

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY JAN. 24, 1889.

[No. 4.]

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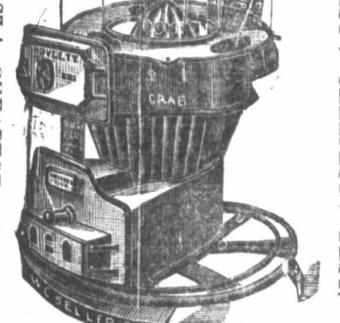
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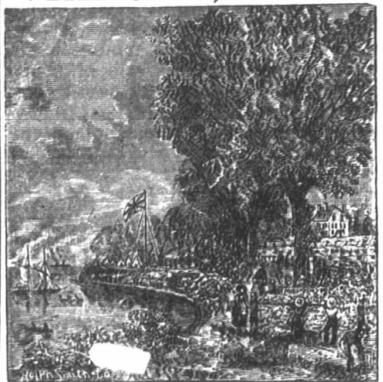
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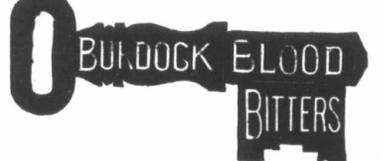


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## LESSONS for SUNDAYS and HOLY DAYS.

Jan. 27th.—THIRD SUNDAY AFTER EPIPHANY.  
Morning.—Isaiah lxii. Matthew xv. to v. 21.  
Evening.—Isaiah lxxv. or 66. Acts. xvi. 16.

THURSDAY, JAN. 24, 1889.

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

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

## TO CORRESPONDENTS.

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

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

UNSECTARIAN TEACHING IN SCHOOLS.—The following letter appears in the *Church Review*. The same thing is going on in Canada. There are scores of teachers who never miss a chance to get a fling at the Church or at some doctrine they dislike, or enforce some pet sectarian one they fancy. The plain English is this, the taxes of Church people are used to promote the interests of dissent.

SIR,—I should like to draw attention to the unfair practices of so-called "unsectarians" in our girls' middle and high schools. Parents, no doubt, are assured that no religious teaching whatever is given to those who are withdrawn from the "Bible" lessons, and that in those Bible lessons no denominational bias is permitted. Allow me to state that in one large Liverpool school for girls of the middle class, several of the teachers are Unitarians, and lose no opportunity of undermining the faith of their scholars. One of these teachers informed her class that there was no certainty that the Gospel miracles were not late additions gradually grafted on to the original matter; she also cast doubts on the book of Genesis. Another stated that our Lord was thought by many to be only a good man,

and that the view was not to be condemned. The doctrines of the Real Presence and of sacramental truth were branded as ridiculous, and a dissertation given on the subject; and in the history classes most unmitigated animus was shown to the Church of England.

In another school (London) with which I am acquainted, the girls were required to be present at prayers read by a Unitarian mistress, who omitted the name of our Lord at the end of the Collects.

I am sure many parents would not expose their children's faith to such assaults if they were aware of the dishonest advantage taken by "nonsectarians." As it very often happens that the only really good school in a neighborhood is one of this description, ought not some pains to be taken to insist on the rules as to no "religious teaching" being carried out?

BONA FIDE.

CROMWELL IN IRELAND.—One of the greatest blots on any historian's reputation is the apologetic tone of Carlyle in dealing with Cromwell in Ireland. The bare recital of the undenied butcheries of this hero is enough to curdle the blood. Yet, more than one of his biographers have set up Cromwell on a pinnacle as the supreme ideal of a religious soldier-ruler. The late Mr. Paton, once a prominent Congregationalist minister, eulogises Cromwell in his life of the Protector in language more suitable to an incarnation of Diety than a mere man. A new life of this remarkable compound of Puritanism and savagery by a non-Christian, Mr. Fred. Harrison, is just out, wherein occur the following most truthful words on Cromwell's Irish policy:

"His campaign and the subsequent settlement in Ireland are among those things which weigh heaviest on Cromwell's memory. . . . There was no such act in the whole Civil War as the massacre—prolonged for days—of 3000 men enclosed in walls entirely at the mercy of their captors, to say nothing of the promiscuous slaughter of priests, if not of women and unarmed men. . . . No admiration for Cromwell, for his genius, courage and earnestness—no sympathy with the cause which he upheld in England—can blind us to the truth that the lurid light of this great crime burns still after centuries across the history of England and of Ireland; and that it is one of those damning charges which the Puritan theology has yet to answer at the bar of humanity."

The Literary Churchman justly remarks, "the fact is that, so far as he durst, Cromwell was quite as inhuman in England as in Ireland. After his great battles it was his constant phrase that he had 'taken execution of the enemy.' Massacring them in cold blood for hours over miles of country. When he had taken a place he would put hundreds to death without mercy. After the greatest cruelties he would say: 'It hath pleased God to bless our endeavours;'" "It hath been a marvellous great mercy."

There is one letter in the passage of Cromwell's describing the murder of an English officer, which for cold blooded brutality equals the Whitechapel murders, and all this was done and described with a Puritan smirk of self-satisfaction as though piety were Thuggism.

DEAN HOLE ON SIGNING THE PLEDGE.—The gifted Dean of Rochester has written a letter explaining his words in a recent sermon on temperance, which have been much misrepresented. Dean Hole says, I had no intention of denouncing a vow of total abstinence in all cases. I stated on the contrary, that in the case of confirmed drunkards it seemed to be the only remedy, and when I said that it was repugnant to Holy Scripture (in the words of Bishop Christopher Wordsworth), I had in my mind, though I did not again refer to them, these unhappy exceptions to the rule. Afterwards I said, "if any man cannot drink without drinking too much, . . . let him sign the pledge." It

is a sorry substitute for the Baptismal Vow, which he has broken, but God fulfils Himself in many ways.

GENERAL BOOTH AND THE C.M.S.—The Salvation Army does not lack determination and courage, whatever faults we may properly find with it. We read that it has now resolved on evangelising Bombay. But it does not propose doing so by sending out the ordinary missionary. Sixty Europeans and ten native missionaries are already in preparation for the task; and the great effort will be begun as soon as the Europeans have sufficiently mastered the Indian language. These men and women receive no wages. They assume the native dress, and live upon bread, curry and rice, which they beg from door to door. It is calculated that in this way each of these missionaries will cost the Salvation Army yearly the ridiculously small sum of 5l. Such a method as this—however strange, or extravagant, or impracticable, or even wrong-headed some of us may fancy it—cannot but call forth much genuine admiration, while it reminds us of St. Francis and his mendicant evangelist of six centuries ago. People who have lived out in the East and other remote parts of the world are sometimes fond of telling us that our Anglican and the Protestant missionaries generally compare unfavourably with those of the Roman Catholic Church, that they have not the same complete devotion to their life, the same degree of self-abnegation. We may think that they exaggerated the comparison, but we are unwise, probably, to deny all truth in it. What may be exactly the best methods for a missionary to proceed upon, this opens a wide field for discussion; there are many methods, no doubt, dependent on many varying circumstances. But the one permanently certain thing is, that a missionary must be ready to take his life simply and entirely in his hands and offer it up, must be ready for a quiet ideal, and as the world regards it, an exaggerated form of self-forgetfulness and self-denial. If he has not the spirit capable of this he has not the first 'note,' which is necessary to show him that he has a vocation for such work from the Divine Spirit Himself. It is a great pity that Mr. Booth should mar his work by so unfortunate an action as the recent attempt to injure the Church Missionary Society, by sending round to their subscribers Canon Taylor's article, marked *Private and Confidential*. This article as is well known, was an attack upon the Society's method of finance. No amount of missionary zeal in the Salvation Army can make up for the littleness of spirit which such an action indicates.

—Church Bells.

WHERE AND WHEN WAS LATIN MASS LAST SAID IN AN ENGLISH CHURCH?—This question is being discussed in the *Church Times*. Various places have been named as the scene of the last Latin Mass in an English Church. As we have not seen it named, we may direct enquirers to a very interesting old church in north Staffordshire, we forget the name, but it is near the residence of the Earl of Shrewsbury, Alton Towers. The church is most secluded, there seems to be no highway through the tiny hamlet it is in. The aspect of the place is so free from any sign of modern life, that it is easy in that church-yard to fancy that whatever routine of service was practised before the altar of that church would go on for generations unaffected by changes that were made elsewhere and every where else. Looking over that church an antiquarian friend, who drove us to see it, stated that Latin Mass was celebrated in that secluded place many years later than in any other English Church. Visitors to England should visit this district and not fail to see the tiny bijon of a church near by which was built by Pagin, its elaborate ornamentation not a spot in it unadorned from floor to roof, renders it almost, if not, unique as an illustration of art decoration.

PROPOSED NEW CHURCH SCHOOL  
FOR BOYS.

THAT a large opening exists for another Church School for boys in Ontario is beyond question. Indeed, if Churchmen were as careful in regard to the higher nature of their sons as they are to their lower, there would be room in this Province for several such institutions. How so independent, self-reliant, proud a people as Canadians can endure the thought of having their children educated out of the public taxes is to us a mystery. The future is full of hope in this matter. The minds of our people are awakening, jealousies and suspicions are dying out. Those who quite recently offered the bitterest opposition to a Church School for boys are now attempting to found one. The earlier life of that noble institution Trinity College School, Port Hope, was threatened by the attacks of those who saw in such a School a training ground that would raise up a generation of Churchmen, who would be such "true gentlemen," as to be above the pettiness of partisan strife. That work is now telling on the Church in Canada. In the professions, in the leading walks of mercantile life, are a large number of cultured young men whose training at Port Hope is shining out in honorable lives that are a high service to the community, a credit to the country, and a strength to the Church. The day of detraction has for ever departed. Trinity College School stands proudly preeminent as the Church School of this continent.

An effort is being made to establish a similar school further west, near St. Catharines—to be called, "Bishop Ridley College." We heartily wish this enterprise God speed! But God will not speed it if its purpose is to thrust the poison of party strife into the minds of boys, or if the intention is to rear a generation of ill-taught members of Christ and children of God, who will regard the Church, the Body of Christ, as a mere "denomination." A party school will only raise up a brood of religious prigs, of whom the supply is already much too great.

We have read the Prospectus of this new enterprise with mingled feelings of pleasure and amazement. It is therein declared that

"The only true education is that which develops the threefold nature of the child, symmetrically. First, the moral nature must be so trained and nurtured that it may develop according to the perfect design of the Creator, and that the child may at length become the Christian gentleman."

The importance of intellectual and physical training is then spoken of, and the prospectus goes on to say,

"In a school where this idea of education obtains, there must be distinctive religious teaching. The life of Christ is to be the pattern upon which the true teacher must fashion character, and the Christian life must animate both teachers and pupils. There must be a religious atmosphere, not merely a moral environment. Further, the pressure of religious influence must come first and before everything

else. The Christian character is the highest type of character; the true Christian is the true gentleman." All of which seems to have been copied out of the editorials of the DOMINION CHURCHMAN. With pardonable vanity we welcome such utterances. We, however, should like to know when those who sent out this prospectus were converted to the sound faith of Churchmen? Within a few months the organ which is supported, conducted, and edited by those who have issued the prospectus of Bishop Ridley College, declared that secular education was best adapted for our needs. At this moment, when they are declaring that "true education" demands "distinctive religious teaching," they at the same time are sitting high in the ruling council, they are part of the governing body of a College and University which do not recognise any religious teaching as advisable, much less essential, and they are represented by a paper which advocates secular education! We should be glad to hear how the promoters of Ridley College reconcile their position as supporters of a non-religious University, wherein there is no "religious atmosphere," no "religious teaching," no recognition of the forces that go to build up the character of a "Christian gentleman," with their declaration that there can be no "true education?"

We would not bear hardly on young converts, whose turning to the light has been so very sudden, and so very recent. But, as they have turned away from their two idols, "secular education," and "undenomination training," and are now bowing down to the teachings of the Church, we urge them to go on bravely to a consistent end by forsaking utterly the groves and high places where incense is burnt before those false deities they have cast away, the thurifer in chief being their own party organ. We may say, with a good Bishop, that if the Principal and Tutors of the projected Ridley College are true gentlemen, we have nothing to fear. Rather we rejoice that its promoters are at last standing side by side with this paper and with all intelligent and loyal Churchmen, proclaiming that the only true education is that which is adapted to the developing of the moral nature, that such education demands "distinctive religious teaching," which of course if honest and straight-forward, in a Church School must be distinctly based on Church principles. We draw attention to the fact that the Hon. Edward Blake, Chancellor of the University of Toronto, has over his signature in this Prospectus declared that true education necessitates distinctive religious teaching and moral training. He is thereby permitted to protest against the constitution and policy of that institution, and to a public declaration that in the judgment of its own Chancellor a true education cannot be given or received at the University of Toronto.

For Ridley College, conducted with honorable respect to its title, we have nothing but the heartiest good wishes. We would, however, advise its promoters to secure the good will of the Bishop of the Diocese in which it is to be founded. No lesson is more needed, none

more valuable to the boys of this age than respect for constituted authority. It will be unfortunate, it will be a public scandal and reproach to it and to the Church, for a Church of England boys' school to practically teach the very opposite lesson!

