

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY APRIL 12, 1888.

[No. 15.]

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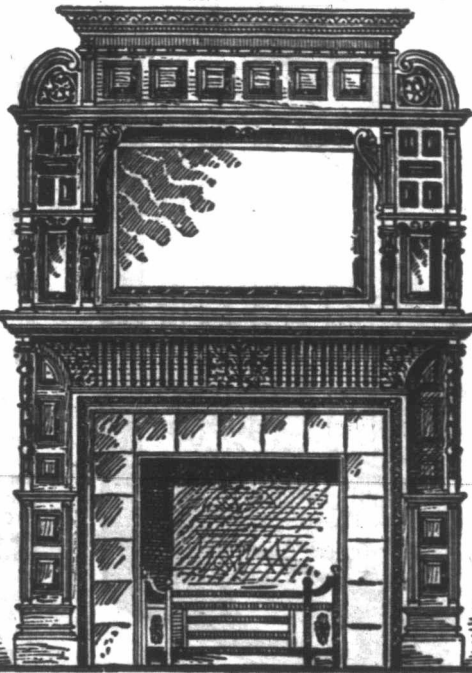
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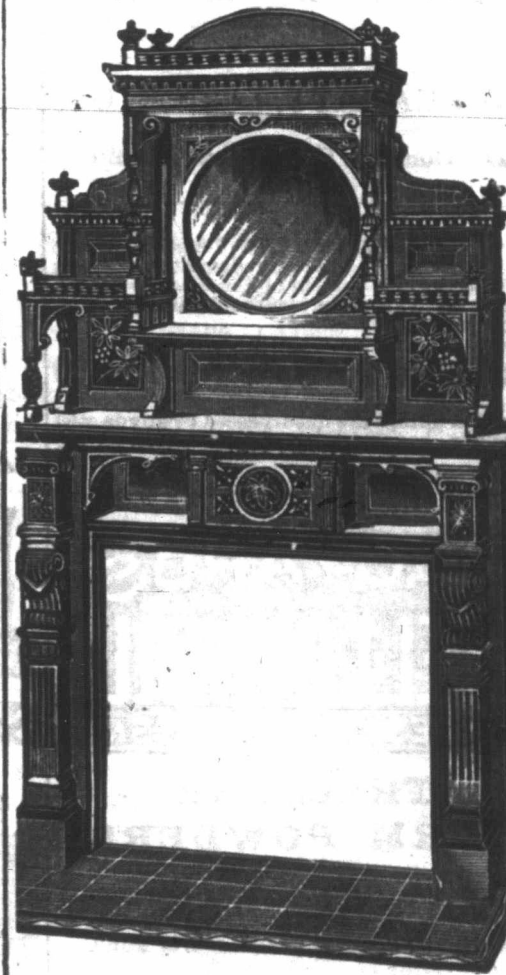
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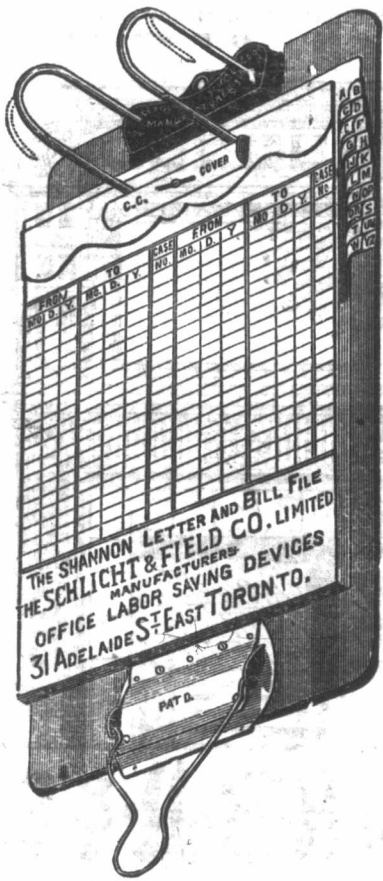
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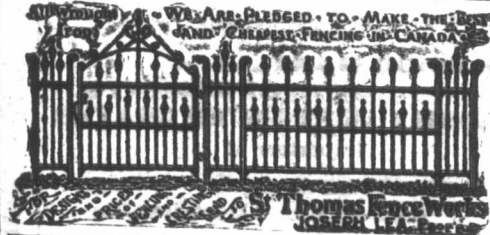
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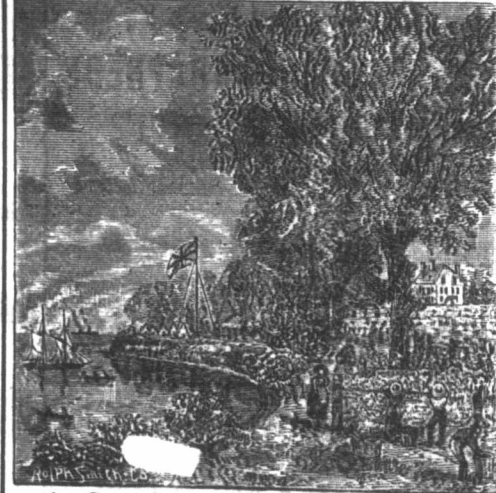
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## LESSONS for SUNDAYS and HOLY DAYS.

April 15th, 2nd SUNDAY AFTER EASTER.  
Morning.—Numbers xx to 14 Luke xii. 35.  
Evening.—Num. xx. 14, to xxi. 10, or xxi. 10. Gal. v. 18.

THURSDAY, APRIL 12, 1888.

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

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

## TO CORRESPONDENTS.

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

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

**SURPLICED CHOIRS.**—No intelligent Churchman now regards a surpliced choir in the slightest degree to be a sign of party feeling, or capable of being rationally so represented, but as simply a manifestation of deeper reverence for the services of the Sanctuary, and of a truer and nobler conception of the brightness and joy of divine worship. We are glad therefore to record that there are now twelve surpliced choirs in Toronto. Only a few years ago one such choir stood alone as a witness and promise of better things. We hope soon to see the other city churches falling into line in this movement, and so removing all occasion for comparisons and criticisms that do not tend to edifying. Several other congregations are fully prepared to bring their services into harmony with those having surpliced choirs. They now stand shivering on the brink, fearing to launch away into independence of the two or three dictators who have hitherto been allowed to regulate the ritual of a number of our Churches, who are indeed the only

genuine ritualists in Toronto. This abject and unworthy attitude would be changed if Churchmen would do their own thinking. In that happy day the occupation of the party agitator would be gone, his sceptre would depart and be stored up in the museum for the antiquities of bigotry, along with Papal anathemas and other powers of darkness and oppression. In no communion under heaven does the lamp of personal spiritual freedom burn so brightly as in the Church of England. For centuries the whole power of Rome backed by European armies and fleets was directed to an effort to extinguish this lamp, but without avail. The lesson of the Reformation is, that English Churchmen cannot be held in permanent bondage. For years the Papal policy has been tried by a few laymen, who caused not less than \$50,000 to be spent in the agitation to suppress one surpliced choir. The result shows that the *spirit* of the Reformation is still alive, but that the *lesson* of the Reformation has not yet been learnt by those who boast much of their Reformation principles.

**BAD MANNERS NO SIGN OF PIETY.**—This will be strange doctrine indeed, to many persons, for there are quite a number who seem to be under the impression that they may say and do the rudest things, if only they are said or done in the name of religion. It is not an uncommon incident on our streets for some fanatical busy body to be seen stopping people and asking them some grossly impudent question, such as "Are you saved," and then thrusting on their attention tracts or leaflets of the "Plymouth," or Salvation Army type, which usually convey a scandalous insinuation of the rudest kind in sanctimonious language. These leaflets set forth the narrowest phase of only one doctrine, that of the atonement, and they declare to the reader that if he does not accept that restricted interpretation of the doctrine and ignore every other truth of the Gospel, he is on the way to eternal perdition! It is to a certain class no comfort whatever to be what they call "saved" unless they can annoy, insult, and slander their neighbors by these abominable insinuations that they are children of the devil. Vulgarity is thus mistaken for zeal, and downright insolence for godliness. We know that many of our clergy and their flocks are by these wretched tracts, annoyed beyond measure. Indeed the persons who distribute them take a malicious pleasure in sending their rude impudence in the shape of enquiries of the "Are you saved" class, to those whose Christian lives give the best answer to this vulgar question. But the *life* has nothing whatever to do with being "saved" according to these deluded and ill-mannered fanatics. To be "saved" according to their notions is simply to feel so inflated with spiritual conceit and pride as to despise all modest Christians. We would recommend these maligners to take up some genuine Christian work, let them go down into the back streets, the slums of our cities, towns, and villages, they can there find poor wandering souls who need sympathy, and care, and teaching, such work will take the Phariseism out of such workers, and by engendering the Christian graces of charity and patience and self-denial, bring them into a state, much nearer to being "saved" than they are now in.

**GAMBLING WORSE THAN DRUNKENNESS.**—Canon Knox-Little entered a strong protest against gambling, as "the gravest sin of Englishmen," in the course of a sermon at St. Paul's Cathedral. "My brothers," said the preacher, "I have been told that the gravest sin of Englishmen is drunkenness. It is a grave sin, but I don't believe it is the worst. Young men, the vice which, from my experience and from the testimony of others, is devastating your life at least as seriously as drink, is gambling. Covetousness is the idolatry of this age. Gambling, your forget that you are the hold-

ers of what God gives you for His glory; you forget that you are trying to get money without fulfilling the dignified condition of work; you forget that your success—if it goes to anything, at least, like large dimensions—means another's misery. You become the victim not only of the idolatry of covetousness, but of the intoxication of chance. Young men, I have seen ruined homes, ruined lives, ruined loves. Yes, and then the treachery and treason of the suicide. Come away from this increasing and debasing vice. For God's sake gamble no more! The eloquent Canon has reason for this appeal and protest. In a few weeks there will be an outbreak of gambling in every community on this continent, which will infect the larger portion of the male population with its poison. Every daily paper will pander to this vice, they will work hard to propagate and stimulate it, even newspapers that are prohibitionist and total abstinence organs, will help to stir up the gambling passion, and our cities will for the whole summer present a Saturnalia of this mean, dishonest, debasing excitement after money got by tickery and fraud. In Toronto, the paper that will ponder most to this vice that is worse than drunkenness is the chief organ of the "moral wave" agitators!!! But the patronage of gamblers pays.

**FAITH UNDER A CLOUD.**—The Bishop of Fond-du-lac told the following interesting story at the dedication of a new altar in his cathedral. "Shortly after my consecration as Bishop," he said, "I was summoned to the bedside of the man who was regarded as the leading sceptic of his region, H. Galloway was known here as the very soul of honour and integrity. Sagacious and enterprising, he had amassed a fortune where others had failed. The noble character of the man dignified the cause of infidelity, with which he was generally identified. Mr. Galloway said to me, 'as I lie here, I have reviewed my past life, and I wish before I die to correct mistakes that I have made in my principles and deeds. I have been told that I ought to take Christianity in the chances, that is, to say to myself that if there is a God, a Christ, a hereafter and a heaven, that is wise to have an interest in each and all, and that if there is no God, no Christ, no heaven, no hell, that it can make no difference to me whether I am right or wrong in my admissions and submissions. This I decline to do. I could not lie here and be content to despise myself as a dishonest man. What have you to say for Christianity?' After several interviews, Mr. Galloway said to me, 'I shall surprise you, I think. Reflecting on what you have said to me on my whole life, I now see clearly that in reality I have never lost faith at all. I never heard the name of God profaned without a shudder. I have never profaned it knowingly myself. I perceive that I had thought it my duty to understand the ways of God, the modes in which He governs the universe and men. The matter was beyond me. I see clearly that my whole life has been controlled by the simple faith that I learned from my parents. I do not care to live longer except to serve God and His Church. I would be glad by my deeds to show that this apparent change of principle is not simply in view of death; but really in accord with what I have aimed at in a mistaken way all my life.' Mr. Galloway was soon taken away. His widow has asked to commemorate him in this holy house by erecting this altar in the name of God. Every time I look at it I feel that it really proclaims the scepticism of the day is only on the surface, that the divisions among Christians, their failures in character, and the erroneous teachings of those who speak for our Lord have much to do with the spread and influence of scepticism in this Western world. I am glad to have in this cathedral a constant reminder of the power and grace of our dear Lord in the hearts and lives of those who do not recognize either; but who really owe to Him all goodness, beauty and joy."



## OUR SCHOOL SYSTEM.

THE REV. JOHN MAY.

TO venture the assertion that the school system of Ontario is not perfect, is, I suppose, to write one's self down an educational heretic. I take the risk. It is not perfect. It is very far from perfection. In some vital respects it is even dangerous.

Into the Ross Bible controversy I shall not here enter, further than to say that the very effort to provide Scripture readings for the schools at all, is a gratifying recognition of a root principle which seemed at one time in danger of strangulation by that "spirit of the age"—Satan's mundane successor—Materialism. But is there no danger that in the mind of the coming generations will be immovably embedded the thought that much of the "old Bible" is useless, or even worse than that? Also, if there is any unwholesome reading in the Bible, could there be a better device for securing the greedy perusal thereof?

