of Lambillotte, and the Moody and Sankey rythmic swing of melodies, attractive to the Masses, with such a variety to deal with, I shall leave it to those, who have been trained to worship accordingly, to carry out their system of praise, if devoutly applied, will receive from the Omnipotent the blessings asked.

Having been trained to the Anglican Cathedral service from my earliest years as a chorister, and afterwards assisting at the organ in Lismore Cathedral, to my present position in London, Ont., naturally my inclinations would tend to that form of worship, yet I find no fault with any other religious body praising God according to their devout instincts, and therefore claim their indulgence while I advance my opinion, in accordance with the views of my own faith.

We shall divide Church Music into three distinct parts:—The Chant, Hymn, and Anthem; subdivided into the Congregational and Ornate portions of the service, Chants and Hymns comprising the first mentioned, and Anthems the latter.

Of the Chant I shall first speak, as without doubt, it is one of the oldest forms of Church Music, used from time immemorial, and wherever the words alternate singing is mentioned in ancient records, chanting is meant.

We have two forms:—the Anglican, and the Gregorian.

The Gregorian, consisting of five parts:—the Intonation, the first reciting note or dominant, the meditation, the second reciting note or dominant, and the ending. But the growing tendency is to shape out the rhythm of the Gregorian Chant, by accents or bars treating it in the Anglican form.

The Anglican Chant is of two kinds:—the single and the double, the former of two strains, the first of three and the second of four bars in length; the latter is two singles in one, also called halves, and sung alternately by the two sides of the choir.

The enemies of chanting have been very severe against it, and have regarded it as essentially Popish. The objections entertained by the disciples of Wyckliffe, and in later time, by those of Calvin, were expressed in bitter terms, and had the effect of abolishing the traditional use of it from all churches during the last century, with the exception of the Cathedrals alone.

However, a change has been effected, and the unclean thing handled without any serious result.

Dissenters have adopted it and no longer condemn it. Dr. Channing thought it the most purely Protestant music. Dr. Newman Hall felt it a homage to the Bible calculated to make the Word of God better known, appreciated and loved. Others would by no means have it abolished, and a little work entitled "Euphonia," designed to acquaint non-Conformists with the principles of chanting, states in its preface, "The objections entertained by many to the ancient practice of chanting, having been much diminished, that a growing feeling in favor of singing portions of the Bible in the very words of Scripture, rather than through the medium of metrical versions exclusively."

These facts lead us to feel that chanting is being generally recognised by all who profess and call themselves Christians, and no longer will it be stated as belonging to a peculiar type of religious opinions, but rather, as forming a simple but impressive mode of worship.

Next in order, Hymns, of the past and present. The hymn, without doubt, is one of the most

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important parts of the service, and deserves to be mentioned and elaborated on if there were sufficient time to give it that attention its practical usefulness calls for.

The definition of the word hymn, is a spiritual meditation in rythmical prose or verse, constituting praise and prayer to God. Hymns from the earliest period have held a most important place in the services of the Sanctuary; contributing to the piety of the Church. At the Creation we are told, "The morning stars sang together, and all the sons of God shouted for joy." Heaven itself is Choral with Anthem, and the Angelic hosts sing "Holy! Holy! Holy! is the Lord of Hosts, the whole earth is full of His Glory."

Hymns under the head of congregational can be distinctly traced to the Chorale found at different periods in the various Churches of Christendom.

The first distinct style was the Latin Hymn tune, which existed between the 4th and 12th centuries. Its melodies, consisting of scales or modes, both major and minor (but quite different from those we now adopt), known as plain song, and, as a rule, both words and music were written by the same individual.

The founders of Latin Hymnology were, Hilary, Bishop of Poitiers, a. d. 366; and Ambrose, Bishop of Milano. As you are aware, many hymns are attributed to the Ambrosian school. The best known specimens are, "Redeemer of all nations come" (*Veni Redemptor*) and "Maker of all things glorious" (*Deus Creator*).

The Ambrosian music, which had held undisputed sway for two centuries, was supplanted by the Gregorian, Gregory, Bishop of Rome, a. d. 604; and Fortunatus, Bishop of Poitiers, a. d. 609. Mark the transition to the Mediæval period of Latin Hymnology.

The two best hymns of Fortunatus, are, "The Royal Banner is unfurled" (*Vexilla Regis*), and "Sing my tongue the Saviour's battle" (*Pange lingua*).

Here, I must not pass without mention, the Ven. Bede, a. d. 735, the Monk of Yanow, not only the Father of English learning, but the first English Hymn writer.

(To be continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

NEW EDINBURGH.—The usual fortnightly meeting of the White Cross Brotherhood was held on Saturday, March 26th, in St. Bartholomew's church, the President, Rev. Mr. Hannington, in the chair.

The Rev. Mr. Garrett, of Rochester, addressed the assembly. He said that man was by nature inclined to evil. The impurity of the present day was more intensified than that form of evil in old times. The course to be followed was 1st, to preserve the image of God in ourselves, 2nd, to educate those who had not fallen, 3rd, to restore those who have fallen. The principle we must have in view was the preservation and the restoration of fallen human nature. For this it was necessary to put on the whole armor of God, and we must begin when young to fight against evil suggestions. We must fight on, not be weary in well doing, so that at the close of life we might be able to say with St. Paul, "I have fought the good fight of faith."

Mr. Magee said that the previous speaker had struck the keynote of the Brotherhood's work; to keep pure ourselves and to keep others pure. Our own efforts avail little unless we have support from on High. We must endeavour to be pure in deed, pure in speech, and pure in thought. We must have patience with self and patience with others.

Though it was a good thing to have a sensitive conscience, we must not allow conscience to become morbid and despondent. Only by divine aid can we receive strength ourselves. For, had not the pure and gentle Son of God said, "Without Me ye can do nothing."

The counsellor (Dr. Wicksteed) reported that he had received a letter from the Rev. Canon Damoulin, of Toronto, referring to his crushing attack on the promoters of the Rose Bible. He had been sent the constitution of the Guild of the Iron Cross, from Philadelphia. This guild was especially adapted to the needs of the workingmen, and was eagerly joined by them in the United States. The pledges were threefold, viz., temperance, reverence, and chastity. He intimated his intention to organize a branch in the city next autumn. The meeting then adjourned to the call of the chairman.

NORTH HASTINGS.—The Rev. E. Scannell, who has had the honour of being the pioneer missionary in this wide and rough section of the country, has been offered and has accepted the mission of Sydenham.

OTTAWA.—*Society Prevention of Cruelty*.—A small number of the members of the Executive Committee met on the 28th March in the city hall. There were present the Rev. Mr. Dawson (chairman), Messrs. Thompson, Kirkpatrick, G. T. Macfarlane, R. J. Wicksteed, and Secretary W. C. Baker. Mr. Wicksteed announced that a petition had been got up for presentation to the Police Commissioners for the purpose of placing Inspector McKenzie on the force. The ladies had given up the idea of giving a fancy ball for the object of raising funds. To take the place, however, it was intended to give an instructive and interesting lecture at an early date. The speaker then strongly advocated the formation of a Ladies' Auxiliary as a means of strengthening the society. Secretary Baker had every reason to believe that the formation of a Ladies' Auxiliary would do the society much good. In conversation with a friend recently, connected with the Halifax Society, he had heard that that society had made rapid strides to success since the establishment of the Ladies' Auxiliary. The proposal of asking a grant to the funds from the City Council was then discussed, it being agreed that this should be done, but the amount was not determined on.

WEST WINCHESTER.—The Rev. R. Wyndham Brown desires to acknowledge the following contributions to the proposed Church at West Winchester: R. Hamilton, Esq., D. C. L. Quebec, \$25; Mrs. Thrall, \$5; Miss Tomkins, Kemptville, \$5; Rev. F. Codd, \$1.30; Rev. Mr. Godden, \$1.20; Rev. K. L. Jones, \$1; Rural Dean Nestbitt, \$1. A concert lately netted us \$75. The work goes on well. I regret that having received an appointment in the Diocese of Fredericton, I have to leave this work. I trust that a strong hand may be found to carry it on. Will friends in future kindly address contributions to H. H. Bradfield, Esq., Treas. Building Committee, West Winchester, Ont.