CHRISTIAN UNITY.

WHATEVER may be the issue, near or remote, of the many and interesting discussions now proceeding on the subject of Christian Unity, no one who understands the Spirit of the Gospel can fail to rejoice in the evidence thus afforded of a change for the better in the temper of many Christian Churches, and of the Church at large. It is a great thing that people should desire unity, that they should recognise the evil of divisions, that they should think it desirable to make concessions, and worth while to discuss what concessions are possible, instead of labouring to discuss causes of contention and separation.

The Presbyterian College Journal of Montreal has instituted a "Symposium on Christian Unity," from which we hope good things. An excellent contribution, we imagine the first, lies before us in the shape of an article by Mr. George Hague, the General Manager of the Merchants Bank of Canada, who although brought up in the communion of the Church of England, is now a leading member of the Congregational body.

Mr. Hague's article falls into two divisions, the first giving an account of the present agreements and differences between the various Christian Communion, and the second giving attention to the question of possible organized unity.

In regard to the first, an excellent, although brief statement is given of the Articles of belief in which all Christians are agreed, the Apostles' Creed containing the doctrines held by all, even Unitarians, the Nicene by all except Unitarians. Mr. Hague speaks of the Nicene Creed as later than the Apostles'. As far as we know, it is really earlier; although it is highly probable that some such Creed was in use as baptismal formula from the very earliest times. Mr. Hague remarks quite truly that the Athanasian Creed "is only an expansion of the article of the Nicene relating to the divinity of our Lord in forms more transcendental and metaphysical;" so that both sides might agree to retain it as a document, while dropping it in liturgical use.

As regards doctrine, therefore, there need be little difficulty. Some of the points which caused divisions in former times, Mr. Hague truly remarks, may now be dropped as metaphysical rather than theological, particularly the predestinarian and necessitarian controversies. It might be a question how far, in reformed Churches, the Protestant element should enter into the Confessions; and it is very probable that differences of opinion on this subject would be the greatest hindrance to reunion, except perhaps those connected with the Ministry,

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ties are perhaps more apparent than real. Certainly no one who had the subject of Christian Unity and Union really at heart, would think of stickling for Uniformity. Nothing of the kind can be found, at the present moment, in any Reformed Church, certainly in none in any English-speaking country. Mr. Hague makes a good point when he says that "all Protestant Churches have what is truly and properly a liturgical worship; that is a worship in a certain recognized order or form, presided over or conducted by a recognized official." This is the exact truth of the matter, and the moment we stand face to face with the truth, all the nonsense about forms and formalism drops to the ground. We all have forms, and the only question worth discussing, or indeed capable of being discussed, is what is the best form, and the most suitable.

We have no doubt that, on the principle of the "survival of the fittest," some such liturgy as the present service of the Church of England would be adopted, in the long run, by most Christian Congregations, not only because it is generally approved by Protestants, but because it represents the traditional worship of the Church for many centuries, and has been purified from all later additions without losing any part of the original Catholic deposit. But no Episcopalian would contend for the universal adoption of the Anglican Prayer Book as a basis of Union. There would, of course, be Churches in which the Prayer Book would be used as it is now; but there might also be congregations in which the services would be very much the same as they now are in Congregational and Presbyterian Churches, whilst in others there might be a union of the two methods, such as indeed we may say we now possess in some English Churches, in which, besides the services appointed in the Prayer Book, others are held of a freer character, with extempore prayer.

Such suggestions may seem a little startling at first, but we believe that many, perhaps most who think a good deal on these subjects, are gradually coming round to this view of the subject. It is not very long since English Churchmen prided themselves on the strict uniformity of their services. Where is it now? When a clergyman goes to officiate in a strange Church, he has to make himself acquainted with the *Use* before he can venture to do anything. "Have you anything before the sermon, a collect simply, or a Collect with the Lord's Prayer (the old universal fashion in parish Churches, and not a bad one) or the Invocation or that?" We are apt to get a little impatient about a number of these unnecessary innovations, and we confess there are some of them not to our taste; but may not these very vanities be providentially allowed and designed to pave the way for a union of Churches in which great diversities in ritual may be sanctioned.

The difficulty about Church and State need hardly be taken into consideration. The only point in which there is the slightest interference by the State with established Churches is in the matter of sanctioning changes in the

law. As regards the interpretation of the law of the Churches, all communions are on the same plan. Every subject has the right to claim the protection of the law of the land; and every Christian community has a right to require that its ministers shall fulfil their contract to teach according to its principles. If Christian Churches had no other difficulties there would be no great hindrance to unity.

On this subject we may remark that Mr. Hague does not appear to state quite exactly the question between Ultramontanes and Gallicans. No doubt they did practically take different views of the relation of the Church to the State; but the essential difference had reference to the relations of the national Churches to the Roman See. We are here, however, dealing only with an *obiter dictum*, which in no way affects the general question.

We have left for final consideration that which is, after all, the great and real difficulty, and which may turn out to be the only difficulty, in the way of Christian reunion, we mean of course the disagreement respecting the ministry and the government of the Church. In a very few lines Mr. Hague puts excellently the limits of this question, and indirectly shows how easy the solution ought to be. He remarks: "Churches of diverse theories approximate in practice. There is much congregationalism in the Episcopal Church. There are officers both in the Presbyterian and Congregational Churches of Canada who are, truly diocesan bishops. Methodism in the United States is wholly episcopal."

When these perfectly sober statements are duly considered, it would certainly appear that there ought to be no difficulty whatsoever about the other communions accepting the episcopal ministry and government. Let it be remarked that such acceptance need commit them to no special theory of apostolic succession. English Churchmen hold any number of varieties of opinion on this subject. Now, does it follow that the universal establishment of episcopacy should lead to anything like tyranny or autocracy. As a matter of simple fact, Anglican bishops have less power in many places than Methodist presidents and superintendents, and as little as Presbyterian moderators. The power of the bishop is a matter to be settled by the councils of the church. Mr. Hague seems to suggest that, in this way, some kind of episcopacy might be accepted by the whole Church.

The concluding suggestions of the paper are very good. First, it is suggested that the ministers of all churches should thoroughly understand the position of others. Secondly, that they should acknowledge each other to be Christians. Thirdly, that all churches should acknowledge each other to be branches of the Church Catholic. If corporate union is to be attained, he points out that great congregational varieties would have to be permitted, as we have also urged. Nothing but good can come from discussions of this kind. If conducted by all Churches, and representatives of Churches in the spirit of Mr. Hague's article, they would certainly hasten forward the consummation so devoutly to be wished.

#### UNITY IN CHAOS?

THERE is no lack of Charity in rejecting mock unity. Eden will not be recovered by the planting a Fool's Paradise. Fallacies, glosses, and pretence-compromises, which can deceive no thinking mind, are best swept away by a winnowing which, however it searches the heap, yet rejects no grain of true wheat.

With this preface we go on to deal with the 'different uniforms, many regiments, yet one army' fallacy which is popular in the phraseology of so-called 'Evangelical Conferences,' and in the disloyal, after-dinner toasts of English lay Churchmen. Then and there we find the toast given of 'The Bishops and Clergy, and the ministers of other denominations' (an affront and disloyalty to our dear mother, the Church of England, which was denounced in a former comment). The chairman must then endeavour to justify his toast; and a favourite method, for

'Common is the commonplace,  
And vacant chaff well meant for grain.'

is to merge the Church and the sects into a chaos host: unity, not 'uniformity': many 'uniforms' in the same army. In our national army have we not many uniforms: those of Guards, Hussars, Lancers, Horse Guards Blue, Rifles, &c.? Then how many different regiments, differing in their weapons, their organizations, their mode of attack and defence, are there in one army! but all, without regard of differences, direct their energies against the common foe. Indeed, those very differences, in detail, of the combined forces, contribute to the strength of the defence, the vigour of the attack. Why require that all should be clothed alike? that all should combat with the same weapons? that all should employ the same tactics? Let the skirmishers scatter, the rifles seek cover, the heavies charge, the engineers throw up entrenchments, the artillery serve the guns, the marines fight by sea, as their brothers by land; what variety, consistent with unanimity, consistent with one end, an end arrived at by means how diverse?

Now does not all this sound plausible? and can we wonder at the acclamation with which it is received?—the

'Clapping hands, and noise  
Of crashing glass, and beaten floor.'

Can we wonder at the glee of the many; or, on deeper thought, at the indignation of the few? The building is a showy house of cards, and to the casual eye, substantial; but take just one card from the bottom, and lo! the entire collapse.

As thus. Let us take the case, not uncommon, of a gallant officer of her Majesty's service (an officer in *that* service, at any rate, well versed in the duties of it, both theoretical and practical), thus justifying the toast which we impugn. Let us ask the gallant officer to carry his simile and his reasonings into his own camp. Let him suppose subordination overthrown, and mutiny introduced; the different uniforms not symbolising unity in variety, but having been, in fact, donned as badges of contending and hostile forces. Let him call before his mind a condition of things in which

the Hussars and Lancers should busy them in harrassing the Body Guards, in which the Rifles and Marines should act against the Grenadiers, the Field Artillery operate against the seige guns, and all these mixed and various forces, combined against the Household troops, at every odd chance, turn also their weapons against each other.

Would our gallant officer like to command such an army as this? Indeed, would he call it one army, and commandable? Would he apply to it his talk of 'different uniforms, many regiments, yet one army?' I trow not. And, *mutatis mutandis*, are not the cases alike?

Oh, but he will urge, in the matter of the Church and the sects there is no need for them to fight each other. There is no need for the sects to band against the Church, and eke to war sect with sect. Let all, in religious matters, unite against the common foe. Let all 'agree to differ.' 'Different uniforms,' &c., as before.

Let us ask the gallant officer to carry his simile and his reasoning into his own camp. Let us waive the fact that, as a matter of fact, the sects will attack the Church and will assail each other, and that the Church must 'earnestly contend for the one faith, amid many opinions, once for all delivered to the saints.' Let us disregard the *fact* and accept the *theory*. Let the gallant officer suppose the case of a number of amateur regiments, clad as they pleased, disciplined according to their fancy, refusing to be bound by rules and precedents (I had almost said Doctrine and Dogma) of warfare, claiming exception from obedience to the authority of the Queen's general and officers; being, indeed, in the position of deserters from the Queen's army, or even of mutineers. Let the gallant officer suppose the case of this motley group of regiments, each claiming independence from any control except of its own self-appointed leaders, each 'agreeing to differ' from the other, and all 'agreeing to differ' from the Queen's commander, and from his tactics, discipline, and directions; let him suppose the case of these independent bodies volunteering to co-operate with the Queen's forces against the common foe, and let him place himself, in imagination, in command of such a chaos, and ask himself how he thinks the thing would work? His own engineers go and throw up a redoubt, an amateur company, with whom he has 'agreed to differ,' goes and pulls it all down in the presence of the foe.\* His riflemen dig pits, which by some 'agreeing-to-differ' associates are speedily filled in. His authority† in his own camp is systematically undermined; the commission‡ of his officers is denied; two hundred 'differing' opinions clash with his every order; every several regiment marching its own way, according to its own persuasion, obeying its own leaders, each

\* The Church teaches that there is grace in Sacraments; the sects that there is none. The Church teaches 'Baptize infants'; the A. P. Baptists forbid it. The Church says, 'Baptism is a new birth'; Methodism says it is an 'emotion of the heart.' The Church says, 'This child is regenerate'; the Evangelical (?) says 'No.' And so on.

† 'Away with the Prelacy.'

‡ 'Nothing sacerdotal!'

ignorantly or perversely clashing with another. An army? A chaos of confusion; a disorderly mob easily routed by any concentrated attack.

The World and the Flesh, generalled by the Prince of this World, need these fear such opposition? That subtle and acute Commander knows well the wisdom of the advice, *Divide et impera!* And yet the officers of the King's army talk this 'Different uniforms, many regiments, one army'—nonsense. Unity in chaos is an impossibility. He who essays it

'All unawares  
Fluttering his pennons vain, plump down he drops  
Ten thousand fathoms deep.'

How to strive for unity out of chaos may be at another time considered.—I. R. V. in *Church Bells*.

## Home & Foreign Church News

From our own Correspondents.

### DOMINION.

#### QUEBEC

*Vacancies.*—The parish of Levis and South Quebec, and the mission of the Magdalen Islands are still vacant, but it is hoped that suitable persons will soon be found to fill the vacancies.

*Personal.*—The Lord Bishop of Niagara, the Right Rev. Chas. Hamilton, D.D., the former much beloved Rector of St. Matthew's Church, Quebec, arrived in the City on January 12th, on a visit to his brother, Robert Hamilton, Esq., D.C.L., of Hamwood, Quebec.