From the sepulchres of all deunct empires come a warning voice. They perished, simply because they had the civilization of the head without that of the heart. To a cultured intellect annex a dead heart and you have a dangerous monster. A wholesome education includes religion in both its spiritual and its ethical aspects. But I must descend from these altitudes to what many deem a small matter—*Manners*.

The school boy of Ontario—God help him—bends under a load of text books, not one of them on *manners*. And yet I believe there is more money in manners than in arithmetic. But money is not everything. What would life be without its civilities and amenities? What is more pleasing in young people than respect for age and station duly exhibited? Deportment has made or marred many a career. There is no better passport to favour. It is the very bloom of society.

It is as oil to the wheels of intercourse, music to the dance in this mortal life, so prone to grate and jar. Is it so regarded in our school system? Is a gentle, subdued, respectful demeanour a marked characteristic of Ontario youth? They are, on the whole, a class to be proud of. Their strong and able points are not a few; but an over-delicately retiring deportment or courteous address cannot with truth be said to be of the number. Ontario is inclined to plume herself on her general superiority to Quebec, but the children of Quebec are better trained to the idea that respect to others means respect for self; that

"Manners are not idle, but the fruit  
Of loyal nature and of nobler mind."

Akin to manners and religion is personal *cleanliness*. There are people in Ontario who have passed through the schools and yet hardly ever take a bath. Some wash hands and face on Sunday morning only. Even the schoolmaster may sometimes be seen setting before his charge the example of unpolished boots, dirty collar, and teeth golden with perennial accumulations. An assembly of such people on a hot day can, with truth, be

described as odoriferous rather than fragrant. This is a tender subject, and should a storm of indignation burst on me I suppose I shall have to recant. In a lower key, however, as an honest man, I must say with Galileo, "Yet it moves for all that." 'Twere wholesomer to wash than get mad.

The defects already specified admit of easy remedy. Not so, however, that which I shall now name—the *overtaxing of the young*. This is not a surface blemish but a heart affection. It would not be just to say that in her devotion to pernicious "cunning" Ontario stands alone. The deadly canker is eating up intellect everywhere. The great universities lead off: all the small fry follow. "Cram" has its tap root in the utilitarian urgencies of life as this age lives it. It is fed directly by competitive examination which mistakes the musty stowage of a garret for the furniture of kings. Under existing conditions, I admit, cram is a necessary evil, and no school system—a competing school—can hold its own without it. What I do venture to take the Ontario system to task for is, the attempt to teach to the same learner *too many things at once*. I condemn the present *mania* for teaching everybody everything that is known. This springs from a total misconception of the very nature of education. To utter a paradox: the chances are, *ceteris paribus*, that the less a man knows on leaving college the better he is educated. Education does not *give* knowledge; it fits one to go forth and *get* knowledge. The school is a chopper whetting his axe, or a minor sharpening his tools. That is all. It is not a wood yard or smelting house. The grand aim is to develop the whole being—the intellectual, moral, and physical powers—gradually, calmly, peacefully. To effect this there must be growingly, short, sharp tension of the bow, it is true, but this in the midst of the most placid repose. The opening mind must sit in the cool shade by the still waters; not writhe in the fiery heat and fever of distraction. So far as intellectual education is concerned it simply means a creation of the desire and a development of the capacity and habit of thinking. A greed for universal attainment simply vetoes this. A multiplication of studies, however useful each may be, just crushes development. It is death to education. It means, not strengthening, but paralysis, of the mind. It is a great stone laid on the mouth of all originality. It is dissipation, not concentration. It will bear as its fruit mediocrity or imbecility, nothing higher or better. A people thus educated may make out a hum-drum living, or perhaps be tolerably "smart" in a smart way; but men that shake the world—statesmen, philosophers, divines, discoverers—will never spring from its ranks.

In conclusion, *religion*, when it gets possession of the heart, has also a mighty tendency to expand and strengthen and ennoble the intellect. Had Newton been an agnostic the world would have had no Newton. The mind that would unite within itself precision of thought with all its possible expansion and

power should begin with geometry, thence ranging the divine architecture of the visible in quest of the Great Geometrician and Architect of the universe.

## MARTINEAU'S STUDY OF RELIGION.\*

WE have no doubt that this new work of Dr. Martineau's will take the same high place which has been assigned to his previous work on "Types of Ethical Theory," which many competent persons consider the most important contribution to ethical service made for many a year by an English writer. We will, therefore, endeavour to give our readers a correct and fairly adequate notion of the book which Dr. Martineau undertakes and accomplishes in these handsome and inspiring volumes.

First, then, we must explain what this book is not. It is not a study of revealed religion or of the contents of the Bible. It is not a study of historical religion; of the various forms which religious belief and service have assumed in the history of the human race. Useful as these works must be accounted, Dr. Martineau has undertaken a work no less necessary and quite as useful. He has dedicated to these volumes to what might properly be called the metaphysic of religion. In other words he has attempted to solve the question, whether, on a consideration of the actual phenomenon of existence, life and thought, we are bound to believe in a God, and whether we can know anything definite about His character and our own destiny and relations to Him.

It is well known that Dr. Martineau has been for many years a leading Unitarian minister and professor in England. His point of view in these volumes is the simply theistic. We regret to add that it is clearly deistic also; in other words, that whilst he adheres clearly and strongly to a belief in the personality of God, he can hardly be numbered among those who believe in a supernatural revelation in any sense of the word. All this being remembered we are still grateful to Dr. Martineau for what he has here done. With the exception of certain points, to some of which we shall draw attention, we are greatly in agreement with his argument and with his conclusions. We can hardly state the author's plea better than in his own words, the summing up his view of his attempt (Vol. II., p. 139): "The theism," he says, "which we have thus far indicated has been reached by following out two distinct lines of thought, each taking its commencement from a primary axiom of our cognitive nature. The first proceeds from the principle of causality, while the intellect carries with it all its interpretations of external phenomena: the second, from the sense of duty, by which the conscience reads a sacredness in life and puts a divine construction on a large portion of our internal experience. Under the guidance of the former we have

\*A Story of Religion; its Sources and Contents. By James Martineau, D.D., L.L.D., late principal of Manchester (New) College, London. 2 vols., 8 mo. Macmillan and Rowse & Hutchison, Toronto. \$6.

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resolved the natural world into an effect of one wise and mighty will; under the guidance of the latter we have discovered our own affinity with a supreme omnipresent righteousness. And from the relation between these separate messages of transcendent truth it is quite evident that they are separate only to our different modes of apprehension, and that their particulars unite in one Being, perfect alike in thought and holiness."

This is an excellent statement of what the author has attempted, and we believe that he has succeeded in this attempt, and if we must break off from him it is not so much here as in the latter part of the work. In his general method Dr. Martineau follows what is known as the Neo-Kantian school. That he has been a diligent and intelligent student of Kant is shown by many a passage in both of his works. In his ethical system he is, to a great extent, a follower of Kant. But he breaks off from him in his theory of free will, as he also does in his teaching of final causes. To a great extent the line taken by Dr. Martineau, in asserting the being of a primal mind and will, does not greatly differ from that of the late Professor Green and others of his school, although he lays more stress upon will, and less upon thought than those writers do. It may interest our readers, however, to have some particular illustrations of the author's method of dealing with questions of present interest and with existing controversies.

On evolution as an explanation of existence he has some excellent remarks in his introduction. "This 'Evolution,'" he says, "whatever its extent, is not a cause, or even a force, but a *Method*, which might be the path of a voluntary cause, or of a blind force, and has nothing to say to the controversy between them. If there were design before, so is there now; if not, then has none been added. But on the other hand, if marks of thought were truly found before [which the author maintains], they have now become marks of larger and sublimer thought; all that was detached having passed into coherence, so that one intellectual organism embraces the whole, from the animalcule in the dewdrop to the birth and death of worlds." We may note in passing that the author not only speaks a good word, but gives many a good blow in behalf of Paley whom it is the fashion with many, at the present time, to be little and decry.

On religion he says (p. 1.) "The word 'Religion' is here used in the sense which it invariably bore half a century ago; and a reader whose conceptions are cast in the moulds of that time will know what to expect from an inquiry into its 'sources and contents.' Understanding by 'Religion' belief in an ever living God, that is, of a Divine Mind and Will ruling the universe and holding moral relations with mankind, he will hope on the one hand, to be led to the innermost seat of this belief in the constitution of human nature; and, on the other, to see developed from it the dependent varieties of thought implicit in so fruitful a germ, and the cognate truths inseparable from it by collateral relations."

Under this head he makes the strongest protest against the views of the author of "Natural Religion," who wishes to preserve the name of religion while ignoring or denying the personality of God. "This watering down of the meaning of the word *Religion*," says Dr. Martineau, "so as to dilute it to the quality of the thinnest enthusiasm, would be less confusing, if it openly washed away with it and discharged all the theological terms which it empties of significance. But the reader to his great surprise, is told that this reduced religion is still *Theism*; that it is wrong to regard as an *Atheist* one who sees in nature no trace of ordering mind; and that such a one, in his bare recognition of law or regularity, anywhere, still has his God." Against all this contradictory nonsense the author takes a firm stand; but he also shows that Religion can be preserved without any such desperate resources, since reason will compel us to recognize a personal God.

Equally excellent with his polemic against "Natural Religion" are his remarks on Dr. Royce's "Religious Aspect of Philosophy," a treatise emanating from a Harvard Professor who sets himself to deny God as cause, and yet thinks he can preserve something which he calls faith, and obtain a basis for human conduct. We greatly wish we could give an outline of Dr. Martineau's argument on these points. One or two of his remarks we will quote. "The process of thought indeed," he says, "which Professor Royce commends to us, viz., of merging our separate selves, of turning our *relations* to other minds into *fusion* with them and losing our finite being in the life of one universal will, conducts us; I should say, right away from every possibility of morals instead of giving us the key of entrance to them."

A very important and successful part of the argument is that portion which treats of teleology in which he criticizes with great acuteness some of Kant's well known and widely accepted objections to the argument from design. Kant's "rule," that "no cause which operates within nature in conformity with its general laws, can be also the principle which gives origin to nature," he says, "is so far from being self-evident that it is a perfectly arbitrary dictum, the contradictory of which is equally easy to believe, and has actually been believed by the immense majority of philosophers in every age. What does the rule affirm? that in nature there cannot possibly be anything homogeneous with what was *prior to nature*; the mere fact of its being an effect removing it *in aliud genus* from its cause. There is scarcely," he goes on "a causal speculation in the history of the schools which is not pervaded by precisely the opposite assumption, that effect and cause cannot be heterogeneous; an assumption formulated by Empedocles, 'that like is known by like,' and of wider influence in philosophy than perhaps any other maxim which is without pretensions to be a first truth." The whole of this part of the book is excellent and useful, and the

concluding section on supposed blemishes in nature is most satisfactory.

The argument which follows next is derived from our sense of right and wrong. It is not quite the same as Kant's demonstration derived from the categorical imperative of the conscience, but is rather a deduction of the implicit attributes of God as inferred from the reality and universal validity of right. To this demonstration is added an elaborate chapter on the unity of God as cause and God as perfection.

The third book reviews the opposing theories of theology and ethics, and carefully traces the origin of modern Pantheism as a reaction from Deism, and gives a sympathetic account of the interest of this doctrine, while it is also shown that Pantheism is not, in the proper sense of the word *Theism* at all. In connection with this the author examines and rejects the current theories of determinism and strongly asserts the reality of free will. A great deal which is said under this head is admirable. Its here, however, also, that we meet with some portions of the author's views to which we take most serious exception. According to Dr. Martineau, contingent events cannot be the subject of Divine foreknowledge, in other words, actions and events which are dependent upon the free will of man cannot be predicted or foreseen by God. It is no matter that scripture contains predictions of such events: according to our author (and this is almost the only place in which the Scriptures are referred to), the Scriptures contain Calvinism, but Calvinism is not true. We confess that it seems to us very rash not merely as contradicting the inspired writers, but as pronouncing dogmatically as to what is possible or impossible with God—to say that the Almighty cannot foresee the contingent future. Here, however, we can only point out the error and enter our protest.

The last book, on "the life to come," has a very powerful argument on behalf of a future existence. To a certain extent the argument has a resemblance to that of Kant, but it is more complex, and even in that part which comes nearest to the German Philosophers view, it is fuller and more satisfactory. After pointing out that his argument is not that of "those who resort to the future life as a means of external compensation for the apparent misadjustments of this world," he goes on, "The question does not lie in the sphere of outward things at all, but is simply this; whether the present inward experiences of the good and the bad are already in satisfactory conformity with the relative worth of their character, so that justice has its perfect work; or whether the sweet and bitter fruits of tendency in them are still unripened by the seasons of this life and remain to be gathered under other skies."

An extraordinary case of an aged chorister is that of a member of the choir of St. George's chapel, Windsor. The chorister is now 78, and he has sung in the choir of St. George's for seventy-two years. The Queen recently presented him with an engraved portrait of herself.



