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VOL. 16.]

TORONTO, CANADA, THURSDAY, APRIL 8, 1890.

[No. 14.]

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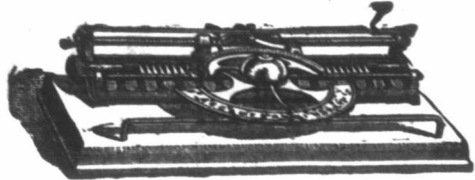
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Lessons for Sundays and Holy Days.

April 6th.—EASTER SUNDAY.

Morning.—Exodus 12 to v. 29. Rev. 1, 10 to 19.

Evening.—Exodus 12, 29; or 14. John 20, 11 to 19; or Rev. 5.

CONGREGATIONAL WORSHIP.—There are two different tendencies at work in the Church at the present moment, both of which have probably sprung from the same source, but yet are taking very different directions. We refer to the improvement of church music, on the one hand by choirs and especially by surpliced choirs, on the other by quartette choirs and solo-singers. Both of these movements have been originated by the sincere and laudable desire to beautify the service of God and to give dignity to it; and so far the spirit which has animated their promoters is worthy of all commendation. But the outcome of the one is entirely different from that of the other. The one influence is religious, the other is irreligious; because the first makes a congregation of worshippers and the second a congregation of listeners. Let us not be misunderstood. We do not mean that anthems and services and solos are absolutely to be prohibited in divine service. They may be good and useful and even helpful to devotion in their place. But wherever they usurp the place of the worship of the congregation, they are mischievous. And the result is that the service which ought to be an offering to God is turned into a concert of sacred music. There is great danger of this being done in the United States. There is some danger of the same thing happening in Canada. But at least we are not so far gone as our neighbours, partly perhaps because we have not so much money. There is at the present moment a Presbyterian congregation in the city of New York which pays one of the women singers a salary of \$5,000 a year, about the amount paid to the average American Bishop. No one can imagine that such a sum is paid to this lady for leading the praises of the congregation; it is paid to her for pleasing the ears of the congregation by her superior singing. Is this done to the glory of God, or to the satisfying of the musical tastes of the congregation? The answer is obvious. It is a very serious matter; and if this kind of thing, even

on a much smaller scale, were to become general or common, we can hardly even imagine the evils that would ensue.

THE BISHOPRIC OF BRISTOL.—There seems to be some hope of the near restoration of the Bishopric of Bristol. The circumstances under which that see was suppressed are very instructive in reference to the enormous development of Church life in the Church of England during the last half century. When it became necessary, in 1836, to set up a Bishop's Chair at Ripon, in consequence of the enormous development of the Yorkshire manufactures, Lord Melbourne, unwilling to increase the number of Bishops in the House of Lords, suppressed Bristol in order to gain a seat for the Bishop of Ripon. What a change has come about! Bishops now think more of the work of their dioceses than of the dignity of sitting in the Upper House; and the simple device of letting the younger Bishops wait until their places are empty has got over the old difficulty. Many new dioceses have been created since that time, rendered absolutely necessary by the expanding life of the Church; and we sincerely trust that the learned and able Bishop of Gloucester and Bristol may, before his reign is ended, have the happiness of seeing the separation effected. It is of interest to note, as the Archdeacon of Bristol has reminded us, that the great Butler was, for twelve years, Bishop of Bristol before he was translated to Durham.

TAKE UP THY CROSS.—As long as a man behaves himself and preaches the Gospel, says the *Christian Enquirer*, the press does not trouble him. His sermons are not reported, his name does not get into print, and he lives in his obscurity, having his reward only in his own conscience and the approval of God. But let him wound Christ in the house of His friends, deny the Gospel, fling out some monstrous theological error, break loose from the Church, and defy the opinions of the Christian world, and he becomes famous at once. The press pets him as if he were a young lion. He is lifted upon stilts of theological falsehood until he can look over the heads of the old ecclesiastical giants who have made their names famous by their learning and their piety. There is too much truth in this, and we fear that some of our clergy are succumbing to the temptation; but, we trust, not many. The mass of them will go on their steadfast way, bearing witness to the truth, remembering the solemn account that they have to give, "not pleasing man, but God."

THE DISPUTE AT HAMILTON.

We have already spoken of the undesirableness of the intervention of newspapers in parochial controversies; and for this reason we have said but little on the controversy at the Church of the Ascension, at Hamilton. Believing it to be better that the rector and the congregation should arrange their difficulties themselves, we contented ourselves with merely referring to the terms on which Mr. Crawford accepted the post of the Church of the Ascension, that it might be clearly seen that he had acted with perfect candour and consistency. But it now becomes necessary that the public should know the exact points around which the warfare is raging.

In doing so, we are actuated neither by any party considerations nor by any desire to act as

advocates for Mr. Crawford. Indeed we are sure that that gentleman would not thank us for such advocacy. It is because we believe that he simply desires to do what is right that he enlists our sympathy, which is deepened by the dignified and courteous tone in which he has conducted his part in the dispute.

Undoubtedly those of our readers who have heard of what happened at the late vestry meeting will expect to be told that Mr. Crawford has introduced ritualism into the church, that is to say, customs not usual in the Church of England, innovations of the last few years. What will be their surprise, then, to learn, that Mr. Crawford has at the forenoon and evening services on Sunday made no change whatever? All that he has done is, to give up the evening celebration of the Holy Communion and to have an early celebration every Sunday morning instead. Moreover, at the forenoon celebration he has made no change; and even at the early service he takes the Eastward position only at the Prayer of Consecration, and not at the earlier parts of the service. Our readers are probably aware that even the Privy Council has affirmed the lawfulness of that position in that part of the service.

We are quite aware that this must sound incredible to those who have read of the excitement, etcetera, etcetera, of which the newspapers have spoken; but we have taken some trouble to ascertain the facts, and we believe there is nothing else to be said, unless that the rector sometimes monotonous parts of the service.

Now what are the demands of the malcontents? They ask that the evening Communion shall be restored, that the morning Communion be abandoned, and that the rector shall not take the Ablutions in the vestry! The first is partially intelligible. Although very few ever went to the evening celebrations, and probably most of the protesters were never there, it is possible that some persons may imagine the abandonment of them as an inconvenience or a deprivation. But what shall we say of the demand that early celebrations shall be abandoned? Surely these Protestants who would doubtless be horrified at the denial of the right to private judgment in themselves, must have a very odd view of the application of the principle to others.

What is the reply of the rector to this demand? In the first place, he says, he does not like evening Communion; and in this dislike he has the concurrence of the Christian Church in all ages. It is quite true that evening Communion was common in the first ages; and it continued to be celebrated for some centuries on Maundy Thursday; but it is equally true that the instinct of the whole Church has led to the abandonment of this practice; and even in reformed churches it is very little used. Mr. Crawford, however, under the advice of his Bishop, has expressed his willingness that Mr. Brent, who was accustomed to these services under the former rector should celebrate in the former manner at certain evening services.

It is difficult to see what more the remonstrants can want. The taking of the ablutions in the vestry, that is to say, the pouring of water into the Chalice and drinking it, would seem to be a very innocent and proper method of complying with the requirements of the Rubric, which directs that the elements shall be consumed before the priest leaves the Holy Table. Any reverent per-

son would shrink from pouring out or throwing away any part of the consecrated elements; and this would seem to be the best way of avoiding it. How, moreover, any one should be hurt by a thing like this occurring in the vestry, it is difficult to understand.

Well, but what is the result? Has this concession been accepted? No! It is not enough that the evening celebration should be restored, Mr. Crawford must be there to celebrate. In other words, it is not enough for the objectors to have their way in this matter, Mr. Crawford must by no means have his way. Nor is this all. It is not enough that those who want an evening Communion should have it: they must further insist that those who want an early Communion shall not have it.

We confess that, in presence of demands like these, our powers of criticism fail us. When we study human conduct, we try to reduce it to intelligible principles of rationality; but here we are fairly beaten; and, as we have no wish to give offence to anybody, or to make mischief, we will leave off here, earnestly counselling the congregation of the Church of the Ascension to consider this matter as they shall answer for it to God. With a man so good and gentle as their rector, so willing to do his best to conciliate them and provide for their needs, it ought not to be difficult, and it need not be difficult, to come to terms. May God grant to all concerned a sound judgment and a love of peace!

DR. FRANZ DELITZSCH.

Although Delitzsch had not attained to the years of his great fellow-countrymen, Doellinger, it can hardly be said that his death is premature, for he had come near to the four score years which bring labour and sorrow. Yet he must be thought of as one of the severest losses which could have occurred to the interests of biblical science.

Delitzsch was born in the city of Leipzig, on February 23, 1813. He died at the same place on March 3 of this year. It has been asserted that he was of Jewish extraction, but there is no ground for this statement. He was educated at the University of Leipzig, where he took the degree of Doctor of Philosophy, and became a Privatdocent. After serving as a Professor of Theology at Rostock from 1846 to 1850, he removed to Evlangen, where he remained from 1850 to 1867. It was during his tenure of office here that he became a recognized power, not only as a Hebrew scholar, but as a profound theologian, and an acute and devout expositor of Holy Scripture. His writings showed that he accepted, generally, the High Lutheran platform, although with more reasonableness and liberality of tone than men like Hengstenberg. On the other hand, his work on the ministry showed distinctly that he held the Catholic doctrine on that subject.

In 1867 he removed to his old University of Leipzig, where he has been known as one of the most distinguished of the theological teachers of Germany. It has been remarked that no German theologian since Tholuck has enjoyed to such a degree as Delitzsch the respect of Christians in Great Britain and America, and no other has exerted so great an influence upon theology in these lands. We believe this to be true, and it may be accounted for by remembering his remarkable qualities. He was not merely an accurate scholar and a man of wide and varied learning, he also possessed that clear, lucid intellect, and that prac-

tical common sense which are dear to the English race.

It is not quite easy to give an account of the numerous works for which the Christian Church is indebted to Dr. Delitzsch. Many of them are out of print and no longer appear in the catalogues. It may suffice, however, to give some general account of the principal contributions which he has made to biblical science.

One of his earliest books was an exposition of the Book of the Prophet Habakkuk, published in 1843, and two years later appeared a historical-critical dissertation on the theology of biblical prophecy, (*Die biblisch-prophetische Theologie historisch-kritisch dargestellt*). In 1855 he published a work of very great interest, entitled *Biblische Psychologie*, which appeared in a second and enlarged edition in 1861. In this book Delitzsch worked out with great care and elaborateness the threefold division of man's nature into body, soul, and spirit. He finds illustrations of the doctrine in the creation, in the fall, in man's natural condition, and in regeneration. Of profound interest are the two last sections, the first on death and the middle state, the other on the resurrection and perfection. Delitzsch has allowed it to get out of print for some reason, so that it is now difficult to procure it. The English translation, published by Clark of Edinburgh, is not quite satisfactory; but it is not an easy book to translate.

His great works on the Psalms and on the Prophecies of Isaiah are greatly valued by Hebrew scholars, among whom we must number as pre-eminent our two greatest English Hebrew scholars, Cheyne and Driver. They have passed through several editions and have received many emendations and enlargements. Some smaller books have been much valued. We may mention as examples the tract entitled "A Day in Capernaum," and a devotional treatise on the Holy Communion. We ought, perhaps, to have mentioned before a thin octavo, published in 1847, "Four Books on the Church," showing his High Lutheran tendencies. It has, apparently, never been republished.

His commentary on the Epistle to the Hebrews appeared in 1857, and immediately received great attention and appreciation. We rather wonder that he has never published a new edition; but this has undoubtedly arisen from his devotion to Hebrew studies. Of great significance is his commentary on Genesis. The first edition appeared while he was at Erlangen, and the fourth edition, now before us, appeared in 1872, and is described as having been "thoroughly remodelled," (*ganzlich gearbeitet*); but even so it satisfied him so little that the next publication of his commentary was issued not as a new edition, but as a "New Commentary on Genesis." No work shows, more than this, the thoroughly candid and scientific character of Delitzsch's mind and work. He accepts a great many of the results of modern criticism; but declines to abandon any part of his Christian faith. "I believe the Easter message," he says; "and accept its consequences." Nearly all of the works which we have mentioned are translated into English, and all deserve the attention of earnest students of Holy Scripture.

It has often been said that the chief characteristic of the epitaph is its lack of veracity, but it is perhaps better that it should err on the side of kindness rather than wound the living by a brutal truthfulness, as in the case of an inscription written for the tombstone of a lazy man by one who knew him well: "Asleep (as usual)."

THE CHRISTIAN MINISTRY.

CHAPTER III.

JESUS THE PERFECT MEDIATOR.

HEATHENISM, JUDAISM, AND CHRIST.

