

# Canadian Churchman

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

Vol. 19.]

TORONTO, CANADA, THURSDAY, MARCH 16, 1898.

[No. 11.]

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## Lessons for Sundays and Holy Days.

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TORONTO REUNION CONFERENCES are attracting almost as much notice in Europe as their own recent Grindelwald Conference. Whatever immediate results follow from such meetings, they evince a consciousness of wrong requiring remedy, and a desire to have the wrong righted in some wholesome and effective manner. It is better, however, to "hasten somewhat slowly" in matters of such great moment.

"JUDGE LYNCH" receives very uncomplimentary notice from Judge Parker of Arkansas, whose recent charge to the grand jury furnishes an analysis of U.S. criminal statistics, which, as the N.Y. Churchman says, "every citizen of the United States should read, mark, learn and inwardly digest." Such is the (for murderers) "glorious uncertainty of the law" south of the Lakes, that besides 15,000 ordinary escaped murderers during the last 3 years, there have been over 500 lynchings or "corporate murders," involving about as many more. They have 30,000 murderers at large!

A MEXICAN MISSION was strongly advocated at a recent meeting of the N. Y. Church Club by Rev. Dr. Satterlee. He took the ground that the Roman Church there had "departed from Christianity in faith, polity and practice." They have burdened the creeds with their absurd accretions, have made their Bishops merely papal puppets, and have turned their priesthood into a festering mass of immorality—out-heroding the worst Herods of the people.

"A RAMPANT CONGREGATIONALIST," according to a recent English editorial, is one "who has reached such a point that he considers himself 'defrauded' and 'robbed' if the choir sings something which he cannot sing—notwithstanding the fact that the choir would sing it decently and to the glory of God, while he attempts it ludicrously and to the annoyance of his neighbours." This is the opposite extreme from the "professional quartette." As usual, reason lies between the two extremes.

MISTAKES IN MISSION WORK IN INDIA are indirectly hinted at by Father Hall in a recent sermon, when he says, speaking of the special "departure" or line taken by the "Oxford Mission to Calcutta": "We would consecrate the philosophy of India to the elucidation of heavenly mysteries. . . We do not seek to impose on a people of altogether different character and disposition our English customs of habits and thought, nor to force them to worship in our staid and solemn fashion, utterly un-

suitable to the exuberant richness of the Oriental mind."

CONFLICT ON A ROMAN POINT OF RITUAL among the highest authorities at Rome was curiously brought out on the occasion of a special jubilee gift of a violet chasuble to the Pope—by Italian noblemen—for an occasion when the Pope thought that bright and joyous colours would be more suitable. According to the telegraphic despatch, he at first refused to wear the penitential vestment, but—to avoid offence—agreed to some compromise.

THE FAILURE OF THE ROMAN MISSION IN ENGLAND is attested very clearly by statistics which we find quoted in the newspapers, and as well as by the candid confession of their priests, who say, "If we go on decreasing as we are, England will never be Catholic." An occasional nobleman, or lady, with more money than brains is poor compensation for a general downgrade of the whole denomination, as far as numbers are concerned. They make the most of what they get!

"HAVING FOOD AND RAIMENT."—The paragraph in a recent issue of the CANADIAN CHURCHMAN in reference to the work at Louisbourg, C.B., is only a sample of what may be said of a thousand other points in our Home Mission fields—"bountifully supplied with resident ministers of all denominations, whilst the Church must be served with but one priest in an area of 360 square miles . . . the only hope is for young unmarried men, content to work for the love of souls and for the Church's sake, and with very little remuneration beyond food and raiment." We need a great company of celibate priests and deacons.

"A TEMPERANCE SYNDICATE" is what Rev. Fred. Willet, in an article in the Church Times—copied approvingly by the Temperance Chronicle—desires above all things, as the most effective means of promoting temperance. He would have a body composed of influential Churchmen buy up every tavern site that could be purchased, and "run" the houses on such lines as he has done with one of his own in his parish in Sussex. Experience has led him to this conclusion.

MATINS AND EVENSONG DAILY, Bishop Doane says, it was his privilege never to have been without during a ministry of nearly 40 years. He traces the twofold daily orison to the Temple services in the time of our Lord, and says, "During the Apostolic and Martyr period it continued its unbroken line, till St. Ambrose, at Milan, enlarged it into 'seven hours,' and our Reformers in England restored it to its original two services."

NO WONDER HE WAS SCANDALIZED!—A long-suffering country churchwarden visited a city church where, he says, he saw "one of the ministers walking in the procession vested in a chalice, and bearing a lighted tonsure." "Vested in a chalice" is as bad as the Privy Council dictum, "wearing a surplice only," or the case of the careful and correct organist who wore "nothing but his academic hood." Such costumes may be refreshing; but "lighted tonsure" is worthy of an Indian scalper!

"AMERICAN MANLINESS AND FAIRNESS" is a good keynote for President Cleveland to frame his inaugural address upon. There is a ring of practi-

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cal earnestness on the subjects of national boastfulness, currency, depreciation, "paternalism," extravagant outlay, and "combines," which argues well for the redress and reform of crying evils and blots during his administration. We congratulate our neighbours on such a good beginning.

N. Y. CORRUPTION.—According to Rev. Dr. Parkhurst's defensive article in the *North American Review*, the municipal government of New York is so *hopelessly corrupt* that it needs a "Society for the Prevention of Crime" to cleanse this Augean stable of America. The worst of it is that the same may be said of Brooklyn, Chicago, and other places in U. S.

THE BIBLE JUSTIFIED.—For centuries the Bible has stood alone as a colossal monument of far-off antiquity, the only record of historic events 4,000 years or so ago. So entirely *alone* did it stand as a "solitary witness," that at last some impudent critics were emboldened to challenge the accuracy of its descriptions and statements. Now that they have said their say and done their worst, their little wisdom has been *proved foolishness* by the investigation and study of newly discovered stone and other records by such men as Prof. Sayce and St. Chad Boslawen.

#### "HOME REUNION" IN CANADA.

Midwinter of 1892-3 has brought to the surface several "symptoms," as one may term, of a change of tactics and policy among various bodies of Protestants—symptoms so remarkable that it were unwise to ignore them, or to neglect some effort to diagnose the approaching status of health (bad or good) for our country and its people in the region of religious thought and life. First of all we might note the way in which the question of reunion was dealt with at the last Provincial Synod, and the comments of other religious assemblies thereon. As to our Provincial Synod, one may describe their position by saying that it evinced an impatience of merely sentimental treatment of the subject, and a strong determination to deal with it henceforth in a practical, matter-of-fact manner.

#### THIS WAS THE ANIMUS OF DR. LANGTRY'S MOTION.

It arose from a feeling that the progress of Presbyterianism, or any other sect, could not be candidly regarded as an *unmixed blessing*. Of course, so far as these sects make headway against immorality and irreligion, their progress is a blessing—but how about that part of their progress which corresponds with the want of progress in the number of Church members? We cannot regard their triumph over our own Church, the triumph of their principles, so far as they are antagonistic to the Church, as a blessing! Nay more, the good work which they do against immorality and irreligion, even their purely mission work against heathenism, would—one cannot as a Churchman by earnest conviction, help thinking—be better done, if it had been left to the Church to do. So that to congratulate sects on the progress of their sectarian efforts cannot be done conscientiously without a good deal of reservation.

#### HOW WAS THIS RECEIVED?

The ordinary rank and file of unthinking people received the action of our Synod with a general howl of disapprobation—the religious press was filled with "groans" rather than "cheers." There were, however, certain leading men of thought—such, we believe, as Rev. D. J. Macdonnell—who saw that Dr. Langtry's position and that of the Church, whose second thoughts

(as best) he tried to voice, was logically sound and reasonably Christian. It was felt by such persons that a distinct gain had been achieved by viewing the case as it actually stood—not as mere sentimentalists would imagine it to be. So the first wave of general disapproval has been followed by a second wave of thought and criticism, much more favourable to the Anglican position. Other bodies of Christians, too, seem moved towards each other simultaneously in sympathy.