NIAGARA.

PALMERSTON.—A special meeting of the Ruri-decanal chapter of Wellington was held here on Monday and Tuesday, March 21st and 22nd. The object of the meeting was to confer with the Lord Bishop of the Diocese on several topics of importance, and also to elect a Rural Dean, to succeed the Rev. P. L. Spencer, lately removed to Thorold. The Bishop of Niagara has adopted the plan of attending one Ruri-decanal meeting in each deanery every year to hold conference with the clergy. His Lordship comes full of counsels and plans for furthering the work of the Church, and increasing the spiritual life of the members. By these visits of their Bishop, and by his encouragement and excellent advice, priests are greatly helped in their work. The whole day was taken up in discussing such matters as the following:—1. Proper celebration of the centennial of the Colonial Episcopate, and the Jubilee of the Queen. 2. As to the best way to make missionary meetings successful. 3. Advantages of establishing village depositories for selling devotional books, Prayer books, etc., in each parish. 4. Duty of opening and closing vestry meetings with prayer. 5. Desirability of establishing branches of the Woman's Auxiliary of the D. and F. Missionary Society in every parish. 6. Use of good native wine in the Holy Communion. 7. Discouraging the use of the Burial office in houses. 8. Offer-tories for the Jews on Good Friday, etc.

His Lordship also expressed his views regarding the office of Rural Dean, declaring that while he held the Rural Dean to be the Bishop's officer, he intended allowing each deanery to indicate to him (when a vacancy occurred) the man whom the clergy would prefer to have placed over them as R. D., he reserved to himself the power of appointing or, if it seemed right to himself, of rejecting the nominee of the clergy, the appointment in all cases to be for the space of three years. The members of the chapter in private session balloted for a Rural Dean, the vote standing on the third ballot for the Rev. R. S. Radcliffe, M. A., 4; for Rev. A. J. Belt, Harrison, 5. His Lordship was pleased to confirm the election of the Rev. Alfred J. Belt, M. A., as Rural Dean of the county of Wellington. Mr. Belt is one of the youngest, if not the youngest, of the Rural Deans in Canada, being only in his 31st year. The Rev. R. S. Radcliffe was appointed sec. treas. The following clergy took part in the several public services of this meeting, viz., Revs. Jas. Morton, Geo. B. Cooke, A. Bonny, R. S. Radcliffe, B. C. L., R. T. D. Webb, G. H. Webb, W. R. Blachford, P. T. Mignot, and A. K. Griffin, of the diocese of Huron. The Bishop acted as celebrant at the early celebration on Tuesday morning, his handsome pastoral staff being carried at all the services by the Rev. R. S. Radcliffe, acting chaplain.

HURON.

The Rev. David Williams, classical professor and asst. clergyman at the Chapter House, London, has arrived at his new sphere of labor, and took part in the services last Sunday, the fifth Sunday in Lent, he is a graduate of Oxford.

PETROLEA.—On Wednesday Evg. the church was crowded to the doors, owing to a visit of his lordship bishop Baldwin, who came for the double purpose of conferring baptism on several who wished it, and also to speak in the interest of foreign missions. His lordship baptized some 18 young people, after which he preached a most excellent and eloquent sermon on missionary work. The offertory was for the mission fund of the diocese.

BURFORD.—*Trinity Church*.—This recently enlarged and pretty edifice was filled to overflowing on Monday, the 21st ult., when the Bishop of the Diocese was present and administered the solemn rite of confirmation to ten (10) candidates, presented by the Incumbent, Rev. W. H. Wade. His Lordship's address, based on Rom. xii. 1, was delivered with his usual earnestness and power, and was greatly appreciated by the crowded congregation which comprised all the resident ministers and many members of other denominations in the neighborhood. He touchingly referred to the removal of Mr. Wade from the parish, who enters upon his duties as rector of Old St. Paul's, Woodstock, on Easter Sunday.

PRINCETON.—*St. Paul's Church*.—The annual missionary meeting was held on Tuesday, March 22nd, and although the night was cold and stormy, was attended by a congregation of 80. The Incumbent, Rev. W. H. Wade, read the shortened form of Evening Prayer, after which very earnest addresses were delivered by the Revs. A. Brown, of Paris, and J. Gander, of Drumbo. Rural-Dean MacKenzie, of Brantford, was to have been present, but was taken ill en route and had to return home.

FOREIGN.

The General Synod of the Church of Ireland is to meet on April 19th.

The Church of Chigwell, Essex, rendered famous by Dickens in his "Barnaby Rudge," has been restored and enlarged at a cost of £5,000.

The Bishop of Sodor and Man is making strenuous efforts to re-establish during the Jubilee year the ancient cathedral and chapter in the Isle of Man.

An anonymous donation of £2,000 has been made to the Clergy Distress Fund, just opened by the sons of the clergy at the request of the Archbishop of Canterbury. The amount already received exceeds £4,000.

All the bishops of Tasmania and Australia (Brisbane excepted), have handed over her jurisdiction to the Privy Council in England.

The assistant Bishop of Madras (Dr. Caldwell), recently ordained fifteen native lay agents to the diaconate, and one native deacon to the priesthood.

More than £25,000 have already been subscribed to the Church House Jubilee Memorial, and over £50,000 to the Imperial Institute. The Archbishop of Canterbury has offered a free site for the former in the Palace Grounds, Lambeth.

The Archdeaconry of Marlborough, in the diocese of Nelson, New Zealand, has become vacant by the decease of the Ven. Henry Francis Butt. The late archdeacon, who was in his seventy-first year, was a member of the Royal College of Surgeons, and was admitted to holy orders by the late Bishop Selwyn.

The Bishop of Bedford, speaking on lay ministrations at the recent meeting of the London Diocesan Conference, urged the organising and honoring of such service. He held that the Church could not afford now, any more than in her earlier days, to dispense with any gifts offered in the cause of truth.

The Bishop of Chester presided at a recent meeting held in furtherance of the Fund for Church Extension in Cheshire. The scheme was for the formation of nine new parishes in the rural deanery of Stockport,

at an ultimate cost of £77,000, and the providing of fifteen mission buildings. The total sum promised toward the scheme was £10,251, of which more than one half had been paid into the bank.

The venerable Primate of Ireland, Archbishop Knox, is the oldest Bishop in the United Kingdom, perhaps in Christendom—i. e., he has held the office of Bishop for a longer period than any of his contemporaries. He took part in the recent dedication of the new chancel, etc., of the ancient cathedral of St. Columba, Derry, the long looked for restorations of which are now complete.

The feeling against the "kist o' whistles" still lingers in some parts of the Highlands. A few months ago a lady, a churchwoman, expressed her desire to present an organ to the Established church on her estate, but to sing the "Psalms o' David oot o' a box" (as a moderate put it) could not be tolerated, and so the generous offer was not accepted.

The new English Church of All Saints', Rome, will be opened for worship on Easter Day. It will not be completed, as two-thirds of the tower remain to be built, and the chancel floor, pulpit, and reading desk are only temporarily constructed of wood. The expenditure has been, so far, £6,000 for the site, £6,000 for the foundations, £10,000 for brick and stone work of walls, and £6,000 for marble fittings and roof, etc. Nine painted glass windows are ordered at a cost of £600 given by various members of the congregation. As the funds are exhausted, the chaplain has been obliged to advance £3,000.

A cathedral, in part constructed by a present from the Maharajah of Kashmir, was consecrated at Lahore by the Bishop of Lahore on the Feast of the Conversion of St. Paul. It has been built from designs by Mr. Oldred Scott at a cost of £34,000. Its style is early English, and it is constructed of red brick and grey stone. No less than fifty clergy were present, some having travelled hundreds of miles. The civilian population filled every inch of the nave and transepts, the soldiers the south aisle and the natives north aisle. The Bishop consecrated the font and altar separately. The offertory was 5,600 rupees, the largest ever collected in India.