To emerge from the range of religious ideas which prevailed among Gentiles or Jews into the presence and the knowledge of Jesus Christ, is like coming from the denseness of Egyptian darkness, or the dim twilight of early morning, into the full, clear light of day. In Gentilism all was uncertain; in Judaism all was incomplete. Even in the most purposeless gropings of the nations who were outside the boundaries of the covenant people, there were at least indications of man's wants, and of his endeavoring to obtain a supply for them; but all was rendered comparatively powerless for good by the withering blight of uncertainty. In the revelation made to the Israelites, on the contrary, everything was certain and true, but everything was incomplete. The light which shone in the Law and the Prophets was a pure light, but it was the reflected light of the moon, not the full, rich, glorious sunlight. Even this way, so much more excellent than that of the Gentiles, was but the way of partial truth, and it did not guide the footsteps of men into the way of peace. Among the worse men there was an impatience of the restraints of a burdensome economy: among the better there was a restless longing for more light and truth. As yet there had been no perfect Mediator—prophet priest and king—one who could at once make known to them the whole truth concerning their relations to God, and rule over them in perfect authority in His Name: one who could, as their Head, present them to God an acceptable sacrifice, and who could turn from Him to them with words and acts of blessing, which should not only be a sign and an assurance of good, but an efficacious power.

THE PROMISED MEDIATOR.

Such an one had been promised, a greater Prophet than Moses, to whom they should give ear: a greater Priest than Aaron, One after the order of Melchizedek: a greater King than David or Solomon, of whose kingdom there should be no end. Such an one was earnestly desired and longed for even by multitudes who knew not what their longings meant. Such an one was, in the fulness of time, sent by God from heaven to men on earth. Our Lord Jesus Christ was the realisation of men's most earnest and deepest desires, was that perfect Mediator between God and man Who was alike needed and desired by man. In Him were fulfilled all the hints and promises and types of Judaism, all the longing and efforts of Heathenism.

We have already seen that this perfect mediatorial work could be accomplished only by one who united in himself the offices of prophet, priest, and king. Such an union was found in our Lord. All of these offices He discharged during His ministry on earth, and discharges still. At present, our concern is principally with the work of our Lord, considered in itself, and as it is carried on by Him personally. We are to regard Him as the true and perfect Prophet, Priest, and King. In Him is found all that men longed for and sought after—perfect truth, perfect reconciliation, and perfect guidance and governance.

THE PROPHETIC OFFICE.

I. Let us glance first at His prophetic office. What was the nature of that office? It was to be a witness for the truth—to declare the will of God to man. Prophecy, in the most common use of the word, means prediction, the foretelling of the future; but this is not its fundamental idea in Holy Scripture; nor is it the meaning which we intend, when we speak of the prophetic office of our Blessed Lord. We mean rather to assert that He was the teacher and the enlightener of mankind.

This work of our Lord was not first begun after His Incarnation. "Before the mountains were brought forth" He was the Word of God, and the wisdom of God; before His manifestation in the Flesh, He was the Source of all light and truth to Jew and to Gentile. That law in the hearts of heathen men which was the basis of their responsibility was but a ray from His glory. Every pre-

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cept and statute which was given to the house of Israel was but a light broken from this central Sun.

But this light of the eternal word which fell upon Jew and Gentile was conveyed to them both through an imperfect medium. In the case of the Gentile, it was darkened and distorted by ignorance, prejudice, and sin. In the case of the Jew, a portion of its radiance was withheld, and it was commanded to shine upon them, as they were able to bear it. Even now, under the ministration of the Incarnate Word and of the blessed Spirit whom He has given, "we see through a glass darkly." There are certain limitations to our knowledge of the things of God and of the spiritual world, which are involved in our present state and condition. Yet the change which has been effected by the manifestation of the Son of God is greater than can easily be understood by those who have enjoyed the blessed influences of the Gospel from their earliest days. It is hardly possible for us, in any way, even by the most careful comparison of the old with the new, to realize the vastness of the revolution which has been brought about.

(To be Continued.)

BISHOP LIGHTFOOT ON THE MINISTRY.

We reprint the following extracts from the works of the late Bishop of Durham as they are given in the columns of the *Scottish Guardian*. The editor states that though the series had been privately printed, it never before was published. These extracts present what the bishop has himself said, not what others have inferred from his writings:

1. Commentary on the Epistle to the Philippians (Essay on the Christian Ministry, 1868):

(i) p. 199, ed. 1; p. 201, later edd.

Unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the episcopal office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the latest surviving apostle, this change must have been brought about.

(ii) p. 211, ed. 1; p. 227, later edd.

The evidence for the early and wide extension of episcopacy throughout proconsular Asia, the scene of St. John's latest labors, may be considered irrefragable.

(iii) p. 225, ed. 1; p. 227, later edd.

But these notices, besides establishing the general prevalence of episcopacy, also throw considerable light on its origin. . . . Above all they established this result clearly, that its maturer forms are seen first in those regions where the latest surviving apostles (more especially St. John) fixed their abode, and at a time when its prevalence cannot be dissociated from their influence or their sanction.

(iv) p. 232, ed. 1; p. 234, later edd.

It has been seen that the institution of an episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dissociated from the name of St. John.

(v.) p. 265, ed. 1; p. 267, later edd.

If the preceding investigation be substantially correct, the threefold ministry can be traced to apostolic direction; and short of an express statement we can possess no better assurance of a divine appointment, or at least a divine sanction. If the facts do not allow us to unchurch other Christian communities differently organized, they may at least justify our jealous adherence to a policy derived from this source.

2. Commentary on the Epistle to the Philippians (Preface to the Sixth Edition), 1881:

The present edition is an exact reprint of the preceding one. This statement applies as well to the essay on the "Threefold Ministry" as to the rest of the work. I should not have thought it necessary to be thus explicit, had I not been informed of a rumor that I had found reason to abandon the main opinions expressed in that essay. There is no foundation for any such report. The only point of importance on which I have modified my views, since the essay was first written, is the authentic form of the letters of St. Ignatius.

Whereas in the earlier editions of this work I had accepted the three Curetonian letters, I have since been convinced (as stated in later editions) that the seven letters of the Short Greek are genuine. This divergence, however, does not materially affect the main point at issue, since even the Curetonian letters afford abundant evidence of the spread of episcopacy in the earliest years of the second century.

But, on the other hand, while disclaiming any change in my opinions, I desire equally to disclaim the representations of those opinions which have been put forward in some quarters. The object of the essay was an investigation into the origin of the Christian ministry. The result has been a confirmation of the statement in the English Ordinal, "It is evident unto all men diligently reading the Holy Scripture and ancient authors that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons." But I was scrupulously anxious not to over-state the evidence in any case; and it would seem that partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of some readers, who have emphasized them to the neglect of the general drift of the essay.

3. Sermon preached before the Representative Council of the Scottish Episcopal Church in St. Mary's church, Glasgow, October 10, 1882:

When I spoke of unity as St. Paul's charge to the Church of Corinth, the thoughts of all present must, I imagine, have fastened on one application of the apostolic rule which closely concerns yourselves. Episcopal communities in Scotland outside the organization of the Scottish Episcopal Church—this is a spectacle which no one, I imagine, would view with satisfaction in itself, and which only a very urgent necessity could justify. Can such a necessity be pleaded? "One body" as well as "one Spirit"—this is the apostolic rule. No natural interpretation can be put on these words which does not recognize the obligation of external, corporate union. Circumstances may prevent the realization of the apostles' conception, but the ideal must be ever present to our aspirations and our prayers. I have reason to believe that this matter lies very near to the hearts of all Scottish Episcopalians. May God grant you a speedy accomplishment of your desire. You have the same doctrinal formularies; you acknowledge the same Episcopal polity; you respect the same liturgical forms. "Sirs, ye are brethren." Do not strain the conditions of reunion too tightly. I cannot say, for I do not know, what faults or what misunderstandings there may have been on either side in the past. If there have been any faults, forget them. If there exist any misunderstandings, clear them up. "Let the dead past bury its dead."

While you seek unity among yourselves, you will pray likewise that unity may be restored to your Presbyterian brethren. Not insensible to the special blessings which you yourselves enjoy, clinging tenaciously to the threefold ministry as the completeness of the apostolic ordinance and the historical backbone of the Church, valuing highly all those sanctities of liturgical office and ecclesiastical season, which modified from age to age you have inherited from an almost immemorial past, thanking God, but not thanking Him in any Pharisaic spirit, that these so many and so great privileges are continued to you, which others have lost, you will nevertheless shrink, as from the venom of a serpent's fang, from any mean desire that their divisions may be perpetuated in the hope of profiting by their troubles. *Divide et impera* may be a shrewd worldly motto; but coming in contact with spiritual things, it defiles them like pitch. *Pacifica et Impera* is the true watchword of the Christian and the Churchman.

4. Epistles of St. Ignatius, vol. 1, pp. 376, 377, 1885:

The whole subject has been investigated by me in an essay on "The Christian Ministry"; and to this I venture to refer my readers for fuller information. It is there shown, if I mistake not, that though the New Testament itself contains as yet no direct and indisputable notices of a localized episcopate in the Gentile Churches, as distinguished from the movable episcopate exercised by Timothy in Ephesus, and by Titus in Crete, yet there is satisfactory evidence of its development in the later

years of the apostolic age; that this development was not simultaneous and equal in all parts of Christendom; that it is more especially connected with the name of St. John; and that in the early years of the second century the episcopate was widely spread and had taken firm root, more especially in Asia Minor and in Syria. If the evidence on which its extension in the regions east of the Ægean at this epoch be resisted, I am at a loss to understand what single fact relating to the history of the Christian Church during the first half of the second century can be regarded as established; for the testimony in favor of this spread of the episcopate is more abundant and more varied than for any other institution or event during this period, so far as I recollect.

5. Sermon preached before the Church Congress at Wolverhampton, October 3, 1887:

But if this charge fails, what shall we say of her isolation? Is not this isolation, so far as it is true, much more her misfortune than her fault? Is she to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from the apostolic times, and thus a line was drawn between her and the reformed Churches of other countries? Is it a reproach to her that she asserted her liberty to cast off the accretions which had gathered about the apostolic doctrine and practice through long ages, and for this act was repudiated by the Roman Church? But this very position—call it isolation if you will—which was her reproach in the past, is her hope for the future. She was isolated because she could not consort with either extreme. She was isolated because she stood midway between the two. This central position is her vantage ground, which fits her to be a mediator wheresoever an occasion of mediation may arise.

But this charge of isolation, if it had any appearance of truth seventy years ago, has lost its force now.

6. Durham Diocesan Conference. Inaugural Address, October, 1887:

When I speak of her religious position I refer alike to polity and to doctrine. In both respects the negative, as well as the positive, bearing of her position has to be considered. She has retained the form of Church government inherited from the apostolic times, while she has shaken off a yoke which even in mediæval times our fathers found too heavy to bear, and which subsequent developments have rendered tenfold more oppressive. She has remained steadfast in the faith of Nicæa, but she has never compromised herself by any declaration which may entangle her in the meshes of science. The doctrinal inheritance of the past is hers, and the scientific hopes of the future are hers. She is intermediate, and may become mediatorial when the opportunity occurs. It was this twofold inheritance of doctrine and polity which I had in view when I spoke of the essentials which could under no circumstances be abandoned. Beyond this it seems to me that large concessions might be made. Unity is not uniformity. . . . On the other hand it would be very short-sighted policy—even if it were not traitorous to the truth—to tamper with essentials and thus to imperil our mediatorial vantage ground for the sake of snatching an immediate increase of numbers.

7. Address on the re-opening of the chapel, Auckland Castle, August 1, 1888:

But, while we "lengthen our cords," we must "strengthen our stakes" likewise. Indeed, this strengthening of our stakes will alone enable us to lengthen our cords with safety when the storms are howling around us. We cannot afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from apostolic times, and which is the historic backbone of the Church. But neither can we on the other hand return to the fables of mediævalism or submit to a yoke which our fathers found too grievous to be borne—a yoke now rendered a hundredfold more oppressive to the mind and conscience, weighted as it is by recent and unwarranted impositions of doctrines.

—It is of no great use to speak about music and her imperfections; it is much better to feel and to improve them.—*F. Mendelssohn Bartholdy.*

REVIEWS.

"THE SOUL'S QUEST." By F. G. Scott. Kegan Paul, London. 1888.

A brief notice of the modest little volume bearing this title may be of interest to some of the readers of the CANADIAN CHURCHMAN. The poem, which gives its name to the book, would seem to describe the yearning spirit of our time, that seeking, "to-morrow and yesterday," fails alike to find hope and guidance in the dim, dawning light of the one, or rest and peace in the creeds of the other. Standing at length "In the shadowy light of the silent land," of doubt apparently

"Something in the road she spies,
Spurned under-foot, o'er-grown with moss,
Counted of foolish men but loss,
On the cold, hard road lies Jesus' cross."

"She lifts the sacred emblem up:"

finding in it the ending of her perplexities; the link that binds the work of the present to the faith of the past; the "to-morrow and yesterday." Partly perhaps from its allegorical form, the poem seems a little narrow in conception, but clear and strong in this and the following one. "Justice" stands out the thought, that in Christ alone is to be found the true help for the crying needs of our time. A deeper, fuller note rings out in "Evolution;" differing in form, it is animated by the same spirit of strong, sure hope for the future, that is so marked in the one little volume, "Spooke's Pass," left to us by another Canadian singer, Isabella Valancey Crawford.

The "What" and "Why," that must come at times to all thinking minds, and our limitations here are touched upon:

But on we pass, for ever on,
Through death to other deaths and life;
To brighter lights when these are gone;
To broader thought, more glorious strife;

To higher powers of will and deed,
All bounds and limits left behind;
To truths undreamt in any creed;
To deeper love, more God-like mind."