*Ordination.*—On the first Sunday after Epiphany, the Lord Bishop of Niagara held an Ordination Service in the Quebec Cathedral at 11 a.m. The service was very imposing, and was attended by a large congregation. The candidate ordained was Mr. Joseph Rothera, L.S.T., of the University of Durham, who has just arrived in this country, and was presented by the Ven. Dr. Roe, Archdeacon of Quebec. After the questions had been put and responded to, as laid down in the service for the Ordination of Deacons, the candidate was ordained and presented with the Bible and Prayer Book. The office of the Holy Eucharist was then continued, the Lord Bishop acting as Celebrant, and the Ven. Archdeacon Roe, and the Very Rev. Dean Norman assisting. The newly ordained Deacon read the Gospel, the Revs. H. J. Petry and E. I. Rexford were also present and took part in the service. A very eloquent and impressive sermon upon the duties and responsibilities of the sacred ministry was preached by the Lord Bishop. A noticeable improvement, which we believe, was introduced on Christmas Day, was the proper presentation of the alms and the placing of them on the Altar, the congregations rising and the choir singing the Doxology.

*St. Matthew's.*—In the evening the Lord Bishop of Niagara preached in this Church, of which he was so many years the beloved Rector, to a very large congregation. The musical portion of the service was exceedingly well rendered, the accompaniments played by Mr. Cuff, the organist, and especially the voluntary during the collection, were very much admired, and showed powers of execution and artistic taste of a very high order.

*Dudswell.*—On the 1st instant the Rev. Thos. Chapman, Incumbent of St. Paul's Church, Marbleton, and the mission of Dudswell, entered on the retired list of clergy, after 40 years active service. The causes of his retirement are advanced age and impaired health. Mr. Chapman was ordained in 1848, by the late Right Rev. Bishop Mountain, of Quebec, whose diocese extended over the whole Province. For about a year and a half Mr. Chapman was travelling missionary in the District of St. Francis, Missisquoi, River David, St. Hyacinthe and the Ottawa Valley. Such places as Dudswell, Hereford, Stanstead, Georgeville, Magog, Potton, Bolton, Stukely and Sutton, had at that time no settled ministrations of the Anglican Church, but, now, they are the centres of organized parishes. On the 8th of March, 1850, in response to a numerously signed petition of

the inhabitants of Dudswell, the Lord Bishop of Quebec licensed Mr. Chapman to the mission of "Dudswell, South Ham, and parts adjacent," where he has remained ever since. At the time there were no churches or church property of any kind, very few families who had been brought up in the Church of England, and, not many, who claimed attachment to it, as most of the settlers were Puritans from the New England States or their ancestors, who were principally Congregationalists or Universalists. Now the entire distance is studded with churches and parsonages from Marbleton to Sherbrooke, and new missions are being opened yearly. Although placed in the retired list, Mr. Chapman has consented at the request of the Bishop's Commissary, to continue Sunday ministrations in the mission till a successor is appointed.

*SHIGAWAKE.*—This parish we are pleased to note is progressing under the ministrations of the Rev. Jos. Norwood, formerly missionary on the Magdalen Islands. There is more cause for gratitude, owing to the fact that he had to succeed such a popular and eloquent priest as the Rev. F. E. J. Lloyd, now at St. Peter's, Charlottetown. Mr. Norwood says that he has been a missionary in the wilds of Africa, and among the Aborigines of the North West, but the most difficult post he has found has been the one at the Magdalen Islands, where the people are practically shut in from the outer world for six months in the year, owing to the ice and the fact that navigation between the Islands and mainland is completely closed. The change from there to Shigawake, has indeed been a most acceptable one to Mr. Norwood and his family. On the evening of January 8th, the young people of the parish gave a dramatic entertainment, the proceeds being for the benefit of the mission. The musical portion was conducted by Miss Florence Norwood, daughter of the Rector. The songs, readings, recitations, charades and tableaux were most creditably rendered. The entertainment was presided over by Mr. W. Skene, who has always proved his great interest in church matters. The large audience were addressed by Rev. Mr. Norwood, and by Rev. Mr. Webster, Rector of Paspébiac, who thanked the entertainers for the pleasant evening they had spent. Mr. Norwood spoke at some length of his many pleasant associations since coming among them, and of his agreeable disappointment in finding the people not wholly uncivilized as he had expected, but found intelligence and kindness to be their great qualities. Mr. Philip Ateson of L'Anse aux Gascons, and a few of the young people of Shigawake, called on Rev. Mr. Norwood at the Rectory on Christmas eve, and presented him with a double seated driving sleigh. The donations were collected by Miss Kate Young, daughter of the Postmaster, and Miss Beatrice Travers, and they also made the presentation. Mr. Norwood was completely taken by surprise, and thanked them, wishing them all a most joyous Christmas tide.

*QUEBEC.—St. Matthew's Men's Club.*—On Wednesday evening January 9th, a very interesting paper was read before this club, by one of the members, Mr. John Campbell, the subject being "The History of Church Bells." There was a good attendance, and the meeting was presided over by the President, Rev. J. Edgar Hatch. The origin of the bell and its use from very remote times to our present day, was traced by Mr. Campbell in a very interesting and creditable manner, which clearly showed his hearers that he was well up on the subject and knew what he was lecturing about; he mentioned among many others the famous "St. Patrick's Bell," preserved at Belfast, Ireland, believed to be the oldest bell in the United Kingdom. It is adorned with gems, and gold and silver filagree work, and is only six inches high. The dates 1091 and 1105 are inscribed on it, but it is held to be the bell mentioned in the Ulster Annals in the year 552. Another interesting item was the small bell which has hung on St. Matthew's Church for so many years. It was purchased in 1848, weighs 191 lbs, and cost \$75, and was made in Troy, N. Y. On the conclusion of the lecture a hearty vote of thanks was passed to Mr. Campbell. Among those who have consented to lecture before the club, are the Very Rev. Dean Norman, Rev. A. J. Balfour, M.A., W. A. Ashe, F.R.A.S., besides a number of the members.

### MONTREAL.

*MONTREAL.—St. James's the Apostle.*—Through the generosity of Mrs. Ann Phillips, the above church has been presented with a peal of ten bells, at a cost of six thousand dollars. The leading bell founders of England and the United States competed for the order, which was eventually given to the celebrated firm of Messrs. Clinton, Meneely & Co., bell founders of Troy, U. S., their tender proving the most

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satisfactory in the opinion of the experts engaged to award the contract. Clinton Meneely's firm have during the past twelve months cast no less a number than eight hundred bells for different churches and Cathedrals in different parts of the world. The St. James' bells are to be completed by Easter Sunday, and when erected will be the finest chime in the Dominion of Canada.

**ABBOTSFORD.**—At a special meeting of the vestry of St. Paul's, Rev. Canon Robinson, M.A., read an extract of a recent letter from himself to the bishop of the diocese, in which he said:—A combination of circumstances seems to mark the present as a favorable time for me to retire after a term of active service extending over a period of nearly forty-two years. The church has just been renewed interally. The parsonage is practically ready for occupation. There is no debt upon the parish, there is an endowment fund of \$5,000. A subscription of \$300 a year is available for a clergyman's stipend. Of course I cannot sever a connection of over forty years standing without pangs of regret, but I need rest and I am confident that, in younger hands, there will be greater promise of success to the work which I have always had so much at heart. The Incumbent then officially notified the vestry of the impending vacancy in the pastorate, and suggested that immediate action be taken to fill it. The vestry having understood that the Rev. W. P. Chambers was unable to continue the extensive work at Bolton, and was about to resign that charge, a motion was made to secure his services. When about to put the motion the Incumbent was requested to vacate the chair in favor of Mr. George S. Mitchell, and the following resolution was carried: Moved by Mr. J. Roach, seconded by Mr. N. C. Fisk, "That the members of the vestry desire to place on record their sincere thanks to the Rev. Canon Robinson and family for their many acts of kindness and liberal support in all works connected with St. Paul's Church and its congregation, during the long period of his ministry extending over forty years in this parish, and that they may be spared long to live amongst us, ever enjoying health and happiness is our earnest wish. Carried with applause by a standing vote.

**Church of St. John the Evangelist.**—An enterprise both novel and noteworthy, has just been successfully brought to a completion by the ladies of this congregation, to aid in the liquidation of the debt on their Church. Their ingenuity and well applied energy has resulted in the publication of a book—achieving a work of real merit and of much value to the people of this country at large, not only to those who are in good health, but also to invalids. It will not be prejudicial to remark, that by means of this work, possibly many who suffer more or less from the stomachic disorders of others, may happily be relieved. This is not suggested by the compilers of the work, but no doubt from the commendation it has received, even in this respect, it will supply "a long felt want." The title of the book is "Clever Cooking for Careful Cooks." It was suggested by the wife of our heroic Bishop of Athabasca, on a recent visit from his Arctic diocese, so well did the recipes commend themselves to her. The book contains about 300 recipes, all well tried, some of them being more than a hundred years old. They have been contributed largely by various friends of the undertaking, who are ladies both competent and practiced in the Culinary Art. Attention is paid to simple recipes for invalid cookery, some of these are from Miss Weekes' Handbook of Nursing. This lady is the authority on such matters in the Mass Hospital, Boston. One of the compilers of the book under notice is a member of the Boston School of Cookery. It may be mentioned that one of the recipes, signed "L. A. H.," a well known lady of Montreal, was given to the mother of the contributor by Lady Nelson and Broute, wife of the hero of Trafalgar. There is also one, it is stated, by the Rector of St. John's, himself, it is a recipe for making chicken broth. This book is published by John Lovell & Son, Montreal, is well bound in cloth, and includes many blank pages for additional recipes, and is now in the hands of the booksellers at 60 cents per copy. The expenses of publication have already been met by private sales of the work, so that the proceeds of future sales may henceforth be devoted to the object for which it was published, viz., the liquidation of the debt on the Church, may this labour of love soon accomplish its good purpose.

Collected in the City of Toronto by Rev. Canon Rollit, for the Sabrevois Mission, November, 1888. Church of Ascension Sunday School, \$40; J. W. G. Whitney, \$25; St. James' Infant Class, (per G. Harcourt), Mrs. Neville, Hon. E. Blake, \$20 each. The following \$10 each: J. K. Kerr, Q.C., F. Wyld, Geo. Gooderham, J. P. Clark, A. M. Cosby, Mrs. E. Baldwin, The Lord Bishop of Algoma, B. H. Dixon, as. R. Roof, R. T. Gooderham.

The following \$5 each: The Lord Bishop of Toronto, Trust & Loan Co., W. B. Simpson, Hon. John Macdonald, Beatty, Chadwick, Blackstock & Galt, A. B. Lee, John Kay, Sons & Co., Henry Pellatt, Lyman Bros & Co., F. W. Kingstone, E. Burch, John Bain, J. E. Berkely Smith, Rev. H. G. Baldwin, Walter S. Lee, Rev. A. Sanson, Mr. and Mrs. A. E. Gooderham, W. G. Gooderham, R. Gilmor, A. H. Dewdney, Rev. Canon Dumoulin, W. H. Howland, Wm. and J. G. Greey, D. B. Wilkie, J. H. Macdonald, W. H. L. Gordon, N. W. Hoyles, J. L. Bird, Stapleton Caldecott, Mr. and Mrs. T. G. Blackstock, Sir D. Macpherson, G. J. Cook, Rev. A. H. Baldwin, Miss F. A. Ball, W. H. Howitt, M.D., J. C. Fitch, F. Richardson, T. S. Stayner, James Campbell, Hon. G. W. Allan, Robt. Jenkins, Hon. Chief Justice Hagarty, W. B. Heward, A. Friend, Mrs. Smart, Alfred Gooderham, Mrs. S. Heward, Dr. G. A. Clark, Jos. J. Davies, A. S. Irving, H. O'B., Frank Cayley, Sir Daniel Wilson, H. L. Smith.

The following \$4 each: J. W. Gale, W. T. Boyd, R. G. Dalton, Mrs. Winn.

The following \$3 each: Grant Helliwell, J. A. Temple, M.D., W. H. Bleasdel, Robt. Parker.

The following \$2 each: Rowsell & Hutchison, R. H. Gray, A. W. Grasset, Dr. T. L. Grasset, H. & C. Blachford, John Catto, Aikenhead & Crombie, Kivus Tully, O. A. Howland, W. G. Hannah, A. Boswell, R. N. Gooch, Geo. Musson, F. Marriott, R. H. Tomlinson, A. M'Lean Howard, Col. Grasset, T.L., H. Thorne, John Kerr, W. P. Atkinson, Lady Wilson, H. C. Dixon, F. E. Hodgins, J. Herbert Mason, T. Woodhouse, W. A. Wilson, W. W. Keighley, Stanway & Bailey, E. T. Carter, H. C. Boomer, C. R. W. Biggar, Thos. Hodgins, Q.C., S. B. Brush, Warwick & Sons, Geo. Hastings, J. P. Russell, M.D., Mrs. Thomas, Miss Thomas, Wm. Roof, Mrs. Strachan, Morgan Baldwin, Wm. Hewitt, Page & Page, Miss Ross, C. E. Fleming, A. J. Parker, Hon. S. C. Wood, Mrs. Medcalf, R. Y. Ellis, John Sanson, J. Massey, W. G. Storm, A. Friend, John Smith, Mrs. Geo. Murphy, Geo. M. Evans.