Mr. George A. Jarvis, of Brooklyn, in alluding to his recent gift of \$40,000 to the General Theological Seminary, said: "I am an old man now, and while I am yet spared I want to try and do what good I can. The advantage of giving while one is alive is that the giver can see that his wishes are carried out. I have lost all my children but one, a daughter, and as I have made suitable provision for her and my wife, I intend to assist worthy institutions as far as I can with what is left." Mr. Jarvis, who is a well preserved gentleman of about eighty years of age, is a generous benefactor of the Protestant Episcopal Church.

The Bishop of Winchester has circulated a letter in his diocese, in which he says: "The present is a year of great interest in connection with the mission work of the Church of England, the colonial episcopate, and the Society for the Propagation of the Gospel in Foreign Parts. The centenary of the consecration of the first colonial bishop may remind Churchmen how much they owe to that great society, the first and oldest of English missionary societies, and that which has almost alone kept alive and supported the Church in our vast colonial empire. A century ago there was no colonial diocese with a bishop at its head. Fifty years ago, when our Queen came to the throne, there were but eight colonial dioceses. Now there are seventy-five. It is hardly too much to say that all this is, under God, mainly due to the Society for the Propagation of the Gospel—a society, alas! most inadequately supported by the Church at home, and especially by the laity." He therefore solicits large contributions toward replenishing the funds of this society.

Oscar II., the present pious King of Sweden and Norway, has the name of being the most learned monarch in the world. His queen is a most devoted and pious woman. Together they take the lead in all good works.

LEAVE YOUR ORDERS AT PETLEYS'.—It will be seen by Messrs. Petleys' advertisement on another page, that they are now offering goods in every department at prices which must be a great boon to the purchaser. Our readers will do well to call and examine their immense stock before purchasing elsewhere.

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.

CHURCH DOCTRINE—CHURCH LIFE.

SIR,—One is glad to find that the Rev. Dyson Hague (a graduate of Wyckliffe, if I am not mistaken) can write in such a fervid and glowing strain concerning spiritual life in the Church, moulded and trained on the lines of the Prayer Book. "He is beginning to see as he never saw before the preciousness of the provision made for the salvation of souls in the daily service of the Church." We rightly deduce from this that he says the daily offices of the Church as by rubric provided, and therefore knows whereof he writes. He is but repeating John Wesley's view of the Prayer Book, and whose whole aim in the earlier portion, if not the whole of his life, was to get Church people to come up to its standard of holiness and practical religion. Mr. Dyson Hague's aim, as is the aim of every good Church clergyman, is to do the same. But one should be careful that the doctrines which are to be the frame work of this life are really in accordance with Church Doctrine—Bible Truth. While many of us will readily give our "Amen" to the aspirations of his first communication, we can by no means do the same to his second. And probably it is for that reason you have placed his second communication in your correspondence column, and not as the first, among your leading articles. As Mr. D. Hague is a young man, sincere, earnest, and loyal to the Church so far, he may see yet that his views of Baptism are not quite in accord, to say the least, with the teaching and practice of the Church he loves. The tenor of the second half of his last letter tends towards limiting the power and promises of Christ to the faith of parents and sponsors. Relative to these, and seemingly altogether to these, he says, "where faith is short there is no blessing." What about administration in Private Baptism, wherein no one is necessarily asked any questions? What faith, whose faith is the child's baptism dependant upon in the case of a dying child that has not had either parents or sponsors to present? For there are cases where the Sacrament has been thus given, the Sacrament being necessary, whereas parents or sponsors to answer, therefore, are only ecclesiastical requirements. Let Mr. Hague read Sadler's "Sacrament of Responsibility," and "Church Doctrine—Bible Truth" be the same, and I am sure he will rise from the study of those live, scriptural books, edified and enlightened as to the true nature of Church doctrine and thy scriptural method of its presentation. They are cheap, they rest altogether on the Scripture, and make Church doctrines bristle with life. But again, does not Mr. Hague know that again and again, that we have been taught, and in our turn teach that the questions addressed to the sponsors are not addressed to them, as regards their own faith and although desirable, but as being the mouthpiece only of the baptized? Were it otherwise, that is, were we to demand the personal realisation of practical faith from the sponsors, in the way Mr. Hague puts it, we should have (sad but true) to do without sponsors the larger portion of the time. But rather than occupy further space won't Mr. D. please read Bishop Harold Browne's Exposition of Art. XXVII., Sec. II., 3, and see there something that may change his view? Further on, he will read of Luther's view of baptism, "on God's work we rely, not man's." Luther denies that in the case of infants there is any need of faith, &c. And when Mr. H. dwells on the word *rightly* (recte) in the said Art., does he not put into it far more than was originally intended, viz. due form? We want more faith, all of us, it is true, we want to live a life of faith, faith in Christ's Church as being His Body working in the world. Faith is the ministerial offices of His ordained ambassadors and stewards, faith in His promises of His special grace through His ordinances. Such faith is to be continuous, a life of faith, and this is the faith that fills the Churchmen who regards the Church of England as being the Catholic Church to all people of the English tongue and realm, and makes them alive to the due exercises of her powers, the solemnity and dignity of her worship, and the efficacy of the Sacraments, &c.

W. R. BROWN.

AN APPEAL FOR HELP.

SIR,—Will you kindly aid us, through the columns of your widely circulated paper, in appealing for assistance to its readers, and indeed to the friends of missions generally, throughout the Dominion. There is not a more interesting mission field at present than that of the different tribes of the Blackfoot Indians.

Not only is it most interesting because it is just the turning point with them, that point which is well known to be the most important in the history of all missions to the heathen, namely, when the Gospel is about to be supplied them, and taught in their own language, and not only the Gospel, but many of the beautiful prayers and collects of our Church Prayer Book, also the creed of the Lord's Prayer and Commandments. This has been accomplished through much hard labor and study. This is also rendered a most interesting mission field from the fact of these tribes remaining loyal and peaceful, while others, even where missions had long been established, were reveling in the blood of peaceful settlers, and even of Missionaries. Surely if any heathen tribes deserve the aid and sympathy of the Christian world, these tribes of the Blackfeet deserve it. Nay, more, they can even lay claim to it by reason of the very prejudice which is so deeply rooted in them. They say the white man has outwitted them, extinguished the buffalo, and turned their once fair hunting grounds into vast ranges, owned by wealthy graziers, and covered with domestic cattle which they are not allowed to touch. Truly, if ever a savage was tempted to make reprisals it is here, and yet there are practically no such instances of revenge. I have been lately told by more than one Indian that they considered the present great mortality amongst the cattle of this district as a judgment of the Great Spirit in vindication of their rights.

There is also another reason for the peaceful contentment of these tribes which should not be overlooked, and that is, the liberal policy the government is pursuing towards them, and the efficiency and firmness of the agents in charge of the different tribes. The Church Missionary Society has established substantial missions on the Blood and Blackfoot Reserves. The former under the Rev. S. Trivitt, the latter under the Rev. I. W. Tims. Both of these men are faithful and zealous Missionaries, and doing a good work.

In November, 1885, I was appointed by the late Bishop of Saskatchewan to take charge of the Pegan Mission, about eighteen miles distant from the Blood Reserve, and fifteen from MacLeod. I found on it no Mission premises with the exception of an old log schoolhouse with mud roof and no doors or windows. Having no lodgings I was thrown entirely on the hospitality of the agent, and obliged to resort to house to house preaching and visiting. But this will not do for a permanency, and the object of this appeal is to raise funds enough to build a good substantial church and schoolhouse combined, and also a dwelling house, that we may live amongst the Indians, or for a schoolmaster's house.

There is one fact in connection with this desirable object which may perhaps stimulate to liberality, and that is, that four of the chiefs have offered to do the hauling of all building material as their quota towards the work. Now this is a very significant and important item.

Surely there are many in this fair Canada of ours who are proud to see these vast North Western prairies added to her fair domain, and who have some pity towards the poor short-lived Indian in his poverty and heathen darkness. Surely there are many in this Canada, a moiety of whose wealth would suffice to accomplish this great and needful object.

Subscriptions to this fund will be received and forwarded by Rev. Dr. Mockridge, Sec. of the Domestic and Foreign Missionary Society, Hamilton, or by Miss Wilson, Sec. of the Home and Foreign Missionary Society, Toronto, and specified for the Pegan Mission Building Fund. Will not the Auxiliaries kindly help us? Yours faithfully, H. T. BOURNE.