Very touching is "Wahonomin," Indian for a cry of lamentation, addressed to the Queen, with its burden of regret for a vanishing people.

"The world rolls onward, ever on and on,
Through clouded vast and moans of dying years.
Into the depths of sunset; but this light
Blinds our dim eyes, we cannot see the goat.
The spirit of the world is not for us;
We perish with the pine tree and the bird;
We bow our heads in silence. We must die.

Many subjects are touched upon in poems and sonnets of varying degrees of merit, only two; "Wahonomin," and that to the memory of those who fell in the North-West, are distinctly Canadian in character, showing at least that the author has ventured into wider fields, but all of vigour and freshness that will repay present perusal, and suggestive of promise for the work that we may yet hope to see done by the some hand in the future.—M. A. G.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

PORTNEUF.—The Rev. J. H. L. Zillman, who assumed charge of this parish last summer, in succession to the Rev. W. C. Bernard, has resigned and is about to return to Australia, from whence he came. The Rev. C. B. Washer has been appointed his successor. Mr. Washer was born at Horshane, Sussex, Eng. Educated at the Church Missionary College, Islington. Ordained Deacon, 1871; Priest, 1874, by the Bishop of Quebec. Has been in charge of the Missions of Inverness, Lake Beauport, Glen Murray, and of late at Barford, Eastern Townships.

THREE RIVERS.—The new Rector, Rev. H. C. Stuart, M.A., assumes charge of this parish at Easter. As yet no one has been appointed to succeed him at Bourg Louis.

QUEBEC.—Trinity.—The Rev. A. Bareham, Incumbent of this parish, who last year gained for himself such an unenviable character in connection with his visit to England to appeal for funds for his

church, has just cast another stain on this otherwise most happy diocese, by introducing Evening Communion in his church. This is the only church in the whole diocese where it is held, and as it is known that it has been previously prohibited by the Lord Bishop in another church, it is only a matter of time to see what the result will be in this case. It is hardly likely that his Lordship has yet heard of it, as it is not generally known, except by the members of the church.

Woman's Auxiliary.—The Quarterly meeting of the Diocesan Branch will be held this week in the St. Matthew's Parish Rooms, Quebec, when delegates are expected to be present from various parts of the diocese.

ONTARIO.

Renfrew Deanery.—The annual missionary meetings in the several parishes and missions comprising this deanery, have just been concluded with most gratifying results. Twenty-three meetings were held, and the collections have advanced forty per cent. over previous years. Of three deputations appointed by the Bishop, only one put in appearance, viz., Canon Burke, of Belleville, who held meetings in the missions of Mattawa and Petawawa, reports of which have already appeared in your columns. The other deputations not reporting for duty, loss of time ensued, and it was feared the cause would suffer, and the lateness of the season render the meetings a failure. Finally the Rev. J. F. Gorman, of Renfrew, and the Rev. S. Robinson, of Ashton, the former as convener, were appointed as substitutes in one instance, and the Rural Dean took the duty of the other deputation, the Rev. T. P. Smitheman, of Stafford, and the Rev. J. M. V. King, of Cobden, rendering valuable assistance, leaving their own parishes in the midst of Lenten work in order to aid the cause of missions in the diocese. The substituted deputations being thus hurriedly organised, it is all the more gratifying to be able to report such successful meetings. Rev. Messrs. Gorman and Robinson did excellent work in the parishes of Arnprior, Renfrew, Calabogie, Eganville, and Combermere, while the Rural Dean presented the claims of the mission fund to the congregations of Pembroke, Beachburg, Stafford, and Cobden. The former held seven meetings, and the latter ten. It is earnestly hoped that when the parochial cards are handed in next month from these twenty-three congregations, it will be found that this deanery has made a marked advance in its contributions to the mission fund. The work of church extension in this diocese is going on at so rapid a rate that the Bishop has appealed this year for \$3,000 more for the mission fund than it has ever yet reached. The reality and solidity of the Church's progress in this diocese is beyond question. For example, in this deanery alone—to say nothing of the diocese as a whole—three new missions have been founded during the past year, viz., Cobden, Calabogie, and Petawawa. That of Calabogie is yet without a resident missionary, and is worked from Renfrew. In addition to this, Eganville, which has for years received a large grant from the mission fund, will shortly become self-supporting, the grant having been reduced to \$100 and the congregations notified that another year it will be entirely withdrawn. For several months the mission has been vacant, but having increased their support the Bishop has sent them the Rev. Mr. Robinson, of Ashton, who will shortly enter on his new duties. Mr. Robinson is very popular with the congregations there, and they are congratulating themselves on his appointment. At Renfrew the Rev. Mr. Gorman has been working most energetically, and though but a few months in charge, has succeeded in rebuilding the church, and also in increasing his congregation; while at Stafford—the oldest mission in the county—the Rev. Mr. Smitheman has removed the debt on the parsonage—a new building erected during the incumbency of the Rev. Mr. Harvey, whose name and good works are held in loving remembrance by his former people. Mr. Smitheman has also secured to the diocese a building formerly used by the Methodists, and it is to be converted into a church. The new mission of Cobden, formerly a strong section of the Beachburg mission, owes much to its zealous pastor, the Rev. J. M. V. King, sent there but a few months ago as a young deacon; he has grappled with the wants of the surrounding district, and opened regular Sunday services at Douglas and Scotch Bush. The congregation at the latter place is unique. At 4 p.m. on a week day the deputation reached the school-house, having for miles faced a blinding snow storm, not inspired by the reflection that it was "all up" with that meeting. But, behold, the building was nearly full of adults, and the collection, which we thought might be 90 cents or so, was just six dollars. It is in some of our isolated, and for years neglected backwoods stations, that we find the truest evidence of the Church's vitality. Scotch Bush, with its hardy, bronzed, and

bearded sons of the Church, deserves that its good deeds be chronicled in the Church's paper. Now for the mission of Beachburg, last but certainly not least. Having lost the strong congregation of Cobden, and thus forced to depend more on their own resources, it was hardly to be expected that they could, during their first year as a separate parish, make very much advance on their previous offerings. But again we were agreeably disappointed. Their collection was in advance not only of any former record, but was the largest of any parish or mission in the deanery. It was \$85.97 (from three congregations, that of Forester's Falls being the highest) as against \$17.00 last year (from the same congregations), and was six dollars more than was collected at the meeting in the county town of Pembroke. Honour to whom honour is due, and the Rev. Mr. Anderson is to be congratulated in his pastorate over a people who, amid increased demands on their local resources, have yet boldly stepped forward to the very foremost position in the county in their support this year to the Church missions in the diocese. So much for the meetings. Will the cards show increase in like proportion, because it is mainly through them the revenue comes? Our hopes run high, and if realised then the deanery will have begun to do its duty, because it is evident to any one who knows the strength of the Church in parts of the county, that the contributions of past years have been utterly disproportioned to the means of the people. It is cheering indeed to see a change taking place, even at this late day, only let it not be said that it is phenomenal.

POINT ALEXANDER.—Services have at last been opened here and the station attached to Petawawa mission. The distance is twenty-five miles, yet the services are regularly held every second Sunday, and the congregations encouraging. The clergy are kindly entertained at Mr. Benjamin Moore's, whose family also lead the singing.

Getting On.—Rev. M. Whiting, in seconding a vote of thanks to Dr. Carman last week, said: "He is the Archbishop of our great Methodist Church in Canada. There is an Archbishop in Kingston, but his diocese is insignificant compared with the vast tract over which Dr. Carman's rule extends."—Empire. O tempora! O mores!

TORONTO.

St. Simons.—The Rev. C. Le V. Brine, Curate of this Church, has been appointed Rector of the new parish of St. John the Evangelist at Hamilton, and left Toronto on Thursday last to take charge. Mr. Brine, who is a Nova Scotian and a graduate of King's College, Windsor, in that Province, was appointed curate of St. Simon's soon after the parish was set apart, and during his occupancy of that office, by his many sterling qualities and his devotion to his duty, won the regard of all with whom he was brought in contact. On Wednesday evening the St. Simon's Bible class presented Mr. Brine with a solid silver communion service and a silver baptismal font as a mark of their esteem.

TORONTO.—Home for Incurables.—The sixteenth annual meeting of the board of management, and those interested in the Home, was held on Saturday afternoon in the lecture room of the home on Dunn avenue. The room was well filled with Toronto's most influential and philanthropic citizens. The president, Mr. Alexander Manning, was in the chair, and on the platform with him were: Rev. Dr. Parsons, vice-president; Rev. Prof. Clark, Prof. Goldwin Smith and Rev. Dr. Sutherland. The secretary's report was presented and was most encouraging. The number of inmates now in the institution is 92, although at one time during the year the number exceeded 100. There were 41 new patients admitted and 27 of the members entered into rest, a mortality exceeding that of any previous year. The wards provided for consumptive and cancer patients are being increasingly used and meet a long-expressed need. The library contains 800 volumes and an appeal is made for contributions of books, particularly for those of a size which may be easily read in bed. Donations are also requested for additional wheel chairs, book rests and invalid tables, all of which will add to the comfort of the inmates. Bequests to the extent of \$22,750 were given during the year, besides a large amount in subscriptions and donations. The home is a voluntary charity, not a public institution of the state. It undertakes to provide each incurable who may come within its walls with a home for the remainder of his or her life. It exists solely upon the free gifts of those who may feel disposed to aid it. Resolutions were adopted thanking and expressing confidence in the lady superintendent, Mrs. Craigie; thanks to Miss Grace Mowat and her staff of nurses, and to the resident medical officer, Dr. Ainslie Ardagh. Regret

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was expressed at the resignation of Miss Grace Mowat, the head nurse. The following were the officers elected to the board of management: President, Alexander Manning; Vice-president, Rev. Dr. Parsons; Lady directresses, Miss Diel, Mrs. Manning, Mrs. McMurrich; Treasurer, Hugh McMath; Secretary, Mrs. Cumberland; Assistant secretary, Mrs. Wertel; Solicitor, W. Mortimer Clark; Treasurer building fund, W. B. McMurrich.

Professor Clark, last week, delivered a series of lectures on Christian Ethics, at Hobart College, Geneva.

ALGOMA.

Rev. Robt. Renison acknowledges the sum of \$8.30 from Rev. A. Chowne, B.D., Rosseau, which by mistake was not acknowledged with other subscriptions.

RUPERT'S LAND.

BOISSEVAIN.—On Sunday, March 2nd, the new church of St. Matthew was opened for public worship by the most Rev. the Bishop of Rupert's Land. The service commenced with the hymn "The Church's one Foundation," during the singing of which by the choir, the Lord Bishop and the incumbent, the Rev. C. Wood, entered and took their places in the chancel. Morning Prayer was read by the incumbent, the Bishop taking the Communion service and preaching the sermon. His Lordship took for his text Hebrews x. 19 and 25, upon which he founded a discourse most suitable to the occasion. He spoke very highly of the efforts of the Church people in building such an elegant and substantial edifice in which to conduct their services. The choir rendered their part of the service admirably, and much credit is due to them and to Mrs. J. Camliff, who presided at the organ. The church is built of stone, and consists of a nave, choir and sanctuary, with a vestry and organ chamber. The seating accommodation is for 150 persons. The walls inside are plastered, the ceiling being of wood. The whole building, interior and exterior, has a most finished and church-like appearance. Evensong was said at 8 o'clock, the Bishop preaching another impressive sermon from Hebrews xii. 28, 29. The offertories throughout the day amounting to about eighty dollars, were given to the building fund.

British and Foreign.

ITALY.—The thirteenth centenary of the election as Pope of St. Gregory the Great, is to be celebrated in September at Rome by a liturgical congress, and by *fetes* in the catacombs and churches containing relics of St. Gregory.

GREECE.—An appeal for funds for the restoration of the English church at Athens has been communicated to the press, signed by the Bishop of Gibraltar, Sir E. Monson, the British Minister, the chaplain, and the church wardens, in which they state that it was erected chiefly by private subscriptions, with the assistance of a Government grant, in 1840, but is now in a deplorable state of decay, nothing having been spent on it since its erection.

RUSSIA.—Bishop Wilkinson has been visiting and confirming the English chaplaincies in Poland and Russia. The bishop preached to large congregations in Moscow and St. Petersburg on behalf of the Continental Bishopric Fund and the Society for the Propagation of the Gospel. His lordship left St. Petersburg some days ago for Lake Ladoga and the Baltic provinces.

SOUTH AFRICA.—On January 30th Sir H. Loch laid the foundation-stone of the new cathedral of St. Michael and St. George, Grahamstown, which is to take the place of the present barn-like structure. A spire was built in 1860, from designs of the late Sir Gilbert Scott, to commemorate the visit of the Duke of Edinburgh. The new cathedral has been designed by Mr. J. O. Scott, in harmony with the spire, and is to cost £15,000. The bishop intends to build the choir first at a cost of £8,000, of which nearly £3,000 has been collected in England. The stone was laid with full masonic honours, a special service for the occasion having been authorised by the bishop. The offertory in cash and promises amounted to £552, including £50 from the mayor, who is, we believe, a Dissenter.