The following \$1 each: A. Wilson, A. Friend, Mrs. Wm. Boulton, J. B. Fitzsimmons, H. B. Charlesworth, J. T. Rolph, A. Friend, W. J. Sommerville & Co., C. Marriott, H. W. Evans, Mrs. Dr. Cameron, Jas. Crowther, T. R. Clougher, R. H. Temple, Jas. Aikins, T. D. Delamere, Thos. McLean, C. Brongh, Mrs. J. Bacon, John Glanville, Miss L. Thomas, Miss C. Jarvis, Miss Tilley, C. O. Strange, W. A. Sims, R. C. Bickerstaff, T. F. Blackwood, R. Dunbar, T. H. George, Mrs. Blain, C. Greene, Norman Sanson, R. D. Sanson, Mrs. J. R. Lee, Joseph Russell Sr., Joseph Russell Jr., H. S. Howland Jr., J. F. Merrett, C. Langley, Col. F. C. Denison, J. H. G. Hagarty, Hugh Leach, W. McBroom, A. Friend, Mrs. J. Cooke, J. T. Jones, C. G. Hanning, Thos. McIlroy, Dr. Hodgins, W. R. Strickland, B.J., J. Lockhart, Ven. Archdeacon Boddy, Mrs. Paul Kane, C. A. Pison, Mrs. Lea, 50c., Miss Davis, 25c. Total \$692.75.

ONTARIO.

**PRESCOTT.**—The Christmas decorations of St. John's Church, Rev. W. Lewin, Incumbent, were very chaste and appropriate, accenting, instead of obscuring the vicinity of the edifice as is but too often the case. Amongst other matters reported concerning this town, where good work seems to be carried on by the clergy and people, we learn that the Thanksgiving collection, (being the amounts taken up on that day and the following Sunday), was but little less than four hundred dollars, the sums collected on the Wednesday and Friday evenings during Advent, were devoted to Foreign Missions, the Sunday School collection on the first Sunday in each month is set apart for Domestic Missions, and an active branch of the W. A. is now in its fourth year of work. A young Women's Guild is found a great help parochially, (the Christmas decorations being a part of their duty), and a children's Miss Guild lately formed is flourishing, also a Society for young men, and a Bible Class conducted by Rev. F. D. Woodcock, Curate. Rev. Mr. Lewin and his assistant are holding weekly services at the Blue Church. Augusta, an old historic locality, the resting place of many U. E. Loyalists, and about four miles from Prescott.

**BATH.**—Sunday School Entertainment.—A very successful and interesting Sunday School entertainment was held in the Town Hall, Bath, on Wednesday the 9th inst. The central feature was a boat on the platform with sailor lads on deck and sails up. The sails were covered with every kind of gift objects for the children and also for the teachers. These were in due time presented by Santa Claus, who was cleverly personated by the Rector's eldest son, who was dressed as the venerable saint looks in pictures. This, however, was not the only attraction of the entertainment. There were Anthems by the Choir, hymns and carols by the scholars, and recitations, which were all ren-

dered in a highly creditable manner. The organist was Mr. Hart, a talented musician, who is at present residing in Bath, and has taken a great interest in the musical portion of the Church services. The organ was a new and beautiful instrument, purchased by the congregation of St. John's Church. The evening closed with a surprise presentation to the Rector and his Lady of a pair of bronze images for the mantel piece, representing Crusaders in full armour. This token of good will to the worthy recipients by the parishioners was received with much feeling and gratification. The Rector is to be congratulated on his flourishing Sunday School, on the number of willing helpers he has, especially among the ladies, and at the good feeling and harmony prevailing in the parish.

**PERTH.**—St. James' Church.—The Church people of Perth are to be congratulated on the virtual completion of what must certainly be regarded as one of the most ecclesiastical structures in Ontario, whether we consider its elegant exterior or its beautiful church-like interior. The type of architecture adopted is that of the early decorated, and the details of the building are carried out with great consistency. St. James' Church was completed with the exception of the tower and spire, and opened for divine worship on November 14th, 1861. The magnificent gift of \$5 450 from Peter McLaren, Esq., enabled the congregation to carry to completion the tower and spire from designs furnished by Messrs. Darling & Curry, of Toronto, in November last. This happy epoch in the history of this Church was inaugurated by special sermons preached by the Rev. Prof. Clark, of Trinity College, Toronto, in the Festival of the Epiphany, when, notwithstanding the unfavourable weather, good congregations were present and liberal offerings were given. At the Morning service the preacher took as his text, S. Matt. ii. 4 part of the Gospel for the Epiphany. In the course of an eloquent discourse delivered without notes, Prof. Clark asked "How could those who understood the greatness and the dignity of divine service be satisfied with the mean surroundings, which some persons seem to regard as the fitting accompaniments of the worship of God. When people spoke of the needless expenditure on the House of Prayer, they forgot that they had been anticipated by Judas Iscariot, who asked, "To what purpose is this waste?" when Mary of Bethany poured the precious ointment upon the head of Iscariot. That act of sacrifice had no tangible practical utility, yet it was approved by Christ as an expression of adoring love, and as a power that would influence others; and so now our Lord accepted the offerings of His people and blessed them to the forwarding of His work upon earth. The evening service was based upon words taken from the 2nd Lesson. The text chosen was St. John ii. 6, "Whosoever He saith unto you do it." As the congregations listened attentively to the eloquent preacher they felt that the words spoken by him, were calculated to build them up in the faith and fear of God, and that they were not words, the mere extemporizing of the moment, but the matured words of a cultured divine, logician and theologian. In the evening of Monday a well attended meeting was held in the basement of the Church, on behalf of the Convocation of Trinity College, Toronto. Addresses were delivered by the Rev. Professors Symonds and Clark. Immediately after the close of the proceedings a number of those present enrolled themselves associate members of Convocation. On Tuesday evening a large and most appreciative audience again filled the basement of the Church, to listen to a charming and most eloquent lecture, delivered by the Rev. Prof. Clark on Kingsley's "Water Babies." On the following Sunday evening, January 13th, the Annual Missionary Meeting was held. The deputation: the Rev. Rural Dean Bogart and Dr. Smythe addressed a large congregation in St. James' Church, and in eloquent and persuasive language exhorted them to increased liberality in the support of the diocesan missions. The offering at the close amounted to \$38 50. On Christmas Day the services in this Church were well attended. There were two celebrations of the Holy Communion, at 8 a.m. and at midday, the greater number of communicants were present at the early celebration. The offertory—given to the Rector, the Rev. R. L. Stephenson, amounted to \$107.87. On the following week the members of the Guild of St. James', presented the organist and lay reader, Mr. A. E. Clay, of St. Augustine's College, Canterbury, with the sum of \$29.

TORONTO.

**Canon Knox-Little at St. James' Church.**—The citizens of Toronto have much reason to thank Canon Dumoulin and the Wardens of St. James' Church for their kindness in placing the pulpit of this edifice for the use of Canon Knox-Little. Several times, at mid-day and on Sunday last, at 4 p.m., this large Church was jammed to the doors by a congregation

drawn from all sections of the religious public, who heartily enjoyed and profited by the privilege of hearing a noble illustration of the pulpit oratory of the Church of England, and an earnest presentation of the Gospel as this Church hath received the same from Apostolic teachers and the times. The amazing fecundity of brilliant illustrations drawn from history, art, nature and human life, which the distinguished preacher displays, made a profound impression on all his audiences, while the intensity of his pathos, the vehemence of his denunciations of sin, the vividness of his calls to repentance, and the distinctness of his teaching of Church truth as Bible truth touching the Sacraments, will ring through the memory and conscience and hearts of all brought under his influence through life. We very gratefully thank the Rev. John Langtry for bringing the great mission preacher to Toronto, and trust ere long to have others, especially Canon Body, who will follow up this work not in Toronto only, but in all the cities of the Dominion.

### NIAGARA.

PORT COLBORNE.—The ninety-third meeting of the Ruri-decanal chapter of Lincoln and Welland was held in St. James' parish January 7th and 8th. Present Rural Dean Gribble, Revs. E. J. Fessenden, E. M. Bland, R. Gardiner, G. B. Bull, and A. W. Macnab, Secretary. Evensong was said in the Church on the 7th by Rev. A. W. Macnab, and an excellent sermon preached by Rev. E. M. Bland from St. John i. 51. On the following morning the Holy Eucharist was celebrated by the Rector, assisted by Revs. Bland and Bull. The morning session was occupied by a very interesting and profitable study of St. John xix. and xx.

DRAYTON.—The Rev. A. Bonny begs to acknowledge with grateful thanks, the receipt of the following amounts, from friends in Hamilton, in aid of the Church debt of Christ Church, Drayton.

Mr. R. A. Lucas, \$10.  
Mrs. McLaren, Mrs. Stuart, Messrs. W. Ramsay, A. Friend, A. Powis, J. Lottridge, each \$5—\$30.  
Messrs. G. Roach, A. Brown, H. McLaren, each \$2—\$6.  
Mrs. R. Fuller, Mrs. B. G. Morgan, Miss McLaren, Messrs. F. C. Bruce, R. A. E. Kennedy, J. Pottenger, W. Carey, R. R. Morgan, R. Steele, E. Bristol, each \$1—\$10.  
Three Friends, each 50c—\$1.50.  
Total \$67.50.

MOOREFIELD.—A watch night service was held in St. John's church, Moorefield, on the last night of the old year. The incumbent, Rev. A. Bonny preached from Gen. xii. 2. A large congregation was present, many being members of other religious bodies; and all seemed much impressed with the solemnity of the service.

On Thursday, January 3rd, a most successful Christmas Tree entertainment was given to the children of St. John's Sunday School, in the Temperance Hall, Moorefield. Though the day was unavoidably late; yet the full spirit of Christmaside gladdened all hearts. And the children sang their carols as joyously as birds. The "tree" was loaded and bowed down with presents for the little ones; and such dolls, toys, and books, were never seen at any Christmas tree in our parish before. Thanks, hearty thanks, to the kind ladies of the Church of the Ascension, Hamilton, who so liberally and lovingly contributed the larger and far the more valuable portion of the gifts. The large new hall was well filled, and some really excellent readings, recitations, and music, both vocal and instrumental, were given. As a time of happy, innocent, joyous mirth and gladness, the evening will long be remembered by young and old.

ST. CATHARINES.—St. Barnabas.—A very successful children's entertainment was held last week in connection with the Sunday school of this parish. A large number of handsomely bound books were given as prizes for conduct, lessons, and attendance. A programme of recitations and songs by the children was a very enjoyable feature of the evening. Special mention ought to be made of a pretty song and chorus rendered by fifteen little girls dressed in bright colours, with crowns on their head, and sprays of flowers in their hair. The children held in their hands red banners, bearing the letters of the motto, "A Merry Christmas." At the close of the evening there was another song with banners entitled "A happy New Year to you all."

The Sunday School is at present in a very flourishing condition. The Christmas Festival was celebrated in this parish with very bright and enjoyable services. The number of communicants, one hundred and thirty-six, a larger number than ever before recorded in the annals of the parish.

The Rector has established a branch Guild of the Iron Cross, which it is hoped will prove a source of strength and help not only to the individual members, but also to the parish at large. The objects of the Guild are to resist *Intemperance, Impurity, and Profanity*, perhaps the three greatest sins or vices commonly found amongst all classes.

### FOREIGN.

The census of 1881 shows that in India there was then, out of a total of 202,000,000, a Christian population of rather more than 2,000,000; and of those 2,000,000, nearly half belong to the Church of Rome, about one-sixth to the Church of England, about one-seventh to the Syrian Church. The first Protestant Missions in India were Danish and were Lutheran, beginning work in 1705 at Trarquebar; and it is on ground ploughed by the Lutherans that English Missionary effort has been most successful in Southern India on the Coromandel coast.

The new altar which is now in course of construction for St. Paul's cathedral will have a table of ebony, with bronze figures of boys supporting the altar slab, and dividing the front into three compartments. In the centre is an *Angus Dei*, and on each side are angels in the act of adoration. The character of the sculpture is in general keeping with that of the cathedral.

One of the best known figures in English university life, the Rev. Richard Oakes, D.D., Provost of King's College, Cambridge, has just passed away, at the patriarchal age of 93 years. He was a man of fine scholarship and progressive mind, and the London press is full of tributes to his success, first, as a master at Eton, and afterwards as head of his college, which he raised to proud eminence.

NEBRASKA.—The growth of the Church in Nebraska is encouraging. A comparison of the statistics given in the Council Journal for 1888, with those given in the journal for 1887, shows the following gains; Organized missions, 20; baptisms, 216; confirmations, 207; communicants, 344; Sunday scholars, 685; increase in value of Church property, \$110,497; increase in contributions for missions—diocesan, \$1,522; domestic and foreign, \$802. Increase in total for all purposes, \$14,437. Twelve churches have been built, and several others are in course of erection. Four churches now being built will cost about \$90,000.