## REV. RURAL DEAN SMITHETT, D.D.

It is with deep regret we record the death of perhaps the best known clergyman in the Midland district, the Rev. Dr. Smithett, Rector of Emily and Ennismore and Rural Dean of Haliburton. Dr. Smithett was taken ill in November last, and though a month since, hopes were entertained of his recovery, he suffered a relapse and sank peacefully to rest on Saturday morning, March 24th. Dr. Smithett was born in Dover, Kent, England, April 2nd, 1822. The greater part of his childhood was spent in France, but after he returned to England he became imbued with the "missionary spirit," and after his ordination went to labor among the Aborigines of South America. Here he married and was stationed at Georgetown, British Guiana, but becoming a victim to yellow fever, took a trip to the United States where he became so enamoured of the country, he decided to remain, and shortly after was inducted rector of Christ Church, Boston, where he remained twelve years. He then went west, and after building a beautiful church at Gallesburg, Illinois, came to Canada in 1868. Of a genial and kind disposition, he gained the affection not only of the community at large, but also of all his brethren in the ministry, amongst whom it will be hard to find one to fill his place, as until Dr. Smithett's recent illness his health was so good he never missed a service. An earnest and sincere worker, his name will long be remembered, and surely to him will these words be ascribed, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

On Tuesday, March 27th, the remains of our late rector were deposited in the Emily cemetery. The body had been taken to the church on Monday, that all who wished might view the face of their beloved pastor without disturbing the sorrowing family at the rectory, and hundreds took advantage of the occasion, while many deep and bitter tears were shed by his sorrowing people, as they took a last fond look at the features, calm in death, and with no appearance of the agony he had suffered so patiently for so many weeks before. The church was draped in black, and Rev. Rural Dean Allen, of Millbrook, with Canon O'Meara, of Port Hope, conducted the service, while Rev. Messrs. Bradshaw of Ashburnham, Burgess of Bethany, Cooper of Hastings, Farncomb of Bobcaygeon, W. Allen of Millbrook, and Rural Dean Beck of Peterboro', assisted, and acted as pall bearers. The procession numbered hundreds, including members of the Masonic and Orange Lodges, of which deceased was a prominent member, having taken eighteen degrees, and been a mason from twenty-one years of age. Dr. Smithett leaves a widow and six children, two sons and four daughters, to all of whom much sympathy is extended.

## Home &amp; Foreign Church News.

From our own Correspondents.

## DOMINION.

## MONTREAL.

The Bishop of Montreal purposes, D.V., holding an Ordination in Trinity Church, Montreal, on Sunday, June 3rd, 1st Sunday after Trinity. Candidates for Orders are requested to send in their applications with "Si quis," and "Letters Testimonial" duly signed, together with certificates of baptism and confirmation to the examining chaplain. Rev. Canon Mills, B.D., 228 St. Denis St., and to present themselves for examination on Wednesday, April 25th, at 10 a.m. in the Synod hall. The examinations will occupy three days.

## ONTARIO.

NORTH AUGUSTA.—The following address from the clergy of the rural deanery of Grenville and Dundas was presented to the Rev. A. Coleman, of North Augusta, on his appointment to the rectory of Richmond:

To the Rev. A. Coleman, B.A., North Augusta.

REV. AND DEAR BROTHER.—We the undersigned clergy of the rural deanery of Grenville have much pleasure in congratulating you on your preferment to the rectory of Richmond. We are of opinion that, that preferment has been deservedly bestowed upon you by our diocesan as the well-merited reward of faithful work in the parish of North Augusta, where you have zealously labored in the Lord's vineyard for the last eight years. You have left behind you in that parish a monument of your zeal and faithfulness in the beautiful new church at North Augusta, which is as creditable to your energy as it is to the liberality of your parishioners. We feel sure also that there will be found at the Great Day spiritual memorials of your devotedness in the service of the Great Head of the Church. That your ministry may be successful in your new sphere of work is the heartfelt wish, and that the divine blessing may rest on Mrs. Coleman, yourself and family, is the prayer of your brethren in the rural deanery of Grenville.—R. Lewis, M.A., Rural Dean, Wm. Lewin, B.A., Incumbent of Prescott, C. P. Emery, Rector of Kemptonville, R. L. M. Houston, B.A., Merrickville, W. A. Read, Oxford Mills, G. Metzler, B.A., Cardinal, G. S. Anderson, L.T., J. A. Shaw, South Mountain.

REPLY.

To the Rev. Rural Dean Lewis and the Reverend Clergy of the Deanery of Grenville.

DEAR BRETHREN.—I thank you from the bottom of my heart for your kind and cheering address on my leaving this mission, and also for your congratulations on my appointment to the important rectory of Richmond. As regards the new church built here and consecrated during my incumbency—a work completed in less than three years from its inception—I am inclined to regard it rather as a monument of God's goodness and mercy, and to say, with the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise," as also to give Him thanks for whatever good results, in a spiritual point of view, He may be pleased to grant to my labors. I also thank you for your kind wishes towards Mrs. Coleman, myself and family, for the future. And in bidding good-bye to the rural deanery of Grenville, in which we have spent so many happy years, I earnestly beseech God's blessing upon its clergy and its people, and beg to subscribe myself,  
North Augusta, Sincerely yours,  
Easter, 1888. A. H. COLEMAN.

KINGSTON.—On Saturday evening, March 31st, special service was held in St. George's Cathedral to dedicate the baptismal font presented to the cathedral by Miss Macaulay. Rev. Messrs. Smith, Cooke and Spencer, took part in the service, and appropriate prayers and hymns were used on the occasion. The service was very impressive, and forcibly reminded those present of the lady to whose memory the font was erected. Two seats which were near the main entrance to the cathedral have been removed, a platform has been erected, and on this the font has been placed. Both the pedestal and bowl are octagon in shape and of white marble, and the bowl is supported by four red granite pillars. On the bowl are the words, "One Lord, one faith, one baptism," "One God the Father of all," also several pretty devices, viz., the shield, cross, I. H. S. triangle, alpha and omega, and the name Christ in monogram. On the pedestal are the words, "To the glory of God, and in loving memory of Sarah Phillis Macaulay." In the bowl are some beautiful lilies, while green vines creep around the edge. The font is neat in the extreme, and adds much to the appearance of the interior of the edifice. The place where the font stands has been covered with a neat ecclesiastical carpet.

ODESSA.—A large congregation assembled in Beaver hall on Easter Sunday at the Church of England service. The musical portion was particularly bright and well rendered. The decorations surpassed all former years, the altar, lectern and prayer desk, being covered with handsome white cashmere frontals bearing designs in crimson plush; on the altar were three large vases of flowers, while suspended above it was a beautiful floral cross; on the walls hung four rich banners, two the gift of a lady in Mount Forest, and two from Kingston friends. Mr. Burns preached from Rev. i. 18, "I am He that liveth and was dead." In the afternoon the usual Sunday School anniversary was held; there was a large number of children present with their parents and friends. The congregation presented Mr. Burns with a very handsome stole for which he returned thanks. The vestry meeting was held in Beaver Hall on Monday evening, a fair number being present. The accounts were presented and audited by Messrs. B. A. Booth and L. Claxton. The showing was very satisfactory, there being a small balance on hand after paying all expenses. Mr. Burns appointed Dr. Hemsted as his warden, and Dr. Booth was elected by the people. Mr. L. Claxton was chosen vestry clerk.

A hearty vote of thanks was tendered Mr. Burns for his services and the very great interest he has taken in the mission. Thanks were given to the choir, and also to Dr. Booth for the use of his hall, so freely given without any remuneration. The meeting was a very pleasant one, everyone being well pleased at the work being done.

## TORONTO.

Convocation at Trinity College.—This year's medical graduates of the University of Trinity College, whose names were published in Monday's paper, were invested with their degrees in Convocation Hall yesterday afternoon. Chancellor Allan and Dean Geikie spoke in flattering terms of the success of Trinity Medical School, and advocated the continued independence of the school.

TORONTO.—Easter Vestries.—The following officers were elected at the vestry meetings. Churchwardens are indicated by letters C. W., and Lay Delegates by L. D. St. James'—C. W., W. R. Brock, O. A. Howland; L. D., Dr. Wilson, W. G. Hodgins, F. W. Kingstone. Ho'y Trinity.—C. W., J. J. Cooper, C. Thompson, jr. St. George's.—C. W., A. R. Street, G. B. Harman; L. D., G. B. Harman, C. R. W. Biggar, F. W. Cumberland. St. Stephen's.—C. W., Dr. Machell, H. Patterson; L. D., F. W. Ball, W. A. Browne, N. W. Hoyle. St. John's.—C. W., J. Wilson, D. M. Harman; L. D., A. R. Boswell, R. L. Barwick, Dr. Spragge. St. Peter's.—C. W., E. P. Pearson, J. R. McCaffrey; L. D., H. S. Northcote, C. E. Blackford, C. McCaffrey. All Saints'.—C. W., G. Goulding, F. J. Jermyn; L. D., W. H. O. Kerr, C. H. Greene, C. E. Shaw. St. Lukes'.—C. W., Geo. Bethune, C. T. Whitney; L. D., C. Jones, Barrett, H. Browne. St. Matthias'.—C. W., T. McCleary, J. M. Gander; L. D., J. C. Wedd, G. W. Verral, A. H. Lightbourne. St. Paul's.—C. W., Major Evans, C. Longley; L. D., Major Evans, R. Jenkin, J. R. Roof. Church of Redeemer.—C. W., A. Wilson, J. Harris; L. D., L. H. Campbell, Geo. Mussen, E. Birch. St. Philips'.—C. W., H. Smith, G. M. Evans; L. D., Col. Denison, J. T. Jones, G. M. Evans. St. Annes'.—C. W., A. Wright, J. Armstrong. St. Bartholomew's'.—C. W., W. T. Hawthorne, C. Martins; L. D., T. Allen, M. Crombie, V. E. Hart. Church of Ascension.—C. W., J. E. B. Smith, R. H. Temple; L. D., Hon. J. Patton, K. Tully, T. D. Dalamere. St. Thomas'.—C. W., J. T. Swallow, W. J. Suter; L. D., H. Furnival, H. Trollope, J. Payne. St. Matthew's'.—J. B. Vick, E. Hiron. Trinity Church.—C. W., J. Gillespie, T. R. Whitesides; L. D., J. Rogers, T. McIlroy, J. Gillespie. St. Mark's'.—C. W., B. Goodman, J. Saunders; L. D., G. D. Perry, J. M. Dennis, J. P. Bartlett. Christ Church.—C. W., A. Hoskin, Q. C., C. D. Warren; L. D., A. Hoskin, J. Robson, C. W. Allen. Church of Epiphany.—C. W., S. Shaw, T. McLean; L. D., W. P. Atkinson, W. Wedd, A. O'Meara. St. Barnabas'.—wardens, A. Macdonald, W. Miles; lay Rep., W. R. Strikland, A. Macdonald and J. Donaldson. The financial statements generally were most encouraging. When the troubles of Israel cease their wicked, senseless, and self-seeking strife, then comes the prosperity and blessings of peace.

Lawyers as Church Officers.—The legal profession has a strong representation amongst Church officials in Toronto, some twenty five of the wardens and lay delegates being barristers, as well as others appointed sidesmen.

Lawyers teaching a Rector his Duty.—At St. James' vestry, Mr. J. K. Kerr, Q. C., Mr. Gamble, and Mr. Howland, three lawyers, tried hard to read Canon Dumoulin a lecture on his duty as their pastor, as they object to his appealing from the pulpit for funds for Missions! Canon Dumoulin turned the tables on these carpers by very emphatically announcing that he should not be deterred from doing his duty by such criticism. If these cen-sors alone would give to missions according to their means, the contributions to missions from St. James would be doubled.

NORWAY.—St. John's.—Wardens, Ira Bates and J. Randal.

BRAMPTON.—Christ Church.—Easter Sunday services in this one of the prettiest churches in the diocese, and for this most holy of festivals tastefully decorated, will be long remembered by the large and devotional congregation that filled the sacred edifice, and who heartily and reverently participated in the services of the day, which were led by a full choir accompanied by the talented lady organist, supplemented by a quartet of the Brampton brass band under the able direction of Mr. I. M. Crawford. 8 a.m., choral service, celebration of the Holy Communion; 11 a.m., celebration of the Holy Communion. The prayers and lessons were read, and the sermons were efficiently preached by the rector, Rev. C. C. Johnson, the subjects being in accordance with the great festival of the Church. The offertory amounted to \$115.90.

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On Monday, the 2nd inst, the annual vestry meeting took place in the school room for the election of wardens and other officers, the incumbent in the chair. Henry Roberts, vestry clerk; W. W. Nation, rector's warden; Thos. Morphy, peoples' warden; Messrs. Tanguier, W. S. Morphy, E. J. Bannister, W. White, Perxton, and Jessup, sidesmen; H. Roberts and E. Bannister, auditors; Capt. Blain and E. Bannister, Triers; Judge Scott, Capt. Blain, and John Clarke, delegates to synod.

NIAGARA.