INDIA.—There is to be a new bishop in India, with the title of Lucknow. The Rev. Mr. Whitley has been nominated. The S.P.G., in response to the Metropolitan's application, guaranteed a minimum salary of Rs. 6,000 to the bishop chosen; but it was

felt desirable that the office should be permanently endowed. Twelve thousand and five hundred pounds was promptly voted by the Colonial Bishopric's Council, the S.P.C.K., and the S.P.G., and a total of £16,000, which will permanently secure a sufficient income, is to be raised by the offerings of Churchmen at home. The Secretary of State for India has also promised to assign a senior chaplaincy to the proposed bishopric of Lucknow so soon as an endowment producing Rs. 9,600 per annum shall have been raised. The see of Lucknow will rank with those of Lahore and Rangoon as letters-patent bishoprics, partially paid by the State and partially endowed by the free gifts of the Church.

The Bishop of Bombay writes to the Bombay *Gazette* commending the work of an Industrial Home for Women opened in January, 1887, at Tardeo, Bombay. The work, which is under the direction of Miss Helen Richardson, has outgrown the present premises, and it is desired to remove it to a site which has been secured at Poona, a small receiving house being kept up at Bombay. For the buildings it is estimated that Rs. 50,000 will be required. Miss Richardson, who was trained at St. Thomas' Hospital, went to India to undertake this work entirely at her own charges, hiring a house and paying for a fellow-worker.

The eighth issue of the "Official Year-Book of the Church of England" has been sent out by the Christian Knowledge Society. Among figures showing Church growth, those on confirmations are conspicuous. In three years, 1874-76, the number confirmed averaged 144,000 annually; in the past three years that average has grown to 220,000, or over 50 per cent. The increase is specially traceable to the foundation of the six new dioceses, and to the consequent multiplication of centres at which confirmations are held. Another important department of home information is that on education. There has been again an increase in the average attendance in Church schools, which stands at 1,664,076, as against 1,644,844 in the previous year. It is worth remembering that the Church of England, since the year 1811, has spent the enormous total of £32,709,077 on the building and maintenance of Church schools and training colleges. We are informed that the voluntary contributions for church building and endowment in 1888 were as follows: Church building and restoration, £909,574; endowment of benefices, £93,725; parsonage houses, £75,786; burial grounds, £10,190; total, £1,089,285. The present issue of the "Year-Book" comprises some new features, such as more particulars respecting Church growth in India and the colonies. It is observable that Australia looks too much to the mother country for her ministers, while Canada draws her supply of clergy chiefly from her own sons.

The *Congregationalist*, in a wise and thoughtful editorial on the liturgic element, closes with the following suggestions to ministers:

- (1) Commence the service by all singing, *con amore*, the Doxology.
- (2) Continue it by all repeating in reverent concert—led by the minister—the Lord's Prayer.
- (3) Let the Old Testament lesson from the Scriptures—usually from the Psalms—be read in alternate verses by the minister and the entire congregation, followed, perhaps, by the recitation together of the so-called Apostles' Creed, if desired, with the omission, which was recommended by the Creed Commission, of the easily misunderstood clause: "He descended into hell"; and closing with the chanting by all, led by the choir, of the *Gloria Patri*.
- (4) If it be agreeable to the minister, as the rule—having exception in cases which may peculiarly suggest the fitness of especial supplications—let him conclude the service with the apostolical benediction precluded by that beautiful prayer, which, since Chrysostom, has dismissed so many millions of Christian assemblies:
Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that, when two or three are gathered together in Thy name, Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

A very significant fact is reported from India. The native Mahomedans at Simla have formed an association for promoting Moslem principles among other peoples. This is to say that they are going to be a missionary body preaching Islamism in opposition chiefly to Christianity. No doubt the spread of Christian influence in India, and the indirect as well as the direct effects of that influence, are at the bottom of the movement. It is felt probably that some

counteracting influence must be established to stem the rising tide, and no better way of doing so apparently occurs to the Moslems than in imitating the methods of the despised Christians. Such an unintended acknowledgment of the efficacy of missionary work is very gratifying, but at the same time we must not shut our eyes to the fact that the movement means a new and aggressive influence against that work. That it is an earnest effort is evident, because part of the scheme is the education of their boys. Schools have been established where Moslem boys will be offered free education, the idea being, no doubt, to withdraw them from the influence of mission schools. Nor is this all. The education of the girls is also to be cared for. When Moslems condescend even to think of the mental cultivation of their girls, it is a sign that they are very much in earnest, and an indication that the pressure of the necessity of moving with the world is being felt by them. To us here at home the lesson seems to be that we must increase our missionary enterprises, and must send such reinforcements to India to aid in fighting the good fight, that not even a temporary check may be sustained by those who are waging the battle.

The two societies specially interested in the welfare of the African races are, unfortunately, at issue upon the order to be observed in the efforts now making to improve their condition. The Aborigines Protection Society are of opinion that the three chief evils from which the native races suffer—slavery, the importation of arms, and the importation of liquor—should be attacked at the same time. They wish the two latter objects to be commended to the Brussels Conference and included in the recommendations to which that Conference will shortly be asked to agree. The Anti-Slavery Society think that to raise these two questions at Brussels will hamper the action of the Conference in regard to slavery. Some of the Powers represented there are interested in the supply of alcohol to the native races, and they may be tempted to break up the Conference rather than assent to this extension of its subject-matter. Whichever of these societies is in the right as regards the end, it is clear that the Anti-Slavery Society is in the wrong as regards the method it has taken to obtain that end. The difference is one which might very properly have been fought out in private, but it is not one which should ever have been brought before the public. As soon as it was decided that a meeting should be held at the Mansion-house to press these two points on the Brussels Conference, the Anti-Slavery Society should have withdrawn its opposition and done its best to make the meeting a success. Slavery, arms, and alcohol are the three worst enemies of the natives, and even those who think they could better be dealt with in succession ought not to hold their hands when once it has been settled that they shall all be attacked at once.

THE NEW BISHOP OF DURHAM.—The Queen has been pleased to appoint Canon Brooke Foss Westcott, D.D., to the vacant Bishopric of Durham.

From *Crockford's Clerical Directory* we learn that Canon Westcott graduated at Cambridge, taking his M.A. degree in 1848; he was ordained in 1851; the degree of D.D. was conferred upon him in 1870; he was made a Hon. D.C.L. of Oxford in 1881, and a Hon. D.D. of Edinburgh in 1884. He is at present Regius Professor of Divinity at Cambridge, Chaplain in Ordinary to the Queen, Fellow of King's Coll., Cambridge, Chaplain to the Archbishop of Canterbury, and Canon of Westminster. He was one of the Company for the Revision of the Authorised Version of the New Testament, and a member of the Royal Commission on Ecclesiastical Courts. Among the numerous important works of which Canon Westcott is the author may be mentioned "Elements of Gospel Harmony," "History of the New Testament Canon," "Introduction to the Study of the Gospels," "History of the English Bible," "Epistles of St. John, with Notes and Essays," and, in conjunction with Dr. Hort, "The New Testament in the Original Greek, with Introduction and Appendix;" besides being a contributor to the "Speaker's Commentary," and other learned publications.

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, March 25th.—A great temperance work is being carried on in Philadelphia by the Churchmen's Missionary Association for Seamen of the Port of Philadelphia, under the supervision of the Rev. Francis M. Burch. In his annual report he states that 775 sailors had joined the Seamen's Temperance Society during the last two years; 2,410 seamen had attended the Church—the Church of the Redeemer—during the last year; 1,728 had attended the services of the Temperance Society; and 8,941 had visited the reading room. By the aid of the "The Pioneer," a mission boat furnished by subscription, the priest in charge had visited quite a

number of vessels lying in the river; on several occasions he had sailed in her to Red Bank, some six or seven miles down, carrying with him Bibles, Prayer Books, Hymnals, and papers for distribution. Everywhere he had been most cordially received, and his arrival was looked for anxiously by all his spiritual children.

THE GENERAL MISSIONER

of the Parochial Missions Society, the Rev. G. A. Carstensen, has resigned. This is particularly unfortunate, as he has held the position but a very short time. Mr. Carstensen, however, was hardly the man to fill the post acceptably, as he was constitutionally irritable and restless. He was for some time the rector of the principal church in Erie, diocese of Pittsburg, Pa., a post he resigned to accept the position he has just vacated. His resignation in Lent is particularly unfortunate, and still more unfortunate after such a short tenure of office. It tells badly with the outer world that any one who has been appointed to a post of such importance should so soon evince a desire for change, and thereby engender a feeling of insecurity in the minds of those who have as yet doubts with respect to the successful working of the Parochial Missions Society, whose board is unfortunately somewhat partisan in character, addicted rather to Broad Churchism than to sound Church idea. It will always prove a difficult thing to retain any man in the position of general missioner who is unable to withstand the temptation of accepting a comfortable rectory which promises him rest and quiet in the bosom of his family, instead of perpetual motion from one part of the United States to the other. What is needed is an unmarried man whose sole end and aim is to spend and to be spent in the cause of the evangelization of the masses and the classes alike.

THE CONVERSION OF DR. CHILDS

A Presbyterian minister and a member of the presbytery of Washington, D.C., has already been alluded to. He sent in his resignation to the presbytery, and in his letter declared that controversy was not his aim. He was not seeking a new faith, inasmuch as he found the Church's faith to be "in substantial harmony" with that of Presbyterians. All he sought was the enjoyment of "enlarged experiences of the communion of saints," and he engaged in "fuller service for the Master in the work of a common faith and the bands of a common love." The presbytery returned a very loving answer, and in their letter acknowledging of Dr. Childs "their respect for his eminent abilities their high appreciation of his character, and their affection for him as a brother." They added the prayer that "in his new relations God may bless him and make him a blessing, as in the old and dear relation in which they had shared his fellowship." Dr. Childs is now waiting till he can be

CANONICALLY ADMITTED

into the ministry of the Church Catholic. And here the disloyalty of Churchmen of the broad type—wrongly and so-called—comes in. While admitting, as we all must, that in applying for Holy Orders, Dr. Childs has not gratuitously made any attack on the ministry of the Presbyterian denomination, while at the same time he holds it to be neither more nor less than a denominational ministry—this the Broad Churchman denies in word and deed, as was shown in the scandal at Plymouth church, Brooklyn, when Dr. Phillips Brooks, of Trinity church, Boston, and Dr. Winchester Donald, of the Church of the Ascension, this city, who took part so recently in the "ordination" services of the new pastor thereof, and declared that he was every whit as entitled as were they themselves to administer the sacraments. The *Churchman* newspaper, which virtually "winks" at this theory with a kind of sneaking approval of it, admits that the Presbyterian style of ministry is a novelty, but insists all the same that it is a ministry, if only that which "Presbyterians require for their own denomination." The *Churchman* reads into the letter of Dr. Childs, what none else but its editor can see, the admission on his part that these ministers are employed in a "ministerial work which is blest with large fruits." The real truth is that the *Churchman* objects to the exclusive claim of the Church to confer Holy Orders, and would advocate explicitly, as it has indirectly, the use of a conditional form of ordination in the case of such conversion to the Church as Dr. Child's.

COLUMBIA COLLEGE

is favored in its new president, Mr. Seth Low. Layman and Low Churchman as he is, he has a wondrous spirit of earnestness in his composition, and is setting himself vigorously to work to inspire into the students, who are by no means all Churchmen, right views as to the seriousness of life, and the worth and enthusiasm of living. In a recent address to them he said:—

"It is in youth and young manhood that the foundation of character is laid. Later in life the truth of this is apparent. The quality of work a man

does is proportionate to the regard he has for life and the earnestness that he injects into it. As a physician with the life of a patient dependent upon your knowledge, as a lawyer with the welfare of a client resting upon your ability, as a merchant with grave interests at stake, you will appreciate the seriousness of life and the realities of living, but it is in youth that the foundation of all is laid.

"We are often drawn toward living a noble life by the example of a noble death. Every walk in life contributes such examples. Noble living is the least selfish. It contributes wealth and attainments to the service of others. Unselfishness may be acquired from reading noble works, the contemplation of the lives of good and great men, and that inspiration that comes from an intimate knowledge of the pure and simple life of Christ. Our lives are shaped by Providence, not by fate, and that man lives the best life who has the largest trust, the greatest knowledge and usefulness."

SUNDAY SENSATIONALISM

in the pulpits of some of our churches is on the increase. One priest of a down-town church which would long since have been blotted out of existence, had it not been endowed, instead of preaching the Gospel or instructing his people in the mysteries of the Faith, has been indulging in by no means original or learned disquisitions on "What shall we do for our dead?" His latest fad on the subject is to tilt at the windmills of fashion and custom and to antagonize "triple coffins and granite tombs." Embalming he looks upon as "substantially an act of rebellion against nature and God," and "hopeless rebellion" at that, "because you cannot defeat nature any more than you can Almighty God." Cremation would be preferable to any of the modern forms of burial, but this gentleman's pet form of interment is "real burial in the mother earth with the frail perishable casket recommended by the Burial Reform Association." And all such stuff as this on which to feed souls that cry out for the bread of life to be broken to them, yet find it not in this church, which I need hardly say is neither "ritualistic" nor "Low Church," but one professedly "Broad" in tone and character. Another, also a D.D., airs his rationalistic views as to

THE BATTLE OF LIFE,

which he declares to be only the "strife in nature and in man between the higher life opening out from every actual attainment and the lower life into which it ever tends to lapse; the struggle of creation which carries within it yearnings forward, toward the supernatural, toward the superhuman, and a gravitation backward into the unnatural, the subhuman. The great philosopher of physical science has given us the double law of life—the presence and action in every organism of two contradictory tendencies. The bacteria, which modern medicine teaches us are the sources of most of the fatal diseases, are simply the type of the multitudinous host of lower organisms which are ever invading the body and ever threatening to drag it back into the mere food for worms."