#### THE PRESS TAKES A HAND

in a question which has become public property, and discusses the various points involved in a manner distinctly encouraging to those who are working for reunion. The daily newspapers give us the outside or secular view of the situation—they tell us of our causeless divisions and our waste of resources, and our discreditable rivalries. The Church and sects are called upon to reconsider their relative positions, and to give candid answers to the question, *Why* are we divided? The various sections of Methodists have not been able to answer that question satisfactorily—so they have confessed the error (crime?) of their schism, and united. So have the Presbyterians. Now Congregationalists and Presbyterians—who were at daggers drawn in Cromwell's time—are casting friendly eyes and extending friendly hands toward each other. So the work goes bravely on, and greater reunion seems in store.

#### OBITUARY.

The Rev. William Edward Grahame, formerly Rector of Thorold and Port Robinson, in the diocese of Niagara, died at St. Michael's Hospital, in Toronto, on Saturday, Feb. 25th, in his 52nd year.

Mr. Grahame was born in Sunderland, in the county of Durham, Eng., being one of thirteen children, all the rest of whom died many years ago. After a good education, he came out to New York at the age of eighteen, and engaged in business. A year or two later he came on to Forfar, county of Leeds, Ont., where some cousins of his resided. Here he duly qualified himself as a Public School Teacher, and taught for some years at Farmersville, near Brockville, at Barrie High School, and subsequently at Weston, in the school kept there by the late Rev. W. F. Checkley. While here he decided to study for the ministry, and proceeded to Trinity College, taking, however, only a theological course, owing to ill health. After his ordination he was appointed to the mission of Erin, Hillsburgh and Reading, in Wellington Co., where he remained nearly four years. It was a mission demanding constant hard work, very long drives, but especially consummate tact and discretion. While he was there the diocese of Niagara was formed, and Bishop Fuller shortly afterwards advanced him to the Incumbency of Harriston, with Clifford and Drew. On June 1st, 1880, in consequence of earnest petitions to the Bishop on the part of the parishioners, he was inducted to the very important Rectory of Thorold with Port Robinson, where he laboured with much success for six years; when, owing to serious ill health, from which there was no prospect of ultimate recovery, he deemed it his duty to resign the parish. During his Rectorship the large debt on the Rectory House was entirely paid off, a fine spire was built to the church, the Sunday-school was much improved, a new church organ bought and paid for, the church at Port Robinson restored and beautified; and regular services were started at Allanburgh, and an abundance of quiet, unobtrusive work with the sick and whole of the parish

was carried on by him, bringing blessing to many a household: and all this was accomplished while he was suffering from the complaint which, in the end, caused his death.

After resigning Thorold, Mr. and Mrs. Grahame took up their residence at Oakville, desiring to be within the bounds of the diocese of Niagara, and yet to be as near as possible to Toronto, where Mrs. Grahame's brother and his family live. Mrs. Grahame was the second daughter of the late Rev. Prebendary Caswall, D.D., of Salisbury Cathedral, England. They had no family; and to Mr. Grahame's great grief, she was taken from him after only six days illness, in January, 1889, at their pleasant home in Oakville.

In 1890, Mr. Grahame consulted a specialist in Toronto as to having an operation performed. The opinion given was that it would be very hazardous and of doubtful success; he decided, therefore, at that time, to let the disease take its course. Latterly, however, the pain and the inconvenience became so great that he decided at length to submit to the operation. In consequence of his medical adviser, Dr. Atherton, being on the staff of St. Michael's Hospital, he came to that institution, where the operation was performed, with the assistance of Dr. Burns, on February 13th. The result has proved, however, that the physicians were well-advised in discouraging Mr. Grahame from the hazardous operation; for after an interval of only twelve days the patient passed away, the last two days having been a period of unconsciousness.

The funeral took place from St. Jude's Church, Oakville; a large number of the parishioners meeting the body at the railway station and escorting it to the church, where the service was conducted by the Lord Bishop of Niagara; Canon Worrell, the Rector; Canon Belt, of Burlington; and the Rev. P. L. Spencer, the present rector of Thorold, who also accompanied the body to its last resting place in the beautiful parish cemetery.

#### DEVOTIONAL STUDIES FOR LENT.

VI. CHRIST OUR EXAMPLE IN LOVE. "Having loved His own which were in the world, He loved them unto the end."

i. *His kindness to the "unthankful and evil."*

1. Long suffering to the traitor. "Friend, wherefore art thou come?" "It is of the Lord's mercy that we are not consumed."

2. Kindness towards Malchus. "Touched his ear and healed him."

3. Watching to reclaim St. Peter. "The Lord turned and looked upon Peter."

4. Praying for His murderers. "Father, forgive them."

5. Generosity towards the malefactor. "Today with Me in paradise."

"Love one another, as I have loved you."

ii. *His compassion for those with whom He came in contact during His passion.*

1. To the eight disciples in Gethsemane. "Sit ye here, while I go yonder and pray."

2. To the chosen three, making allowance for their weakness and failure in His need. "The spirit indeed is willing."

3. In His arrest, sparing them. "Let these go their way."

4. Pitying the women who mourned for Him. "Weep for yourselves."

5. Giving St. John the charge of His blessed mother. "Behold thy mother . . . Behold thy son."

iii. *His love calling forth, and accepting the ministry of sinners.*

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1. To Zacchæus. "To-day I must abide at thy house."

2. Accepting the Magdalen's anointing. "She hath done it to My burial;" granting her a place near His cross.

3. The timid Nicodemus is made brave to honour his Lord in His burial; and Joseph of Arimathea, who had followed Him in secret, is enabled to go boldly to Pilate, and to lay the sacred Body in his own sepulchre.

"He will not break the bruised reed, nor quench the smoking flax."

"Love on the Saviour's dying head  
Her spikenard drops unblamed may pour,  
May mount His cross and wrap Him dead  
In spices from the golden shore."

iv. Love bearing the "chastisement of our peace"; suffering—

Ignominy, for our pride.

Mockery, for our insincerity.

Pain, for our impotence and sinful indulgence.

Bonds, for our rebellious liberty.

Death, for our sinful life.

"Is it nothing to you, all ye who pass by? Behold, and see if there be any sorrow like unto My sorrow."

"O love of God, O sin of man!  
In this dread hour your strength is tried;  
And victory remains with love,  
Since He, our Lord, is crucified."

Lessons.—Love must "suffer long and be kind"—equally in pain and in ease, with the infirmities of others, or the wounds they inflict—as courteous and patient towards "passers-by" as to our dearest. Love must give till there is nothing left to give, without stint or limit, unto death. "Without sorrow, none dwelleth in love;" it demands effort, trouble, sacrifice, giving up self, rising out of self into God, to be able to serve our brethren aright. "Love all for Jesus, but Jesus for Himself."

CONFIRMATION.

BY THE REV. REGINALD HEBER HOWE,

Rector of the Church of our Saviour, Longwood, Mass.

Can you say this? Can you not? It is the promise to which all the others have been leading you up. Note the language, "Wilt thou then." It is the question in what renunciation, belief, confirmation in that belief, are to issue. It is the question of Christian character. Are you determined, is it your will to keep God's holy will and commandments; to seek to know, by the study of His Word, by asking Him to show you your path, what is His will regarding you; to observe those laws which He has given us to govern us in our duty toward Him and our duty toward our neighbor; and will you take this will and these commandments as your guide, for all the days of your life? Do you mean, in other words, to live as becomes one who has chosen to be Christ's follower, and who has been received into full membership in His Church? Is that your sincere and earnest purpose? Are you ready to say, I will, by God's help? Then once more, I say, Come, renew this last promise of your Baptism. Choose the Christian life as your life. Say there is no other that I wish to live, and God helping me, I will lead it, as to be meet for the Master's use and to commend to others the religion that I profess.