Mr. Henry Irving declares that "English actors would be the first to resist and oppose" the Sunday opening of theatres. As for himself, he says: "When I have been acting in cities where the Sunday performances are the most popular of the week, I have never played on Sunday, and, I need hardly tell you, I never should." From a player so eminent, we cordially welcome that testimony to the good feeling of the English stage.

The Scottish Guardian gives details of a remarkable confirmation service held at St. Margaret's, Lochee, near Dundee. Forty-four persons received the "laying on of hands," the largest number ever confirmed in this church at one time. Of the number, twenty-seven adults left the different Presbyterian bodies to seek confirmation, and six of that number had never been baptized in infancy. The service was most impressive and the church was crowded.

Yet Hyderabad is a city of nearly 300,000; the largest and much the richest native city in India; with very friendly relations between the natives and ourselves, and with a most loyal supporter of England in the Nizam. Few cities in India can need Christianity more. Few can have a lower moral standard. Few can have a ruling class more superstitious at heart, with an attractive veneer of European refinement. You meet eunuchs in the streets, and the hospital registers tell their own tale. The mortality among the poorer women in childbirth and their sufferings are excessive.

Mr. Horsley, famous as a wonderfully successful chaplain at Clerkenwell prison, and latterly secretary to the Waifs and Strays Society, has been appointed to the vicarage of Holy Trinity, Woolwich. This is his characteristic way of advertising for a curate.

The Rev. J. W. Horsley wants a fellow-helper to work in a poor parish near London (dio. Rochester). Full of tramps' lodging-houses, immoral dens, but also a real aristocracy of artisans. Evangelical High Churchman of liberal opinions. A priest that is

man, not a man that is a priest. A brother, not an underling. One who will be on fire himself without wanting to set the Thames on fire at once. £180. Another who could work without stipend would find plenty of wages.

Before leaving England in October, Bishop Crowther received a letter from his son, the Archdeacon of the Upper Niger, informing him of the demolition, by the chiefs of Bonny, of the Juju House, or Temple of Skulls at that place, which was for many years the receptacle of the bones of victims killed and eaten. Bonny has advanced in Christianity and civilization, but no attempts were made to remove this hideous memorial. The Archdeacon having spoken to the king and chiefs of the disgrace brought on the place by the building, they sanctioned its removal. The Archdeacon writes: "Chief Warribo sent for me in the morning to offer prayer and witness the clearing away of the skulls. I went, accompanied by Mr. A. E. Williams, and after reading Psalm cxv. and the Ibo "prayer for the king and chiefs" in the Prayer Book, the work of clearing up commenced. By six o'clock in the evening there was not one skull to be seen, or a post of the house standing. To God be praise!

The English Church Union, at its last meeting, in addition to giving its strongest support to Archdeacon Denison's "Declaration on Ritual," adopted a resolution on the topic of education, calling for an increase of state aid to Church schools, and for other amendments of the existing law. The mover stated that the National Society was founded in 1811, and that it and the British Society conducted the education of the country unaided by government until 1833, when the first grant in aid was given by parliament, which grant was further increased in 1839. The Church contributions at that time were five times as large as the parliamentary grant, and the Church then educated eleven-twelfths of the children of the poor. By and by the parliamentary grant fell from £140,000, until in 1865 it was only £19,000. Then in 1870 came the Act of Mr. Forster. At that time three-fourths of the children were being taught in Church schools. The cause was not yet a lost one; the Church of England was at this moment providing accommodation in Church elementary schools for two millions and a quarter of children.

Dr. Jer. Blake says:—  
The degradation of the Hindoo religion is so deep, and the immorality and unnatural vices of both Hindoo and Mahometan races are so revolting, that the need of religious renovation is more urgent, and the opening for Christianity is more patent, than I had any conception till I saw with my own eyes and heard on the spot with my own ears.

The Indian mind, though now with most degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervently Christian mind.

To win India to Christianity is not a hopeless task, if only enthusiasm at home were strong enough to multiply the army of workers tenfold, and to send men of such quality as those now at Delhi and Peshawur.

Every great religion still active in the world is an Asiatic religion, and the more imaginative or ideal side of Christianity is really akin to Indian veins of feeling and of thought, really Asiatic still.

England has no moral ground for holding India beyond the moral good she does there; and no moral good that she could do could equal the spread of Christianity over that vast continent, peopled by scores of distinct nations, with no unity whatever, except the subordination of each to one empire.

### 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.

### ALGOMA.

SIR,—Will you kindly allow me to make the following grateful acknowledgments. A small box of Xmas prizes from the W. A., of Napanee, per Mrs. Bedford-Jones, and a box from the W. A. of Brampton, per Mrs. Roberts, on the recommendation of Mrs. O'Reilly, Hon. Sec. C.W.A.S., Toronto. Also my usual Xmas box full of presents for my household, not forgetting the Plum Puddings, and a box of "clothing" books, &c., from old friends in England. I have also received an excellent Cassock well

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lined, and very suitable for winter wear. These acknowledgments would have been made sooner, but, owing to my accident have been delayed.  
 Aspdin P.O., WILLIAM CROMPTON.  
 Muskoka, Canada, Jan. 5th, 1889. Priest.

AMONG THE CHEROKEES.

PAPER 2.

SIR,—There are two great parties in the Cherokee nation,—the Nationalists,—answering to the American Republicans,—and the "Downings," similar to the American Democrats. The Nationalists had been in power for some time past, but at a recent election they had been defeated, and now the Downings were at the top of the tree, and their favoured candidate, Mr. Mayes, was now the Governor. The next day was to be the opening of parliament, and the newly elected Governor would deliver his message. All this I learned from the Cherokee lady in her conversation with the Cherokee driver of the stage. I learned moreover, that potatoes and fruit were cheap in the Territory, and that everything else was unusually dear: "My! said the Cherokee lady, but 15 cents for eggs is a price; and turkeys they tell me are worth a dollar apiece and chickens 40 cents a couple!" I ventured to moot the question—What proportion of the Cherokee Nation are full blood? The opinions expressed by the passengers and driver were a little varied. One sixth of the whole population is full blood, said one; about thirty per cent, said another. We reached Tallequah, the capital of the Cherokees, at one o'clock. There were two hotels at Tallequah. I went to the "National" and had dinner. It was not very cleanly or nicely served, and the bedroom they gave me upstairs was of a decidedly third class character;—they said, however, that the place was over-crowded on account of the opening of Parliament. After dinner I sought out Senator Foot to whom I had a letter of introduction: they said he was having a nap, so I thought I would see him by and by, and I went out to see what was going on. In the square near to the hotel, and opposite the entrance to the Parliament House was a large gathering of Cherokees, and I dropped in among them. There were several large trees in the middle of the square, and under their shade a platform had been erected, and just as I joined the throng a stout, comfortable looking gentleman of about sixty summers mounted the platform, followed by two or three satellites: this was the signal for a round of applause; the gentleman who had mounted the platform was the Hon. J. B. Mayes, the newly elected Governor, and his object in mounting the platform was to deliver his message to the assembled senators, councillors, and general public. The Governor was not very much Cherokee. I was told that his mother was half Cherokee, and his father was a full blooded Irishman. The election of Governor it appears takes place every fourth year. In the Upper House are 18 senators, and in the Lower House are 38 councillors, all elected every second year. The Territory is divided into nine electoral districts. Each district is entitled to be represented by two senators, and by from 8 to 8 councillors. Laws are read 3 times in the Lower House, and 3 times in the Upper House, and then have to be approved and signed by the Principal Chief or Governor. The Executive Council consists of the Governor and three councillors; they hold office for four years. It costs about \$150,000 a year to run the Government. G. F. W.

ALGOMA.

DEAR MISS ROMAIN,—It may interest the members of the "Ladies Aid Society of St. James' Cathedral, Toronto," to hear something of Christmas Day at Port Carling, and the distribution of their gifts to the Sunday School children. As Port Carling has been some time without a clergyman, the Bishop decided to spend Christmas day there, and so give the people the pleasure and benefit of its joyous services. To add to the interest of the occasion we wrote to Mr. Stubbs (to whom you addressed your box), asking him to kindly make preparations for a Christmas dinner, to which the Church people were to be invited. On the previous Saturday the Bishop went to Gravenhurst, and on Sunday consecrated the new church, which has been built by the generous gifts of many friends of Algoma, in Toronto, and elsewhere, on the site of the one destroyed by fire a year ago. On Monday the 24th we met at a little station, fifteen miles from Port Carling, and found there your Cathedral box. Fortunately for our comfort, Mr. A. G. Campbell, jr., had very kindly sent his sleigh and ponies from Bracebridge, else the only mode of conveyance for ourselves and baggage, would have been the "stage," a very primitive vehicle, consisting of a rough wooden box set on runners. The road, already impassable from want of snow, degenerated rapidly under the falling rain, so that our progress was necessarily slow. Once I attempted to put up an

umbrella, but this the ponies resented, so strongly and suddenly, that had not the Bishop kept them under control, the result would have been a runaway down a steep hill. At last, however, we managed to pick our way, in some cases on very dangerous spots, by the help of a borrowed lantern, and a little after eight o'clock we reached Port Carling in safety, having spent four hours and a half on the road. We received a warm welcome from some of the people who had been waiting for us, and found comfortable quarters in Mr. Fraser's Summer Hotel. Christmas morning was ushered in, not as we hoped with bright sunshine, but with a dismal rain. This was a sore disappointment, as a large number of the people had many miles to walk. Service began in St. James' at half past ten, the church being prettily decorated. The Bishop was assisted by two students, one from Trinity College, and the other from Wycliffe. Despite the rain and roads, the church was crowded, and the earnest, interested faces of the worshippers showed how they appreciated the service. Ten children were to have been baptised, but owing to the weather only two were presented. The Bishop's text was from St. Matthew i. 23, a large number partook of the Holy Communion. At half past two, we assembled, sixty in number, in the dining Hall, which was very tastefully decorated with evergreens, and appropriate mottoes. Full justice was done to the dinner, after which the Bishop said a few words suitable to the occasion, and was followed by the wardens and the two students. A short interval occurred here, during which I unpacked your box. Allow me in the name of the Bishop, the Port Carling Mission, and for myself to thank the ladies very gratefully for their loving gifts to the children, the beautifully dressed dolls in their toboggan costumes, sailor suits, etc., work-bags, knives, tops, marbles, cards and sweets, all excited the greatest admiration. At six o'clock the Bishop had a wedding, and the church was again crowded, after this we had tea, between seventy and eighty being present. Then we all assembled in the Hall, kindly lent for the occasion by Mr. Hanna, where the Christmas tree ornamented with your gifts was the centre of attraction. The Bishop gave a short address, intermingling grace and song, some hymns were sung, one or two little speeches made, and the presents were given, then the National Anthem was sung, and the people scattered to their homes, some poor things having many dreary miles to walk in the dark, ere they reached them. They all, however, enjoyed the day most thoroughly, and carried back with them the warm, comforting feeling, that though comparatively out of from intercourse with their more favored brethren in our cities, they were still thought of, and lovingly remembered by them at this holy, happy season. The next morning the problem of our return confronted us, for the roads were worse than ever, but was solved by the Methodist Minister, Mr. McDonald, most kindly lending us his "buck-board." Final goodbyes were said, and we reached the station at Faulkenburg in time to catch the train for Huntsville, which we reached in the afternoon, thankful for journeying mercies. The Bishop joins me in wishing the "Ladies Aid Society of St. James' Cathedral" a very happy and successful New Year. Believe me, dear Miss Romain, sincerely yours,  
 FRANCIS M. SULLIVAN.

Huntsville, Jan. 4th, 1889.

THE PRAYER FOR OUR GOVERNORS.