IN POLITICS

there is the same trend. "Two tendencies always show themselves—a yearning up into the realm of ethics, a striving to be just, brotherly, and Christian, to live by principles, and politics, lapsing backward into the realm of physics, tempted to make of government a brute force, to sway the strongest, to fashion policies in which right is might. Man at large has left far behind him the era of the nomad—yet whole families tend backward into the condition of the tramp, the modern counterpart of the nomad. Man at large ought to have left behind him the bedouin sheik, but there are classes in our community which are as distinctively robber classes as any bedouin sheik."

IN THE CHURCH

this divine, Dr. Heber Newton, the ever erratic, condescendingly admits there is a "steady set toward a higher form of religion, toward truer thought, nobler aspiration, and more ethical morals—but there is working by its side the reactionary tendency backward into mere ecclesiasticism, priesthood, superstition, formalism, bigotry." Heber Newton, without a shy at the ministry which he so lowers, would not be himself, any more than if he let a chance go by of striving to pose as a very small kind of Bob Ingersoll. What wonder if in each of these parishes the spiritual life is a very minus quality indeed.

CHURCH NEWS.

The death is announced, in Philadelphia, of the Rev. Daniel R. Goodwin, D.D., LL.D., the successor of the poet Longfellow in the chair of modern languages at Bowdoin, professor of Christian Ethics in and president of Trinity College, Hartford, provost of the University of Pennsylvania and professor of Intellectual and Moral Philosophy in that institution, professor of Apologetics in the Philadel-

phia Divinity School upon its organization in 1862, and afterwards professor of Systematic Divinity and dean of that school. He was a member of the General Convention since 1862, as well as of that of the diocese of Maine since 1853, and was acknowledged as one of the highest authorities on Canon Law in the American Church.

In a recent sermon delivered to men only, the Bishop of Delaware dwelt on the "Connection between Insanity and Sin," taking as his text the words relating to the Prodigal Son, "And when he came to himself."

Bishop Thompson, of Mississippi, is this year the Baldwin lecturer at Ann Arbor University—the University of Michigan.

Father Huntington, superior of the Order of the Holy Cross, seems to devote the greater part of his time to lecturing on "The Church and Social Reforms." He is a great upholder of Henry George and a vehement anti-povertyite. It is questionable whether he might not be employed in true, not in visionary mission work.

Only in the General Theological Seminary is the music exclusively Gregorian.

The Right Rev. Dr. Kingdom, coadjutor Bishop of Fredericton, N.B., is delivering the Bishop Paddock lectures in the chapel of the General Theological Seminary. The general subject is "God Incarnate."

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.

Tithes.

SIR,—I think it is but three years since I published in the *Mail* ten letters against the *de jure divino* obligation of tithes, in which I fully discussed all the points raised by your correspondent "R.," and I have never seen or heard of anything printed in reply to any one of my positions. It may be well that "R" pays tithes, though it is not for me to say how much a wrong motive may detract from a good act. Some pay tithes, and more, with no reference to Jewish obligation. I am not going to repeat any of the arguments which I have already most carefully and scrupulously presented; but I make categorical denials, which I sincerely hope will lead "R." to study a question which he is manifestly quite ignorant of. Now I say, (1) Abraham did not pay tithes. (2) Jacob's vow is against the "obligation" of tithes. (3) The Levitical tithe was quite different from "R's" notion of tithes. And (4) Malachi's words have no place, certainly no realization, under the Christian covenant.

Again: the question of marriage with deceased wife's sister in no wise rests on any Levitical law. It is determined by our Lord's words, "They twain shall be one flesh." There is no "paradox" except in the mistaken and uninformed judgment of "R.," and therefore it requires no explanation. I write over my own name, because I deliberately assume the fullest responsibility for my positive statements.

JOHN CARRY.

More Help for Missions.

SIR,—The cry is constant as to the meagre amounts subscribed for missions, and the only motive power, humanly speaking, for drawing forth liberal supplies seems to be good work well recorded. Yet the complaint is not infrequent that a knowledge of the doings in missions and parishes is hard to acquire, a parson of any delicacy of feeling having a natural distaste, except under peculiar circumstances, for "blowing his own horn."

Apsley, our centre, is a hamlet with a population of about sixty souls, living in about a dozen houses. The church-spire forms the most conspicuous feature of the village; and the parish room, which the forethought of the rector has completed, ought from this time to be of much use. There is an out-station eight miles east, one five miles north, one ten miles north by west; the lower part of the mission is still uncared for. Now a drive of five miles to service, with a hurried sandwich in the vestry after, another drive of six miles to the second service, and the nine miles home to a cup of tea, standing, before the third service, is not a bad programme for the day of "rest" for a young man; but is by no means a good one for one advanced in years, and Canon Harding, the incumbent, ought not to feel himself tied to this

Sunday aft families in heard an so often a f all the sta before the ancient and about, I be the childr ing of the explanator; needed; an and Church About twer firmation; may expa quite with schools in at two or been organ demic of th here, and t gations at ary and th 150 respect attend to l Alban's, th in Toronto needs help ple can, an but they thing in t moneys to know not h has made past four clergy are preaching by leaving

SIR,—Y the report the Bisho Missions t report, wh Bishop Bl Jews at Ca Jews at Ca and can be their own in securin Rev. Nase of whom h letter just am just a Cairo in co the Jews' station. I Churchma fied; and Zanzibar daughter, Steere an at Jerusal a first rate many of ground of visitation there is n "beginnin ary work include a salem Bish can."

This ap Jerusalem evangelis has come our annua the "Paro we trust, s not felt ca so as to p carry on a Jews at offerings expenses Arabic cl this worl Church— concerni Gentile C and our C to stir th and alms desire an The Pa bers amo Bishops i sion at Ca his cordia behalf, an

Sunday after Sunday. There are about fifty Church families in the mission, and the people seem warm-hearted and do not exhibit that narrow-mindedness so often a feature of small centres. The children at all the stations are quite willing to be catechised before the congregation, according to the Church's ancient and wise fashion, which custom the Canon is about, I believe, to introduce more largely; many of the children have been carefully trained in the wording of the Catechism, but of course need much explanatory teaching. Organisation also is much needed; and a branch of the C.E.T.A. some guild, and Church Women's Committee, are on the tapis. About twenty candidates are being prepared for confirmation; and it is not improbable that the class may expand to fifty in a few months; while it is quite within the bounds of possibility that night schools in connection with the church may be formed at two or three of the stations, which would have been organised a month or two back but for the epidemic of the winter. The Church's roots are deep here, and therefore expansion possible. The congregations at Apsley on the two last Sundays in February and the first two in March were: 38, 38, 60, and 150 respectively. The Rev. Mr. Harding cannot attend to his rural deanery, his prebendal stall at St. Alban's, the various sessions of Church committees in Toronto, and his parish as well. He therefore needs help, and I am here assisting him. The people can, and I think will, find \$100 towards stipend, but they cannot do much, and have not done anything in this direction regularly. As to any other moneys to support or extend the work, I, as yet, know nothing. The liberality of a Churchman here has made him throw open his house to me for the past four months; and one or two of the Toronto clergy are trying to help. I am not desirous while preaching the faith up here, to deny it in Toronto by leaving my family there unprovided for.

J. J. COLE.

Parochial Mission to the Jews Fund.

SIR,—You were good enough to publish last week the report of his work, which Bishop Blyth sent to the Bishop of Niagara, President of the Parochial Missions to the Jews Fund for Canada. In this report, which partakes of the character of an appeal, Bishop Blyth refers particularly to a mission to the Jews at Cairo in Egypt. He says that there are 25,000 Jews at Cairo, who, for the most part, speak Arabic, and can be reached only by a native pastor speaking their own language. The Bishop has been fortunate in securing the services of such a clergyman in the Rev. Naser Odeh, lately in the employ of the C.M.S., of whom he gives some interesting details in a private letter just received by the Bishop of Niagara: "I am just about to open work amongst the Jews at Cairo in connection with the 'Parochial Missions to the Jews Fund.' This is to be their first foreign station. I have got an Arab clergyman, a good Churchman, with his English wife, singularly qualified; and with them is going Miss Allen, lately of Zanzibar (she is Archdeacon Allen of Lichfield's daughter, and has been many years with Bishops Steere and Smithies). She has been with me a year at Jerusalem opening a Home for Jewish Girls. It is a first rate opening. There are 25,000 Jews at Cairo, many of them well inclined to us. I surveyed the ground of operations last month when I was on a visitation tour in Egypt. It is very hopeful. But there is no money. So I fall back on the fact that "beginning at Jerusalem" is the motto of all missionary work for all nations, and I must make that include all Jews under the charge of the "Jerusalem Bishopric." I am sure you will help me if you can."

This appeal from the Bishop of our Church in Jerusalem and the East brings the subject of Jewish evangelisation home to us in a very direct way. It has come providentially just in time to strengthen our annual appeal for offerings on Good Friday for the "Parochial Mission to the Jews' Fund," and will, we trust, stimulate many parishes which have hitherto not felt called upon to aid this work to unite with us so as to put it within the power of Bishop Blyth to carry on an effective mission work among the 25,000 Jews at Cairo. It would be well if our Canadian offerings could be sufficient to furnish the working expenses of the mission, as well as the stipend of the Arabic clergyman whom the Bishop has secured for this work. A foreign mission of the Canadian Church—in Egypt, among the people, "of whom as concerning the flesh Christ came," through whom we Gentile Christians have received the oracles of God and our Christian heritage!—surely it is a thought to stir the heart, to stimulate to desire, and effort, and alms and prayer, such as St. Paul's "hearts desire and prayer to God that Israel might be saved."

The Parochial Missions to the Jews Fund now numbers among its patrons and subscribers most of the Bishops in Canada, while with reference to the mission at Cairo, the Bishop of Toronto has expressed his cordial approval of Bishop Blyth's appeal on its behalf, and "hopes that it will enlist the interest and

assistance of the members of our Church as a worthy object for their missionary efforts."

The Canadian Committee earnestly hope that the offerings on Good Friday will be sent in from every church in the Ecclesiastical Province, and that the clergy will second the appeal by their own sense of its urgency. They ask further that care may be taken to see that the collections when sent to the Secretary-Treasurer of the diocese are clearly designated for "Parochial Missions to the Jews—Bishop Blyth's Fund." For want of care in this respect much has been lost to the Fund.

If any of your readers living in parishes where a collection is not made for this particular fund, are disposed to help Bishop Blyth's work, I shall be glad to send them marked envelopes on receiving a postcard.

J. D. CAYLEY.

Hon. Sec. for Canada, P.M.J.

Algoma.

A SPECIAL APPEAL.

SIR,—I regret to say that I find myself, very unexpectedly, confronted with a financial crisis connected with our mission fund, the gravity of which compels me to appeal once more to the sympathies of the well-wishers of the diocese of Algoma. The facts of the case are simply as follows:

Last September, at the date of my report to the Provincial Synod, our clerical staff consisted of nineteen presbyters and seven deacons (one of the former has since removed to England). Since then, in the firm belief that our funds would be equal to the increased demand made on them, two deacons have been added by ordination and five catechists appointed to fields which must inevitably be lost to the Church of England if left any longer unoccupied, and all at very scanty stipends, ranging from \$200 to \$500 per annum, of which from one-third to one-half was to be paid by the people, according to their ability. It now appears as the result of a special examination of the books made by the treasurer at my request—illness and overwork had hindered the preparations of the monthly statements uniformly furnished by his predecessor—that, at the beginning of the present month, our mission fund had been overdrawn by the sum of \$2081. Startling, however, as this intelligence is, it is even more serious than appears upon the surface; meaning, as it does, not only that we are so much in debt up to date, but that until the mission board makes its next appropriation in September, there will be nothing in hand, save one-half the amount of the two grants from the English societies and the possible offerings of individual contributors, with which to pay the quarterly stipends that will fall due on March 31st and June 30th respectively. Such briefly is the crisis that confronts us. Now as to the remedy.

Here, doubtless, some will remind me of the old proverb as to "prevention," &c. Perhaps so, but I believed it to be my duty on the church's behalf to occupy these vacant fields, and, if possible, arrest the leakage which has already lost her hundreds, if not thousands of her children, all over the diocese.

Others, again, will recommend an immediate reduction in our working force, both lay and clerical. Such a step will certainly effect a proportionate reduction in our expenditure, but, to say nothing of the wrong done to a number of faithful and devoted toilers in the harvest field, it will also deliver over their several missions to the care of other religious communions, to the lasting reproach and loss of the Church of England. "Reduce the stipends, then?" Yes, this could be done, nor do I think a word of complaint would be heard from a single sufferer, but be it remembered that these stipends, at their best, suffice only for meat, drink and raiment, and these of the simplest and plainest.