These are the four questions of the Baptismal Service, these the four answers to them which you re-make when you are confirmed. If you will look at them from another point of view and in other language, you will see that they are as much as to say that because of what God has done for you

and the forgiveness which is yours through Christ, you repent of whatever has been sinful in your life, you renounce all things that are so, you believe in God, you believe in your Saviour, you choose Him openly as your Master; and that, strong in the strength which comes to you in consequence of these things, you are now to strive after that holiness without which no man shall see the Lord.

Could there be opened up before you a more attractive vision of what your life might be? Is not even what is necessary on the part of those who would receive Confirmation, when we look at it in its fullness, full of rich blessing for you?

The words "upon those who are Baptized and come to Years of Discretion," call for one or two further remarks.

You may have been baptized in infancy. If so, the language "come to years of discretion" has its special application, and your Confirmation following years afterwards, is the renewing of the vows and promises which you made, or were made in your name at your Baptism, with the strengthening of the Holy Ghost that you may keep them.

Or you may have been baptized only as an adult. If so your Confirmation would naturally follow at once, the qualifications for one being the same as for the other; and it being in this case just such a service of strengthening as when the Apostles used it immediately upon baptism, and when converts to the Christian faith of course were adults. It is also the gateway to the Communion, since the Church has made the rule for her children that "there shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed."\*

Or again, you may have been baptized and even received into Communion in some other Christian body. If so—although free to come to the Holy Communion of our Church—if you intend to do so habitually, and to become a regular worshipper therein, the natural thing to do is to come into her Communion through her gateway, as others have, and in such a case Confirmation is also the mode of admission from another Communion into our own.

The words "come to years of discretion," used in the title and also in the early part of the service itself, show that as a rule Baptism in infancy is presupposed, or, in other words, that the Church's normal purpose for her children is that they should be brought to Baptism as children, be consecrated to God from the first, be under Christian training in the home and in the Sunday-school throughout their childhood, and as soon as they are old enough pass naturally and quietly into the privileges of full membership as communicants, a sudden experience or excitement being the rare exception, and only when there has been an absence of healthy Christian nurture, or it has failed to do its work. Just what the age is when one has "come to years of discretion" she has not defined. This must be determined in each instance by the Parents, the Teacher and the Rector. With one child maturity, discretion—that is, the power to distinguish—will be as great at fourteen, or even, though rarely, at twelve, as with another at sixteen. That the expression points to Confirmation as "the first act of our maturer years, rather than the last act of our childhood,"† as one has expressed it, can hardly, I think, be questioned. When you will not feel that your parents are responsible for it, and not yourself, and when you have begun to think seriously of life, and to know what you want your life to be,

\* Rubric at end of Confirmation Service.

† Archdeacon Norris.

then come to Confirmation, and it will be a help to you upon which, as you look back, you will say, I would not have been without it for the world.

It remains only to sum up in a few words what are the benefits of confirmation, and to speak of some of the more common objections which arise in people's minds and deter them from it.

You ask, and you ought to ask, when considering such a rite, what are the benefits which it will bring to one rightly receiving it. They are many.

First, as we have seen, it is a Rite of Strengthening. With the outward means rightly used will come the inward gift of God's Holy Spirit, enabling you to lead a godly and Christian life.

It will bring you the benefit of having decided for yourself, and of saying out manfully before the world that you know whom you have believed, and that you mean that your life shall be on the side of Christ, and of His Kingdom.

It will bring to you the strength which always comes by association with those who are interested in the same cause.

It introduces you to the full privileges of the Christian Church, to that great means of grace, the Holy Communion, which may now be that in which Christ Himself draws near to you and you to Him; nay, in which His life may be the nourishment of your life.

Finally it makes you partaker in the blessing of that great promise of the Saviour, when He said, "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven." Words would fail to tell, even if we knew, all that that may mean to you.

And now at last you stand face to face with the question of decision, whether you will present yourself for Confirmation or not; and difficulties and objections begin to arise in your mind, and it is to be determined whether they or you shall be master.

First, is that ever arising one expressed in homely phrase,—I am not prepared for it; I am not good enough,—so excellent an objection if by it you mean one thing, so utterly worthless if you mean another. Good enough in one sense you will never be, if you wait a lifetime; good enough in another you may be, whenever you will. If you mean that you really are not worthy, that you are living consciously and willingly in sin, that you are doing day by day things which you know you ought not to do, and are not trying to do differently, and that it causes you no regret, no pain, when you do wrong; or if you are thoughtless and flip-pant and your whole spirit is such as to lead you to say, Yes, I am ready for Confirmation, I am prepared for it; then indeed you are not good enough, and you had better go and think long and seriously before you dare present yourself for that holy Rite.

But if your heart and purpose are right, and you feel that, though coming far short of what you know you ought to be and full of a sense of unworthiness to ask Christ to accept your poor imperfect service, you still do want to be His disciple and mean to try to be a faithful one, and to this end would use all the helps which He has provided you;—then you are good enough, for you have all that He requires—an honest and good heart, faith in Him who loved you and gave Himself for you, and the sincere and earnest purpose to live worthy of the high calling of God in Jesus Christ. More than this is not, cannot be asked of you.

Confirmation is not, how often must we say it, a badge of perfection, not a setting up of oneself as better than others; it does not say that you have yet attained or are already perfect, but only that



you want to attain all of which you are capable and that you would use every means in your power in order that you may.

Akin to this is that other objection which fears for the future. You are afraid that you will not continue as you begin, that you will not live up to the promises you have made. The answer is, your duty is not with the future, but with the present; "sufficient unto the day is the evil thereof." The question is again simply, What is your purpose now?

Another difficulty, sometimes experienced, is that you are unable to tell the time when a great change was wrought in you; you do not know just when it took place and you cannot say at such and such a time there was a great upheaval, a great revolution in my inmost being, and then and there I became, as it were, a new creature. This makes you hesitate. But you must not make one rule for all. This experience may or may not be yours. To one it may be needful and natural, but not to another. You yourself may have enjoyed such gradual and constant Christian training, which as we have seen, is the Church's purpose for her children, that you have passed naturally and unconsciously into the Christian life, and never, like the prodigal, wandered far away from home. If so, the absence of a sudden and severe experience is no defect. The question is simply, are you conscious now that you desire to become Christ's open disciple and follower?

Or you may say, I do not know just what I believe about this and that Christian doctrine; I must wait until I do. But can you say the Apostles' Creed? Do you believe the great fundamental truths there stated? With more than that you are not at present concerned. Would you not put yourself in the way of knowing them and all their fulness, better and better? This is the question.

Or you may, as is so often done, point to others who have been confirmed and are not living, perhaps, as they should, and give that as a reason for your not coming to that Rite; as though indeed Confirmation and full membership in the Church were to be judged by their spurious representatives; as though that were not all the more reason why you should come forward and be what they have failed to be, and do honour to the Christian life.

But let none of these or any other objections stand in the way of your fair, unprejudiced consideration of the subject. Determine with yourself that you will settle the question on its merits, true to yourself and in the sight of God, asking Him to show you what you ought to do.

If you are thinking of coming to Confirmation because others do, because you have reached a certain age, or because you think of it as a sort of charm; or if you have no hesitation at all about coming and do not mean to do everything in your power to live answerably to your Christian calling; then better a thousand times that you should not come. But if you have looked into your own heart, and feel that with all your imperfections and misgivings and fears you still desire to make Jesus your Master, and to follow as faithfully as you can in His steps, with Him as your Saviour and your Guide, then come; come thankfully, joyfully, exultingly. Never afterwards will you forget the thrill that will pass over you when, as the Bishop places his hands upon your head, he says, in the impressive words of the Confirmation Service, "Defend, O Lord, this thy child with thy heavenly grace, that he may continue thine forever, and daily increase in thy Holy Spirit more and more until he comes unto thy everlasting kingdom."