SIR,—In the prayer appointed to be used for the Governor-General and the Lieutenant-Governor is this petition: "Enable them to use their delegated power to Thy glory, to the public good, and to the advancement of their own salvation." I have observed that a few of the clergy, especially the younger, omit the last clause; and indeed it was publicly and expressly objected to on the floor of the Synod last June. The objection is that we can do nothing at all towards the attainment or advancement of our salvation; and as this clause is supposed to teach "salvation by works," it is to be rejected. I say nothing of the disregard of authority shewn by the rejectors, and the reproach cast upon the sense and orthodoxy of the Bishops who have sanctioned this prayer. But it seems to me that there are several sufficient answers to be made to this solifidian superstition. (1.) Suppose, instead of the particulars specified, we prayed more generally: "Enable them to use their delegated power to all good and useful ends,"—could that be pronounced objectionable? and yet "their own salvation" would be one of such ends: therefore the prayer should stand. (2.) Again, though Christ is our only Saviour, yet He is not our Saviour in such wise that we have nothing to do, or so that "doing is dead-ly," as the Plymouthists speak. We have to pray, repent, believe, obey; we must keep the commandments of God, or as the Church Catechism summarises it, "Do our duty in that state of life unto which it shall please God to call us:" all which is clearly enough said by St. Paul in "work out your own sal-

vation with fear and trembling." And assuredly if God calls a Christian man to the office of Governor, the faithful and religious performance of his duty in that office is part of this working out; and so is literally "to the advancement of his own salvation." The Lutheran solifidianism which reduces religion to a mere imputation of Christ's righteousness, puts aside the obligations of duty and the grace of obedience, and makes both to have nothing to do with our salvation, is a travesty of New Testament Christianity, has become an insuperable stumbling-block to men's moral instincts, is answerable for half the Scepticism of the present day, and is a direct encouragement to the worst antinomianism. We must not so preach Christ the Saviour, as to encourage disobedience. All the isolated sentences of St. Paul, however emphatically pronounced, will not rob of their force his own and the sentences of other Apostles which affirm the efficacy of the Christian's co-operation; for example, St. John says, "Every one that hath this hope in Him purifieth himself even as He is pure." St. James, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." St. Paul says, very emphatically, of a minister's doing his duty, "In doing this thou shalt both save thyself, and them that hear thee;" and of the rich man's duty, "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." All these sentences are vastly stronger than the prayer objected to. (3.) The very terms of the prayer furnish, if duly considered, a sufficient reply. For, if an action can serve the widest and most comprehensive ends possible, it may surely serve the narrower still more; if our action may serve "the glory of God and the public good," it may serve the inferior or smaller end of "our own salvation;" and all the more so, as our own salvation subserves the glory of God. Therefore, in furthering God's glory, as conscious and willing agents, and not as mere insensate instruments, we also further our own salvation, and if is absurd to dissociate the two, and still more to conjure up any sort of antagonism between them. (4.) But in 1 Tim. ii. 1-4. we have the exact parallel of our state-prayer: The Apostle exhorts that prayer should be made for Kings and all in authority, with this end—"that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." That is, we pray that kings and governors may rule well, and this prayer is pleasing to God, because contributory to carrying out His will in the salvation of all men. This is the clear account of the matter, and it exactly justifies our prayer. God's will is that Governors should use their delegated power to further the salvation of "all men," and so perform "their own;" and for the accomplishment of this will of God it is our duty to pray. How preposterous then is it to say we must not even mention that end which an Apostle distinctly sets before us! (5.) It is not the Church of England doctrine of "justification by faith" that is opposed to the prayer our people and clergy use with a good conscience, but the Plymouthist and popular "Evangelistic" perversion. Christians, unsophisticated by this worse than papal delusion, see a man faithfully doing his duty as to God and not to men, and they justly conclude he is "advancing his own salvation," that is, gaining more light and grace as the present reward of his fidelity, and thereby "making his calling and election sure." Yours,  
 JOHN CARRY.

Port Perry, Jan. 2nd, 1889.

BRANTFORD.

SIR,—As one of the Huron clergy who has been elected for years on the delegation to Provincial Synod—but in our last Synod was not elected—allow me to say that I for one do not agree altogether with the opinions of your Huron correspondents upon this subject:—That the present list of delegates is largely due to a vigorous electioneering by one or more partisans, seemed to be generally known and commented upon at Synod time. Of course, this is to be strongly deprecated, and if persisted in can only lead to one issue—a Diocese now united will be divided on strong party lines. However, I trust this is not to be. But I do not know that it is desirable that the same delegation should be elected each time. Attendance upon the Provincial Synod is a pleasure and a benefit we all admit; a pleasure to visit Montreal, and to be entertained by its hospitable Church people, and certainly a benefit to meet with our fellow-Churchmen from all parts of the Ecclesiastical Province. It is not wise to think that the Sun of Truth rises and sets in our own parish or Diocese; and we are apt to get into this net unless we go abroad and see and hear something a little different from our home ways. A trip to England, to hear her great preachers, visit her ancient shrines, and see her great Church life, must be an inspiration to many a Colonial born and bred cleric—failing this, we ought in duty to ourselves, and to our people see and hear

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all we can of children of our day dropped from the natural feeling of almost immediate men now elected Synod, how they good, enlarging their sympathies whether it is the bined, that imp to our maritime rate they have i it is good for us

**SKET**  
 3RD SUNDAY

Passage  
 During 30 years of Christ's life. on to-day.  
 I. Going to the year (Deut. xv. go up to Jerusalem to be left behind he is old enough to be admitted to Church always

(1) The being Circumcision Baptism, with (2) The keeping Passover, with The Lord's Supper Both circumcised both Baptism and (a) Jewish children (1) Circumcision (2) Going as (3) Passover. (b) Christian (1) Baptism. (2) Confirmation (3) Lord's Supper Companies of Jerusalem (Ps. time. Think of the great feast the true "Passover" young "sons of Lamb of God with II. Tarrying service over. missed. They caravan journey finding he is no back to Jerusalem find Him in the the great doctor can. Every one and answers. seen there before asks Him why she had been "Wise Father's business city or anything of His True Faith Yet He had not seems (v. 50) Spirit constant Him this.

III. Submitting He knew Who He should have parents, but to God's work, sitting and learning all (John vii. 15) est-to Him. He their home, and living this hum "subject" was business), and the Voice itself

CHICKEN P... lined with pas the chickens, the chicken with over all the br of butter. C The old-fashio made as above biscuit dough. sugar, and it

all we can of Church work and life beyond the borders of our own Diocese. When my name was dropped from the list of delegates, a momentary and natural feeling of disappointment possessed me, but almost immediately I thought, well, some of these men now elected have never been to the Provincial Synod, how they will enjoy it, and it will do them good, enlarging their range of view and expanding their sympathies—just as it did mine—I don't know whether it is the fish diet or the salt air or both combined, that imparts a vigour and able debating power to our maritime brethren—or something else, at any rate they have it both the clerics and laymen—and it is good for us to be there and hear it.

Yours, G. E. MACKENZIE.

SKETCH OF LESSON.

3RD SUNDAY AFTER EPIPHANY, JAN. 27TH, 1889.

The First Passover.

Passage to be read.—St. Luke ii. 41-51.

During 80 years, scarcely anything recorded of Christ's life, one event however, in our lesson for to-day.

I. *Going to the Passover.*—(vv. 4-42.) Once every year (Deut. xv. 1-8; 1 Sam. i. 8) Joseph and Mary go up to Jerusalem for Passover feast. Jesus always to be left behind until now, when (being 12 years old), he is old enough to go as a "son of the law" and to be admitted to all the privileges of a Jew. In God's Church always two ordinances

- (1) The being brought into Covenant. Circumcision, with the Jew (Gen. xvii. 14). Baptism, with the Christian.
- (2) The keeping in it. Passover, with the Jew (Exod. xii. 15.) The Lord's Supper, with the Christian. Both circumcision and Passover are necessary, so both Baptism and Lord's Supper necessary.
- (a) Jewish child.
  - (1) Circumcision.
  - (2) Going as "son of the law" when 12 years old.
  - (3) Passover.
- (b) Christian Child.
  - (1) Baptism.
  - (2) Confirmation.
  - (3) Lord's Supper.

Companies of people going from everywhere to Jerusalem (Ps. xlii. 4). Many boys going for first time. Think of wonderful city, temple, crowds, then the great feast night, its solemnities; Jesus Himself, the true "Passover," Himself there as one of the young "sons of the law." Yet He was the true Lamb of God whose Blood was to be shed for us.

II. *Tarrying in the Temple.*—(vs. 43-50.) Week of service over. All start for home. At night Jesus missed. They think He is with some friends, and the caravan journey on still looking for Him. At last, finding he is not in the party, Joseph and Mary turn back to Jerusalem, enquire everywhere, and at last find Him in the Temple schools sitting at the feet of the great doctors (Acts xxii. 3), and learning all He can. Every one much surprised at His questions and answers. (cxix. 99-100). No such scholar ever seen there before. Overjoyed, and yet grieved, Mary asks Him why He had done this, when His father and she had been looking for Him sorrowfully. Jesus answers "Wist ye not that I must be about My Father's business." He was not staying to look at the city or anything of the sort. He was doing the work of His True Father. Jesus then knew Who He was. Yet He had not been told it by His mother: for she seems (v. 50) to have forgotten it herself. God's Spirit constantly dwelling in Him must have taught Him this.

III. *Submitting to Earthly Ties.*—(v. 51.) Now, that He knew Who He was, what more natural than that He should have decided not to go back with His parents, but to stay behind and separate Himself for God's work, sitting, like St. Paul, at the doctors' feet and learning all He could. Yet He does not do this (John vii. 15). He simply does the duty that is nearest to Him. He goes with His parents back again to their home, and is once more "subject unto them," living this humble life for 18 years more. Being thus "subject" was indeed doing God's will (His Father's business), and God is pleased at it, (v. 52) and at last the Voice itself comes to say so (S. Matt. iii. 17).

CHICKEN PIE.—This is made in a deep dish, lined with paste, moistened with the broth in which the chickens, nicely cut up, have been stewed; add the chicken with a good supply of raw oysters, and pour over all the broth; add also salt, pepper and plenty of butter. Cover and ornament with the paste. The old-fashioned New England chicken pies are made as above, except the crust, which is a nice biscuit dough. Some add to the crust a cup of sugar, and it certainly is very palatable.

REASONS WHY I LOVE THE CHURCH OF ENGLAND.

BY THE REV. W. BRADBURY, M. A.

1. Because she has been in England the witness for and keeper of Holy Writ.

2. Because she bears witness for every truth held by Nonconformists. (1) We have what the Baptists specially witness for, in the Baptismal service for adults. (2) We have what the Quakers specially witness for concerning the person, the gifts, and the Baptism of the Holy Ghost, in the teachings for Whitsuntide and in the Ordination services. (3) We have what the Plymouth Brethren specially witness for concerning prophetic truth and the second coming of our Lord, in the teaching for the season of Advent. (4) We have all that is true in what the Church of Rome witnesses for.

3. Because of the large amount of Scripture introduced into her services, by which a systematic course of Biblical knowledge is ensured to her regular and thoughtful members. The Holy Bible is (so to speak) read through once every year, and the New Testament is read through twice every year, and the Psalms are read through every month; while the Scripture portions arranged for the epistles and gospels would form in themselves a manual of doctrinal, historical, experimental, and practical divinity.

4. Because the Book of Common Prayer is the most uncommon and unrivalled collection of prayers, praises, and thanksgivings in the world.

5. Because she brings before us in due order the entire earthly life of the Lord Jesus, commemorating His Birth, Circumcision, Baptism, Epiphany, Death, Resurrection, and Ascension, and calling attention to all His recorded acts and words, and to the portrait of His mind and character as drawn by the Holy Spirit, and leads us to the inspired narrative of the deeds, words, and sufferings of the first followers of our Lord lest our minds, fastening on the one thing more than on another, should cease rightly to divide the Word of truth.

6. Because she bears witness that the praise and the worship to be rendered to God in heaven should be begun on earth; and she has made provision for this spiritual sacrifice in the *Te Deum*, and other songs of thanksgiving and adoration scattered through her services.

7. Because she is the great bulwark against the tyranny of the Church of Rome, and beneath her ample shade Nonconformists enjoy freedom and quietness. The true-hearted Englishman will ever regard the Church of his fathers with feelings of veneration and love—not only because it is the glory of his native land; not only because it dates its existence from Apostolic days; not only because it is one of the main spokes in that wonderful machinery in the British Constitution, which is the admiration of the whole world; not only because it is an essential pillar of the State without which the British Constitution would cease to exist, giving place to a secular government unblest and unsanctified by the sacred bond of union with Christ's holy Church; not only because it is, as far as we know, the most pure, the most learned, and the most glorious Church upon the earth, but also because it was

The Church of his fathers, that blest his first years— That taught and that strengthened his youth; In health that still guides, and in sickness that cheers, With the rules and the comforts of truth.

Yes, she it was that took me in her arms, and in my childhood brought me to my Saviour's feet: yes, she it was that, when trembling at the sacred rail in the early youth at Confirmation I hid my eyes and held my breath, bid me be strong in Christ my strength, and vow to own Him to the death; yes, she it was that visited me in sickness, and stood by my side at the grave of my loved one, and pointing to the skies, bade me look beyond the tomb; with an angel's voice of comfort she spoke to my sad and sorrowful soul, saying, "Blessed are the dead that die in the Lord." And again did she thrill my cold dead heart and make it glow with hope by rehearsing my Saviour's words, "I am the Resurrection and the Life; he that believeth on Me, though he were

dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die."

The Church of England when loyally and faithfully represented by her clergy and members, is a standing witness for God in this country to the world. There is wisdom in her words, music in her voice, and beauty in her worship. Many of our forefathers gave up their lives rather than abandon the truths for which she witnesses.

ALMOST OVER.

It is almost over now,  
My life-work is nearly done;  
A few more stitches yet I throw;  
Long it seems since I begun.  
And the thread of many years  
Has been sometimes soiled by tears,  
Knotted, too by cares and fears!