ELORA.—Services were held during passion week on Wednesday evening and Good Friday (two services). On Thursday evening a class for communicants at the approaching Easter celebration was conducted by Mr. Geo. Bousfield, of Trinity College, who had charge of the parish during the week, the rector being sick. Sixteen stained glass windows were put in; all the side windows of the building being now filled with handsome designs, eight of them bearing memorial inscriptions. There are only four windows left of plain glass, those in the west end, and they will very soon be filled up with figured subjects, and other memorial glasses. The past year has been one of great material progress, as in addition to the windows just mentioned, the three light eastern windows was put in, the central subject being the Good Shepherd; and also other work has been done, so that now Elora can boast of one of the prettiest little churches outside of the larger towns. For Easter a white *ante pendium* and markers bearing appropriate designs, and also a sine text for the chancel were executed and presented by Miss Chinnack, Mrs. Jacobs providing the satin for the *ante pendium*. The windows are the work of the well-known firm of McCausland & Son, Toronto, and are much admired. The services at Easter were larger than for years past, and over 58 communicants attest the spiritual progress of the congregation. As Rev. Mr. Locke is too sick to resume duty, there will be an opening for a young active man, who will not be above making himself friendly and congenial to all, that is not often offered.

ANCASTER.—*St. John's Church*.—Wardens, Messrs. Kenrick and Sander; lay rep., Messrs. Kenrick, Heslop and Hubbard.

BARTON.—*Holy Trinity*.—Wardens, W. A. H. Duff and G. Luxton; lay rep., W. A. H. Duff.

GLANFORD.—*St. Paul's*.—John Tydd and Samuel Pearson; lay rep., Thomas French.

ARTHUR.—The Easter services at Grace Church were bright and full of the teaching which this season brings with it. Easter is the greatest festival in the Church's year. Our Lord Jesus Christ overcame death and hell, not for Himself only but for all the members of His body, therefore death is to them the gate of Eternal Life, and is a great gain to all who really love Him. There were two celebrations of the Holy Communion at 8 and 11 a.m., when large numbers came and partook of the "Bread of Life." The altar was nicely prepared for the Great Festival by Miss Nannie Green and Miss Carrie Lewis, and with the nice pots of flowers lent by good members of the congregation and two handsome bouquets of flowers presented by Mrs. Eden, sen., looked bright and cheerful. The congregations during the day were large in both town and country. The music as usual was well rendered by the organist and choir, especially at the mid-day celebration, when two very difficult solos—"The Benedictus" and "Agnus Dei"—were sung by Miss Carrie Lewis. All seemed to enter into the spirit of the services which were thoroughly enjoyable. Mr. W. E. A. Lewis preached at the morning service a thoughtful sermon. Two very handsome sermon cases were presented to the Rev. C. E. S. Radcliffe as Easter gifts.

HURON.

*Hellmuth Ladies' College Chapel*.—The annual confirmation in St. Ann's chapel took place on the evening of Monday, March 26th, when the Principal, Rev. E. N. English, presented a large class. The service was very impressive, and Bishop Baldwin's heart searching address will long be remembered by teachers and pupils. The class was under the instruction of the Rev. G. B. Sage.

HYDE PARK, (New London).—Bishop Baldwin accompanied by his chaplain, Ven. Archdeacon Marsh, visited this station on the evening of Tuesday, March 27th, and confirmed 23 candidates, some of whom being previously members of other communions. The

Bishop's address, which was upwards of an hour, was listened to with unabated interest throughout. This congregation is in charge of Rev. G. B. Sage, B.D., of Hellmuth Ladies' College. A new church will be begun in a few weeks. The incumbent has been giving week-day lectures on the doctrine and history of the Church, and in spiritual life. The congregation though long neglected has every prospect of being one of the strongest country congregations in the diocese.

LONDON.—*The Chapter House*.—Wardens, Col. Fisher and Mr. Dunks; lay rep., W. J. Imlach and O. F. Complin. *St. James', South*.—Wardens, John Beattie, Geo. White; lay rep., Messrs. Moore and Sutherland. *St. George's, West*.—Wardens, Messrs. Gibson and Linggs; lay rep., Mr. Johnston. *St. Paul's*.—Wardens, Geo. Laing and J. S. Pearce; lay rep., R. W. Barker, E. B. Reed and R. Bayley. *Christ Church*.—Wardens, H. J. Boyd, A. McCormick; lay rep., W. Robinson and Gustus Wright. *Memorial Church*.—Wardens, W. C. L. Gill and Wm. Tackabery; lay rep., V. Cronyn, F. Rowland and Judge Elliot.

CLINTON.—*St. Paul's*.—*Easter Services*.—Large congregations were present on both occasions. The choir singing and the music by organist Pilchier was much appreciated. Both sermons were able and in keeping with the event. Sacrament was administered in the morning. Owing to Rev. Mr. Craig not being well, Mr. Brewer read the evening lessons. Around the reading desk and altar were natural flowers in abundance. Easter Sunday, 1888, is one long to be remembered by the members of St. Paul's church.

The annual vestry meeting of this church was held on Monday evening. There was a good attendance of members. The church wardens presented their accounts for the past year, showing an expenditure for salaries, incidental expenses, church improvements and pipe organ of about \$4,500. Of this amount the congregation had in various ways raised considerably over \$2,000. Messrs. W. W. Farran and W. Jackson were re-elected church wardens. Messrs. John Ransford and S. G. Plummer were elected as delegates to the synod. Mr. E. Keefer was appointed clerk of vestry.

Vote of thanks were given to the church wardens for their efficient services, to the organists, Miss Murray and Mr. Pilchier, and the members of the choir, whose assistance is much valued, also to Mr. Keefer for the performance of his duties as vestry clerk.

PORT DOVER.—The annual vestry meeting of St. Paul's Church was held in the school room, Easter Monday at 7.30 p.m., the Rev. J. R. Newell in the chair. The auditor's report showed that the receipts of the church during the year, together with the small balance carried forward from last year, were \$1,050.79. Of this amount \$529.17 were contributed through the offertory. The church is in a very prosperous condition. The first repairs necessary to be made upon the church will be begun as soon as the weather permits. Messrs. Skey and Tibbets were re-elected wardens, the former was also re-elected lay delegate to synod. The sidesmen are Messrs. Gamble, Cook and Morgan.

VICTORIA.—Christ Church is served by the incumbent of Port Dover. The vestry meeting was held on the 3rd. The receipts have been larger than those of the preceding year. There is a balance on hand. The wardens for the ensuing year are Messrs. S. McColl and Geo. Smyth. The former is lay delegate to synod.

ONE MINUTE CURE FOR TOOTHACHE.—Toothache, the most common and one of the most painful affections, is instantly cured by the application of Polson's Nerviline. Polson's Nerviline is a combination of powerful anodynes, and it strikes at once to the nerves, soothing them and affording in one minute total relief from pain. Mothers, try it for your children's toothache. Nerviline is sold in 10 and 25 cent bottles by all druggists.

ALGOMA.

The ladies of C. W. M. A., Toronto, through Mrs. O'Reilly, have very kindly presented the Rev. O. A. French, Garden River, with a handsome surplice, and Mrs. Roper, of Caledonia, has sent him \$2 towards boat fund (only \$8.15 still wanted). This has been a trying winter to many throughout Canada, and withal we are never forgotten. Truly our Heavenly Father still liveth. Mr. French wishes very gratefully to acknowledge these gifts to himself and to his mission. His now "old" surplice has seen service in four different countries—in how many will he use the "new," perhaps not so many. God alone knows of the mystery of existences.

Notes of a Missionary Tour, March, 1888.—Those who read report of the Bishop of Algoma's work last summer will remember an account of a visit paid by him to Spanish River, and different points on the North Shore of Lake Huron, in company with Rev. F. Frost, of Shegungandah. A number of people were confirmed, both of whites and Indians, and services held at different points. Well, the other day I started out on a journey across the ice to visit these places, and hold services at suitable points where people could come and hear the Word of God. The first place visited was La Cloche, an Hudson Bay trading post, here service was held in the evening, when the employees of the company gathered for worship. The next day a large lumber shanty on the shores of a very pretty inland lake was visited, and service announced for the following Friday evening, then pursuing our way across the lake and over portages, where the hills are something tremendous and the scenery rugged and picturesque, we cross another small lake and soon reach the river. Just at the end of the portage the Indian village is situated, where a number of Indian members of the Church of England reside. Here I found that the Indians had misunderstood my announcement on a previous visit, and had gone away on a hunting trip, so I gave notice of service for following Friday, hoping they would arrive in the meantime. I called at several places on the river and read and prayed with the people, and I must not forget to mention an Indian settlement on the shore where I discovered that several persons (pagan) wished to be baptized, but as some of the more prominent ones were absent I told the people when I should probably return, and they promised to be ready to meet me. Just before night fall I reached Buswell's Mill where I was to hold service. There had been no service here since the Bishop's visit in the fall. I called upon the people in their homes, and the workman in the mill. The foreman and manager was very glad to see me, and so service was arranged to be held in the boarding-house, and a crowded congregation assembled glad of the opportunity of hearing the Word of God, and joining in the services of the Church. After service I left for Spanish River mill, a distance of seven miles across the mouth of the river, the night was dark and a snow storm had obliterated the track across the ice, so progress was slow and the way seemed long and wearisome, but at eleven o'clock we reached the place and found comfortable quarters. Next day I visited the people at their homes, baptized two children, and held service in the evening at the school-house, which was tolerably well attended. On the morning of the following day I held a short service at an Indian house at the mouth of the river, then took the road through the bush to a school-house in the back settlement as it is called, where I gave notice for service in the evening. The night was very stormy and only about twenty-five people assembled, and after Church I had six miles to drive through the storm to my stopping-place. The next day was stormy, and such a storm—after celebrating Holy Communion with my host and hostess I tried to pursue my journey, it was impossible, the storm was driving down the river right in the face of the mare, and after a journey of two miles which took as many hours, I was fain to desist. We put up at a friend's house where I held service and administered Holy Communion to three of our people—so it was Saturday before I arrived at the place where the Indians were waiting to be baptized, I found them all at home, and after instructing them in the truths of Christianity in as simple and clear a manner as I could, I baptized them. There were two young men who were very tall, one especially whom I had to look up to (I stand six feet high myself). Their names were John, Peter, Samuel, Frederick, Susan, Harriet. I am sorry they are so far away that I cannot see them often; I hope and pray that they will be steadfast. I held service at the portage as I promised; some of the Indians had arrived having been successful in their hunt, securing a fine caraboo, some of the meat they presented to me. The service was well attended. The people were interested in the accounts of the baptisms, rejoicing that some more were added to the number of Christians on the river. I stayed some hours with the Indians and dined with them on some of the cariboo meat, which I found excellent. In the course of the afternoon I slowly made my way through slush and snow to the lumber shanty, where I had given notice of service on the previous Tuesday. When the men returned from work in the evening and supper had been despatched, preparations were made for divine service. There were about thirty men in the camp who all came to Church, I was doubtful about the hymns, but they joined in the singing with warmth and heartiness, and listened to the sermon with devout attention. The shanty was so filled with clothes and socks hanging to dry that I had difficulty in seeing the men, still it was satisfactory to know that they could hear, and we have the promise that God's Word shall not return unto Him void. After service started out again to reach, if possible, the Hudson Bay Post at La Cloche, where I had promised to spend the



night, but it was a wretched journey. I had not gone more than 200 yards before the sleigh was firmly embedded in the slush and ice, and the most vigorous efforts of the mare failed to move it. After a time by dint of energy and perseverance I managed to lift the sleigh so that the mare could extricate it, and then tramped the whole way across the lake through water and snow, the mare finding all she could do to draw the empty sleigh; I reached my destination but it was nearly midnight. Next morning, Sunday, service at the fort, then across to Little Current where I left my conveyance, and went on snowshoes to the Indian Reserve at Encker Creek; afternoon service was held with the Indians there, in the evening at the Church of the Holy Trinity at Little Current, and after service I drove home to Sheginnandah. This is a description of part of a missionary tour nearly three weeks in all, covering a distance of about two hundred miles, part of it on snowshoes and part with horse and sleigh. Divine service being held twenty times at as many different places, Holy Communion administered twice, eleven baptisms, besides pastoral visits.—*F. Frost, Sheginnandah.*

The Bishop of Algoma leaves for England this week.

The treasurer begs to acknowledge the following receipts:—For the stipend Mission Fund.—Alex. Dixon, Esq., \$25; Mrs. F. J. Baldwin, \$50; St. Mary's Church, Aspdin, \$6; S. M. A. Cathedral, per Mrs. Boyd, \$18.50; Rev. Provost Body, \$10; St. Luke's Church, Sault Ste. Marie, additional, \$1; Mrs. M. H. Gault, \$7; Wm. A. Stratford, per Mrs. Smith, \$15.75; Canon Norman's Bible Class, \$12.40; Otter Tail Lake collection, \$8.60; Bruce Mines collection, \$5.25; Hilton collection, \$8.50; Richard's Landing collection, \$5.04; Miss McLaren, Hamilton, \$80; Mr. and Mrs. Robinson, Huntingdon, \$32.20; Mr. Jos. McLoughlin, Huntingdon, \$4; G. M. S., Toronto, \$4; Morgan Baldwin, Esq., \$10; Jas. Henderson, Esq., \$25; Meeting, Holy Trinity S. H., \$42.25; Mrs. Coots, St. John, \$5; J. A. Strathy, Esq., Barrie, \$100; J. H. Mason, Esq., Toronto, \$100. For Widows and Orphans.—Mrs. Pearson, Holy Trinity, \$10; Mrs. Armstrong, St. Stephen's, \$7.75. For Parry Sound district.—Mrs. Merritt, St. Catharines, \$10. For Novan Church.—Rev. Wm. Crompton, \$10. For stove, Nepigon Church.—Mrs. Coots's S. S. class, \$10.