One ground for hesitation will perhaps linger after all the others have passed away. It is that

which whispers to the soul aroused and almost ready to do its duty, not now, but some other time; not this year, but another. So said Felix to St. Paul as "he reasoned with him of righteousness and temperance and judgment to come." "Go thy way for this time: when I have a convenient season, I will call for thee." Did the convenient season ever come? O postpone not until the morrow that which is your duty to-day, for we "know not what shall be on the morrow."

#### RELIGIOUS TENDENCIES OF THE AGE.

BY REV. H. SYMONDS, M.A., RECTOR OF ASHBURNHAM.

*A Paper read before the Clergy of the Archdeaconry of Peterborough, in St. John's School House, on Friday, February 24th, 1893.*

You will probably have observed that the title of my paper is a very broad one, and will readily understand that it is impossible to cover the whole field. I could have limited the enquiry to our own Church, but there are two reasons why I preferred not to do this: (1) Because I think some of us are a little tired of the continuous ringing of the changes on the Evangelical movement and the Oxford movement, and (2) because there are certain very important religious tendencies and movements of our day that, whilst operating within our own Church, are by no means confined to it, that are conditioned and controlled by other forces than those of any one communion, and have other lines of demarcation than those of the various religious bodies around us. There is no doubt, for example, that there is a great deal of sympathy and a kind of Freemasonry existing amongst the new and rapidly increasing school of Bible students, and the same thing is true of men interested in the great social problems, independently of the Church to which they belong.

The peculiar features of our age are, I think, (1) A remarkable interest in religion and religious topics. (2) A very profound dissatisfaction with the present state of Christendom. We have to take into account both of these, for both are present. If we do not, we shall be continually perplexed by seeming contradictions. For example, I read statistics, and note the steadily increasing communicants' rolls and membership rolls of almost every communion. I read of the astonishing growth of the Epworth League, of 15,000 delegates to a meeting of the Society of Christian Endeavour in New York, of the rapid growth and really amazing enthusiasm and zeal of the St. Andrew's Brotherhood, and so far, I am inclined to suppose our first feature to predominate. But, on further examination, I find innumerable signs of restlessness and anxiety. In orthodox journals I read continued lamentation at the prevalent scepticism of both the classes and the masses. I find that it is the opinion of many that this scepticism, or at least vague uncertainty, reigns in our pews, as well as amongst those outside the pale of the Churches. I hear it said that the Gospel no longer suffices to attract; that all sorts of special attractions and advertisements, and sensational preaching, and new features, have to be adopted to excite the jaded spiritual appetite. I find all sorts of religious topics handled in the freest possible way in all sorts of magazines. The secular press, almost without exception, in the large cities of America, assumes an air of semi-satirical incredulity. Trials for heresy, loud and long continued protests against the sectarianism of the day, all these and many other things bear witness to the second feature I have named, so that the briefest description which shall include all the phenomena of the age, seems to be that which I have given—the age is one of remarkable interest in religion and religious topics, and one of a very profound dissatisfaction with the present state of Christendom. For the past 10 years I have taken the deepest interest in the general movements of religious currents, and have always endeavoured to study them as they found expression in the mouths or from the pens of their various exponents, and I am confident of the truth of this statement at least, viz.: that any man who relies upon the representation of any one paper, or of any one party, is absolutely certain to acquire a thoroughly distorted view of the religious world. When I first came out to Canada I lived in a house where the *Globe* was read, and I read it too. The general election of 1882 was at hand, and one day I asked an intelligent man which party he thought would be returned. He replied there was little or no doubt it would be the Conservatives. I confess I thought little of his opinion. According to the *Globe*, the Liberals were certain to be returned. The country was sick unto death of Sir John Macdonald and all his detestable enormities. And so in the same way, if you read the *Tablet* and nothing but the *Tablet* for three months, you would suppose that Roman Catholicism was the dominant faith of England. If you read a secularist paper for the same

length of time, you would hardly suppose there would be any such thing as Christianity in twelve months time. In these journals it is always just about to disappear. If you read the *Record*, you would wonder what in the world delayed the High Church party from taking the inevitable step of going over in a body to Rome, and if lastly your particular affection is the *Church Times*, you would suppose all the sects and denominations of England were about to collapse, to be swept with a stroke into the fold of the one true Church. Whereas we know that secularism pure and simple is a very feeble and unimportant thing, that Rome is not making any headway to speak of in England, that the great religious nonconformist bodies have a considerable vitality as yet, and that there is not the slightest probability that the High Church party or even the Ritualists will ever go over to Rome. Now I know full well that the right method will not infallibly give us perfect results, and though I have earnestly sought for truth in this matter, and so far as possible have studied the various religious tendencies from different points of view, and endeavoured to take account of all the facts, and to arrange them in their right order and according to their true proportions—I am well aware how easy it is to go wrong, to allow prejudice to warp judgment, and to let the wish be father to the thought. I would ask you therefore to distinguish between mere statements of fact, and the deduction drawn from them, and even though I am so unfortunate as to displease some, I trust you will give me credit for sincerity and love of truth.

I. The first tendency, then, of our age which I wish to speak of is towards what I have elsewhere styled "Cosmopolitan Theology."

I do not think it is necessary in a meeting of clergymen of the Church of England to emphasize the influence of the Theology of one generation upon the preaching of the next. And therefore if the phenomena I shall draw your attention to be not imaginary, they are well worthy of our consideration. By the term Cosmopolitan Theology I intend to convey the notion that the various churches and religious communions, in the persons of their greatest teachers, no longer limit themselves to the restatement of the various systematic formula of their communions. Anglicans are not merely Anglican, Presbyterians are not all Calvinists, and so on. If you desired the best handbook of Dogmatics, the probability is that 7 out of 10 Theological Professors would refer you to the Danish Lutheran Martensen. If you desire the best exposition of the historical development of Christian Theology, you would be directed to the German Hagenbach. The fact is that not merely in the case of Theology, but of all learning, there are no longer national distinctions. The investigations of Germany are closely followed in France, England, and America. In every department of mental activity there is a friendly exchange of results. German Universities, which in this century are the real homes of thorough-going research in almost every sphere of learning, are full of English and American students. No English or French theologian would think of publishing any work of importance without having acquainted himself with the results of German inquiry on the same subject.

This partial obliteration of denominational lines amongst students of Theology is nowhere more evident than in the sphere of Bible Study, and it is this branch of study which is occupying more and more time and attention in our schools of Theology. Biblical Introduction is almost a new subject, yet it finds a place in almost every theological curriculum. Biblical Theology, which is the scientific representation of the religious ideas and doctrines which are contained in the New Testament, is gradually winning its way to its true position as the most important of all branches of theological discipline. But in both of these fields it is scarcely ever asked whether the author is a Presbyterian or Lutheran, or Methodist or Churchman, or even Roman Catholic. If you asked Mr. Gore for a good popular account of the modern view of the early chapters of the book of Genesis, he would refer you to the French Roman Catholic Lenormant. If you asked him for a good book on Messianic Prophecy, he would bid you purchase Rietun's work. In Biblical Introduction and Biblical Theology, English students are far behind German, although they are now seriously devoting themselves to these subjects. Bishop Westcott broke the ground in his works on the Canon of the New Testament, and his Introduction to the Study of the Gospels, but if we want to cover the whole field we have still to go to such German authors as Bleek and Keil and Oehler and Schultz in the O. T., and Schurer and Weiss and Reuss in the New.

But it is in the old field of exegesis that this unity of students is most apparent. The commentaries of the German Meyer, and of the French Presbyterian Godet, are freely used by scholars and preachers of the Anglican Church. The contributors to the Pulpit Commentary, to Bishop Ellicott's Bible for English readers, the excellent series known as the Expositor's Bible, and some others, are drawn from the ranks of several leading communions. A com-

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mentator is to-day judged on his own merits. We no longer ask whether he be Churchman or Presbyterian, Methodist or Baptist, but rather enquire as to his scholarship, impartiality, and spiritual insight into the meaning of the Holy Scriptures.