Fort McLeod, 23 March, 1887.

Church papers please copy.

TEMPERANCE.

SIR,—It does one good now and again to read a little bold writing in the cause of truth, and verily you have left your readers of late nothing to desire on that head. But when you speak of defending the cause of temperance (as distinguished that is from teetotalism), you are indeed setting yourself a task, if not absolutely of infinite magnitude, yet certainly of unmeasurable nobleness and vast in range. What, let me ask first, is the object of temperance defenders? Is it nothing less than to prevent the dethroning of Christ; the augmentation of His attributes by the addition of fallibility; to prevent the setting aside of Holy Writ as certain and reliable to postpone for a time the canonization of Father Matthew as the Superior of St. Paul. These are the grave, the somewhat weighty matters with which we have to deal nowadays.

I am in the habit of receiving (I believe most persons are) with some frequency, pamphlets, from the outsidings of which one has the right to suppose that some at least of the contents will refer to temperance matters; but I find almost invariably a distinct and plain lie upon the very cover, and that the question of

teetotalism of thing discusse of statistics w ever, to the p gians are rang but it is one as a rule a m wholesome fu wine, &c., of i when I can ol use them at s themselves: never allowin till he brings presented one thusiastic pro to life—the N very point, gu it is possible: tile tells me le such a phrase me to defend to allow othe holy apostle dignities in superstitions new fangled good on acco al digestive (to accept of Timothy fro denial to a lo moderate dri est, that one of theologian assumption t teaching of not far to see the saintly was he woul tion of Chri ders" all w consequence would lead ti carrying thei of prohibition the Church stepped the Lord's canon spirit of anti destroy the s of the people fancies and f truth. That other matter

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teetotalism or the tyranny of prohibition is the only thing discussed within. I generally find, too, a mass of statistics which have no earthly reference, whatever, to the points at issue. Medical men like theologians are ranged on opposite sides of this question; but it is one in which we do not need their guidance, as a rule a man can best find out for himself what is wholesome for him; personally I find beer, cider, wine, &c., of immense value to health at those times when I can obtain them of fair quality; I therefore use them at such times and leave others to judge for themselves: not "despising" the total abstainer; but never allowing him the slightest influence over me till he brings forward an argument. No one has ever presented one to the writer yet, or he would be an enthusiastic prohibitionist today. Then I turn to our rule to life—the New Testament, and there I find, upon this very point, guidance the most distinct and plain which it is possible in human language to frame. The apostle tells me let no man judge you in drink. But lest such a phrase should be ambiguous, should not call me to defend my Christian liberties; should leave me to allow others to tinker at my conscience. I find the holy apostle giving instruction to one of the highest dignitaries in the Church who had certain teetotal superstitions or proclivities. Instead of extolling the new fangled virtue, he tells him plainly that wine is good on account of his infirmities and also as a general digestive (Kai). Now we have of two conclusions to accept of necessity one; either St. Paul called Timothy from a holy praiseworthy practice of self-denial to a lower plane of life; or else the stand of the moderate drinker is the wisest, the highest, the holiest, that one can by possibility attain. The majorities of theologians of course read their Bibles under the assumption that their judgment is superior to the teaching of inspiration. And the cause of all this is not far to seek in the history of the question. Even the saintly Wesley was herein a heretic: holy as he was he would have presumed to change the constitution of Christ's Church by excluding from her "orders" all who were not teetotalers. The natural consequence followed in due time; his ministers would lead their flocks to this higher life; and then, carrying their system to perfection, force the tyranny of prohibition on the whole community. Thank God the Church of England as a Church has not yet overstepped the boundaries of her jurisdiction, or of her Lord's canons and commands. We have to-day the spirit of antichrist clothed in saintly garb seeking to destroy the authority of Scripture; to make the voice of the people the highest tribunal, and the shifting fancies and fashions of the multitude the sole test of truth. That is the position. How to meet it is another matter.

The advocates of prohibition seem never to think of condescending to argument (I mean the professing Christians among them); they seem to have none; they seem carefully to close their ears to any argument upon the other side; their strength consists in organization, rant, and the frequent cowardice, both in practice and teaching, of the advocates of temperance. I am speaking only of those who in some sense profess to uphold the Bible. An infidel may, perhaps, be logical who takes the prohibition stand; but when we hear statesmen (!) who profess to look at a Bible sometimes talk of "educating" society from the platform of the apostle to that of Father Matthew and call that educating up, then we know at once how much faith we, as Christians, can place in them as leaders of opinion.

That teetotalism is the only wise stand for the inebriate, nay, the only wise stand for every man as to that thing, be it what it may, wherein his special weakness lies, is acknowledged by all. It is the dictate of common sense as well as the doctrine of Christ; but, where any institution is working mischief in our midst, there are always two distinct lines of remedy. (1) Crush it out. (2) Reform it. Where the thing is innocent in itself, the only healthy course—the only course that leaves full scope to the development of conscience, is for society to leave liberty of action to its members until they violate some moral law. The drunkard "endangers the lives of Her Majesty's subjects," a recognizable offence in some branches of conduct; he helps to undermine the morals of society—an offence also in some cases recognized, and with the drunkard society has a right to deal. With the sober man society has indeed the power yet, not the right, to interfere. Unfortunately, jurists of the present day sometimes forget this fundamental distinction so necessary to bear in mind. Meet argument with argument and we have no fear of the result. But the stand of the arguer should be declared beforehand, and that of the infidel and the Christian be kept distinct. This is only the thin edge of the wedge. We know something of the tyranny of puritanism in former times. Will any man attempt to measure its bounds in the future, with our ever-increasing means of organization and intercommunication?

Algoma, March 8, '87.

J. S. C.

THE STATE OF THE CHURCH IN OTTAWA.

SIR,—In your issue of the 24th inst., there appears under the heading, "The Effect of the Mission," an anonymous and injurious attack upon the churches and clergy of this city, but especially upon one of the clergy specified as "our own priest." It is very easy to make unfounded attacks which from their very vagueness cannot be answered. It is not difficult nor yet is it very courageous to strike blows at professional reputations under appearance of zeal for the Church. As a rule such anonymous writers deserve nothing but contempt, but there are reasons for fearing that this spiteful letter may do harm, and hence, I also have somewhat to say as to "The Effect of the Mission." No miracles have been worked. None have had permanent blessing save those who have patiently sought to maintain and deepen the impressions which the mission left. But the clergy are agreed in devout thankfulness for the fulness of the blessing vouchsafed to the Church as a body, and in this feeling they are encouraged both by the expressions and the actions of the laity. Lent has proved the change in the point of view of the whole Church. This is shown in many ways of which I shall mention two. Daily prayer is said in every Church (twice a day in two) and is in each case well attended. Amusements have been more restrained than ever before, and in his allusions to "a very large ball," and to "the affair to be repeated," your anonymous correspondent, especially displays in what spirit he writes. Five young ladies (two not being Churchwomen) gave what was fairly called on the invitations "a small dance," and some bachelors gave a return, both with the insufficient excuse that one of the ladies was leaving Ottawa. So far from the clergy being silent, the matter was distinctly referred to in more than one pulpit, with the result that many withdrew from the second entertainment, and that good has arisen out of unintended wrong, in the assurance that in future more care will be exercised. As the assailant of "our own priest" does not venture to give either his own name or that of the maligned parson, I can only say that I for one do not believe his assertion as against any priest in Ottawa. Lastly, as regards Christ Church I can only quote with approval a saying of one of its oldest and most devout members: "It seems like a different Church." There at least, and I am quite sure also everywhere else the change is radical and so we say, Thank God for the Mission. Yours truly, W. J. MUCKLESTON.

Ottawa, March 30, 1887. curate of Christ Church.

GOOD FRIDAY AND THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Sir,—Permit me through your Journal to remind the clergy of this diocese of the wishes expressed by the Lord Bishop (in harmony I believe with the other Bishops of this ecclesiastical province) that the collection on Good Friday, should, if approved of, be given to the above Society.