GARDEN RIVER.—The missionary in charge of this mission has had special services all through Holy Week. Both "whites" and "Indians" attended them. On Good Friday there was a congregation of 62, when the Rev. gentleman gave a practical discourse from Luke xxiii. 46. We are glad to learn that, although not quite as robust as before his accident, the missionary is progressing towards his former strength.

## FOREIGN.

*Church Reform in Italy.*—The following letter in regard to the Italian Catholic movement, under the head of "Church Reform in Italy," appeared in the London Times of February 2nd:

It is a fact that the national and religious aspirations of Italy are not directed towards the Vatican. One proof of this is that the number of youths of noble rank studying for the Roman priesthood is smaller today than ever before within the memory of man. The religious aspirations of young Italy are directed towards Church reform. The Rev. W. Chauncy Langdon, in his book on the "Catholic Reform Movement," says that so long ago as 1862 there was a society formed at Naples, headed by Monsignore Michele Caputo, Bishop of Ariano, and claiming a clerical and lay membership of upwards of 4,000 in different parts of the kingdom, including "several deputies of the Italian Parliament, whole chapters of cathedral churches, heads of religious orders, canons, rectors, curates, philosophers, scientific men," &c. All these were in favour of Church reform. That which was then a dream is now a reality.

I am about to visit Italy. Permit me, then, to ask your readers to intrust to me a humble golden offering for the remarkable man around whom the religious aspirations of Italy are gathering. I refer to Count Enrico di Campello. Of a noble Umbrian family, he was in his youth trained for the priesthood in the aristocratic Academy of Ecclesiastics. Promotion and honors were showered upon him. At the early age of thirty-six he was made Canon of St. Peter's. But amid all his dignities Campello was not happy. He longed, and prayed, and worked for reform within the Church of Rome. Finding this impossible, at last (September 13, 1881) he wrote to the arch priest of the Vatican, "I go forth out of the ranks of the Roman clergy to war in those of the pure Gospel of Christ, remaining thus faithful to my vocation, and persuaded

that in this course I shall find peace for my soul." When the old Catholic Bishop Reinkens heard of this secession he wrote: "It is the most important event of the 19th century." Never before had a Canon of St. Peter's lifted the standard of reform. For five years, under the patronage of the late Archbishop of Canterbury, and the direction of the Bishop of Long Island, Count Campello laboured, amid manifold difficulties, at Rome. About a year ago he came to this country to seek the help of the great Church of England. He met with a hearty reception from some good ladies who had witnessed his work in Rome, and who have formed an association under the auspices of the Anglo-Continental Church Society, in aid of Church reform in Italy. He received the sympathy of his grace the Archbishop of Canterbury, the active support of his grace the Archbishop of Dublin, and the provisional episcopal oversight of the Lord Bishop of Salisbury.

Cheered by these tokens for good, the Count has returned to Italy, and is conducting with apostolic zeal and remarkable success a mission in his native province of Umbria. Under the direction of Count Campello three priests are diligently labouring. They are assisted by a band of young men (L'Armata della Redenzione) who form a Church army. Count Campello writes:—"We are busy from morning to night. Each of us holds a conference every day, and each preaches twice every Sunday. We are animated to do so by the sight of a people hungering and thirsting for the Holy Gospel. Old men, who since their childhood have never set foot in a church, will stand for hours listening to us; men who seemed dead to faith, dead to morals, are moved even to tears. Believe me these are consolations of which I knew nothing when I was in the Papal Church."

To show the hold the reform movement has already obtained in Arrone, it may be mentioned that the Syndic of the town has made the count a free grant of a site for a church and stone for the building. A sum of £200 to pay for labor, is all that is required in order that the first reformed Catholic Church may rise as a witness for truth in Italy.

Let me give another fact. A young student who was present at one of the conferences, lately wrote to the count as follows:—"I came, not attracted by the desire of novelty, but with the earnest wish to instruct and strengthen myself in that holy faith which you know so well how to make others appreciate it. I, a Catholic, an ardent lover of my king and my country, accustomed to hear the beloved names of Savoy and fatherland abused and profaned from the pulpit, was struck and filled with admiration by the new way in which you made to shine together the great names—God, king, and people. It was a vivifying voice calling on us young men to lead holy and beautiful lives."

Surely, sir, this voice from the heart of young Italy will find a response in the great heart of England. As you have frequently pointed out, should the disaster of a European war come upon us, the fleet of England will flank the army of Italy. Shall we not be comrades in a still more doubtful struggle? Doubtless the cry of "Schism" will be raised. But let it be remembered that unreformed Rome is the great obstacle to the reunion of Christendom, and therefore with her is the blame. As Baader well remarks: "Popery makes the weakness of catholicism, and catholicism the strength of Popery."

The late High Church Bishop of Edinburgh, wrote in 1879 words concerning M. Hyacinthe Loyson which will apply to Count Campello: "If there have been failures, has there not been one sufficient cause for them? Can we expect any other result if those who are seeking the deliverance of their Church from Roman bondage on Christian and Catholic principles, and are for this reason cast out from its communion, find themselves at the same time practically excluded from communion with all other parts of the Church Catholic, and denied by them that aid and those privileges which are essential to Church life? We acknowledge, perhaps, that they are sons unjustly driven from their home; but we cannot interfere with any other family than our own—we cannot, in order to aid them in their distress, even appear to countenance schism. Alas! is it not the worst schism of all, according to St. Paul, if the members have not 'the same care one for another,' and when one member of the one body of Christ suffers, but other members do not suffer with it?"

On these broad grounds we appeal to all Englishmen who value evangelical truth, Catholic unity, apostolical order, and loyalty to fatherland. The Reformed Catholic Church of Italy cries for help to the great Church of England. Years ago the heart of our nation beat with sympathy when, under Garibaldi, the cry arose:

Italy free, Italy free,  
From the Alps to the Adriatic Sea.

Noble as the aims of Garibaldi were, Count Campello is fighting against tremendous odds, a still nobler battle in a greater cause. To him our aid is due. Surely not in vain shall the East that blessed the West

with an Augustine seek a blessing in return. Will you permit me to add that any contributions will be gladly received by the most Rev. Lord Plunket, the Palace, Dublin; by Miss Mayor, Hon. Sec., at the office of the Ladies' Italian Association, 20 Manor place, Paddington Green, W.; or by myself.

PHILIP NORTON,  
Deputation Secretary.

## 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.

"L. S. T."

SIR,—A "Licentiate of Divinity," if that be what the initials mean, has written you a short letter on the "equal virtue" of fermented and unfermented wine "in the Christian Church;" and of his communication there is not a single line which does not contain an express or implied error. I would seriously ask all faithful churchmen, is it not high time to give over this dangerous fooling with the venerable sacrament? Let me analyse "L. S. T.'s" letter as a very good specimen of it.

1. "Let us be gentle (he says) in handling the question." Here are a few words full of mischievous error. He assumes that newspaper correspondents, aye, writing even anonymously, without the steadying sense of responsibility to Church, have the power of handling—determining, as he clearly means, the matter of the sacrament! *Is it not ours to handle.* Not even the whole Church in her corporate capacity has the right to alter what Christ has ordained, and the prescription of all her past life of eighteen centuries has precluded any questioning of that point. But even were the subject not a divine ordinance but an ecclesiastical one, still it is equally true that it belongs not to private persons to "handle" it otherwise than by way of discussion, and certainly not with the freedom of some among us who substitute their own decree for the Church's. In the XXXIV Art. we may read the grave results of this fatal course. "Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly;" and when they are not, the way is prepared for still greater evils. Has the Apostles' defensiveness against private willfulness lost all its force in the nineteenth century—"We have no such custom, neither the Churches of God?"

2. L. S. T. asks, "Why might not 'the fruit of the vine' mentioned in the Gospel, as the sacramental cup, be new and unfermented?" If such a question could be reasonably asked, still the uncertainty implied in his "might" is of no avail against a settled institution: but it is not reasonably asked. The fact of its being asked at all is just monstrous and nothing else. It shows the competency of the class of people who are innovating in so awful a sphere. It has been endlessly replied—but what avail any replies to willfulness? that "the fruit of the vine" is not a synonyme for "grape-juice," that it has a meaning as fixed as a fossil, that it was a Jewish liturgical phrase, specially and purposely distinct in form from the terms descriptive of the fruits of other trees, that historically, there is no room for the ambiguities of Temperance invention or misapprehension. If "L. S. T." wishes really to know what was, and what is, used for the Passover Feast, let him read Dr. Edersheim's letter to the Rev. Canon Bright, and he will not be likely again to write of unfermented wine, "I have sufficient reason to know that it obtains for the Passover Feast."

3. He affirms, also, that "the rubric is silent" on the point in dispute. The unbroken practice of the Church till a few years ago is to go for nothing; as if that does not speak in trumpet-tones; as if "wine," or as in the canons "good and wholesome wine," then meant fresh grape-juice, or grape-juice boiled, and hermetically sealed!

4. And lastly, the appeal to "the temper of the time" is virtually a surrender of the Christian position. It would be a long, long list were I to enumerate all the points of settled Christianity which "the temper of the time" demands the abandonment of. No, God forbid! "the temper of the time" is not to overrule the Saviour's ordinance, nor to govern the Church's faith, nor to bend her traditions in accordance with every individual's caprice.

Mr. Burt may be pleased to learn that it was the custom of the Church of Jerusalem in the fifth century to consume by fire the elements that remained. See Bingham's Antiquities, bk. xv. ch. vii. sec. 5. Port Perry, Yours,  
Easter evening, '88. JOHN CARRY.

SIR.—Since the death of Charles Darwin, there have been two long and worthy attacks followed by letters "Critic" rather than design in nature "Darwinism" militate against Christians wish more than draw agitating the G to give you two "Planetary an to bear upon th what you may belief that "earthly," wh tend to a Scrip mind there is intellectual. w things greater animation, att stand the deve account for it another.

Mr. Mitchellburgh:—"If existence; if e and telescope orbit were sw moon, alone r evidences of t exquisite adj influences of i configuration, distances, m remain theme exalted geni and positive, and disbelief were created, placed at the infinite wido them in spac that their re assistance of tion, this fir required syst then, that m some influen ing to admit) square of the of design." "As there is of matter, g wisdom to cr number, to m moving harm all sustained. I say, sir, i as this after with such g at Clinton, c am not quite 19th centu "human eye bad, I could

Instead of the Middle Robert Nel He bath the Holy So the Catholi souls of m abode prov bodies, and them by ( have been) this is a m shall imme and state pectation o the Great I tion to th upon their rest attend joy and d in a comfo at the seco there was but to gu should thi



1888.

April 12, 1888.]

DOMINION CHURCHMAN.

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CHARLES DARWIN.

SIR.—Since the publication of the "Life and Letters of Charles Darwin" a few months ago, there have been two long articles in the *Guardian* (Eng.) well worthy the attention of our clergymen, and these are followed by letters from "D. Randall," &c. The "Critic" rather fondles the idea that the age of design in nature is past. He thinks we must embrace "Darwinism" *totus et semper*, and that this does not militate against the idea of a "Deus" such as we Christians wish to believe in. I have no desire to do more than draw attention to this subject which is now agitating the Great Britons. I would, however, like to give you two or three quotations from Mitchell's "Planetary and Stellar Worlds," which seem to me to bear upon the subject of design. I do not know what you may have found, but I am inclined to the belief that "material hunters" generally become "earthly," while "psychologists" and "astronomers" tend to a Scriptural and heavenly direction. To my mind there is a graver matter to consider and a more intellectual when we question ourselves touching things greater than matter, such as force, reason, animation, attraction, conservation, &c. To understand the development of a flower is one thing; to account for its origin, state, or condition, is quite another.

Mr. Mitchell says, p. 126, Collins, Glasgow, Edinburgh:—"If all the stars of heaven were struck from existence; if every planet and satellite which the eye and telescope descry, inside and beyond the earth's orbit were swept away forever, and the sun, earth and moon, alone remained for the study of man, and as evidences of the being and wisdom of God, in the exquisite adjustments of this system, in the reciprocal influences of its three bodies, in their vast cycles of configuration, in their relative masses, magnitudes, distances, motions, and perturbations, there would remain themes sufficient for the exercise of the most exalted genius, and proof of the being of God, so clear and positive, that no sane mind could comprehend it and disbelieve." On p. 181 he says:—"If the sun were created, and the planetary worlds formed and placed at the disposal of a being possessed of less than infinite wisdom, and he were required so to locate them in space, and to project them in orbits, such that their revolutions should be eternal, even with the assistance of the known laws of motion and gravitation, this finite being would fail to construct his required system." On p. 183 he says:—"Admitting, then, that matter cannot be matter, without exerting some influence on all other matter (which I am unwilling to admit) in the selection of the law of the inverse square of the distance, there is the strongest evidence of design." Further down on same page, he says:—"As there is but one God, so there is but one kind of matter, governed by one law, applied by infinite wisdom to the formation of suns and systems without number, crowding the illimitable regions of space, all moving harmoniously, fulfilling their high destiny, and all sustained by the single arm of divine omnipotence."