Thus far I keep strictly within the sphere of facts. When we come to ask for the interpretation of these facts, or for any estimate whatever of their value, whether they are good or bad, whether they tend to the up-building or to the destruction of the Church, we should probably differ. My own feeling is one of profound thankfulness that I can freely use either the works of a Meyer or a Godet, without having to be on the watch against the Lutherism of the one, or the Calvinism of the other; and the fact that the leading scholars and theologians of our own communion can freely recommend to us the Biblical works of those who belong to other communions, seems to me to prove that as far as the Bible is concerned, which is after all the final court of appeal in doctrinal matters, it is even more extensive, and that of controverted ground even more limited than we sometimes suppose.

II. The second religious tendency of the age is simply the popular expression of the scientific tendency of the schools. It is the tendency towards unity. At the recent meeting in Toronto, Dr. Langtry claimed for our own branch of the Anglican Church the honour of having brought this question into the sphere of practical Church politics. It was then taken up by the American Church, and finally by the Lambeth Council of 1886. In one of his books the famous Dr. Briggs speaks of this as the question of the day, and frankly acknowledges the debt which Reformed Christendom owes to the Anglican Church for bringing it to the front. In the Grindelwald Conference of last year the movement entered into a new stage, when members of our own Church and of the leading Nonconformist communions met for mutual discussion, and arrangements are being made on a much larger scale for a similar conference this year at Lucerne. The monthly magazine, the *Review of the Churches*, which is an imitation of the *Review of Reviews*, was founded with a view to promoting a more accurate knowledge of the practical work of the various denominations, and a more charitable spirit amongst them. Its motto is "One Flock, One Shepherd," and it was due to the enterprise of its general editor that the Reunion Conference was held at Grindelwald. Yet another movement with the same object before it, of which however I know scarcely anything, sometimes called, but not with any great propriety, the layman's movement, was inaugurated last year by a New Jersey layman, Theodore F. Seward. It is known as the "Brotherhood of Christian Unity," and the terms of admission are of the widest possible character. The pledge runs as follows:—"I hereby agree to accept the creed promulgated by the Founder of Christianity—love to God and love to man, as the rule of my life. I also agree to recognize as fellow-Christians and members of the Brotherhood of Christian Unity all who accept this creed and Jesus Christ as their leader; I join this Brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow men. Promising to accept Jesus Christ as my leader means that I intend to study His character with a desire to be imbued with His Spirit, to imitate His example, and to be guided by His precepts." The advising committee last July consisted of thirty-four leading ministers, professors, and literary men of America, including the late poet Whittier, Miss Frances E. Willard, President of the Women's Christian Temperance Union; Dr. Lyman Abbott; W. R. Harper, the President of the new University of Chicago; the President of the Society of Christian Endeavour; Theodore Munger the author of the *Freedom of Faith*; G. W. Cable, the well known author; Edward Everett Hale, Prof. Leconte, and finally Dr. Rainsford. What its future will be we cannot forecast, nor is it now of any great interest to us. I only adduce it as one of many signs of the times, all pointing to the reality and power of the tendency towards Christian Unity.

If we only cast our thoughts back fifty years, nay, twenty-five years, and represent to ourselves the attitude of the leading men of that day, we shall be astonished at the vast change that has almost silently, without the excitement of any astonishing oratory, or the sensationalism of persecution, or even the circulation of literature, come over men's minds in regard to this matter. Presbyterians have no longer any rooted aversion to prelacy, or the surplice, or the organ; most of the denominations are feeling their way towards the use of a Liturgy, whilst generally speaking, amongst all communions worship is growing in reverence, devotion and beauty. On the other hand, amongst ourselves we have no difficulty in admitting the power of the Holy Spirit amongst those whose church organization we yet regard as imperfect, and remembering the extraordinary difficulties of the Reformation period, and the discouragements and repulses the leaders of our own Church adminis-

tered to the Wesleyans, we are becoming less hasty in bandying about charges of schism against our separated brothers.

III. The last religious tendency of our age to which I shall refer, is that towards simplicity in doctrine. I do not think it would be speaking too strongly to call it the revolt against dogma. By dogma here, I mean either doctrines or interpretations of doctrines promulgated as necessary to salvation. This revolt is doubtless largely the result of the sceptical writing of the century, but it has amongst earnestly religious men a twofold origin, (a) scientific and (b) popular.

The scientific objections to dogma in the sense above defined, are based upon application of the philosophy of evolution to the history of Christendom. The notion of an evolution of religion is not derived from the doctrine of evolution in the world of nature. In rudimentary form it is found in the N. T. in such well known passages as "When the fulness of time was come God sent forth His Son," and "The law was our tutor to bring us to Christ," on which Bishop Lightfoot says, "Christ represents the freedom of mature age for which the constraints of childhood are a preparation." The famous passage with which the author of the Epistle to the Hebrews opens his letter contains also the same idea of development. In the last century this thought of an evolution of religion was expounded by the philosopher Lessing, in a remarkable little treatise on "The Education of the Human Race," but it was reserved for Hegel to give a systematic exposition of the development, not only of religion, but of the whole human history. Although there were serious flaws in his method, the ideas which lay at the root of his philosophy have more or less affected the writings of almost all the influential theologians of the day. It may therefore be as well to say just a word or two on this head, remembering that philosophy of necessity limits itself to the ideas and terms of Reason, without any intentional slight of revelation. The salient features of Hegel's Philosophy are that the Absolute, or God, is not a fixed and constant Being, but an eternal life, that perpetually reproduces itself, and (2) that he apprehends the world as *development* in which Reason is the ground, law and object of all becoming, or existence. In the application of this notion, of development according to Reason, to the sphere of religion, he teaches that the different religions are not works of chance, or of arbitrary invention or irrational error, but are rather various stages in the development of the religious mind, they are *relatively* rational, inasmuch as in each of them some particular side of religious truth is specially, if one-sidedly, set forth.

In treating of religion in the abstract, he distinguishes (a) the notion of religion, (b) religion in its various historical manifestations, and (c) he demonstrates the unity of notion and manifestation in Christianity which is therefore the absolute, the perfect religion, all further development being in the direction of the *perfect apprehension* of Christianity. The notion of religion is the relation of the subject, of each individual, to God, who is Spirit. Religion is realized when the subjective human and the objective divine elements come together. Of (b) religion in its various historical manifestations, I have already stated H.'s view. He divides these under three heads, (1) Nature religions, the religions of the childhood of humanity. (2) The religions of the emergence of mental freedom in three forms.

(a) The religion of loftiness—Judaism.

(b) " " " beauty—Greek.

(c) " " " utility—Roman.

(3) The absolute religion—the religion of ripe manhood—Christianity (*cf.* Pfleiderer's *Philosophy of Religion*, Vol. II.)

I trust this bald sketch will give some idea of what is meant by the evolution of religion. Now Hegel died in 1821, before Darwin had been heard of, so it is evident that the idea of an evolution of religion is not the outcome of the scientific theories of evolution. Nevertheless there is no doubt that the latter have enormously strengthened the former.

The air has been charged with evolution; we have been led to expect analogies in the spiritual world to the discoveries in the natural, and we all remember the astonishing interest created by Prof. Drummond's book, called "Natural Law in the Spiritual World."

Now the study of history in the light of the philosophy of Hegel, shows us that the forms which Christian doctrines assume at any time, are inevitably conditioned and limited by the circumstances of the age, the general knowledge of the age, the philosophy of the age. The forms which a doctrine takes are, as it were, the clothes of the naked truth.

It is certain that the form of the Christian theology of the first three or four centuries was to some extent determined by Greek philosophy. It is certain the scholasticism of the middle ages was determined by the philosophy of Aristotle—the Reformation was influenced by the Renaissance, and all around us are signs that the essential and unchanging truths of Christianity are consciously and unconsciously being clothed in new forms. [In this connection the reader is strongly recommended to study the first essay in "Lux Mundi" on "Faith."]