Other and better solutions of the problem suggest themselves. (1) Algoma herself will be called upon to do what little in her lies to meet the emergency. A pastoral letter is now being prepared for this purpose, in view of the approaching Easter meetings. (2) This done, may I not ask special contributions by individuals and congregations in other dioceses to meet the "present distress?" The child of the Canadian church is just now in a sore strait; a little effort on the part of her friends will supply the needed relief, if each will send a special offering "according to his (or her) ability." Thousands, nay tens of thousands are expended, and rightly, elsewhere in improved architecture and decoration. What Algoma asks, through its bishop, is bread for the wives and children of a body of missionaries, whose superiors are not to be found, in loyal maintenance of the church order and discipline—patient endurance of hardness in good soldiers—and faithful preaching of "Christ and Him Crucified." (3) Could not the incumbents of many parishes, in which the story of Algoma's work and woes has not yet been told, place their pulpits and school-room platform at our disposal in this emergency? I will gladly hold myself in readiness to accept such invitations, so far as my other duties will permit, between April 15th and

June 1st; while in cases beyond my personal reach I know I can count on the assistance of several of our clergy, whose experience thoroughly qualifies them for the task of describing our missionary work, with its varied difficulties and discouragements.

Here, then, I leave the matter. "I can no more," save to commit our cause, in faith and hope, into the hands of Him whose are the "silver and the gold," praying Him, as Hezekiah did in his distress, to "undertake for us" and "supply all our need according to His riches in glory by Christ Jesus."

E. ALGOMA.

Bishophurst, Sault Ste. Marie, Ont.,
March 24th, 1890.

Sunday School Lesson.

1st Sunday after Easter. April 13th, 1890.

THE FORGIVENESS OF SINS.

I.—SIN.

In our last lesson we were speaking of the "Communion of Saints"—and that means the tie which binds Christians together—and binds them to God in the Church of Christ. We have all been brought to God and made members of His family in Baptism. In that Holy Sacrament, the "washing of regeneration" (Tit. iii. 5), we were cleansed from the sins which belong to all children at their birth; and in Baptism we also receive strength to contend against temptation all our life through. It is plain that this meaning is to be attached to the present article, for in the Nicene Creed, which explains the Apostles' Creed, we have "I believe in one Baptism for the Remission of sins."

But there are other sins which we have to account for—those which we commit ourselves after Baptism. These we promised to "renounce"—and yet we know that in many ways our promises have been broken. Whenever we transgress God's law we commit sin, (1 S. John iii. 4). God hates sin. Every time we break His laws it puts us further away from Him. And God shows how He hates sin by the severe punishments He inflicts (for example, Adam and Eve; Ananias and Sapphira, etc.) Even good men have suffered for sin, (Moses at waters of strife, Eli, David, etc.) Notice that it was S. John, he who was the "beloved disciple," who says, "If we say that we have no sin, etc." We are all in danger of punishment for our sins, unless we can find some way of escape.

II.—CONSCIENCE THE WITNESS.

We know that we are sinners. How? The Bible says we all are. But besides God's word there is a tell-tale in ourselves. Our conscience. (Illustr.: Man who had a ring given him, which pricked him every time he did wrong). Conscience has been called "The God within the soul." Our conscience will become hardened if we do not listen to it. A silent conscience is the worst thing a man can have.

III.—THE FORGIVENESS OF SINS.

Sometimes when a man has been found guilty, a pardon comes from the King, and he is set free. The Lord Jesus is God's messenger who has brought us the good tidings—(Gospel) of pardon. The forgiveness is complete, (Isaiah xlv. 22). But there are conditions. (1) We must repent. "He pardoneth and absolveth all them that truly repent, etc." (Absolution). A story of days gone by. School-boy comes to tell his sin and sorrow to God's Priest. The kind old man bids him to speak on. His voice is choked with sobs. He is bidden to write on the slate what he cannot speak. But the old man can see no writing. The child's tears had blotted out the words. He told his little scholar to go in peace—his tears were accepted, and his sins blotted out for Christ's dear sake. (2) We must for love of God fight more earnestly against our sins in future. Pharaoh repented because he was afraid. But he hardened his heart when the thunders ceased, (Exod. ix. 34). Sin is a terrible thing in itself, even if there were no punishment. Think of all it cost the Lord Jesus to obtain our forgiveness, (His toilsome life, His anguish in the Garden, His painful death). That God should forgive is wonderful—that we should be careless about sinning again after forgiveness shows how unworthy we are of all His goodness.

Family Reading.

Easter.

How shall we prepare for the great festival of Easter, and how shall we celebrate this glorious commemoration of the triumph of our redeeming Lord? At least the question has been answered in part by the season of Lent through which we have passed. We cannot reach Easter so as to

understand it and know its power unless we have first passed under the shadow of the cross. The knowledge of sin, the confession of sin, the turning from sin to God through Jesus Christ—this alone can prepare us for the right keeping of Easter.

Think what it is that we are about to celebrate. First of all, it is a stupendous fact. Then it is a fact which attests the whole supernatural character of our Lord's manifestation. Again, it is a fact which signifies a completed redemption; and finally it is a pledge of eternal life.

1. It is a fact. It is as well attested as any such fact could be. No one would think of calling in question the evidences in favour of the resurrection of Christ, if it were not that they had a prejudice against the belief. Men who have resolved that no evidence will suffice to prove the reality of a miracle, will, of course, find something to object to in any evidence that can be offered. No one now pretends that the Apostles were insincere, or that they had any doubt of their testimony when they declared that the Lord Jesus had risen from the dead, and that they had seen Him after His resurrection. The theories which have been invented to account for this belief in a thing which never happened, have utterly failed. If He had not risen, what had become of the Sacred Body? If it was in the hands of friends, then they were imposters. If it was in the hands of foes, would they not quickly have produced it and put to silence the bold men who declared that God had raised Him up? We are sure that Christ has risen, and we can, without a moment's hesitation, join in the triumphant exclamation of the Apostle: "Now is Christ risen from the dead."

2. But the resurrection is not merely a fact, it is a fact of the deepest significance in regard to the character of our Lord's work. It stamps it as divine, as supernatural, as a work different in kind from all that had been accomplished or attempted by any man before. All in Christ is superhuman. His character is blameless and supreme in excellence; His teaching is unique, for "never man spoke as this man;" His works are the works of One who can command the elements of nature. But the finishing touch is put to the whole by the great event of the resurrection. He had saved others at the cost of His own life. Must that life be for ever parted with, or has He power to take it again? He had asserted the possession of this power while He was still in life; and now it was to be seen what was the value of such a claim. He rose from the dead, and thus put the seal of omnipotence to all that He had said and done during His earthly life. Men have argued about the miracles of Christ, their reality or the contrary, the evidences by which they are sustained, and the like. But for the resurrection, these arguments might go on for ever. But they cease to be of importance when we stand face to face with this tremendous event. If the resurrection did not take place, no one would come to ask if any of the other alleged miracles were genuine. If this did take place, then there is no ground for questioning the supernatural in the life of Christ. Here is One who is Lord of life and death, who has all power in heaven and in earth.

3. When we turn to another aspect of the subject, namely, its relation to the saving work of our Lord, we see its vast importance and significance. The death of Christ was not merely the death of a martyr; it was the sacrifice of a divinely provided victim who died for the sins of the world. Now the resurrection from the dead declared that the sacrifice was accepted, was effectual, that man was delivered. When the eternal Son undertook the deliverance of man, He entered into the circle of our humanity. He took upon Him human nature with all its responsibilities; and whatsoever He did or suffered was not His own personal doing and suffering only, but that of the whole human race. Thus it is that S. Paul could say that "When One died for all, then all died," all the whole race yielded up their lives to God in Him, their Head. And so likewise; when He rose, all rose with Him and in Him. He "was delivered up for our trespasses, and was raised for our justification." If we take these words in their probable meaning, they tell us that Christ died because we had sinned, and that He rose because we had been justified by His blood.

When, therefore, we contemplate the resurrection of Christ, we can see in it the assurance that death has no more right to us than it had to Him. "The wages of sin is death;" but they have been paid, and sin itself has lost its power.

4. And this leads us to the outcome of the whole, the joyful and blessed hope for the future which is awakened within us by the resurrection. We cannot understand the feeling of those who acquiesce in the thought of annihilation. We believe that man craves for immortality, not for the sake of mere existence, but for the more perfect realization of his own being, for the expansion and harmonizing of his powers and capacities. Yet it must be confessed that he had little solid ground to rest his hopes upon until Jesus Christ brought life and immortality to light. What a change was made by the bursting of the bonds of death! "Because I live, ye shall live also." This is no mere individual work, accomplished by a man on his own account. This is the work of God, of God made man, of the second Adam who is representing the whole family of man, of which He is head. Well may we rejoice and give thanks at this blessed Easter season! It has changed the whole world for us. This earthly scene is not now a mere vale of weeping. It is not a place of eternal parting between the loving and the loved. Those who have gone from us are not dead, they only sleep; and He who rose from His own brief slumber in the grave will speedily come and wake them out of sleep. "Even so, come, Lord Jesus," thou risen and ascended One, come to us and let us again hear those words of comfort, of hope, of promise: "I am the fruit and the last, and the living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades."

The Blessed Brood.

Gather them close to your loving heart;
Cradle them close to your breast;
They will soon enough leave your brooding care,
Soon enough ascend youth's topmost stair—
Little ones in the nest.

Fret not that the children's hearts are gay,
That their restless feet will run;
There may come a time in the by and by
When you'll sit in your lonely room and sigh
For a sound of childish fun;

When you'll long for a repetition sweet,
That sounded through each room;
Of "Mother! mother!" the dear love-calls
That will echo long through the silent halls,
And add to their stately gloom.

There may come a time when you'll long to hear
The eager, boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy bustle in and out,
And pattering overhead.

When the boys and girls are all grown up,
And scattered far and wide,
Or gone to the undiscovered shore,
Where youth and age come never more,
You will miss them from your side.

Then gather them to your loving heart;
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough ascend youth's topmost stair—
Little ones in the nest.

Church Attendance.

We knew of a parish once where the attendance at the services was unusually poor, and especially at the Sunday evening service. The rector had done all he could to arouse an interest in the church, but all in vain, till he was ready to give up in despair. A vestry meeting was called to consider the matter. The twelve vestrymen came together to act upon the resignation of the discouraged rector. A lively discussion ensued, at which various reasons were given for the lifeless condition of the parish, and suggestions made for the improvement of church attendance. One thought an elaborate musical programme, a sort of harvest concert, should be gotten up and extensively advertised to attract people to the church, but this even, if desirable, was out of the question, because it involved

the outlay of more money than the financial condition of the parish could assume. Another suggested to the rector the preaching of popular sermons, which means the dishing up of a great deal of worldliness on a religious platter, to which the good rector could not consent, as his duty was to preach the pure gospel of Jesus Christ; besides it would not help the cause of Christ and His Church. Then one of the vestrymen said: "Gentlemen, I think I can solve the whole difficulty. I know I have been amiss in my duty and so have the rest of the vestry. I have dropped in occasionally when convenient. I found that not enough men were in the church to carry around the offertory plates—indeed, I was the only one present on such occasions of the twelve vestrymen. What can we expect of others if the officers of the church neglect their duty to such an extent? Let us resolve to-night, with the help of God, to be present at every service, unless we have an excuse that will justify us before God, and endeavor to bring at least one more person with us. If this meets with your approval, let us ask our rector to withdraw his resignation, at least long enough to give my plan a fair trial." All agreed that it was worth at least a trial, and promised to act upon it at once. The rector withdrew his resignation, and all went home that night with their minds made up that it would not be their fault if the church services were poorly attended. They were faithful to their promise, and next Sunday found the twelve vestrymen and their families with several acquaintances at each service. It is needless to say that the few regular worshippers were quite astonished when they saw these twelve men and their families and others in church for the first time in some years. But it was still more astonishing to this vestry, when, after a few months of perseverance, the worshippers could be numbered by hundreds instead of by tens as before. There was no need of "sacred concert" and "popular sermons" to fill the house of God with worshippers.

This little story has a meal which many of our congregations would do well to take to heart and act upon it.

The Cheerful Woman.

The glad-hearted, cheery woman who makes the best of everything is a treasure in any home. She may make mistakes, she may forget, she may spoil a dish in mixing or in baking, but, if, with the mishap, she sends in a gleam of sunshine, a smile, a laugh, or some gay and kindly word, people forget their disappointments and make the best of what they cannot help. And how much better this is than the unvarying precision of one who has no faults and no patience with those who have; who never make mistakes nor make allowances for others who do. Accuracy and precision are excellent; punctuality and promptness are most valuable; but "love is the fulfilling of the law," and Christian charity is greater than faith, hope, faultless housekeeping, or anything else. If you're borne with sunshine in your heart, thank God for it, and let it shine out. But if not, turn your gaze to the Son of Righteousness and catch the brightness that beams from His face.

In Perils by his own Countrymen.

A special feature in the narrative of the life-work of the Rev. John G. Paton, missionary to the New Hebrides, recently published, is the example which is presented of heroic endurance and firm trust in God in the midst of extraordinary trials and most imminent dangers.

When he and his wife landed on the island of Tanna, they found themselves in the midst of naked savages and fierce cannibals, and they with difficulty protected themselves from the exorbitant demands and murderous assaults of the degraded and cruel natives. In four months Mrs. Paton died, and she and her babe were laid in the same grave. Fourteen times Mr. Paton was attacked with fever and ague. His enemies, instigated by the heathen priests, grew more violent. Only by the restraining hand of God were they kept from the murder of this lonely man, around whose head their weapons of war were often brandished.