I say, sir, is it not refreshing to read such language as this after enquiring as to the "jaw-bone" mentioned with such gusto in "origin of languages" by our friend at Clinton, or the remark (I think by Huxley, but am not quite certain which of the scientists) touching the 19th century wisdom, which returns to God the "human eye" with some such expression as this, "Not bad, I could do twice as well myself."

I am sir, yours,

X.

## THE INTERMEDIATE STATE.

No. 5.

BISHOP BULL, 1684-1710.

Instead of quotations from Bishop Bull's sermon on the Middle State of happiness and misery, I give Robert Nelson's summary of it.

He hath not only asserted, but plainly proved from the Holy Scriptures and the concurrent testimony of the Catholic Church in the present ages, "that the souls of men subsist after death, in certain places of abode provided for them till the resurrection of their bodies, and that the said intermediate state allotted to them by God is either happy or miserable, as they have been good or bad in their past lives." Now as this is a matter of great terror to all wicked men, who shall immediately after death be consigned to a place and state of irreversible misery, in a dreadful expectation of greater punishments at the Judgment of the Great Day; so it affordeth abundance of consolation to those who die in the Lord and are entered upon their rest; not a stupid, insensible rest, but a rest attended with a lively perception of far greater joy and delight than this world is acquainted with, in a comfortable hope of a large increase of happiness at the second coming of the Lord of glory. But if there was no other use to be made of this doctrine but to guard us from the corruptions of Popery, I should think it established to very good purpose.

And certainly it appeareth very manifest that it was a part of the primitive faith to believe that the souls of the best of men subsist after death in separate places of rest and refreshment, and did not enjoy the Beatific Vision till after the resurrection of their bodies. I say it is evident from this principle that the foundation for the invocation of saints is perfectly overthrown; for they are represented to us by our adversaries of the Roman communion as seeing all things *speculo trinitatis*, and we are encouraged by them from that motive to offer up our prayers and to make our addresses to the saints, so that if they are not admitted as yet to read in the glass of the Trinity, they have, according to this principle, no way of knowing those prayers which are made to them. Again, if it be true that the souls of the righteous, being purified by the blood of the Lamb, do, after death, subsist in certain mansions of happiness till the resurrection, then what foundation can there be for any such fire of purgatory, as is pretended for the purgation of the spirits of the faithful by the Church of Rome? Or what grounds can there be for that furnace which she hath heated as necessary to purify almost all that go out of this life, though with the eye of faith; for a purgatory, the pains whereof are, by many of her divines, represented to us as equal to hell, their duration only excepted; or for such prayers for departed souls as tend to supplicate their deliverance from a place of grievous torment, those of the ancient Church being only for such who were at peace and who rest in Christ, but they who are exposed to the pains of purgatory cannot certainly be said to enjoy those advantages?

No 6.

JOHN SCOTT, D.D. DIED ABOUT 1690.

His "Christian Life" was one of the books recommended to the clergy by the American bishop.

At length when he (death) is weary of tormenting us any more he rushes into our hearts, and with a few mortal pangs and convulsions tears the soul from thence and turns it out to seek its future in the wide world of spirits, where 'tis either seized on by devils and carried away to their dark prisons of sorrow and despair, there to languish out its life in a dismal expectation of that dreadful day wherein it must change its bad condition for a worse, or be conducted by angels to some blessed abode, there to remain in unspeakable pleasure and tranquillity till 'tis crowned with a glorious resurrection.

## PLACE OF DEPARTED SPIRITS.

SIR,—I have always read Mr. Tocque's letters, with the greatest interest, published in your paper from time to time, because they are not only interesting but also instructive. Will Mr. Tocque please have the kindness to say a little more about *Shool* referred to in his very interesting letter on the Intermediate State recently published in your paper.

Yours truly,

MARY WOOD.

## FLORAL DISPLAYS AT EASTER.

SIR,—A few years ago I wrote a letter in your paper referring to the floral exhibitions at funerals. The end of this effort to throw light on the darkness of death is the request that we read in the newspapers, "Friends will please not send flowers." I remember when in a few churches a couple of vases filled with flowers was placed on either side of the communion table on Easter Sunday, as emblems of reviving spring and as symbols of life after death. But now other emblems are added, until the profusion covers all the significance of them, and the costly displays become ostentatious, and as profuse as the display of the conservatory or hothouse. These costly floral exhibitions, attract a gaping crowd of sightseers, who have no interest in the service, and often show this by retiring after their eyes are satisfied with seeing, and their ears with hearing the performance of the choir which is looked upon as a concert, the pieces for which, preparation has been made by rehearsals for many weeks. Some of our church people are beginning to get restive under this unseemly patronizing of florists, and this advertising of choirs and programmes, and wish a return to "plain song." Some visit a half dozen churches at Christmas and Easter to "see the show." A spiritually minded worshipper cannot but feel that the sacred associations of such a day as Easter are intruded on by the crowd, who pour into the churches and fill them to repletion. Of these crowds many are attracted by the spiritual aspects of the occasion and worship, but it is undoubtedly true that a great many are drawn simply to hear the music and to see the flowers. Many churches which are uncomfortably crowded at Christmas and Easter have room enough and to spare on other Sundays, and it is to be feared that many who swell the crowds on these days are rarely found inside of church doors on

other occasions. There is something in this rushing to special services in which music and a profusion of flowers are used, which grieves the more thoughtful worshippers when the attendance does not proceed from a desire to know the truth or to honour it. In some churches no doubt an attempt is made to attract the crowd by musical and floral displays. But in a large number of cases churches simply follow the natural feeling that the joy of Christmas and Easter should find expression in the most beautiful music and in the use of the rarest flowers. The spiritual lessons of the great festivals of the Christian year should find their way to the hearts of the worshippers without the aid of flowers and music. The sublime truth of the resurrection should not only be learned by attendance on worship at special seasons, but by a spirit of devotion which will manifest itself by the habit of worship all the year round.

April 3rd.

PHILIP TOCQUE.

## SKETCH OF LESSON.

2ND SUNDAY AFTER EASTER. APRIL 15TH, 1888.

Samson's Strength.

Passage to be read.—Judges xvi. 2-14.

The 18th chapter of the Book of Judges tells of God's promise to Manoah and his wife, and of the birth of their son Samson at Zorah, a little village of Dan. Now we shall consider Samson's life, which was not altogether good.

I. *The Nazarite*.—Look at him playing among the other boys, yet so different from the rest. Hair in seven long locks, never tastes wine, very careful what he touches. He was a "Nazarite," i.e., one separated, specially dedicated to God. (Num. vi. 2-7). As he grows up, he hears of Philistines, and longs to avenge his country's wrongs; this being sometimes the case even while he was but a youth (xiii. 25). One day, however, he grieves his parents very much by demanding as his wife a Philistine woman from Timnath, one of his enemies, and forbidden by God (Deut. vii. 3). They unwillingly give way to him, and God overrules it for the good of Israel. In spite of all, however, Samson remains true to his vow as a Nazarite.

II. *God's Gift*.—Samson was separated from his brethren to defend his countrymen against the Philistines, and so he had the gift of strength to a greater extent than any one before or since. People value a gift in proportion as they love or respect the giver. Samson's gift was from God. How did he value it, i.e., how great was his love for the Giver?

III. *How the Gift was used*.—Samson was to begin to deliver Israel. Let us look at some of his exploits. Against the wish of his parents he is determined to take a wife from Timnath. In journeying there a lion attacks him, but he (though without a weapon) easily overcomes it and leaves the dead carcass in the road. Afterwards, at time of marriage, he again goes down to Timnath and sees that bees have built in the carcass, which now has plenty of honey. The marriage feast lasted seven days, and Samson put forth a riddle with a wager (xiv. 14). Philistines cannot guess it; but they get his wife to find out answer and tell them. Samson knows their unfairness, kills 30 Philistines and pays the debt with their spoil, after which he returns to his father's house without his wife. When his anger cools, he returns for his wife, but finds her given to another, so he catches 300 jackals, ties them in pairs with a lighted firebrand between each pair, and drives them among the standing corn at Gaza, thus destroying it. In revenge the Philistines put to death Samson's wife and her father, and in return Samson slays them "with a great slaughter." The Philistines invade the land, and the men of Judah actually try to betray Samson to them. 3,000 of them bind him with cords at the rock Etam, and deliver him to the Philistines; but he bursts the cords, and with the jawbone of an ass slays 1,000 of them. Faint with thirst, he now sinks helpless on the ground. Realizing Who has given him strength, he calls on God, Who causes water to flow near him, and so refreshes him.

## Family Reading.

OLD BIBLES.

There are few books of rare editions that are as valuable as the Holy Bible, in a financial or speculative sense. No man in England ever had a more perfect collection of Bibles than the late Lord Crawford. It was his "hobby."

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edition and version in every language. The earl's father had the same taste and formed the beginning of this specialty. In these days of high social living and fashion and pleasure it is a rare thing to see a son following in the same religious thought as the father, but it was so in this case. When I have not anything else to do I go into one of the oldest second-hand book-stores in London (and no city in the world can boast of better ones), and chat with the old, fat, good-natured *pater*. Many who read this will understand who I mean. A day or two since, while the rain was pouring in torrents, and the feeling of homesickness was having a most depressing effect upon me, I went into the old man's cramped quarters, and remained an hour or more, and came out and came home feeling better, for I had learned something. Our whole conversation was on the supply and demand of rare books. All I have to say is that it requires a most fertile brain to state what is at this day old, antique, rare and valuable. Books that were considered of value a few years ago are worth nothing comparatively in this generation; or as the old vender said, "books have taken a jump, and are now something like woman's fashions." "But," said the old man, "there is no discount on rare Bibles, and to me who have no particular creed, I think this fact is one of the best arguments of the revelation of God." Now is there not something to think of in this statement? He then told me what the Bibles of Lord Crawford's library brought at private and public sale, and he only mentioned the rarer editions. The Bible of Myles Coverdale, folio, black letter, 1535, the first English Bible, £226—Quaritch. The Bible translated into English by Thomas Mathew, 1587, £161—Quaritch. The Bible in English, the Great or Cromwell's Bible, folio, 1589, £111—Quaritch. The Bishop's version of the Bible, London, 1568, £70, Tyndale's Bible, 1580, emprinted at Marlborough, in the land of Hesse, £255. The New Testament, "diligently corrected and compared with the Greke by William Tindale," small 8vo, Antwerp, 1584, £280. Nouveau Testament, folio, Lyon, 1474, fine copy, £200—Quaritch. The first German, 1466, £144 (do.) Second edition of the German Bible, 1466, £85, etc. The Bibles of this gentleman's library brought over £5,000 sterling. How pleasant it is to be enabled to luxuriate in such taste, without being at all pinched for the very necessities of life. I often wonder if all of this mystery will be revealed to us beyond? Such facts are interesting, yet there are a half a million of human beings in London to-day who have no home and no bread.—*Churchman*.

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**GORDON'S BRAVE DEATH.**

At last the particulars have been received concerning the death of Gordon. The firmness and cool self-possession with which he faced death is given in the testimony of one of the four loyal sergeants who was present.

He was on duty on January 26, and was with Gordon, on the "look out" on the top of the palace. Gordon, the evening before, warned the people that he had seen a great deal of extra excitement going on in the rebel camp, and that unless a good resistance were made that night the town would fall. As the morning star rose the rebels made a feint at a portion of the defences, under Ferag Pasha with the black troops; but at the time they directed their full attack at the defence commanded by Hassan Bey Ben Assereh, with the 5th Regiment of Fellahs, and succeeded in getting into the town. When Gordon heard the rebels in the town he said: "It is all finished; to-day Gordon will be killed," and went downstairs, followed by the four sergeants, who took their rifles with them. He took a chair and sat down on the right of the palace door, the four sergeants standing on

his left. All at once a sheikh galloped up with some Bagaree Arabs. The sergeants were on the point of firing when Gordon, seizing one of their rifles, said, "No need of rifles to-day; Gordon is to be killed." (As before.) The sheikh told Gordon that he had been ordered by the Mahdi to bring him alive. Gordon refused to go, saying he would die where he was, adding that no harm was to be done to the four sergeants, who had not fired on the rebels. The sheikh repeated the order three times, and each time Gordon gave the same answer. After a few words the sheikh drew his sword, and, rushing up to Gordon, cut him over the left shoulder. Gordon looked him straight in the face and offering no resistance. His head was cut off and taken to the Mahdi at Omdurman, and his body was buried close to the door of the palace and a tomb built over it. The tomb is treated with respect.