Or again to take specific doctrines, who can deny that the doctrines of Inspiration, of the Atonement, of the Decrees of God, of Justification by Faith, have been very variously expressed in various ages, and sometimes even in forms most repulsive to our nineteenth century way of looking at things.

Now when one steadily contemplates such demonstrable facts as these, the conviction must be borne in upon us that it is wrong to place too much stress upon the outward form by which the essential truth is expressed in any given age. A house is a house, whether it be built in the Gothic, the Tudor, Elizabethan, Queen Anne, or any other style of architecture, and as the architecture of a period or a country may be modified by circumstances of time, fashion, mode of living, weather, and so on, so may—nay, so *is* the external form of the teaching of the Church modified by the combination of many circumstances. It is as true to-day as it was in St. Paul's day that "the letter killeth, but the spirit giveth life."

This, I take it, is the explanation of the revolt against dogma, by which the symbols of the Reformation period have been thrown into such disrepute, or have sunk naturally into oblivion—so far as it is shared in by scientific theologians. On the popular side the same result has occurred through the clashings of the theological tongues. Men see a dozen different organizations holding out this, that and the other as necessary to salvation, and they have grown weary of the interminable controversies surrounding them. It is not necessary to dwell upon what is such an obvious feature of our day.

Such are three of the most important and closely connected tendencies of our age. I do not think I have exaggerated, or misrepresented facts, and so my proper work is ended. Nevertheless I cannot conclude without once more noting that very different deductions may be drawn from the same facts; that the facts themselves may be pleasing and full of the promise of new life, and new union and new enthusiasm to some, whilst to others they appear full of foreboding of evil days to come. I confess that the former view is mine. I believe we are on the very verge, if we have not already entered upon it, of a new age of faith, that will far exceed in glory and power any that has preceded it. I believe that never in the history of the world was there an age when, below the surface of things, whereon floats all the so obvious scum and debris of worn-out forms, and shibboleths and watchwords, not only of religion, but of politics and society, there existed such a deep seated passion for spiritual things, for justice, for love, for righteousness. There are forces steadily and surely maturing that may be able to establish themselves only after some tremendous convulsion of the social order, which all sensible men surely will pray may be averted; they may be repressed, they cannot be turned back. May we one and all earnestly endeavour to study impartially "the signs of the times," and to judge things not according to prejudice, but according to truth. Sad, indeed, is it to have to contemplate past ages, when the Church has withstood and opposed the progress of knowledge. May we in this age recognize the unity and utility of all truth, since it proceeds from one God. We pray for the *spirit* of truth, that truth which our own age needs for its life, that particular Word of God which shall supply nourishment to the souls of men. Men are asking for bread; let us see to it that we do not offer them stones.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

WOLFVILLE.—The church in this town has heretofore formed a part of the parish of Horton, which includes the still larger town of Kentville. A parish meeting, however, has been recently held to discuss the advisability of dividing the parish into two. The decision to do so was unanimously arrived at; and a petition has been forwarded to the bishop to that effect. This movement has the entire approval of Canon Brock, rector of Horton, and the parishioners of Kentville. Wolfville is a thriving and growing little town. Here is located the Baptist University of Acadia, and it is felt to be extremely important by the Church people that the ministrations of the Church should be thorough in every respect, if the public are to have an opportunity of comparing them with those of the Baptist denomination. Heretofore the Church has been at a grave disadvantage in so important a centre by not having a resident priest among them. It is said negotiations have so far ripened between the people and a well known clergyman of the diocese, that it only remains for the bishop to return and take the whole matter into consideration, when, if the special choice meets with his approval, the appointment will be made.

GRANVILLE.—The name of the Rev. A. Gale is mentioned for this parish. Mr. Gale was once a



Methodist local preacher in England, and laboured for that denomination in Newfoundland. He came over to the Church about 4 years ago, and, since his ordination, has been curate to Archdeacon Kaulbach at Truro. Mr. Gale is a young and active man, possessed of no common abilities, and his thorough knowledge of Methodism in all its points, kept within bounds by a specially large measure of tact, gives him peculiar advantages for successful labour in a diocese like this, where denominationalism is so rampant. His rule in Granville is looked forward to as a most promising one.

#### MONTREAL.

*Bishop Holden's Successor.*—It is rumored that the Rev. J. A. Newnham, formerly rector of St. Matthias Church, Cote St. Antoine, and now of Moose Fort, Hudson's Bay, working as a missionary to the Indians and others at that post, will be the next Bishop of Moosonee, in succession to Bishop Holden, whose death occurred in January last.

The Rev. J. A. Newnham, M.A., one of the younger sons of the Rev. George Newnham, M.A., of Corsham, Wiltshire, England, is an alumnus of the Diocesan Theological College in this city, and a graduate of McGill University, where he obtained in his undergraduate course the following distinctions:—A mathematical scholarship, first rank honours in mental and moral philosophy, a botany and zoology prize, and at the closing examination for B.A. first rank general standing. Having passed through the Diocesan Theological College he was ordained by the late Bishop Oxenden and appointed to the mission on the Ottawa River named the Quio, where he served with great acceptance until he was called by the present Bishop of Huron to the position of assistant in the cathedral of this diocese. That position he held until he was appointed rector of St. Matthias, Cote St. Antoine, which he vacated at the call of the Church Missionary Society, London, England, to serve under Bishop Holden in the diocese of Moosonee. It is rumored that the Rev. Mr. Newnham is about to succeed the late Bishop as Bishop of the Diocese on the nomination of the Church Missionary Society, which originally founded and has hitherto supported the mission. There seems to be some ground for this report in the fact that the Metropolitan of Rupert's Land has fixed August 8 as the day for Mr. Newnham's consecration at Winnipeg, but as yet Mr. Newnham himself has received no official notice of his appointment. This, however, may be due to the want of postal communication. If the report should prove to be true, Mr. Newnham's many friends in this city will have reason to rejoice, and the Diocesan Theological College good ground to congratulate itself on the elevation of the first of its alumni to the bench.

Mr. Newnham was born in 1854 and was educated in England. He came to Montreal in 1873, entered McGill in 1874, completed his theological and university courses in 1878, and after ordination entered on the active work of the ministry in the same year.

#### TORONTO.

*RURAL DEANERY OF NORTHUMBERLAND.*—At the 11th quarterly meeting held at Port Hope on Feb. 24th, Rev. W. E. Cooper, of Campbellford, was unanimously elected for the office of Rural Dean. The Bishop of Toronto has since confirmed the election. The next meeting will be held at Lakefield, on 1st and 2nd of May.

*PORT HOPE.*—A conference of the clergy of the Archdeaconry of Peterboro' was held in this town on 23rd and 24th of February, in St. John's school house. It was convened by Ven. T. W. Allen, Archdeacon of Peterboro', who presided over the conference. Present—Rev. Canon Spragge, Rural Dean Creighton, W. C. Allen, J. S. Baker, G. H. Broughall, R. A. Bilkey, J. E. Cooper, W. J. Creighton, A. Carswell, E. Daniel, J. C. Davidson, W. H. A. French, J. Gibson, G. F. Hibbard, A. Lloyd, C. H. Marsh, W. McCann, R. A. Rooney, H. Symonds, G. H. Webb, G. Warren. It was a matter of regret that ill-health prevented the attendance of Rev. Canon Harding, Rural Dean of Haliburton. The conference proper was preceded, first by meetings of the respective rural deaneries, and then by a joint meeting to discuss the matter of re-constructing the rural deaneries in the Archdeaconry. A committee was appointed to devise a plan of re-distribution, and to report to the Archdeacon and to the respective rural deaneries. The conference commenced at 3 p.m. with an address from the Archdeacon. The afternoon's work consisted of "Discussions on the best method of supplying unoccupied ground in the Archdeaconry," the subject being introduced by Rev. E. Daniel; and a "Conference on Sunday School work," introduced by Rev. A. Carswell. Considerable discussion was evoked by these papers and it was decided by motion to cooperate with the Archdeacon and the Rural Deans in the matter of supplying vacant ground in the archdeaconry, and to make the said co-operation a sub-