Such a collection is surely appropriate, and may we not hope this year the response may be universal, and that our church in Canada may arise to a deeper sense of our duty and privilege to send the Gospel to the lost sheep of the House of Israel, and hasten the time of the Lord's coming, remembering the word, "When the Lord shall build up Zion, He shall appear in His glory" (Ps. cii., 16). Then, "A nation shall be born in a day." Then, "All Israel shall be saved." Then, "The word of the Lord shall again go forth from Jerusalem, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

FRANK W. DOBBS,
Sec. Kingston Auxiliary.
P. S.—Subscriptions and donations from all friends of Israel gladly received and forwarded as may be directed.

SKETCH OF LESSON.

EASTER DAY. APRIL 10TH, 1887.
The Commemorative Feast.
Passage to be read.—Ezodus xii. 8-13.

Last Sunday we read of "a night to be remembered." Three memorials were appointed by God for this purpose—(1) The beginning of the year (at least for ecclesiastical purposes), was changed from the middle of September to the middle of March (xii. 2); (2) The first born of Israel were to be given to God, the tribe of Levi being subsequently selected to represent them (xiii. 2, 15; Numb. iii. 11-13). (3) A Feast was to be kept. It is to the last of these that our attention is now directed.

I. How the Feast was kept.—Upon the tenth day of the month, (i.e., four days before it was to be slain), the people were to select with great care a lamb or a kid, "a male of the first year, without a blemish"—one for each family, or company of at least two persons

(Josephus). Then, upon the fourteenth day, the whole assembly or congregation (represented) by their houses or families, were to kill it, "in the evening," or "between the two evenings" (See Margin) i.e., probably between three o'clock and sunset. The blood was now to be sprinkled by means of a brush of hyssop (a climbing plant) upon the two side-posts and the upper door-posts of the houses, in order that the Destroying Angel, seeing it, might pass them by unharmed. The flesh of the lamb was to be roasted and eaten the same night, any that might remain over until the morning being consumed with fire. Unleavened bread and bitter herbs were to be eaten with it, while the people were to be dressed as ready for their journey (xii. 11). Such was the "Lord's Passover," which must be eaten year by year as a memorial of the events of that awful night when the first-born of Egypt were slain, the rebellion of Pharaoh crushed, and the children of Israel delivered.

11. What the Feast meant.—Could they ever forget that feast? But in time to come their children might ask them "What mean ye by this feast?"

Of what three things was it to remind them?

(1) That God had spared them (v. 27). The lamb slain because they deserved death. The blood sprinkled that they might be passed over, and sheltered from wrath.

(2) That God had brought them out of Egypt. (xiii. 3). That fearful stroke which had fallen upon the Egyptians had set them free.

(3) That they were consecrated to God's service. This was to be always before them,—a sign with thee upon thine hand "directing thy going;" "a memorial between thine eyes," known and seen of others; "that the Lord's law may be in thy mouth," thy conversation shewing that thou art God's people. (xiii. 8, 9).

But while a memorial of past blessings, its dreadful warning pointed to the future. They needed deliverance from bondage worse than that of Egypt, by a victim more precious than the Paschal lamb. "Christ our Passover is sacrificed for us. (1. Cor. v. 7, 8). Yes, for Jew and Gentile,—for all men—Christ is the true Paschal Lamb which taketh away the sins of the world." And as the "Lord's Passover" was observed year by year as a memorial, so the "Lord's Supper," instituted by our Lord Himself the night before He was offered in sacrifice, is celebrated continually as His memorial, "showing forth the Lord's death till He come." (1. Cor. xi. 26). Let all who "keep the feast" "reckon themselves to be dead indeed unto sin," but alive unto God through Jesus Christ our Lord." (Rom. vi. 9). How forcibly does the subject come before us at this Easter season!

III. Who might keep the Feast.—Naturally this memorial could only be observed by those who had been delivered. Therefore no stranger could eat of it. (xii. 43-45). Yet these might be qualified to partake of the feast by formally uniting themselves to the family of Israel. (xii. 44-48). So Christians can only partake of the Lord's Supper: they who would must become "members of Christ" in Baptism, while the Church rules that they should also "be confirmed, or ready and desirous to be confirmed." Yet all who are thus united to Christ, should also carefully observe the promises and vows which they have made and "examine themselves before they presume to eat of that bread and drink of that cup."

Family Reading.

THE EMPTY NEST.*

On a bed near Arbor Water,
Where the grass grew fresh and green,
A nest had fallen from the trees,
Where the little birds had been.

So like the home-nest, empty,
My bird had taken flight
Beyond the clouds of darkness
Into "His marvellous light."

And there we will meet our birdies
When our weary work is done,
When the enemy is conquered
And all the battles won.

When the evening light is mellowed
With our numbered days,
And the tinted cloud shall brighten
With His eternal rays.

Away, above the hill-tops,
Where the saints so weary trod,
In the Spring time of our gladness,
Lit by the smile of God.

* On a little grave in Greenwood, an empty nest was found by the mourning mother, emblematical of her nest at home.

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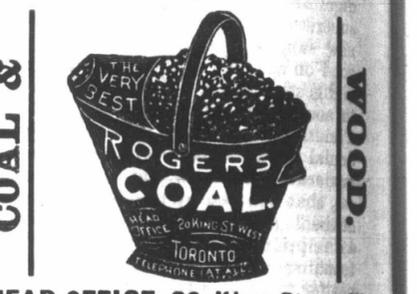


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BEARDING LION AND LIONESS.

Many an old man can recall the glow with which he first declaimed the lines from *Marmion* :

"And dar'st thou then
To beard the lion in his den,
The Douglas in his hall?"

The lamented martyr of Equatorial Africa, Bishop Hannington, once illustrated those lines by a deed of cool, calm courage, such as only he could manifest from whom all fear had departed. He was botanizing one day, about a mile from his African camp, when he saw an animal moving through the dense mimosa scrub. He fired; the animal fell, and proved to be a large lion's cub. The bishop's gun-bearer, a negro, seeing the prey and knowing what would follow, ran away, shouting, "Run, banana, run!" The shout was accented by a double roar. Looking around Hannington saw a lion and lioness bounding towards him. Had he run, he would have been overtaken, and torn to pieces. He deliberately faced the enraged beasts. They as suddenly checked themselves, stood still, and glared upon the bold man. Only a few paces separated Hannington from the bereaved lion and lioness, but he kept his eyes fixed upon their yellow orbs, and, placing one foot slowly behind the other, backed away, until he had placed a hundred yards between himself and the transfixed beasts. Then he turned and walked quietly away, musing as to how he should secure the skin of the cub he had killed. Turning again, he retraced his steps, until he was near enough to see the lion and lioness walking around their dead cub, licking its body, and filling the air with their growlings. At this moment an unknown flower caught his eye. He plucked it, took out his notebook, pressed the flower between the leaves, and classified it as far as he was able. Then he ran forward a few paces, threw up his arms and shouted. The lions stopped, looked up, turned tail, and bounded away. They had never encountered such a fearful antagonist before. Hannington shouldered the cub, and carried it till he met his runaway gunbearer. Giving him a good scolding for fleeing, he made him drag the carcass to the camp. The boy walked in terror, looking behind every moment, for he expected to see the lions bounding after him. He could not sleep for two or three nights afterwards, feeling sure the lions would come into camp to seek their cub. The natives of the village were stirred with admiration of the white man who had dared to kill "a child of the lion." It was far more dangerous, they said, than to kill the lion's mate. The ants destroyed the cub's skin, but the tuft at the end of its tail is still preserved as a trophy of one of the coolest and bravest acts ever performed by man.

CONFIRMATION.

ITS NATURE.—It is Holy Baptism made complete and perfect. It is the special ordinance of the HOLY SPIRIT, wherein is received His sevenfold gift. It is the swearing in of the enlisted soldier. It is the public confession of CHRIST for those baptized in infancy. It is "the laying on of hands" of the Chief Pastor of the Church. It is the "seal" or sign of God's gracious goodness towards His children.