Oh, it is not that I shirk,  
Toiling on from day to day;  
I have learned to take the work  
As a comfort on my way.  
Yet I rest it on my knee,  
Just a little while, to see  
Evening creep on lovingly.

Silence—and a purple sky,  
Over-arching vale and hill,  
And silver stars, that seem to lie  
In the gold air, mute and still;  
While the rich and radiant West  
As for festival is drest—  
Amber studs upon her breast.

Now a mist most softly red,  
Putting out the purple light,  
Tinting all my twirling thread,  
Creepeth up into the night.  
I can longer work, you see,  
With the beam thus sent to me  
Ere the dark fall heavily.

Look, my children! everywhere  
O'er my work and heart is spread  
This bright gleaming from the air,  
Blotting out my trembling dread  
From the light such joy I take  
That ye must not murmur make  
If, thus sitting, life's thread break.

Only put my chair aside,  
And in gentlest accents say:  
"Mother worked here till she died,  
With God's love-light on her way."  
By this token, dears, I know  
Of the heaven-light in a flow;  
It is almost over now!

A BAD SPELL.

A merchant's clerk wrote a check for forty dollars, and spelled the numerical adjective "f-o-u-r-t-y." His employer directed his attention to the error, with the remark, "you seem to have a bad spell this morning," to which the clerk replied, "sure enough I've left out the 'g-h'!" Let us hope the clerk will still further amend his orthography, meanwhile, if any suffer from a "bad spell" of headache, superinduced by constipation, ask your druggist for Dr. Pierce's Pleasant Purgative Pellets. Entirely vegetable, mild, prompt and effective; and a most efficient remedy for derangements of the liver, stomach and bowels.

HARD SOAP.—Take six pounds of soda, of fat six pounds, three pounds of lime, and four gallons of water. Put the soda, lime, and the water in the boiler, and boil them. Then take it out into something to settle; then put the fat in the boiler, and add the water (leaving the settling behind). Boil about half an hour, or until it is thick. Then take it out to cool, when it is ready to cut as desired.

If you have the bronchitis, you often are hoarse, Your throat's raw and smarting: you're hacking, of course; And if you're not careful, the first thing you know, Your lungs are attacked, and disease lays you low. By using Dr. Pierce's Golden Medical Discovery, Bronchial affections and all kindred complaints can be cured, but if neglected, they only terminate in consumption.

A PIECE of bread stuck on the end of the knife with which onions are being peeled prevents being "affected to tears."

THE REASON WHY.

I love the Church! for she was framed  
By Apostolic hands;  
Her corner-stone is Christ himself,  
On which she firmly stands:

On Prophets and Apostles, too—  
Foundation broad and deep,—  
With warders on her battlements  
A ceaseless watch to keep!

I love the Church! for, hungry souls  
Here eat the bread of heaven;  
Here, to the thirsty traveller  
Are purest waters given.

I love the Church! for she is old,—  
Her "hoary head" is wise;  
I ask no infant sect to guide  
My steps to Paradise.

I love her for her Liturgy,  
Her prayers divinely sweet,—  
So scriptural, devotional,  
Time honour'd and complete.

I love the Church of England! for  
She loves the sacred Word;  
And for her homage to The Book,  
She's honour'd by her Lord.

I love the Church! for, everywhere  
The foot of man hath trod,  
She plants the Cross, and points the way  
To Paradise and God.

I love her for the gifted sons  
Who strike her hallow'd lyre;  
And for her martyr'd saints gone up  
In chariots of fire!

"Why do I love my Church?" Because,  
A wise and watchful guide,  
In weal and woe,—in life and death,—  
She's ever by my side.

She brings the children to her Lord  
And lays them on his breast;  
She smooths the pillow of the dead  
In their last place of rest!

Ah! who would not a Churchman be,  
Confessed in heart and life?  
Who would not flee the blighted realms  
Of Sect, and Schism, and Strife?

O, happy in her fold may I  
Have grace and wisdom given,  
To live in her,—to die in her,—  
And so ascend to heaven!

RELIGION IN OLD AGE.

There are few more clever or more sad passages in Aristotle than that in which he describes the characteristics of the aged. The bad points which he mentions are many; the good but few. Among the former, he records that the old are timid; hesitate; are suspicious; little-souled; weak in love;—and knowing how hard it is to acquire, and how easy to lose—stingy; cold; clinging to life; selfish; having regard to the advantageous rather than the honorable; deficient in hope; living in the past; irritable.—Rhet. ii. 18.

Can we deny these charges?

The chief good points in his review are, that the old are free from insolence and inclined to pity. It is doubtful, however, whether Aristotle did not in his heart regard these qualities lightly, and rather as proofs of weakness than as virtues.

Probably the heathen philosopher despised the aged as having little strength left, and little life. Their nearness to a better life, and their possible greater fitness for it, would, alas! have no weight with him.

We Christians, however, may freely enlarge the list of good qualities—and all the more as we remember the aged Abraham, Isaac and Jacob, Joshua and Moses, Simeon and Aaron, and the apostle of love.

We cannot be blind to happy facts, which are quite as certain as those unhappy ones of the philosopher.

As, for example, we observe that if the old are quick to anger they are also swift to make amends,

tender and quick to tears like children. The good character once formed remains, and passes into eternity which, indeed, is as strong a witness, at any rate, to immortality, as mental decadence is to mortality. As the old man's short walk to church is equivalent to a long walk in time of youth, physically and morally, so it is with his shorter devotions and less enthusiastic prayers. The old man walks slowly and feebly, but he walks, and he reaches the place where God's honor dwelleth. And if he is slow, he may be, and often is also "slow to speak, to judge and to condemn." And if he lives in the past, what is this to him but either repentance or gratitude? And to us he has become history, and we receive experience and wisdom from his lips.

Will nothing teach us caution but our own miserable failures? Are we sure that we are always right, and that this and that must be done, and done at once, *coute que coute*? Old age teaches us not to be so rash and hasty, if we will only listen. Old age can tell us both how dark days come and how they go; how behind a frowning providence God hides a smiling face. The aged can comfort us with the comfort wherewith they themselves were comforted of God.

Age is a conservative power blending one generation with another, so that the pace of progress is even, and advance is made without dislocating jerks. If age needs youth as an antidote, youth as certainly needs age.

If old age is a second childhood let it be remembered that there is a childhood which is very blessed, a childhood of simple tastes and pleasures. Children delight in children; so do the aged. As I write, I see again those happy witnesses to eternal truths—the old fisherman with broad open eyes, always cheerful, always bright, invaluable at the Sunday School as teacher, and toiling up the Church hill, and kneeling at the altar, until racked and doubled with rheumatism he spent his last months on his bed in patience, and is now and forever at rest; and the old bald soldier who kept his coffin in his bed-room to prepare himself for rest; or the patriarchal Dr. Routh, and the saintly octogenarian of Christ church, and the old merchant Churchman of the R. Nelson type, now over eighty, and the bald peasant in his white Anglo-Saxon tunic worked so beautifully by his deceased wife, whom now he has joined; and the aged mother of a living pattern bishop, who sanctified society wherever she was, and simply won souls by love, and by being what she was.

They were better men and women than we have ever been, or shall be; but we must allow, and they will readily confess, that they have their weaknesses. They can no longer originate, nor stir the stagnant waters of life. The old order changeth giving place to new, and they cannot alter. So they had better go, and they are ready to go. And whilst they are spared, the old will inwardly recall their sins and failures with penitence and humility, and not to themselves alone, but to others will recount God's mercies, deliverances, and long suffering care.

They will gratefully acknowledge their earthly blessings, their "means of grace," whilst they feel how poor and transient are temporal happiness, knowledge, glory, how mean compared with the treasures and the knowledge and the glory which are the objects of Christian hope.

If they live, as the philosopher said, in the past they live also the more truly both in the future and for it.

There is likeness between childhood and old age. The first resembles sunrise with its new life and fresh beauty. The latter is like sunset, as beautiful indeed, but toned with a pensiveness of its own. Both gain their loveliness from the light of Heaven, without which youth and old age are misty and dull. The sunset of old age is but a soft temporary disappearing, and is a pledge of re-appearance in the new day which will soon dawn and which no night will obscure for ever and forever.

"And as the evening twilight fades away  
The sky is filled with stars invisible by day."  
And to cite another poet:

"No smile is like the smile of death,  
When all good musings past  
Rise wafted with the parting breath,  
The sweetest thought the last,"  
"As day has its evening,  
So also has life;  
Cast me not away in the time of age;  
Forsake me not when my strength faileth me.  
Abide with me, Lord,  
For it is towards evening,  
And the day is far spent  
Of this fretful life,  
Let Thy strength be made perfect  
In my weakness.  
Near as is the end of day,  
So, too, the end of life.  
We, then, also remembering it,  
Beseech of Thee  
For the close of our life,  
That Thou wouldst direct it in peace,  
Christian, acceptable,  
Sinless, shameless,  
And, if it please Thee, painless.  
Lord, O Lord,  
Gather us together  
Under the feet of Thine elect,  
When Thou wilt, and as Thou wilt,  
Only without shame and sins."

—From the *Literary Churchman*.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

OVER AND OVER AGAIN.

Over and over again,  
No matter which way I turn,  
I always find in the Book of Life  
Some lesson I have to learn.  
I must take my turn at the mill,  
I must grind out the golden grain,  
I must work at my task with a resolute will,  
Over and over again.

We cannot measure the need  
Of even the tiniest flower,  
Nor check the flow of the golden sands  
That run through a single hour.  
But the morning dews must fall,  
And the sun and the summer rain  
Must do their part, and perform it all  
Over and over again.

Over and over again  
The brook through the meadow flows,  
And over and over again  
The ponderous mill-wheel goes.  
Once doing will not suffice,  
Though doing be not in vain;  
And a blessing, failing us once or twice,  
May come if we try again.

The path that has once been trod  
Is never so rough to the feet;  
And the lesson we once have learned  
Is never so hard to repeat.  
Though sorrowful tears may fall,  
And the heart to its depths be riven,  
With storm and tempest, we need them all  
To render us meet for Heaven.

"THE MERRY WIVES OF WINDSOR"

could scarcely have played such fantastic pranks had they been subject to the many ills so common among the women of to day. Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition, and perfectly harmless in its effects in any condition of the system. It cures all those weaknesses and ailments peculiar to women, and it is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faithfully carried out for many years.

Children's

ADVIC

A loud, we shrill tone of Extravagan phrases as "Load know, "hate, Sudden exc surprise and approaching t as "Bother Jolly!" Yawning v one. Talking on bosom friends Attempting mental piece c execute with e Crossing y Making sho head, intended

An unaffected toned voice. around you, a them and all! The charm fices quite n count to your The habit c tho opinion, f others. An erect c body.

A good men connected wit giving offence or bowing to them what h The art of patience to pr at the twice-tc



THE MOST DI and scalp d infancy to old and permanently dies, when all oil CUTICULAR, the SOAP, an exquisit it, externally, a new Blood Purif of skin and bl scrofula. Sold everywher No.; RESOLVENT. DRUG AND CHEM Send for "How Pimples, bla skin prev Relief in weakness TER the o



FOR BILIOU INDIGESTI HEADACHI STOMACH, THEY ARE M IN ACTION, TO BURDOO TREATMENT AND OBT

### Children's Department.

#### ADVICE TO GIRLS.

##### WHAT TO AVOID.

A loud, weak, affected, harsh or shrill tone of voice.

Extravagances in conversation—such phrases as "Awfully this," "beastly that," "Loads of time," "Don't you know," "hate," for "dislike," etc.

Sudden exclamations of annoyance, surprise and joy—often dangerously approaching to "female swearing"—as "Bother!" "Gracious!" "How Jolly!"

Yawning when listening to any one.

Talking on family matters even to bosom friends.

Attempting any vocal or instrumental piece of music that you cannot execute with ease.

Crossing your letters.

Making short, sharp nods with the head, intended to do duty as a bow.

##### WHAT TO CULTIVATE.

An unaffected, low, distinct, silver-toned voice. The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, as if of no account to yourself.

The habit of making allowances for the opinion, feelings or prejudices of others.

An erect carriage—that is a sound body.

A good memory for faces, and facts connected with them—thus avoiding giving offence through not recognizing or bowing to people, or saying to them what had best been left unsaid.

The art of listening without impatience to prosy talkers, and smiling at the twice-told joke.



### How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the most refined and purest ingredients, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the FOTTER DAVIS and CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

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Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER the only pain-killing plaster. 30c.



A SURE CURE

FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

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This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St N. Y.

SELLING PRICE \$4.98

SAMPLE WATCH FREE



READ CAREFULLY.—One Watch Free To All.

GENUINE 4-0Z. SILVERUS CASE.