**HINTS TO HOUSEKEEPERS.**

**FEEDING INFANTS.**—Investigations in Germany give the subjoined results of food on infants during the first year of life: Those nursed by mothers only, 18.2 per cent. die; those nursed by wet nurses, 20.83 per cent. die; those artificially fed, 60 per cent. die; those brought up in institutions, 80 per cent. die.

**CURE FOR HICCOUGH.**—Sit erect and inflate the lungs fully. Then, retaining the breath, bend forward slowly until the chest meets the knees. After slowly rising again to the erect position, slowly exhale the breath. Repeat this process a second time, and the nerves will be found to have received an access of energy that will enable them to perform their natural functions.

**EARACHE.**—Olive oil, 1 ounce; chloroform, 1 grain. Mix and shake well together; then pour twenty-five or thirty drops into the ear, and close it up with a piece of raw cotton to exclude the air and retain the mixture. The Remedy I can truly say is a specific in earache. It acts promptly and efficiently, and in my hands has never failed to effect a cure in a short space of time.

**FAINING FITS.**—Fainting is caused by the blood leaving the brain. Place the patient flat and allow the head to be lower than the body. Sprinkle cold water on the face. Hartshorn may be held near the nose, not to it. A half teaspoonful of aromatic spirits of ammonia, in a wineglass of water, will tend to revive the patient. If the symptoms recur send for a physician.

**TO CURE STAMMERING.**—Dr. Ralph Richardson writes, that any one may be cured of stammering by simply making an audible note in expiration before each word. Stammerers can sing as easily as other persons. Jacky Broster, of Chester, who made a large fortune by curing stammering, simply made his pupils say *her* before each word beginning with a consonant.

**POISONS.**—When a poison has been swallowed, send immediately for a physician, and in the meantime give a tablespoonful of ground mustard in a tumblerful of warm water until vomiting occurs. If there is no mustard, common salt will answer. If an alkali like washing soda is taken, give vinegar and water, and follow in a short time with an emetic.

**ALUM BAKING POWDERS.**

THEIR USE INJURIOUS TO HEALTH AND THEIR SALE CONTRARY TO LAW.

Two men were recently convicted in St. Lawrence County, New York, for violating the food adulteration laws of that State by selling alum baking powders in imitation of pure cream of tartar baking powders. The law of New York is similar to that of this province in forbidding the sale of adulterated and injurious articles of food, but the courts had not before construed it in so far as it related to the sale of alum baking powders.

The baking powder sold by the accused was

proved to be made from alum by Gillett, of Chicago, and expert testimony was taken to show the unwholesomeness of alum in baking powders, bread or other food.

The Court, in inflicting the extreme penalty of the law upon the accused, expressed regret at not being able to impose a punishment more nearly in accordance with the seriousness of the offence.

The sale of alum baking powders is prohibited by direct statute in England. It should be the same here; yet our laws, if not so specific, are probably sufficient to put a stop to the business were they rigidly enforced. It is said that many brands of alum powders are being introduced into the Dominion, and we bespeak the attention of our public analysts to the matter.

**"NEITHER."**

"Well, I cannot understand why a man who has tried to lead a good, moral life should not stand a better chance of heaven than a wicked one," said a lady a few days ago, in a conversation with others about the matter of salvation.

"Simply for the cause," answered one. "Suppose you and I wanted to go into a place of interest where the admission fee was one dollar. You have fifty cents and I have nothing. Which would stand the better chance of admission?"

"Neither," was the solemn reply.

"Just so; and, therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person, who saw our perplexity, presented a ticket of admission to us at his own expense! What then?"

"Well, then, we could go in alike; that is clear."

"Thus, when the Saviour saw our perplexity, He came, He died, and thus 'obtained eternal redemption for us,' (Heb. 9: 12,) and now He offers you and me a free ticket. Only take good care that your fifty cents do not make you proud enough to refuse the free ticket, and so be refused admittance at last."

A CORRESPONDENT of the *Chattanooga Commercial* copied the following from a tombstone in Tennessee. The stone was erected by M. Muldoon, of Chattanooga, and the epitaph reads:

THOMAS P. AFTERALL,  
The eighth son of  
SOLOMON FIDELITY AFTERALL,  
Killed in 1816 by the Indians.  
Of Puritan Stock,  
And His Fourth Wife,  
ELIZA JANE SMITH.

"Who was the third wife of J. Smith, who was her second husband, born at the new city of Indianapolis, Ind., in the year of our Blessed Redeemer and Saviour, 1814, on the 15th day of January, the same blessed year, and, after having been baptized the proper way and acknowledging the true Baptist faith, was married to Peggy Cott, (the tallest one), daughter of Jim Cott (who lived at the forks on the road), who having died, he took to his tender breast his true friend—and mine—Martha Walpus. The two above helpmates gave him seven sweet buds of trust and affection, and I gave him one after his death of myself, who got scalded accidentally by him on maple sugar, and then still trusting the promise of God, he eloped his wife for the third time, O! so sweet, his now weeping widow, Mary Bangs Afterall (who is myself), and died soon after, on March 10, 1872, A. D., peace to his ashes. Having performed the work laid out for him to do by his Creator, he now rests from his labors. There is no sorrow there. Erected by his weeping and disconsolate widow, and his truest wife, Mary Bangs Afterall."

**POST-LENTEN DUTIES.**

Now that Lent is over and the brightness of Easter is fading, we need to have a care lest the spiritual life fall back to the level of the commonplace, and yield to the current of secularity that sets so strong around us. We are not called, it is true, to the extraordinary devotions and self-denials of Lent, through all the year; nor are we privileged to dwell long in the exultant spirit of Easter joy. There are plains and valleys, as well as narrow

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passes and mounts of transfiguration, in the Christian life. But there are no halting places, no Vanity Fairs, where the member of Christ, the child of God and the inheritor of the Kingdom of Heaven, may pause in self-pleasing and be conformed to the pleasures and fashions of the world. His Lenten discipline and Easter inspirations are designed to fit him for the daily duties that follow, for the ordinary life which he is to live by faith in the Son of God. The Christian who has made a right use of Lent and Easter, will live more nearly to his baptismal vows through all the year. "By their fruits ye shall know them." This is the time for testing the reality of our devotions in the seasons past. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven." Not every one who fasted on Good Friday and sang with spirit the Easter Anthem, is of necessity nearer to the Kingdom; but they who go on to do the will of God when no unusual appeal is made, unmoved by any transient emotion, are they who are accepted by Him. For such as these the cross is an ever present symbol of glory and the Resurrection an ever present reality.

The season following Lent and Easter is one in which the clergy especially have need to guard against relaxing their labors as husbandmen in God's vineyard. It is a time when the harvest should be most plentiful and the reaping should be most diligent. Though worn and weary with the unusual exertions of the seasons past, they cannot relax their efforts without great loss and danger to their work. The attention and interest which have been aroused must be maintained, half-formed resolutions must be strengthened, the seed sown must be cultivated. The houses from which the evil spirit has been cast out by the strong man armed, must be occupied, lest seven other spirits worse than the first enter in. Faithful and continuous effort alone can insure the permanent fruits of the Lenten services and sacrifice.

#### THE LIGHT BY LONELY ROCK.

That is a very tender story concerning faithfulness in humble places which Jean Ingelow has related for us. It was in one of the Orkney Islands, far beyond the north of Scotland. On the coast of this island there stood out a rock, called the Lonely Rock, very dangerous to navigators. One night, long ago, there sat in a fisherman's hut ashore a young girl, toiling at her spinning wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea. At last the morning came, and one boat that should have been riding on the waves was missing. It was her father's boat! And half a mile from the cottage her father's body was found washed upon the shore. He had been wrecked against this Lonely Rock.

That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then lay down on her bed and slept. When the night came she arose and set a candle in her case as a beacon to the fishermen and a guide. All night long she sat by the candle, trimmed it when it flickered down, and spun. So many hanks of yarn as she had spun before for her daily bread she spun still and one hank over to pay for her nightly candle. And from that time to the time of the telling of this story—fifty years—through youth, maturity, into old age—she turned night into day. And in the snow storms of winter, in the serene calms of summer, through driving mists, deceptive moonlight and solemn darkness, that northern harbor was never once without the light of that small candle. However far the fishermen might be standing out to sea, he had only to bear down straight for that lighted window and he was sure of a safe entrance into the harbor. And so for all these fifty years that tiny light, flaming thus out of devotion and self-sacrifice, helped, and cheered, and saved.

Surely this was finding chance for service in a humble place. Surely this was loneliness glorified by faithfulness. Surely the smile of the Lord Jesus Christ must have followed along the beams of the poor candle, glimmering from the humble

window, as they went wandering forth to bless and to guide the fishermen tossing in their little boats upon the sea. "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." Matt. v., 16.

#### TAKEN HOME.

"He shall gather the lambs in his bosom."

It was evening. The western sun was streaming, in a flood of liquid gold, over the earth, and casting a purple haze over wood and field. Heaven's gates opened and a bright Angel floated downward towards the green earth.

A child lay dying on his narrow couch. Soft hands smoothed his pillow, loving voices whispered in his ear, and close beside him, with his little hand clasped tight in hers, sat his gentle mother. The golden rays of the departing sun fell in chastened brightness round the sick boy's head, like the halos of the saints of old.

"Take me to the window, mother," he murmured wearily; "the sun is going, and I must see him once more before the Angel takes me home."

"Hush, hush, my darling, sobbed the mother, as she bore him in her arms to the open window, "the days are hot and oppressive, and make you weak; wait till the soft September breezes come, and then my Bertram will get strong and well."

"Mother, dear mother," said the boy, earnestly, "do not say so. Something tells me I am going home to-night. Do not weep, mother, I shall be happier there, and you will come to me soon—I know you will."

"Bertram, Bertram, my own darling, stay with me; I cannot live without you—you are all I have left to love. Let us both go home together." And the mother laid her head on her boy's pillow, and wept.

The sun set, and the little stars came out one by one in the still glowing sky.

"A fairer sun will rise upon me to-morrow," murmured the child. "Oh, mother, you would not wish to keep me. I am always in pain here, but there, you know, all is Peace and Rest. See, mother, how bright the west is. I often think that must be the gate of heaven. When the sun makes the clouds look so bright and beautiful, you must think of me waiting and watching for you there."

"My child, I will come to you soon, very soon. I know our Father will not keep me long from our darling."

Was it the evening breeze that rustled past the window, stirring the jessamine blossoms, and softly kissing the sick boy's cheek?

The mother thought so, but Bertram knew well that the summons had at last come to take him Home. "Good-bye, mother," whispered he for the last time, clinging round her neck. "The angel has come for me. I am going Home to wait for you. Kiss me, dear mother." The blue eyes closed, the little head fell back, and another lamb was gathered Home, into the Shelter of the Everlasting Fold.

The lonely mother knelt by the couch, and as the tears fell fast on the dead boy's face, she thanked the tender Father, who, in His love, had seen fit to remove her darling to His own Almighty keeping.

VERENA.

#### STRENGTH OF CHARACTER.

Strength of character consists of two things—power of will, and power of self-restraint. It requires two things, therefore, for its existence—strong feelings, and strong command over them. Now, it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble and quake, because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is that he is a weak man; it is his passions that are strong; he, mastered by them is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence, composure is very often the highest result of strength. Did we never see a man receive flagrant insult, and only grow a little pale, and then

reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand, as if carved out of a solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with manly powers of indignation in him, can be deeply provoked, and yet restrain himself, and forgive—these are the strong men, the spiritual heroes.

—F. W. Robertson.

#### TWO SURPRISES.

A workman plied his clumsy spade  
As the sun was going down;  
The German king, with a cavalcade,  
On his way to Berlin town.

Reined up his steed at the old man's side,  
"My toiling friend," said he,  
"Why not cease work at eventide  
When the labourer should be free?"

"I do not slave," the old man said;  
"And I am always free;  
Tho' I work from the time I leave my bed  
Till I can hardly see."

"How much," said the king, "is thy gain in a day?"  
"Eight groschen," the man replied.  
"And thou canst live on this meagre pay?"  
"Like a king," he said with pride.

"Two groschen for me and my wife, good friend,  
And two for a debt I owe;  
Two groschen to lend and two to spend  
For those who can't labour, you know."

"Thy debt?" said the king; said the toiler "Yea,  
To my mother with age oppressed,  
Who cared for me, toiled for me many a day,  
And now hath need of rest."

"To whom dost lend of thy daily store?"  
"To my boys—for their schooling; you see  
When I am too feeble to toil any more,  
They will care for their mother and me."

"And thy last two groschen?" the monarch said,  
"My sisters are old and lame;  
I give them two groschen for raiment and bread,  
All in the Father's name."

Tears welled up to the good king's eyes,  
"Thou knowest me not," said he;  
"As thou hast given me one surprise,  
Here is another for thee."

"I am thy king; give me thy hand,"—  
And he heaped it high with gold—  
"When more thou needest, I command  
That I at once be told."

"For I would bless with rich reward  
The man who can proudly say,  
That eight souls doth he keep and guard  
On eight poor groschen a day."

—R. W. McAlpine, in St. Nicholas for March.