ITS AUTHORITY.—The APOSTLES practiced it. See Acts viii., Acts xix. St. Paul, in his Epistle to the Hebrews (Chap. vi. 1. 2), declares it to be one of "the first principles," or foundation-stones of the Gospel of CHRIST. The Primitive Church everywhere required Confirmation. All Christendom for fifteen centuries followed no other mode of confession of CHRIST. At this day it is practiced by nine-tenths of the Christian world. The Romish Church, the Greek Church, the Swedish Church, the Lutheran Church, the German Reformed Church, the Waldenses, the Bohemians, the Moravians, the English Church, the Mennonists, the Six Principle Baptists, and many others, agree with our own Church in its maintenance. The one-tenth who have rejected it, have been compelled to adopt a substitute of human invention in its place.

ITS BENEFITS.—It secures the religious instruction of children. It makes religion personal. It conveys the gift of the HOLY SPIRIT. It furnishes

weapons for the Christian warfare. It gives courage and strength against the enemies of the soul.

ITS CONDITIONS.—Previous Baptism. Knowledge of the principles of religion as contained in the Creed, the Lord's Prayer, the Ten Commandments, and the other parts of the Church Catechism. A sincere repentance for the past. A living faith. A hearty obedience. And an earnest desire to be possessed of this special grace of the HOLY SPIRIT.

ITS IMMEDIATE PREPARATION.—Confession of sins. Resolutions of amendment. Purpose to lead a godly life. Prayer for Divine Grace. Meditation upon Sacred things.

ITS OBLIGATIONS.—Attendance upon the Holy Communion. Growth in Grace. A loving, obedient, Christian life.

LENTEN CALLS.

How many allow trivial excuses to keep them from church! How many neglect the week-day services! How many have grown careless in their attendance upon the Holy Communion, slothful in Christian work, cold in prayer and faith! Our Blessed Lord calls us now anew to "repent and turn unto God." Lent passed will find you better or worse. If you will not be softened, you must be hardened. None can escape the alternative of sacrificing something; either the heavenly for the worldly, or the worldly for the heavenly. Come to CHRIST, and learn anew of Him. Learn how to believe, how to live, how to serve. Make this season an era in your spiritual life. Be baptized, be confirmed, become and be faithful communicants, be people of prayer and godly lives. Grasp with a firmer hold the Cross of your Redeemer. Throw off the deceits and shams of a naughty world, and make yourselves, by God's help, real and earnest Christians. So shall you be conformed to the Divine image; and you "shall be like Him," for you "shall see Him as He is."

The calls to repentance, to self examination, to bodily self-denial, to renewed consecration, cannot be neglected without spiritual decay and irreparable loss. "Turn ye even unto Me with all thy heart, and with fasting, and with weeping, and with mourning."

HINTS TO HOUSEKEEPERS.

VELVET SPONGE CAKE.—Two cups of sugar, six eggs, leaving out the whites of three, one cup of boiling water, two and one-half cups of flour, one tablespoonful of baking powder in the flour; beat the yolks a little, add the sugar, and beat fifteen minutes; add the three beaten whites and the cup of boiling water just before the flour; flavor with a teaspoonful of lemon extract, and bake in three layers, putting between them icing made by adding to the three whites of eggs, beaten to a white froth, six dessert-spoonfuls of pulverised sugar to each egg, and lemon to flavor.

CREAM PIE.—First bake a puff paste in a pie-plate; then make a custard of the yolks of four eggs, a little more than a pint of milk, one tablespoonful of corn starch, six tablespoonfuls of sugar. Save out two spoonfuls of sugar and beat to a stiff froth with the whites of the eggs. Flavor the custard with vanilla, put it into the crusts, spread the whites over the tops, and put them into the stove to brown.

SOUP SAUCE.—One cup of sugar, half a cup of butter, one even teaspoonful of flour, two tablespoonfuls of vinegar; beat all well together; pour over it one pint of boiling water, and let it come to a boil. Spice with nutmeg to taste.

STUFFING FOR ROAST FOWLS.—Five ounces of bread, eight sage-leaves, an ounce of butter, pepper, salt, one egg, a little piece of pork minced. Mince the onions and fry them in the saucepan before adding them to the other ingredients. Some chopped celery is always a good addition.

HASHED BEEF.—Cut some thin slices of underdone roast or boiled beef, lay them in a buttered tin, strew over them some mushrooms and onions

and a little parsley, all finely chopped. Add pepper and salt, and pour in at the side as much stock as will come up to but not over the meat. Strew plenty of baked bread-crumbs over all, and put the tin in the oven for half an hour, or till the moisture is nearly dried up.

JELLIED CHICKENS.—Boil a chicken till tender, take off skin, cut the meat into small pieces, taking out the bones; skim all the grease off, mix a tablespoonful of corn-starch with a little water, rub smooth and let it boil up; season well with salt and pepper. Boil eggs hard, peel and slice, lining the bottom and sides of a crock with them, then pour into this the prepared chicken and set in a cold place to harden. Turn out when cold.

A SAUCER OF CHARCOAL kept in the meat-safe, pantry, or refrigerator, will keep everything sweet. It is an excellent disinfectant for teeth; a little lump pressed into a cavity will sweeten the breath. It is also an excellent dentrifice, and in small doses good for an acid stomach.

FOR GREASING the griddle, cut a white turnip in halves and rub the griddle with it. It causes no smoke, taste, smell, or adhesion, and is better than butter or grease.

GOOD FRIDAY—THE CHURCH AND THE WORLD.

In England everybody keeps good Friday,—some one way, some another,—but there are very few who don't keep it at all. Even persons who never keep Sunday keep Good Friday, and close their shops to enjoy a cheap excursion and picnic.

In Canada, too, although the observance is not so general, a very large number of our people keep the day.

The Church Bells are tolling solemnly, and thousands are on their knees in God's House. Surely it must be a wonderful day!

It is well worth our asking then,—

What is Good Friday?

How should we keep it?

What is Good Friday? The question takes us back to the day when Jesus stood before Pilate with a crown of thorns upon His head, clothed in a purple robe, whilst the Jews mocked Him, and cried, Crucify Him, Crucify Him! It pictures to us Calvary in the far distance, and Jesus dying there for our sins. That was the first Good Friday. Yes, every professing Christian acknowledges that the day is kept because on it Jesus died for him.

How then should we keep it?

The Church of Christ tells us one way; the world tells us another way. Look at the two a moment, and see which is right.

The Church of Christ says, "Christ died for our sins that we might live."

It was sin, our sin, that made Him endure the Agony in the garden, the cruel mocking, buffeting, scourging, and spitting, the Death of shame upon the Cross, and that wrung from Him in that hour of His curse, the bitter cry, "My God, my God, why hast thou forsaken Me?"

Then He who knew no sin was made sin for us, and bare our sins in His own body on the tree.

If these are the thoughts of Good Friday, surely they are thoughts to humble us, to bring our sins to remembrance, and make us plead that the Blood He shed in His infinite love may wash away our sin.

It is for this reason that the Church of Christ says, Keep Good Friday as a holy day, a day of prayer and fasting, a day of self-examination and confession, a day of humiliation.

The world says:—This is a day which brought great blessings to man, therefore we will make it a day of rejoicing and merry-making; and so Good Friday, the day of their Saviour's Sacrifice upon the Cross, is turned by professing Christians into a common holiday,—not a holy day; a day for picnics and excursions, for concerts and entertainments; a day for feasting and revelry; a day for worldly enjoyment. This is the manner in which

they celebrate the great truth that they are sinners and Jesus died to make them free from sin. Alas! would they keep it so if the *burden* of sin was really felt, and they were looking to the Cross for salvation?

No! It is because Jesus and His Cross are out of sight and mind altogether, that they leave their worldly business on the day of His Death and Passion, not to meditate on His love and seek His pardon, but to gratify themselves.

Oh! Christian men and women, this is no question of sect or party. It is a question of *Christian faith and love*, and that alone.

If you believe that Good Friday was a day of untold agony and woe to the dear Lord who loved you and bought you with His Blood, you cannot make it a day of pleasure without slighting Him.