The bitterest ingredient in his cup, however, was the fact that he was often in peril from his

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own countrymen. British traders, through their thirst for gold and their fears of his influence, insinuated doubts of his sincerity and hinted that his plans and purposes were, after all, selfish and evil. Some of them even instigated the natives to robbery and murder, and purchased his goods from the thieves who stole them from his dwelling.

Bishop Selwyn, after a visit to the island, gave a hearty tribute to Mr. Paton's faith and courage. "Talk of bravery!" said he; "Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who, on Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such danger."

At last Mr. Paton, who had often refused to leave the island, saw that it was best to withdraw, as the wrath of the natives against all white men had become exceedingly great on account of the British traders having deliberately introduced a malignant type of measles into the island, with the avowed object of sweeping off the inhabitants to make room for the white man. Fearful suffering and mortality were the consequence of this abominable proceeding.

Mr. Paton went to the neighbouring island of Aniwa, and he has lived to see nearly the whole population of the island converted to Christ by his labours, while a Christian church has eventually been planted in Tanna by other hands, amid the very scenes where Mr. Paton prayed and suffered.

Last Year and This.

Last Year, O Lord, we loved to choose;
We sought a flowery way;
And thorns did tear, and stones did bruise,
And windings lure astray.
This Year, O Lord, we would be led,
And, wheresoe'er we go,
Not question of the path we tread,
Content that Thou dost know.

Last Year, O Lord, our peace we sought
In pleasure, pomp or gain,
And still for peace they ever brought
Satiety or pain.
This Year, O Lord, we say "Let be"
To all the weary quest,
And come in simple faith to Thee
That Thou mayst give us rest.

Last Year, O Lord, in pride of will
Our foolish vows we spoke
And often, in the hour of ill,
The brittle promise broke.
This Year, O Lord, more humble grown,
We crave for strength and stay,
To lean upon Thy arm alone
That never yet gave way.

Last Year, O Lord, our hearts were bowed
By troubles drawing nigh,
And fearfully we scanned the cloud
That specked the future's sky.
This Year, O Lord, on Thee we lay
The weight of all our care,
And ask but bread from day to day,
And daily strength to bear.

Spring Fashion Reading.

THE NEWEST SEASONABLE FABRICS.

The mild winter gave the merchants such a poor season that they are hastened to open their spring goods and tempt the expectant buyer to invest as early as possible. Strange to relate, cotton fabrics are displayed first, then India silks, and finally spring woolen goods, all of which have been seen before they left the manufacturers' and importers' hands.

Domestic silks, satines and gingham are pushing the French goods closely, and, being much cheaper, will prove formidable rivals, since they wear as well and now equal them in finish, coloring and designs.

Among figured goods, trailing vines, stem effects, single flowers, ferns, leaves, gracefully-curved ostrich feathers and outlined scrolls, giving an Oriental or Japanese appearance, abound.

Real tartan plaids are simply a "rage" in silk, gingham and woolen fabrics, while novelty plaids, not following any authentic blue-and-green, red-and-black, etc., combination, are seen in all dress-goods and ribbons. While these tartan are charm-

ingly novel, they cannot be advised for one having but few changes, as they are striking in appearance at all times, whether made up straight, or cut on the bias, to bring the squares diamond-shaped.

NEW COLOURS AND SHADES.

Lavender shades are promising a "run," which is apt to be a short one, as the colour is too trying to be a continued favorite. Gray is very choice; old-rose in high favour; brown, as usual, has a steady demand; green a firm stand-by, and grayish-blue verystylish. Cream and yellow are extremely fashionable, while Eiffel, mahogany and copper-reds remain prominent. In pink we find old-rose, marronnier—a deeper shade—Venus, corail, rose, camelia, flesh, aurore, and azalee.

NEW STYLE IN SPRING MILLINERY.

Toques and capotes are as small, and hats as large as those worn last season.

Wide brims and flat crowns still appear and there is some variety in shapes, although the general effect, when trimmed, is pretty much the same.

Almost every variety of braid ever worn, and some new ones and new combinations are exhibited. Tuscan brims are lined with chip of a darker colour; some hats are composed of alternate rows of Milan and Neapolitan braid. Very pretty shapes in Neapolitan have borders and crowns of straw lace; others are composed of straw lace with cap crowns; some in English straw, and French chips are crownless, the crown being formed of velvet or ribbon in the process of trimming.

MATERIALS FOR TRIMMING BONNETS.

Flowers predominate for trimming, although feathers and ribbons are still to be seen. It would seem that every variety of flowers to be found in the whole realm of nature has been reproduced for the decoration and adornment of the fair daughters of Eve. It would be difficult to say which will be the most popular flower; the choice seems to be determined by the colour-effect desired to be produced. Bonnets composed of flowers in wreaths supported by a bow of velvet ribbon or a lace butterfly in front, will be much worn.

Lace bonnets and lace hats are fashionable, and some new designs are imported especially for them; barbes and laces with equal edges in various widths, very fine delicate laces in Chantilly and Michlin designs, tri-cornered pieces for forming lace aigrettes, etc.

TWO NEW STYLES IN STRAW HATS.

An English straw hat has an Angelo crown of poppy-red velvet, with roll of the same about it knotted with handkerchief ends on one side; a large poppy placed on the brim in front completes the trimming.

Another hat in brown straw has a crown of green chips and a lining of the same under the brim; this is effectively trimmed with shaded Aubergine roses, and a bow of satin ribbon of the lightest shade of aubergine.

SOME SPRING MILLINERY HINTS.

Yellow of all shades is very popular this season, and is seen often in contrast with aubergine; this combination of "purple and gold" is exceedingly pretty if the shades are correct. Some of the pretty open-work braids are trimmed with purple and yellow pansies.

The disposition of flowers in this season's hats is another triumph of the milliner's art. No stiff bunches or sprays, but laid on loosely in "careless elegance," as though placed there by chance, not by design.

I Know Where he is Going.

When Philip Henry, the father of the celebrated commentator, sought the only daughter and heiress of Mr. Mathews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar and an excellent preacher, but he was a stranger, and "they did not even know where he came from."

"True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I should like to go with him." And they walked life's pilgrimage together.

How honoured would that reluctant father have been could he have foreseen that his daughter would become the mother of Matthew Henry! And how different would be the world's estimate of men if they were judged less by their origin and more by their destiny! There is one pride of family highly commendable; there is another pride of family ineffably contemptible.

Week Day Services.

A parochial exchange remarks:—"The week day services were very encouragingly inaugurated. A very fair number was present at the first service and we hoped for growth and still better things in the near future. But the elements seem to have been against our realizing this hope. With rain on every Wednesday night since the first, the numbers have rather decreased than increased. But why should this be? We are quite sure the rain does not prevent people from places of amusement. It does not prevent them from making social visits, from attending teas, or going to parties. It does not keep them from going to entertainments in our town or Parish Building."

The above is not an uncommon argument, and probably every clergyman has used, or will use it. Not that the argument is not perfectly true, but its truth does not seem sufficient to convince. The fact is, we think that the people have an idea that church going is for their sole benefit, that nobody particularly wants them to go to church, that they will not be greatly missed.

On the contrary, when social or business relations are concerned, there generally exists a feeling that their presence is needed and will add to the general profit, welfare or enjoyment. There are a vast number of people, not even middle-aged, who would personally far prefer a quiet day or evening at home, to some long, and possibly dull social or business engagement.

People must learn that they are wanted at the church service. God wants them: their rector wants them for encouragement of himself and others; and their fellow-worshippers want them because they are members of a body, and it concerns the health and edification of the whole that all the members should apply themselves to growth and healthful life through the means of grace.

An Objector Silenced.

When Bishop Weeks, of Africa—at that time not having been promoted to wear the mitre—was travelling in England, a gentleman who was in the same railway carriage with him began to attack him as a friend of missions. "What," said he, "are the missionaries doing abroad? We do not hear much about their movements. We pay them pretty well, but hear nothing from them. I suppose they are sitting down quietly and making themselves comfortable."

There sat beside Mr. Weeks another traveller, as black as any of the natives of the Dark Continent, and himself an unmistakable negro. He quietly waited until the stranger had exhausted his tirade against missions, and then making a sign of silence to Mr. Weeks, begged to be permitted to reply to the strictures of the critic. "Sir," said he, "allow me to present myself to you as a result of the labor of missionaries whose work you have been depreciating." Pointing to Mr. Weeks, he continued, "I am an African, and this man is the means of my having become a Christian and of my coming to this country in the capacity of a Christian minister."

The man who had thus impulsively assaulted Christian missions looked upon the black man beside him with a look of mingled embarrassment and amazement. He could not be mistaken; there was a genuine typical African, flat-nosed, thick-lipped, with retreating forehead, and short curly hair; yet that man had addressed him in the elegant language of an educated and accomplished Englishman. He had felt all the refining power of the Gospel of our Lord Jesus Christ, and there were in the very tones of his voice, and his whole manner, the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say as an objector. That one man was both a compensation for and a vindication of Christian missions. And soon he resumed

conversation, but in a different tone: he began to talk with Mr. Weeks upon missionary topics as an interested and engrossed listener.

That black man was none other than Samuel Adjal Crowther, afterward consecrated as the first native Bishop of the Niger!

The Word of God.

"Thy word have I hid in my heart."

One word of my God in the morning,
When the labours of life must be done;
One strong, quickening word of the Father,
That my spirit may feed upon.
et me hear then the voice that sayeth,
"This is the path and the way;"
Let me see the clear light that shineth
Brighter and brighter each day;
That my feet may not stumble or falter
In pathways untried and untrod
And my soul go forth to the conflict
Equipped with armour of God.

One word of my God in the noonday,
When weary of struggling with sin,
The shield of my faith is all tarnished,
And my spirit is fainting within.
Let me hear that Jehovah still reigneth
Unchanged and unchanging above,
And no power that darkness engenders
His throne eternal can move;
That my hope and my faith may be brightened,
And my spirit again grow strong
In the thought of the patient long-suffering
Of God, that alloweth the wrong.

One word of my God in the evening
Ere forgetfulness steal o'er my frame;
Let the day's last whisperings echo
The one, omnipotent Name.
Let me read of the beautiful city,
Of the rest that remaineth above,
When my soul, like a child that is weary,
Is yearning for comfort and love;
That my sleep may be deeper and sweeter
For thought of the fadeless and fair;
And my dreams may be of the mansions
That Jesus hath gone to prepare.

The First Pigs In Scotland.

Pigs were little known in Scotland until the eighteenth century, and amusing stories are told of the wonder and fright of the people at the appearance of the fat domestic animal now so common on every farm. About 1720, a gentleman living in Dumfriesshire, who was called the "Gudeman o' the Brow," received a present of a fine young porker from some distant place, which seems to have been the first ever seen in that part of the country. This little pig was of a roving disposition, and one day wandered across the Lochar into the adjoining parish. Here a peasant woman, who was herding her cattle near the sea-shore, was terribly alarmed at sight of the strange creature, which, she thought, came grunting up out of the water, and away she fled, screaming with terror, into the village of Blackshaw. Naturally a crowd soon gathered around her, to whom she declared that a de'il (devil) came out of the sea, with two horns on his head, and chased her, roaring and gapping all the way at her heels, and she was sure he was not far off! At this the rustics were sadly dismayed, but an old schoolmaster said bravely that he would "conjure to de'il" and proceeded at once to bring out a Bible and an antique sword; but when suddenly the little swine started up, grunting, at his back, the courageous pedagogue was so frightened that his hair fairly stood on end, and they bore him half dead from the field. The whole crowd then took to their heels, hiding themselves in barns, and even climbing up on the house-tops; and the panic continued until one who had seen the foreign gift called out, from his perch on the roof, that it was only "the gudeman o' the Brow's grumphy."

Next day the pig was conveyed across the Lochar, and his head turned in the direction of the "Brow;" but, on the way, he trotted up, in the dusk, to two men gathering thistles, who, as startled as the woman, mounted their horses, and would have ridden home, but, the strange animal getting in their road, they were driven into the Lochar moss, where one of the horses was drowned, and they remained all night, not daring to speak above a whisper, for fear the monster should discover and devour them. When, finally, morning broke, and they succeeded

in making their way by another road, home to their anxious families, they had a remarkable tale to tell of having seen "a creature about the size of a dog, with horns on its head, and cloven feet, roaring out like a lion," and, if they had not galloped away, it would have torn them to pieces; and they must have been somewhat crestfallen when one of the wives cried: "Hoot, man! it has been the gudeman of the Brow's grumphy! It frightened them a' at the Blackshaw yesterday, and poor Meggie Anderson maist lost her wits, and is aye out o' a'e fit into another sin syne." Meanwhile, Master Grumphy spent his night in the corn, and the next day proceeded on his journey homeward. But he a third time sent a canny Scotchman nearly "daft" by snorting about the feet of a colt he encountered, on which was riding Gabriel Gunson, with a load of white-fish, slung in a pair of creels. The young horse, startled out of his equanimity, ran away, throwing his master in the road, and when Gabriel, on picking himself up, spied the pig not far off, he took to the woods, and remained hidden there for twenty-four hours, and until he was completely exhausted, while terror excited his imagination to such an extent that he afterwards described the innocent little porker as "big as a calf, having long horns, eyes like trenchers, and a back like a hedgehog." Poor Gabriel! It was a sad encounter for him, for he lost his fish, his colt was ruined, and he himself fell into a consumption and died in a little more than a year. Truly, Mr. Grumphy had a good deal to answer for.