ject of consideration at each rural-decanal meeting. Evensong was held in St. John's Church, at which service Rev. H. Symonds preached a sermon on "Continuity and Progress." At nine the following morning communion was held in St. Mark's church, the celebrant being the Rev. J. S. Baker, assisted by the Archdeacon. The business of the conference was resumed at 10 a.m. Rev. H. Symonds introduced the "Religious tendencies of the age," with an excellent paper on that subject. Before the discussion of the different tendencies referred to, the secretary was instructed to arrange for the publication in the CANADIAN CHURCHMAN and *Evangelical Churchman* of Mr. Symond's paper, and also of the sermon preached the evening before. In the afternoon the Rev. J. C. Davidson introduced a discussion on "How to make profitable intercourse between pastor and people." In the evening the conference was occupied with the subject of "Missions," Rev. R. A. Bilkey introducing "Foreign Missions;" Rev. Canon Spragge, "Domestic Missions;" Rev. Rural Dean Creighton, "Diocesan Missions." An archdeaconal conference is exceptional in the history of the Canadian Church. We are not sure whether or not anything of the kind has ever before been held, but a general impression prevailed among the clergy at Port Hope that the conference should be annual, and a motion to that effect was carried. It was felt that the conference had been mutually beneficial; much light had been thrown upon questions of vital interest to the Church; and the work of the Church had been viewed from a vantage ground wider than the parish; amidst individual differences there was an evident manifestation of the "same spirit." Much credit is due to the Ven. Archdeacon, to whose exertions the success of the conference was largely due; to those clergymen who introduced the various subjects; and to the clergy and laity of Port Hope, who so heartily welcomed and cheerfully entertained the visiting members of the conference.

#### NIAGARA.

*HAMILTON.*—*Church of St. John the Evangelist.*—Rev. C. Le V. Brine, rector, is the recipient, principally through the generosity of a member of the congregation, of a set of vestments in the sarum colours. These vestments are being made under the direction of the Society of St. Osmund in England, and from the patterns made by the society a short time ago from very careful investigations into the actual shape and general character of the old English vestments. The general secretary of the society has given much time and attention, and is personally superintending the making of the entire set. Though only recently ordered, the Lenten vestments have lately been received, and the set consists of alb, amice, maniple, stole, girdle, chasuble, burse and veil; the alb and amice have the correct "apparels," and the whole set, though of course of a simple character, appropriate to the season, are most carefully and completely finished. The author of one of the foremost works on English ceremonial saw the chasuble and stole, and expressed himself as greatly pleased with the material, shape and colour of same. The balance of the entire set in the other colours are expected out shortly. The Lenten vestments were used on the 2nd Sunday in Lent, and gave great satisfaction.

#### ALGOMA.

*THESSALON.*—On the evening of Feb. 27th, the ladies of the Church Women's Committee held a very successful "Rink Tea" at the residence of Mrs. W. L. Nichols, in aid of the parsonage fund of the mission. The host and hostess did all in their power to entertain their guests, and the evening was passed very pleasantly in music, vocal and instrumental, and games. The party broke up at about 12 o'clock; and all went home feeling that they had spent a most enjoyable evening. The proceeds amounted to \$25.

#### RUPERT'S LAND.

*SOURIS.*—The Rev. C. Williams visited this parish in the interest of the home mission fund. He appealed for \$75, and obtained \$94. The Rev. C. Wood is the incumbent of St. Luke's, Souris.

*ROUNTHWAITE.*—The executive committee asked this parish for \$30 to the mission fund; on Sunday, Feb. 26th, the Rev. Clement Williams preached and appealed to the congregation in the afternoon and evening—result, \$52.10.

*BRANDON.*—The Rev. M. M. Harding has entered upon his duties as rector of this parish. Mr. Harding is a practical man, and Brandon is the second city of the West, so with the hearty support of the many able laymen in his parish, his church will become a centre of strength to the surrounding country missions.

*GLENBORO.*—The Rev. W. T. Cheney is earnestly engaged in the task of raising funds for a church in

Glenboro. His appeal to the public is endorsed by the Bishop.

*OAK LAKE.*—*St. Alban's.*—This parish is vacant, the late incumbent having accepted a call to a large parish in the States. We have a very handsome church, and the parish is in a prosperous condition.

*Rupert's Land Indian Industrial School.*—"The Aurora" is the official organ of this school, a very interesting monthly, price 25 cents a year; edited by Principal Burman, Middlechurch P.O., Man.

#### BRIEF MENTION.

The first workman who made pens got \$1 apiece for them.

Land is diminishing. The human race may finally be drowned out of existence.

Most old settlers of Manitoba were supplied with wives by a matrimonial bureau.

English people send and receive 40,000,000 love letters yearly.

A ton of sea water is supposed to contain about 14 grains of gold.

There are more than 2,000 varieties of apples raised in the United States.

The dwarf magnolia came to Europe from China in 1786.

It is said that 32,000 varieties of goods are manufactured from wood.

The origin of the geysers of Sonoma, Cal., is supposed to be a volcanic crater filled by a land-slide.

The Chinese postal service, which is slow and crude, is controlled by many private companies.

The militia of the United States number a little more than 112,000 men.

Sir William Jones wrote his "Commentaries on Asiatic Poets" at 28.

Napoleon prohibited the use of the moustache to all the infantry in his armies except grenadiers of the Old Guard.

Nearly 7,000 Russian convicts have been sent to Siberia since April last.

The fashion of serving fish before meat began in 1562.

Rev. Mr. Fessenden assumes his duty as incumbent of St. John's Church, Ancaster, on March 5.

In the year 784 the two seas of Constantinople were completely frozen over for 20 days.

Voltaire had the eye of a lynx, saw deeper at first glance than any other man, but no second glance was given.—*Carlyle.*

Square fingers show great reasoning powers, order and regularity. They are often found on the hands of lawyers.

The distillation of alcoholic liquors in Great Britain was extensively practised as early as the sixteenth century.

The Danes lead the world as butter-makers. Danish butter has taken the first prize at most of the world's fairs, including the Philadelphia Centennial.

On the bank of the River Nahu, between Bingen and Coblenz, there is an echo capable of repeating a sentence seventeen different times.

Prof. Mark Baldwin, of Toronto University, has accepted the offer from Princeton to become professor of experimental psychology, and will commence his duties in September next.

There are 27,000 places for the sale of liquor in Paris, but the police have little trouble with those who patronize them.

The walls of the old Chateau d'If, in the harbour at Marseilles, made famous by Alexandre Dumas in his "Monte Cristo," are covered with autographs of visitors.

Samuel Ramsay writes in the Journal of Education that English pronunciation and spelling are probably the most discordant ever known.

An enterprising New Yorker has established a place in that city where a man can have his clothes cleaned, pressed and kept in perfect repair for a dollar a month.

Montana is larger than New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York and Pennsylvania put together.

A Paris toy merchant has brought out a novelty in the shape of a doll wearing a Panama hat. On pulling a string the hat disappears and its place is taken by a convict's cap.

The smallest amount of coinage issued from the English mint during the past 20 years was in 1892, when only £252,440 was issued. The largest coinage was in 1872, when £16,552,691 was issued.

Lady Gordon, in her search through English libraries for books written by women, has discovered a pamphlet on rights of women, published in 1696 by Mary Assell. Its title is "Advice to Ladies."

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The violin upon which the wedding march was played at George Washington's marriage, has come into the possession of the Sunbury, Pa., Music Society.

The Bishop of New York will preach a memorial sermon to the late Bishop Brooks, at the opening of the diocesan convention of Massachusetts, in May.