If you believe that your sins nailed Him to the Cross, you cannot but humble yourselves before His Cross in deep sorrow of heart. It is thus only as penitent sinners that you can grasp the benefits of His Death, and cleanse your souls from sin. Thus only under the shadow of His Cross that you can find rest, and know the blessedness of His love, in that peace which passeth understanding.

EASTER! THE GLORIOUS VICTORY.

We have all read with eager interest the stories of *Great Battles* and *Great Victories*.

During the Holy Week we have been looking back to the greatest battle that was ever fought.

It was watched with the most intense interest by an innumerable company of angels.

He who fought for us in that battle was "a man of sorrows," with His face "marred more than any man."

The enemies against whom He strove were *Sin and Death*.

Easter tells us of the most glorious victory that was ever won. A victory which is of more importance to us than all the victories that ever have been won, or ever will be.

Sin is overcome! Death and the grave have met their conqueror. "*Jesus Christ is risen to-day.*"

It is the custom in the Eastern Church for Christians to greet one another on Easter Morning with the words "The Lord is risen indeed," and we at Eastertide deck our churches with *flowers*, and praise God with songs of joy and thanksgiving; and all nature around seems to preach to us with the flowers, and tell of the *New Life*.

Jesus Christ is risen from the dead! What is that news to us?

1.—It tells us of life from the dead here.

We are dead in trespasses and sins, but we are buried with Christ in baptism, wherein also we are buried with Christ in baptism, wherein also we are risen with Him, and we are quickened or made alive again together with Christ.

Yes, Christ's victory tells us that sin has lost its power, and we may conquer through Him if we will. It tells us that we are no longer *slaves* of sin, but *Children* of God and heirs of the kingdom.

Is not this a *New Life*? Is not this something to rejoice for with hearts brimful of joy and thanksgiving?

But Easter tells us more even than this.

2.—It tells of *Life after Death*.

Jesus Christ has made death the entrance gate to a new and glorious life. When we part from those we love and lay them in the grave, Easter tells us they are not dead, they only sleep in Jesus. When our best and dearest are taken away Easter says—you will meet again where there shall be no more parting, and no more death, for Jesus Christ is risen, and death is swallowed up in victory.

When, too, our own lives are setting and we draw near to the dark cold grave we shall, as we look in faith see a light, the light of Jesus, streaming from it showing us the way, through the grave and gate of death, to our own glorious resurrection.

Oh! do you want the Light to guide you then? Would you know the power of His resurrection when your eyes are closing in death? Learn what Easter joy is in life! Learn to rise to a new life in Christ! Seek in the Blessed Sacrament of His body and blood, by faith and thanksgiving, to eat His flesh and drink His blood, that you may have eternal life. *St. John vi., 64.*

Then you will say with St. Paul "I am crucified with Christ, nevertheless I *live*, yet not I but Christ liveth in me." S.P.C.K.

THE PURITANS AND THE PRAYER BOOK.

Macaulay, in his history of England, calls attention to the fact, that, during the period of the Puritan supremacy in England, it was made "a crime in a child to read by the bedside of a sick parent one of those beautiful collects which have soothed the griefs of forty generations of Christians." The historic accuracy of this statement cannot be gainsaid. We append from the rare copy in the library of the Dean of Davenport, of "An Ordinance of the Lords and Commons assembled in Parliament for the more effectual putting in execution the Directory for Publique Worship, in all Parish Churches and Chappells within the Kingdom of England and the Dominion of Wales, and for the dispensing of them in all places and Parishes within this Kingdom and the Dominion of Wales," printed, 1645, for the "Printer to the Honourable House of Commons," the action taken by the Puritan Parliament of England respecting the use of Common Prayer.

"And it is further hereby ordained by the said Lords and Commons, that if any person or persons whatsoever shall at any time or times hereafter use or cause the aforesaid Booke of Common Prayer to be used in any Church, Chappell, or publique place of worship, or in any private place or family, within the Kingdom of England, or Dominion of Wales, or Port and Towne of Barwicke, that then every such person so offending therein; shall for the first offence forfeit and pay the summe of five pounds of lawful English money, for the second offence the summe of ten pounds, and for the third offence shall suffer one whole yeares imprisonment without baile or Mainprize."—P. 8.

This "Ordinance" is appended to a copy of the "Directory for the Publique Worship of God," set forth by the Parliament.—*Iowa Churchman.*

HOLDING ONE FAITH.

Lord Selborne's "Defence of the Church of England against Disestablishment" raises some interesting side issues. To the question put, *ad invidiam*, do Evangelicals, Broad Churchman and Ritualists, hold one faith, he replies—

"The question is put, not as to an exceptional case of unsettled minds or insincere professions, but in a broader and more general way. So taking it, I answer without hesitation, 'Yes, they do.' There can be no greater error than to confound articles of faith with matters of mere opinion; nothing would be more dangerous to faith, than to insist that there cannot be substantial religious unity where there is any divergence of thought upon religious subjects," (p. 290). And he adds, "The effervescence of individual piety and earnestness—the habit of pushing doctrines to the extreme consequence, which the pursuit of absolute truth in the highest region of thought is apt to engender—impatience of restraint and disturbing forces, produce unavoidably some eccentricities and some friction. But these are shadows, which must be present where there is light," (p. 291).

We might add, they are movements, which must be present where there is life. It is the glory of a Church to allow *free action for independent thought*, and to make room within its borders for the various temperaments, characters, and traditions which must always be embraced within the limits of an institution claiming to be National or Catholic.—*Irish Ecc. Gazette.*

OBEYING ORDERS.

Many years ago, during one of the great battles fought by the English under the Duke of Wellington, a young officer was left in command of a fragment of his regiment, which had already lost most of its officers and men; and they were now posted quietly out of harm's way for a time, watching the course of the battle. Far off on their left hand was a French battery firing into the ranks of the

English in front. Presently a messenger galloped up to the young officer from the Duke of Wellington, and told him that at a certain precise moment (they were to compare their watches) he was to go with all his men and charge the battery, and take possession of the cannon. "Charge the battery with such a mere handful of men!" It was impossible. But the messenger assured him there was no mistake, and wrote down the orders he had been instructed to convey on a piece of paper. The officer put the paper in his pocket, hoping that in case he was killed, (as he felt sure he would be), it might show that he was simply obeying orders and doing his duty. The messenger left; and the young man had then just twenty minutes to prepare for the coming struggle. He allowed his men to rest as long as he could, and when the exact moment arrived he called them with a ringing voice to follow him—giving them no time to think about what they were going to undertake. The roar of the cannon deafened him, and for one moment he felt utterly miserable; for he heard no cheering behind him; and the dreadful thought struck him that his men's courage was not equal to the occasion, and that their hearts were failing them. But no; they dashed at the battery and took it with little injury to themselves. How was it that such a handful of men succeeded in taking the battery? This was the reason. Although the young officer had not been told so, two or three larger parties of men had orders to charge the same battery from different places at the same time; and so there were far more to help him than he had any idea of. When a plain duty has to be done, the best way is to be "up and at it," without thinking too much of consequences. Safety is often found in prompt and courageous action. And if we have a General whose orders we know must be right, then—why hesitate a moment? "My time is in Thy hand." "Though He slay me, yet will I trust in Him."—*Sunday Friend.*

GOD'S HOUSE.

From the beginning holy men and women have set apart places for God. They have separated them from all common uses. And you, dear people, will try, will you not?—to remember that this is God's house. And when you come into it you will not talk in the same voice with which you would talk when in your own houses. Sometimes people go up and down in a consecrated building as if it belonged to them or was not different from any ordinary house. But you will speak in a different voice. You don't know how much that culture reverence. I have seen it. And I hope you will consider if some arrangement is not possible amongst yourselves, by which you may be able to keep this place always open, so that anybody who has not much room in their cottage may be able to come in quietly here and sit down and think of God, and the blessed ones who have gone into Paradise, and of the beautiful world above, and of Jesus Christ, and looking up at the end of the Church may see Him hanging on the cross; and that if they are too tired to pray they may kneel down in the quiet to worship God and then go on their journey. You will try to do that. That is why the best things are put all over the Church; because it is offered to God. This little building is our sort of offering to God. I dare say you have seen a little child that could not speak go and gather a simple flower, and then put it into its mother's hands and bury its face in her lap and kiss her. Well, that little flower is what this building is to us. We feel sometimes that we cannot praise God, we have not the power to worship Him. We are looking forward to the day when with the holy ones we shall praise Him for ever and ever. But now we cannot: so we bring this place to God; we put it in His hands and say, "This is the best that we can give. Alleluia! Glory be to the Father, and to the Son, and to the Holy Ghost. We offer and present it unto Thee, O God most holy, O God most mighty. Alleluia! And then we are quite quiet. That is all it means.—From a Sermon preached by the Bishop of Truro at the opening of a new Church at Port Isaac.