This is a watch that ordinarily sells for \$15.00. For 60 days we will sell them at \$4.98 and give every one an opportunity to get one sample for nothing. Cut this out and send to us with 50 cts. in postage stamps, as a guarantee that watch is ordered in good faith, which will cover us from any loss from express charges, and we will send the watch to you C. O. D., subject to examination. If found perfectly satisfactory and exactly as represented, you can pay the balance of \$4.48 and take the watch, otherwise you do not pay one cent. If you sell or cause the sale of six (6) of these watches within the next 60 days we will send you one free. This is an imported, jeweled, expansion balance, quick train movement, complete with a 4-ounce genuine Silverus open face case, and guaranteed in every respect. We make no money on this watch, it simply helps us to sell gold and gold-filled watches from our mammoth catalogue which is sent free. Send your order immediately. This ad. may never appear again. THE R. W. SEARS WATCH CO., 57 & 59 Adelaide St., East, TORONTO, CANADA. We recommend this watch to every reader of this advertisement. Mention this paper when ordering.

### TWO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

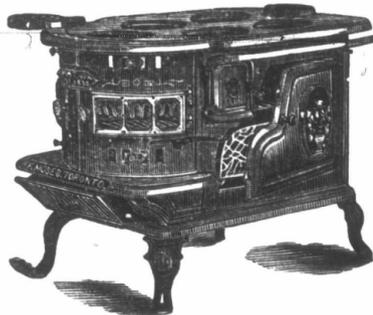
### A BUSINESS LETTER.

Tilsenburg, March 15th, 1887.

T. Milburn & Co.,  
Sirs,—Please ship at once three dozen B. B. Bitters. Best selling medicine in the shop. Sold seven bottles to day. Yours truly, C. THOMPSON.

The above sample is but one of the hundreds of similar expressions regarding B. B. B.

OF ALL THE COMBINATIONS Of Manufacturers in producing a good Cook Stove, there is none to equal



### MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by

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The GRAND TRUNK in connection with the NEW YORK CENTRAL forms

The All-Rail Route.

THE GREAT FOUR-TRACK

New York Central AND Hudson River Railroad

Is positively the only Trunk Line possessing railway stations in the City of New York, thereby avoiding all transfers and ferries.

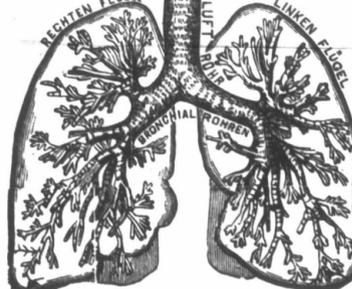
It is absolutely the ONLY LINE WITH FOUR COMPLETE TRACKS for a distance of over three hundred miles, two of which are used exclusively for passenger trains, thereby insuring SAFETY, FAST TIME, AND PUNCTUAL SERVICE.

THE MOST EXPENSIVE RAILROAD IN AMERICA is the four-track entrance of the New York Central and Hudson River Railroad to the Grand Central Station, through the heart of New-York City. The estimated cost of the improvement for a distance of four miles was \$8,000,000, or \$2,000,000 per mile, exclusive of the cost of the Grand Central Station.

Apply to ticket agents of the Grand Trunk, Michigan Central, Canadian Pacific or Niagara Navigation Co., for tickets, and see that they read by the New York Central and Hudson River Railroad.

In New York, apply to Agents at 413, 785 or 942 Broadway, or at Grand Central Station. For information address Edson J. Weeks, General Agent, 1 Exchange St, Buffalo, or Henry Monett, Grand Central Station, New York, General Passenger Agent.

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(This Engraving represents the Lungs in a healthy state.)

THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

BY ITS FAITHFUL USE

CONSUMPTION HAS BEEN CURED

When other Remedies and Physicians have failed to effect a cure.

Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief.

AS AN EXPECTORANT IT HAS NO EQUAL. It is harmless to the Most Delicate Child.

It contains no OPIUM in any form.

PRICE 25c, 50c AND \$1.00 PER BOTTLE.

DAVIS & LAWRENCE CO. (Limited), General Agents, MONTREAL.

## West Toronto Junction, HI. HO!

May 28, 1888.

JAMES GOOD & CO.:

Send me another barrel. I used the

ST. LEON WATER

last summer for Muscular Rheumatism, and found immediate and permanent benefit from its use.

J. F. HOLDEN, Druggist.

Also diabetes and Bright's disease, indigestion, dyspepsia, &c.; these poisoned fires are put out by St. Leon, as water quenches fire. Doctors say "impossible to say too much in its praise."

## JAMES GOOD & CO.,

220 and 27 Yonge-street.

Groceries, Wines, Beers, Spirits, and St. Leon Water, wholesale and retail.

## YOU MAY HAVE ONE!!

Just send your name and address, and 10c. for postage, and receive by Mail a HANDSOME SILK HANDKERCHIEF and The Magic Needle! Astonishes everyone! Address, Whiton Novelty Co., Toronto, Ont.



is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 50 years' experience throughout Great Britain and the United States. It is also a sustaining, strengthening diet for Invalids. Nutritious, easily digested, and acceptable to the most irritable or delicate stomach. Four sizes, 35c. up. Send stamp for "Healthful Hints," a valuable pamphlet, to WOOLRICH & CO., Palmer, Mass.

## HOW TO BE A HERO.

"I should like to be a hero,"  
Said a little lad one day,  
As he gazed upon the picture  
Of a soldier, tall and gray.

"You can be a hero, darling,"  
Was his grandma's soft reply,  
"If at play you're fair and honest,  
And you scorn to tell a lie.

"If you stifle angry feelings,  
Sinful thoughts crush firmly down,  
Ever praying, always trying—  
Yours shall be a hero's crown.

"For, remember this, my darling,  
Hero hearts of men grow old  
Beat at first in breasts of children  
Who were tender, true, and bold."

"Best cure for colds, cough, consumptions,  
is the old Vegetable Pulmonary Balsam." Outler  
Brok. & Co., Boston. For \$1 a large bottle sent prepaid

## THE DANGER OF SELFISHNESS

We cannot be too often, or too strongly warned against this fatal—this soul destroying sin. The whole example of our Lord, the entire spirit and teaching of the Gospel, are in utter condemnation of it. And well they may be,—for if allowed to have its way, every human virtue would in the end be sacrificed by it, and life would become a cold, desolate, and barren waste. Hope would expire, for there could be no happiness here and no Heaven hereafter.

In battling against this spirit we are in constant danger of being led far astray for it is exceedingly insidious, as well as terribly deceitful. It leads many a one to think and believe that he is acting from pure motives and seeking good ends, while all the time he is inspired by a thorough selfishness, and laboring to accomplish his own purposes. Such a spirit will persuade us to believe that if we wish to do any thing—or to do it at a particular time and in a particular way,—or to go anywhere, it must be right; and not only so—but the means to attain the object must be right also. In a word, self finally becomes supreme, and the will of God—the word of God—and the highest good, as well as the wishes of others, have to give place to our wishes. It is astonishing to what lengths this will lead us—and how inconsistent it will make us. But the trouble is it makes us first spiritually blind to our own delusions. A selfish person is apt to think he is very wise, generous and kind.

## THE NEED OF SYMPATHY.

Child-life has many needs, but there is none stronger than that of outspoken sympathy. Some children are well fed, well dressed and well taught, while yet they go hungry for demonstrations of love. They may be adored, admired, and trusted, while yet they feel themselves watched, criticised and distrusted. Let the home-training be ever so severe, if sympathy keeps pace with it, the burden will seldom be greater than the child can bear.

Parents fear that speaking their compassion will counteract the discipline or lessen their authority. If it be necessary to preserve sternness during the time of discipline, in order to gain the end in view, let sympathy follow close upon submission. Introduce a remark like, "It's pretty hard work to remember everything,

isn't it?" or, "Baby feels like crying this morning, but he's going to be a brave boy and will not cry."

Can any experience be more dreary than that of a child when it feels its mother's heart turned away from it? The world looks like a great barren expanse with no place to rest.

## THE MILK.

Ferdinand, a rich boy from the town, walked one spring day to a neighbouring farm-house, where he bought himself a basin of milk, and, sitting down on the grass under a shady tree, broke his bread into the milk, and feasted to his hearts content.

Frederic, a poor boy from the next village, who looked thin and pale from want and starvation, was standing not far off, looking sadly on, and would gladly have had a little of it; but he was too modest to ask for any.

It occurred, indeed, to rich Ferdinand, that he should leave a little over for the poor boy; but he gave no heed to this good suggestion of his heart, and greedily feasted on. When he had quite devoured the milk, he spied at the bottom of the basin a rhyme. He read it with a blush, got the basin filled again, and added to it a large slice of bread. Then calling the poor boy Frederic to him in a friendly way, he broke up the bread for him with his own hands, and kindly bade him eat with a good appetite.

"The saying," observed Ferdinand, "which is in the basin ought to be written in all the dishes of the rich." The saying ran thus:—

"Forgetful of the poor distress,  
Can thy abundance e'er be blest?"

## WINTER.

Who is it knocks at the door,  
With fingers wrinkled and blue?  
Who taps at the window-pane,  
And cries in the chimney flue?  
Who moans that the sun is pale,  
And all the flowers are dead,  
And the birds are silent grown,  
And even the crows are fled?

Ah, winter, we know you well,  
For we've met you oft before,  
And we'll tell you the reason why  
We keep you outside the door—  
Because you storm and rave so  
You'll stay out yet awhile;  
If you would have folks like you,  
You'll have to learn to smile.

## CORALLING WILD ELEPHANTS.

The herd having been found, without its being alarmed, the next thing is to surround it at a distance by a light cordon of men, and to guide its unconscious steps toward the kheddah in which it is to be inclosed and captured. The general idea of a kheddah may be taken from an open pair of compasses, of which the round head or hinge represents the inclosure into which the elephants are to be driven; while the outspread arms of the compass represent the long lines of obstacles or scares by which the elephants are prevented from straying to one side or the other, so that they advance through the purposely undisturbed jungle in the center, between the gradually converging lines of obstacles, toward the kheddah or inclosure already mentioned.

The elephant is a timid and cautious animal. If it meets with any chopped branches of trees or indications of the presence of man, or anything to which its eyes are unaccustomed, it will not advance in that direction. The real difficulty of the hunters lies in making their lateral lines of obstacles sufficiently obvious to the elephants without alarming them too much. At this early stage of the proceedings not a man should show himself, lest the wild elephants should be frightened and make a stampede.

The animal should be left to pride himself on his own cleverness at having detected signs of danger, in consequence of which he advances in what seems a safe direction. But as the devoted herd gets further and further into the funnel of the converging lines, much stronger measures have to be adopted. Considerable pressure is put on them from behind to urge them on in the right direction; and simultaneously the visible obstacles along the sides have to be much strengthened and effectively guarded to prevent the herd from breaking through them.

As the elephants actually approach the kheddah itself there is no longer any concealment on the part of the hunters. The firing of guns and the beating of drums and loud shouts and noises, with long lines of fires made out of the dried grass and brushwood, which have been collected for this purpose, compel the affrighted animals to push onward until they finally enter the kheddah itself, where at first all seems comparatively silent and safe.—*Sel.*

## OTHER PEOPLE'S AFFAIRS.

"What makes every one love to be with you?" the sweet, simple, unaffected and very lovely Princess Alice once asked her grandmother, the Duchess of Kent. "I am always so sorry to have to leave, and so are all others who come here. Won't you please tell me, grandma?"

The old lady smiled, and for a moment that was all she did.

The Duchess of Kent knew the secret of her influence over her friends, but how to explain it without vanity or egotism to this most natural and truthful little girl was not altogether an easy task. Alice's sweet directness could never be put off with a pooh-pooh or a disclaimer, as the dear old lady knew from intimate acquaintance with her character.

"I think my child, that this is the reason," the Duchess replied at last. "I was early instructed that the way to make people happy was to appear interested in the things which interested them, namely, their own affairs; and this could only be accomplished by burying one's grief, annoyance, satisfaction, or joy completely out of sight.

"Forgetfulness of one's own concerns, my dear, a word of sympathy and unselfish help, where it is possible to give it, will always make others happy, and the giver equally so."

Such counsel as this took deep root in the heart and mind of the beautiful Princess, and her brief but exceptional life proves the wonderful power of unselfish regard for others.

Where could a better lesson for all our girls be found than this one, given so many years ago by the aged Duchess?

Other people's affairs? Why, our own affairs are of infinitely more importance to us, and yet, if we take the trouble to look about us, we are sure to find that the most agreeable and helpful persons are those who lend a ready ear to the sorrows of others, and keep a closed mouth concerning their own.

## A BOY SHOULD LEARN

To build a fire scientifically;  
To fill the wood box every night;  
To shut doors in summer to keep the flies out;  
To shut doors without slamming;  
To shut them in winter to keep the cold out;  
To do errands promptly and cheerfully;  
To get ready to go away without the united efforts of his mother and sister;  
To be gentle to his little sisters;  
To wash dishes and make his bed when necessary;  
To sew on a button and darn a stocking;  
To be kind to all animals;  
To have a dog if possible, and make a companion of him;  
To ride, row, shoot and swim;  
To be manly and courageous;  
To let cigarettes alone.—*Thokla Kilman.*

In proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them, must result from a perception of something we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them.—*Herbert Spencer, "First Principles."*

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