It was shortly after this that a vessel came into port, a little below Dumfries, with several swine on board; and one, getting loose, the country people took it for a badger, and turned out, with clubs and swords, to capture it. One man, named Robs Geordy, was courageous enough to run the strange beast through with a pitchfork, and, for this deed of valor, he was known as "stout-hearted Geordy" all the rest of his life.

Repentance at the Cross.

LENTEN THOUGHTS.

Repentance is the tear of faith, and he who sheds it stands beneath the shadow of the cross.—*Anon.*

True repentance has a double aspect: it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*Dr. South.*

Repentance without amendment is like continually pumping without mending the leak.—*Dilwyn.*

He that finds it easy to repent, will not find it hard to sin.—*Brooks.*

Genuine repentance is not attainable without grace, and grace must be sought for in prayer. "Lord, give me grace to know my own sinfulness."—*Bishop Blomfield.*

Though it is certain that true repentance is never too late, it is certain that the late repentance is seldom true.—*Matthew Henry.*

There are two things which exceed our knowledge—our sins and Christ's love; the one is almost, the other is altogether, boundless.—*F. Pearse.*

The cross is a wondrous place! Here opposites meet—the highest joy and the deepest sorrow; the sweetest peace, and yet all the elements of a broken heart.—*J. H. Evans.*

Repentance begins in humiliation of the heart, and ends in the reformation of the life.—*J. Mason.*

O my soul! thou oughtest to make the cross of Jesus Christ thy highest knowledge, thy greatest glory, thy constant occupation.—*Superville*

The Bishop of Exeter on Missions.

The Bishop of Exeter is as earnest as ever in commending the claims of the Foreign Mission Field. In addressing his Diocesan Conference, the Bishop said:

"Let us keep an open eye for Christian men and saintly women who are willing to give themselves for missionary labours abroad. Do we say in our hearts we cannot spare them? Let us remind ourselves, there will be a double reflex blessing upon the work at home. In this merciful compassion for heathen and Moslem lands, the words of Shakespeare are verified:—

'The quality of mercy is not strain'd;
It droppeth as the gentle dew from heaven
Upon the place beneath; it is twice bless'd,
It blesseth him that gives and him that takes.'

Should we be the poorer, if fifty of the best of our younger clergy went forth as heralds of the Cross to the heathen? Soberly as we should miss them, I do not believe we should suffer loss. The words of our Master are true of churches as of men, 'Whosoever will lose his life for My sake shall find it.' No one here perhaps needs to lay this truth more to heart than your bishop; for, if there is one thing I am covetous of, it is to secure and retain the best labourers for our own diocese. I am afraid to confess how selfish I often am in this behalf. I am not half enough sorry for other dioceses when Devonshire attracts one of their best men. I am not half enough glad for them when they attract one of ours. I love my diocese to the core of my heart. But I am compelled to say, weighing the claims of Foreign Missions in the light of the past history of the Church of Christ, I believe nothing would be more fruitful in blessing for ourselves than for a large band of missionaries to be drawn from our own ranks. I suppose I am too old to put myself at their head; but, if God called me, I hope I would go. All I wish is, that we should weigh the responsibility of our risen Lord's command to His church, 'Go ye into all the world and preach the Gospel to every creature'; and if He plainly says to us, your work is at home in England, then that we should remember His other command, 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will thrust forth labourers into His harvest,'—that prayer truly prayed and answered may demand that we cheerfully surrender those dear to us as our own souls for the call, and will certainly demand large sacrifices on our part for the support of those who obey it."

M. Eiffel.

While the name of God is scarcely to be found in the Paris Exposition, and the Christian religion has received no recognition from the government, we are happy to learn that M. Eiffel, the builder of the tower, is a religious man. Towards the latter part of the summer he was in Switzerland, at Ormont-Dessus. When the members of the religious choral society of the village heard of his arrival in the town they went to serenade the great engineer with their religious and patriotic selections. M. Eiffel, moved by this manifestation, arose and said:

"Dear friends, I am touched by the attention which you show me. I am the more deeply stirred because I discover that there are three sentiments among you which I also share, the love of God, the love of liberty, and the love of country. Wherever I find these I am happy."

When Mr. Edison was in Paris he ascended the Eiffel Tower, and wishing to recognize especially this feature in the life of M. Eiffel, wrote in his album these words: "To M. Eiffel, the engineer, the courageous builder of a gigantic and original specimen of the art of modern engineering; a man who has the greatest respect and admiration for all engineers and also for the greatest among them all, the blessed God."

Grumblers.

Some people—and very disagreeable they are, by the way—contrive to get hold of the prickly side of everything; to run against all the sharp corners and disagreeable things. Half the strength spent in growling would often set things right. You might as well make up your mind, to begin with, that no one ever found the world quite as he would like, but that you are to take your part of the trouble and bear it bravely.

You will be sure, too, to have burdens laid upon you that belong to other people, unless you are a shirker yourself; but don't grumble. If the work needs doing, and you do it, never mind about that other that ought to have done it and didn't. Those workers who fill up the gap and smooth away rough spots, and finish up the job that others leave undone—they are the true peace-makers, and worth a whole regiment of growlers.

Next day though Dr. just to satis ents, he tele best advice.

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NO PEN CA IN which by the 1 lives have b agonizing, hur diseases of tl of hair.

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Pimples, skin p

Rhe Dess: PAIN Plaste

Children's Department.

"Boy."

CHAPTER XI.—Continued

Next day Boy was weaker, and though Dr. Hicks knew it was useless, just to satisfy the broken-hearted parents, he telegraphed to London for the best advice.

Sir Richard himself drove down in the brougham to meet the great man, and hoping against hope, took him up to see his little son.

About an hour afterwards Mr. Knowsley came out of the room looking very sorrowful.

"It is too late," he said shaking his head; "the little one cannot live over to-morrow."

And after a few kind words he started back to London.

The beautiful little face haunted him as he went his rounds, carrying relief and comfort into each sick room, little guessing how his steps on the stairs was eagerly listened for, and how his visits made the worst illness bearable.

Sir Richard went back to the bedside of the child, who was resting his head on his mother's shoulder.

"He can't make me well; can he, father, dear?" he asked, "though he is a kind, good man."

"He says you will be quite well soon," was the answer.

"Yes in heaven: I know," said Boy, gently. "Who's that in the passage, father?"

Sir Richard opened the door.

"It is your uncle and godmother, darling."

"Oh! may I speak to them, just one minute, father?"

"If you don't tire yourself; and they must not stay."

They came up to boy's bed, and stood one on each side.

"Well, laddie, are you better?" asked his uncle, in as cheerful a voice as he could muster.

"Not better Uncle Harry, thank you; but what I want to tell you is, I never shall be any better, so I can't marry Godmother, after all, and I've been thinking, I have, that if father would be so very kind as to give you my sixpence a week, and the five shillings at Christmas, you could take my place and marry her yourself."

There was no answer, but the tears filled Fay's eyes, and Uncle Harry felt his shirt-collar getting tighter and tighter.

"Father, you will give them my

money, won't you, so that they can marry and live in the summer-house? It does seem a good plan, doesn't it?"

"Yes, darling," answered Sir Richard. "If it is your wish, I will give them your money, and if they care for one another—"

"Oh! it is my wish, and I think they do care, for I saw—oh! I know what I saw in the laurel walk—but I can't tell you, father."

Fay fell on her knees and kissed the child passionately, and his uncle bent lovingly over him.

"God bless you, laddie," he said; and they both silently left the room.

Sir Richard then saw how things really stood, and realized that his little son had been far quicker than he had been in finding out this love-secret of his uncle's, and now had unknowingly opened the door of a happy future for him. This should be Boy's memorial—Boy's painted window!

"Is Doddles outside, father, dear?"

"Yes, darling."

"Then I wants to tell him something very particular, please;" and Doddles came in with an aching heart.

"Doddles, come quite close, please, for my talk has got very tired," said Boy. "What I want to say is," as Doddles made no answer. "I wish to leave Mike in your very particular care, and tell him if he goes with my little text-book every day to the old willow-tree, I shall be sure to be listening, even though he can't quite see me."

"And, Doddles, tell him . . . that now I expect . . . I may be among the Angels, who will have God's charge over . . . his ways."

"And mine, Boy, and mine," came from the depths of the curate's heart.

"Yes, Doddles, dear—and yours—only you are—so particularly good—you know. Shall you 'member, Doddles?—it's a pretty long message—isn't it?"

"I will not forget a word, darling."

"And mother dear," said Boy, turning his blue eyes towards her, "you and father dear—will know for certain, won't you?—that your little boy—'only Boy' I mean—does love you—as much as Gladys, or Edward, or Edie, or baby—and when I get up there, I'll tell my pair how I loved you—and how you loved me—down here."

"I think, darling, you mustn't talk any more now, for you are tired, my precious one."

"Then you kiss me, mother dear, and I'll go to my sleep." And then in a little time he opened his eyes and said dreamily, "Doddles, you musn't forget—my—prayers—and I—or the Angels—will 'member—to—say—Amen."

And Doddles did say his prayers, and the Angel Boy did say "Amen" as he passed into the Presence of the King.

CHAPTER XII.

One more sketch, an unfinished one, and we close the book.

It was evening, and Doddles stood in God's acre by a mound of flowers. On the other side stood Mike.

Was it the wind in the trees, or the rustle of an angel's wings that he heard as he whispered softly;

"He isn't far off, sir."

"No, my lad, and we must be friends now," said Doddles in a broken tone.

"Yes, always, sir," answered Mike, knowing that his heart was broken too.

And in silence they stayed there looking at the flowers, and stunned by their loss.

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SEEDS SIMMERS' Mammoth DOLLAR COLLECTION \$1.00 Garden Seeds \$1.00 SIMMERS' SEEDS ARE ACKNOWLEDGED THE BEST

Among the wreaths they saw a long, long daisy chain, which Polly Mason had made before the sun was up. A bunch of lilies, tied with a blue ribbon from the little Lady May, "cos I loved Boy so." A cross with a card "from old Birch," and among the rarest hot-house flowers, a cross-branch of willow, with red dahlias and marigolds tied on with rough bits of string. Mike had watered his flowers with tears, and Doddles has found him placing them on the grave.

Good-by, Boy! You will never be tired any more now. There among the lilies you are waiting for us, and the world is a better world for "Having entertained an Angel unawares."

THE END.

CONSUMPTION CURED.

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

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A TRIP TO MANITOBA.—Last year I went to Manitoba on the C. P. R. At Rat Portage I got sick, and at Winnipeg I was so weak I had to be assisted off the train. I got a bottle of Burdock Blood Bitters, and after the first dose felt better. When I got to Boissevain I was as well as ever. The Bitters cure the bad effects of the surface water of the prairies. Donald Munro, Bolsover, Ont.

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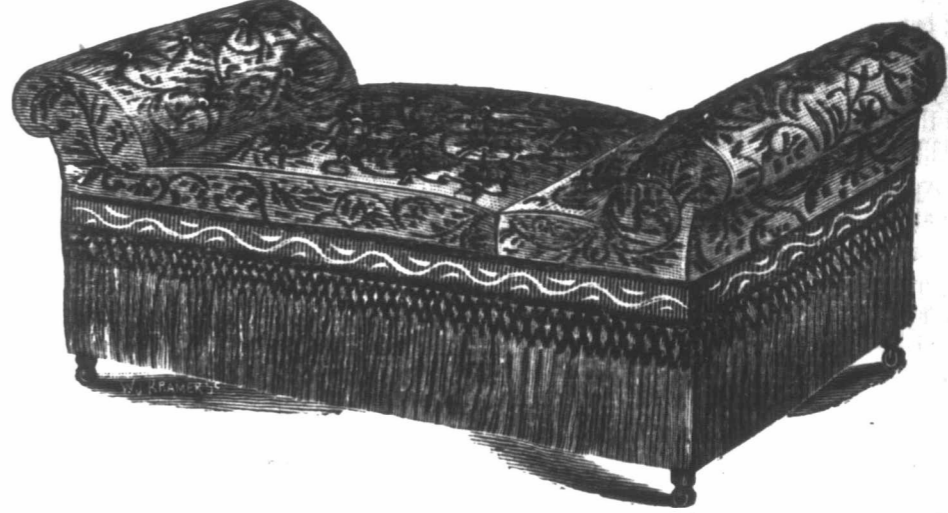
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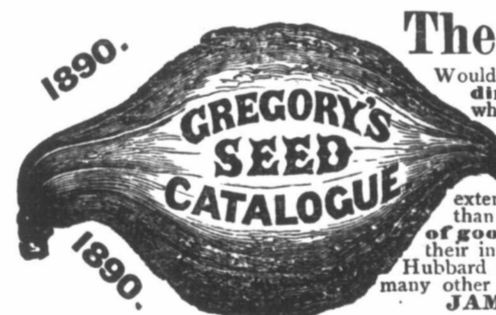
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