Childrens

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Childrens' Department.

TWO LITTLE GIRLS I KNOW.

I know a little girl (You? Oh, no!) Who, when she's to go to bed, Does just so— She brings a dozen wrinkles out, And takes the dimples in; She puckers up her pretty lips, And then she does begin— "Oh, dear me! I don't see why! All the others sit up late, And why can't I?"

GOOD FRIDAY THOUGHTS.

We like to think of Good Friday as the day that speaks to us more than any other day of the great love of the Lord Jesus. No man or woman or child ought ever to look at the Cross of Jesus, and then say, "I cannot believe that Jesus loves me; He may love other people, but I do not feel as if He loved me."

Now, how does the Lord Jesus want you to think about His love? What way will best please Him? We are almost sure your answer will be, "It will please Him best to have us believe it."

A superintendent was once trying to show the children of his Sunday-School how they should believe in and accept the love of the Lord Jesus. At last, he took his watch from his pocket, and, stepping off the platform, went up to the first one of a class of boys in front, and, holding out the watch, said, "My boy, I give you this watch."

Now, let us remember this little story, and when the dear Saviour comes to us, and says by His Cross, "My child, see how I love you!" let us say to Him with a grateful heart, "Yes, Lord, I know and I believe the love thou hast for me; and I will just take it and be glad."

EASTER DAY.

No wonder those who belong to Jesus are glad on Easter Day! It is a day of great rejoicing to them, because they know that the Resurrection of Jesus means the resurrection of each one who belongs to Him.

How was Jesus raised from the dead? He was raised by the Holy Spirit of God, whom our Creed speaks of as "the Lord and Giver of Life."

Did you ever think of this before? It is one of the great lessons we are taught by the Resurrection of the Lord Jesus. You know that if you plant a seed in your garden, it will spring up, because there is life in it.

Perhaps you have heard the story of a little seed that was found, not long since, on the body of an Egyptian mummy that had been embalmed about two thousand years ago.

This is a beautiful picture of what will happen some day to each one of us, if we listen in time to the Voice of the Holy Spirit, and let Him come into our hearts.

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A CHILD'S INFLUENCE.

There is a story told in Grecian history of a little girl named Gorgo. She was the daughter of Cleomens, one of the kings of Sparta.

One day a person named Aristagoras came to her father's court, and tried, by offering bribes, to induce him to join in a rebellion against the king of Persia.

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to take any part in the matter; but when Aristagoras still went on, offering more and more, he appeared at last inclined to waver.

Little Gorgo, who was standing quietly by, listened to all that was said; and though too young to understand exactly what Aristagoras meant, she yet felt certain that he was trying to induce her father to do something which his own conscience told him would be wrong; and so she suddenly exclaimed:

"Go away, father, the stranger will do you harm!"

This warning, from the lips of his little daughter, came just at the right moment. The king turned away, steadily refusing the tempting offer, and Aristagoras, seeing that further persuasion would be useless, at once left Sparta.

—There is said to be a tombstone in England bearing this inscription: "She always made home happy." It was a tribute from a husband and children to one whose life had been a noble type of wifehood and motherhood.

WHY NOT PRESERVE YOUR RESOLUTIONS?

Does not each heart at time, say: "I wish my good intentions could be preserved; I wish that all the resolutions that have been made in moments of trouble, in days of penitence when I wanted to lead a better life—or when I looked up to heaven to thank God for some blessing upon my life—could be kept."

Can they not be preserved and kept? Is there any reason why these Divine treasures should be lost? Think you that God cares not when they are destroyed? Be not deceived. The very angels look on with bated breath, and their hearts are burdened with sighs—yes, your Master Himself looks down from His heavenly throne in expectancy and then with sorrow—yes, more, the Holy Spirit of God stands close beside you, and speaks in your ear a pleading note—before any Divinely inspired thought or resolution falls before the powers of evil.

HOW THEY KEPT LENT.

"They" were three girls, school friends and companions. They were together one afternoon in Leslie Grant's pretty little room, and, for a wonder, just when I ask you to look at them, they are sitting before the fire without saying a word. Suddenly Leslie says:

"I was thinking about Lent, girls."
"Oh, dear," sighed Kitty; my one idea of Lent is going without butter, and then wishing I hadn't."

"Now, Kitty, just behave. You know that is all nonsense," Leslie said, laughing, as she spoke, at Kitty's assumed look of misery. "You know you try to keep Lent just as much as any one."

"Yes; I know it to my sorrow," the girl said, as the fun died out of her eyes and voice, "but you know, Leslie, that it never amounts to anything; I go to all the services and try to be different, but it is all so vague and unsatisfactory. I'm so tired of good resolutions, I will just do my best, as I try to do at other times, and leave Lent and fasting and all that to people who know what to make of it. I don't think I will even try to keep Lent this year."

"Oh, wait a moment, Kitty," Leslie said, eagerly. "I want so to talk over a plan for Lent that I thought of last night. It was that verse in Isaiah in the chapter about fasting that made me think about it: 'Is not this fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' I think it would be very nice if we could follow that. To fast from sin seems the idea. Just think how grand to starve out some bad habit or besetting sin! I'm going to try it on thinking evil and speaking evil, for I'm afraid it has grown into a habit with me lately."

"Yes; but, Leslie, don't you think we always ought to do that?" objected Alice, for the first time joining in the talk. "In Lent it seems as though we ought to do something different."
"It's different enough for me," said Kitty laughing. "I'll follow suit, Leslie," but, with a pathetic sigh "it involves a long farewell to all my take-off stories."

"I think, Alice," said Leslie, "if we get into the habit in Lent of not doing any of these things, we will be pretty sure not to want to afterward."

"Kitty," Alice said, suddenly, after a silence in which the three girls seemed very busy thinking, "I will give up my novels this Lent if you will."

"Now, Alice, how can you? Why did I come here? I was afraid Leslie would pounce on my weakness, but never dreamed of you."

"Bessie Norton did it last year," Alice urged, "and she has never felt the same interest in them since. Let's do it Kitty. You and I read so many, and you said the other day they spoiled you for everything else."

"Well, here's my work, after all my talking too! I believe I was just lazy before, and did not want to find anything to do. Leslie never will let me take it easy."

"Because, Kitty, you and I promised once to run with patience the race set before us, and oh! there is so much to be done! And, girls, it does seem to me that when this quiet time is

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given us, for even the world allows it, we ought to make the most of every hour, and do all that we can to push on toward heaven."

"Yes, indeed, we ought." There was no trace of lightness now in Kitty's voice or manner. "I creep when I could run, and give up when the lions are almost passed."

"I can do all things through CHRIST who strengtheneth me." Let us take this for our motto," Leslie suggested. "The smallest evil habit is too much for us, but the greatest is nothing to Him."

Then the girls knelt together and gave the battle into His hands, and He did fight for them. They learned that Lent taught us what it was to "triumph in CHRIST." It is a lesson He is ready to teach us all.—*F. in Parish Visitor.*

CURE FOR INFLAMMATORY RHEUMATISM.
—Procure from your druggist a bottle of Hagyard's Yellow Oil, and use according to directions. J. D. Cameron, of West lake, Ainslie, Cape Breton, was cured by this remedy after all other treatment had failed. It may be taken internally for coughs, colds, sore throat, etc., etc.

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Ayer's Cherry Pectoral once saved my life. I had a constant Cough, Night Sweats, was greatly reduced in flesh, and declining rapidly. One bottle and a half of the Pectoral cured me.—A. J. Eidson, M. D., Middletown, Tenn.

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