#### TEMPTED BY DEGREES.

John Newton says Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together and they are safe neighbors, but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this," "No great peril in that;" and so by these little chips we are at first easily lighted up and at last the great log is burned. Watch and pray, that ye enter not into temptation.

FOR YOU.—If every communicant in the parish were an earnest church worker, how great would be the result! The rector would have an assistant in every communicant, a helper, a sympathiser, a fellow-worker! What is your work in the parish? In what way are you a help to the rector?

#### Children's

IF I WER

If I were a boy as on the cheerful side almost every thing Life is very much I smile upon it, it is you, but if you frown upon it, you will be look in return. I a grumbling, unth would have made sour apple if he l born in that statio sunshine warms n the owner, but all with it. Indiffer ence. "Who shu shall be shut out!

If I were a boy myself to say "No write pages on learning very earl point where a m and decline doing because it is unwe If I were a boy mand of myself r my companions I would rigorous towards stranger est courtesies, ir rough roads of ll English sparrow all winter long, son of ice and s everybody.

But I have ta this shall be r Instead of tryin us do to be happy sole purpose of a boy again, try happiness.

#### HEROISM

The Souther known in the N war stories by other writers literary availab Southern girl c is almost literature. Bu force in the life are everywhere been especial agitations of t of her domain



NO PEN CAN I which the the thousands u been made happy itching, i skin, scalp, and CUTICURA, the Soap, an exqui-it, externally, at Blood Purifier, every form of pimples to scro Sold everywh B.C. RESOLVENT DRUG AND CHEM Send for "H

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### Children's Department.

#### IF I WERE A BOY.

If I were a boy again I would look on the cheerful side of every thing, for almost every thing has a cheerful side. Life is very much like a mirror; if you smile upon it, it smiles back again on you, but if you frown and look doubtful upon it, you will be sure to get a similar look in return. I once heard it said of a grumbling, unthankful person, "He would have made an uncommonly fine sour apple if he had happened to be born in that station of life!" Inner sunshine warms not only the heart of the owner, but all who come in contact with it. Indifference begets indifference. "Who shuts love out, in turn shall be shut out from love."

If I were a boy again I would school myself to say "No" oftener. I might write pages on the importance of learning very early in life to gain that point where a man can stand erect and decline doing an unworthy thing because it is unworthy.

If I were a boy again I would demand of myself more courtesy toward my companions and friends. Indeed, I would rigorously exact it of myself towards strangers as well. The smallest courtesies, interspersed along the rough roads of life, are like the little English sparrows now singing to us all winter long, and making that season of ice and snow more endurable to everybody.

But I have talked long enough, and this shall be my parting paragraph. Instead of trying so hard as some of us do to be happy, as if that were the sole purpose of life, I would, if I were a boy again, try still harder to deserve happiness.

#### HEROISM OF SOUTHERN GIRLS.

The Southern girl has been best known in the North as the heroine of war stories by Julian Hawthorne, and other writers who recognized her literary availability as a heroine. The Southern girl of the present generation is almost unknown in current literature. But she is a tremendous force in the life at the South, as girls are everywhere, and her strength has been especially well known by the agitations of the last year in that part of her domain which lies within the

earthquake region. That ubiquitous creature, the *Eye Witness*, says that the girls of Charleston have been braver than their mothers through all the crises of these trying days. The daughters of good old families who have grown up during the past twenty years have been trained in a severer school of self-denial than mothers ever dreamed of, and it has developed their strongest qualities.

Says the *Eye Witness*: "I have now in mind one of these Southern girls, who may be taken as the representative of a large class, though I doubt if there are many individuals who are quite up to her high standard of daily practice. She is well educated and accomplished, brilliant in conversation, well fitted to shine in society, but her life is spent in patient, self-sacrificing work. She accepts cheerfully conditions of life to which her mother, who was reared in affluence, can never fully accustom herself."

It is from the ranks of girls whose families were impoverished by the war that Southern womanhood is now recruited. They have been reared in closer contact with the hard realities of the battles of life than the less useful woman of the elder generation. And to a certain extent they have changed their standards of womanly excellence. The highest type of Southern girl recognizes the spirit of the age and respects the dignity of honest work. The gentle tastes which she inherits are an added equipment in the new relations in which she stands before the world.—*Boston Record*.

#### A WOMAN'S CHARMS

will soon leave her when she becomes a victim to any one of the various disorders and peculiar "weaknesses" that are peculiar to the fair sex. The condition of tens of thousands of women of to-day is pitiable in the extreme; they are weak, bloodless creatures, a prey to mental anguish and bodily pain; in a word, "broken-down," from any one of numerous causes. To this unhappy multitude we strongly urge the use of Dr. Pierce's Favorite Prescription, an infallible, world-famed remedy, for all "female" irregularities and "weaknesses," and which restores the worst sufferer to vigorous health, and reinvests her with all the charm of figure, face and complexion, that receive such willing homage from man.

#### THE YELLOW-HAMMERS.

Two children were going from their village to the mill on a sharp winter's day, and each carried on the head a little sack of corn. As they went along by the miller's garden they saw some yellow-hammers, which sat hungry upon a hedge white with hoar-frost. One of them, little Bertha, had kind compassion on the little yellow birds; so she opened her sack, and scattered two handfuls of corn for them.

Robert, her brother, found fault with her, and said: "Oh, you soft-hearted simpleton! see, now, you will certainly receive less meal; and then our parents will punish you well for this!"

Bertha was frightened, and said: "Well, now, perhaps, I ought not to have done this. Notwithstanding, our good parents will not take my kindness amiss; and God can certainly bless us for it in some other way."

When the two children came back to the mill to take away the meal, behold! there was just twice as much

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meal in the sack of the compassionate Bertha as in Robert's. Robert was surprised, and Bertha was much disposed to regard it as a miracle.

But the good miller, who had heard the conversation of the children by the hedge, said to Bertha: "Your compassionate feelings towards the hungry little birds pleased me so much, that I doubled your measure. But although I put the meal into your sack, still you should regard it as a blessing which God has bestowed on you to reward your kindheartedness."

"God to the good and feeling heart  
A blessing ever will impart."

—Fifty years ago, seven humble shoemakers, in a shop in Hamburg, Germany, undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized fifty churches, gathered ten thousand converts, distributed four hundred thousand Bibles, and eight million pages of tracts, and preached the Gospel to fifty millions of people. As they went from place to place the work grew, and new converts, inspired with similar zeal, became helpers; so that a population as great as that of the Congo Free State heard the Gospel within those twenty years.

#### THE FAITHFUL DOG.

An engineer on the Rock Island Railroad tells this story: "While running along near Joliet I saw a fine big black dog stuck fast under an old farm gate by the side of the track. He was howling piteously, and I stopped my engine and went to his assistance. He was wild with gratitude, licked my hand, and wanted to follow me into the cab. Every day after that I would see him sitting beside the track and wagging his tail as

my train passed by. Several weeks later the train was running at great speed, being behind time, just at day-break. The dog stood on the track ahead barking furiously. As we drew near he moved ahead, but continued his antics. I supposed, of course, that he would leave the track, but he did not, and the train ran over him and ground him to pieces. We stopped the train, and were astonished at finding a short distance ahead an obstruction on the track that would surely have derailed the train had we struck it at full speed.

#### IT IS NOT UNLAWFUL.

Congress has enacted no law to restrain a person from going about in a badly constipated condition, or with a distressing sick headache, rush of blood to the head, bad taste in the mouth, bilious complaint, or any kindred difficulty; but the laws of health and comfort will suggest to any one so afflicted, the wisdom of hastening to the nearest druggist for a 25 cent vial of Dr. Pierce's Pleasant Purgative Pellets—the most potent of remedies for all disorders of the liver, stomach and bowels. Purely vegetable, pleasant to take, and perfectly harmless.

#### SEED SOWING.

Did you ever see a farmer's man sowing seed in a field? He first plows the land, and then with a bag of grain he walks over it and scatters the seed in every direction. It looks as though he were throwing it away. But for every few handfuls sown in the spring, he will reap a bushel in harvest, and he will reap the kind that he sows. If he sows wheat, he will reap wheat; if he sows rye, he will reap rye; if he sows barley, he will reap barley. We are sowing seed. The present is our spring time, the future will be our harvest. And as with the farmer



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For Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PASTER, the only pain-killing plaster.



in the field, so with us; we shall reap of the same kind as we sow.

A little boy once did a wrong; he disobeyed his father. That was a seed. It led to another act of disobedience, and then to another; and thus he went on, growing worse and worse. When he went to school he disobeyed his teacher—first once, then twice, then always. When he became a young man, he disobeyed the laws of the land, and continued so doing until he committed a great crime, for which he was sent to prison. His first act of disobedience was the seed, and all his other acts of disobedience were the fruits.

A little girl did something wrong; and when she was asked about it, she was afraid to confess her fault, and so denied it. She told a lie. That was a seed, and it produced a harvest of other lies. Not long after, she told another falsehood, and then another; and so she went on until she became such an habitual liar that no one could believe her.

**MAKING SURE.**—There are many people who adopt health and diet rules when attacked by disease of the stomach, liver or bowels, this is quite right, but those who add to this treatment the use of B. B. B. according to directions, make sure of being quickly and easily cured.

**CLEAVING TO CHRIST.**

"I have seen a heavy piece of iron hanging on to another, not welded, not linked, not glued to the spot, and yet it adhered with such tenacity as to bear not only its weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with the mass, and hence its adhesion. Cut the wire through, or move it by a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight.

"A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord returns again. In that circle the feeblest Christian is held safely, but if the circle be broken the dependent spirit instantly drops off."—Dr. Arnold.

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**A BIT OF MANNERS.**

It was not because he was handsome that I fell in love with him. For the little fellow was not handsome as the phrase goes. But he had clear, honest eyes that looked friendly into yours, and a mouth that smiled cordially if shyly, as my friend touched his plump little hand which rested on the back of the car seat. He was with his mother. She was plainly clad as was he. She had a thoughtful face, perhaps a little sad. I fancied she was alone in the world; that her husband might be dead and this little boy her sole treasure. He had a protecting air, as if he were her only champion and de-

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fender. But he could not have been more than five years old.

We arrived at our station and left the car. We waited for the long train to pass. As the car in which our little friend was seated came up, he was at the window. He caught sight of us, and with the instinct of established courteous habit his hand went up to his cap, and the cap was lifted. A bright smile on the bonny face and he was gone.

Is it not a comment on the manners of ninety-nine boys that this little five-year-old fellow is the "one in a hundred" that we remember?

**A SAD PROSPECT.**—How many weary broken down invalids there are to whom life is burdensome, and whose prospect is sad indeed. The nervous debility and general weakness of those afflicted with lingering disease is best remedied by the invigorating and restoring properties of B. B. B.

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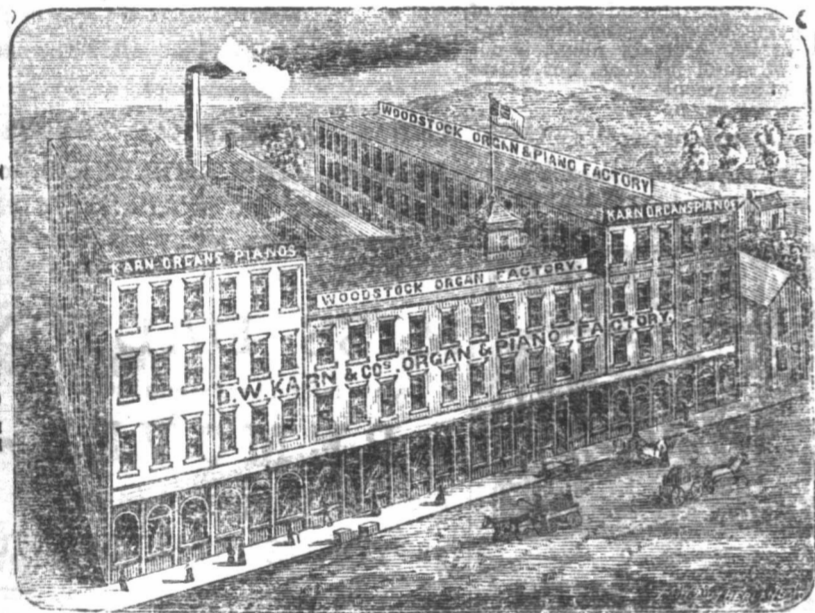
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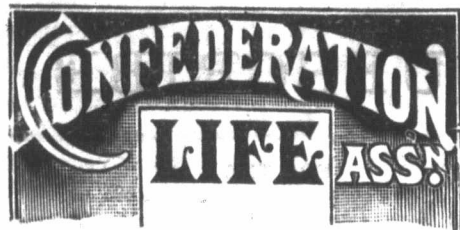
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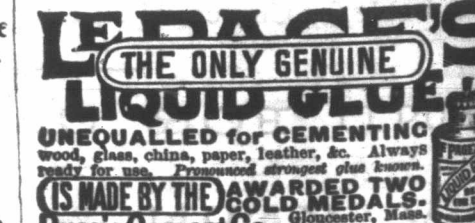
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