In olden times in New England it was supposed that the first unmarried person of the other sex whom one met on St. Valentine's morning, while out walking, was a destined wife or a destined husband.

The Bishop of Rupert's Land has just been informed by Lord Stanley that Her Majesty the Queen has bestowed upon His Lordship the position of prelate of the order of St. Michael and St. George, which has been accepted.

Scientists have discovered, it is said, that the memory is stronger in summer than in winter. Too much food, too much physical exercise and too much education are among the worst foes of the memory.

Bishop Wilkinson, formerly of Truro, England, well known in this country through his excellent devotional books, has been elected Bishop of Saint Andrew's, in Scotland. He resigned the Bishopric of Truro in 1891.

Germany's exports to the United States in 1891 were valued at \$85,161,874, against \$99,272,696 in 1890. There was also a decrease of about \$10,000,000 as compared with the figures of 1889, but an increase of nearly \$30,000,000 over those of 1888.

A beautiful altar, reredos, and window, as memorials of the late Mrs. Mary Tyler, are being erected for Christ Church, Louisville. The altar is of white marble. A solid silver communion set will also be presented to this parish at Easter.

The smallest republic in the world is said to be Francesville, one of the islands of the New Hebrides. The inhabitants of this miniature self-governing islet are 40 Europeans and about 500 negroes, the latter employed by the former as quarrymen, miners, farmers, etc.

The Bishops of Nova Scotia and Southern Ohio are performing episcopal duties in Massachusetts. The Bishop of North Carolina is making visitations in the Diocese of Long Island, Bishop Littlejohn being still in the West Indies, by reason of ill health.

Turner, the painter, would, on Saturday night, put a £5 note in his pocket, dress himself in a suit of rough clothes and disappear till morning. After his death it was discovered that he spent the intervening time in carousal at a sailor's drinking house.

There has been a decided stand against wearing crape for some years past, but the Princess of Wales gave it the coup de grace by dispensing with it during her mourning for the late Duke of Clarence. Now there is a further protest against the heavy crape worn by widows, and doubtless before another year has come and gone the modification in this direction will be very perceptible.

Herbert Spencer has been writing for more than forty years, and a partial estimate of the profits from the sale of his most important books shows that they have brought him less than a thousand pounds a year. Decidedly philosophy does not pay the philosopher in cash, whatever it may give him in intellectual satisfaction.

It has been left to a resident of North Carolina to discover the most novel way to endow a college. His proposition is to insure the lives of fifty men, between the ages of 40 and 50, for \$10,000 each, and then, as the policies are collected, convert them into a fund for the college in question. That would mean a clear \$500,000.

British and Foreign.

The S.P.C.K. has granted £1,000 to the Guiana Bishopric Endowment Fund.

Canon Basil Wilberforce is said to be likely to succeed Bishop Pelham at Norwich.

"Truth" hears that the Rev. the Hon. E. Carr-Glyn, Vicar of Kensington, will be offered the Bishopric of Norwich.

The Rev. William Willcox Perrin, Bishop-designate of Columbia, will be consecrated on March 25th in Westminster Abbey.

The Rev. Charles Gore, who has been indisposed and resting at Eastbourne, has recovered, and recommenced his lectures at Trinity College and the Pusey House.

Johns Hopkins University will next June, for the first time, confer the degree of Ph. D. upon a woman, Miss Florence Bascom, of Massachusetts.

The Bishop of Liverpool proposes the erection of a Church House in that city for the meetings of the

various diocesan societies, and as the home of a theological library.

Some estimate of the voluminous correspondence of a Bishop may be formed when it is stated that the Bishop of Winchester's letters last year numbered 9,174.

The full title of the proposed Welsh Suspensory Bill is a 'Bill to prevent, for a limited time, new appointments to Church dignities and benefices in Wales and Monmouthshire, and to restrain for the same period in certain respects the proceedings of the Ecclesiastical Commissioners.'

Jenny Lind made contributions to the Swedish Church in Chicago, St. Ansgarius, which was founded in 1849. This is the oldest congregation of that nationality in this country, and she took a great interest in it. The communion set of the church, one of her gifts, is very elaborate.

On the feast of the Conversion of St. Paul, the Rev. W. M. Barker was consecrated missionary Bishop of Western Colorado, at St. Paul's, Duluth, Minnesota, of which he had been rector for the past four years. The *Churchman* specially notes that Father Toth, of San Francisco, and Father Dabonsky, of Minneapolis, were present as authorized representatives of the Greek Church.

Dr. Bright writes to say that in the discussion of the Address from the Convocation of Canterbury to the Queen, he "demurred," not "to the statement that the Church in Wales was as old as our national history," but to the statement that it had been from the first a part of the Church of England, whereas relations between the Welsh and the English Churches dated back only to about 760.

In his Lenten pastoral Bishop O'Dwyer dwells on the possibilities for Roman Catholicism in Ireland under Home Rule. He is optimistic, but utters an oracular warning: "Under the altered condition of things forces may be set free in the community of which no one now suspects the existence, and, may be, confront us with danger of a formidable kind."

Bishop Hills (late Bishop of Columbia) is now convalescent. He was seized early in December last with paralysis of the right side and loss of speech, but his progress towards recovery has, the *Guardian* says, been unusually rapid. He can now walk a fair distance, his speech has become normal, and his arm is progressing favourably. He has gone to St. Leonards-on-Sea, where his address will be 18 Grosvenor-gardens.

In the last report of the registrar-general, it is shown that out of every 1,000 marriages, 700 were celebrated according to the rites of the Church of England, and out of every 1,000 marriages only 42 were Roman Catholic. The per centage shows that the Roman Catholic population in England and Wales is only about 1,800,000 at the most, and instead of increasing it is actually decreasing.

What was announced as a rumor recently—that Archdeacon Farrar was about to relinquish his editorial duties in connection with the *Review of the Churches*—we are now able to state authoritatively. Archdeacon Sinclair will succeed to the post of Anglican editor. Dr. Lunn is fortunate in having secured the co-operation of one so large-hearted, and so much in touch with every phase of true Christian feeling, as the Archdeacon of London.—*Rock*.

At last week's meeting of the Executive Committee of the Protestant Defence Association, it was resolved to present a petition to the forthcoming meeting of the General Synod on the question of the cross in St. Bartholomew's Church, which, since the judgment, has been placed in front instead of behind the Communion-table. The memorialists will complain "that this latest innovation is unknown to the ordinances of the Church of Ireland, and probably also of any Christian Church," and "that if permitted to remain it may give rise to other and more serious changes in the service of the Church."

In the current number of the *Million* are two views of the Queen's private chapel at Osborne, published by permission, together with a descriptive article. It was built from the designs of the late Prince Consort, and is described as "endeared by many cherished affections." The first thing, it is observed, that strikes the eye of the visitor is the extreme plainness of the sacred chamber, and the absence of all pomp and glitter in the few and simple accessories of divine worship. There are no gilded canopies, towering candlesticks, silken banners, and tinsel scrollwork. Absolutely nothing, with the exception of Sir Noel Paton's fine pictures, finds place in the chapel that is not necessary. The Queen (it is added) cherishes a well-known dislike to anything pertaining to ritual;

in fact, her Majesty has such a leaning to "an entirely unembroidered" form of worship, that when at Balmoral she conforms quite readily to the homely observances of Scotch Presbyterianism. "The Queen," continues this writer, "is a very keen critic of sermon literature. Her favourite divines are all men who unite the gift of graceful expression with solid learning and acute reasoning powers."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

The Importation of our Bishops.

SIR,—I am pleased to see the position you take in reference to the appointment of clergy from England to vacancies in the Canadian Episcopate. When we find Scottish Churchmen objecting to the election of such a holy and devoted man as Bishop Wilkinson, not on any personal grounds, but because of the folly and almost suicidal character of a course which gives to the Scottish Church one unfamiliar with the traditions and needs of Scottish Episcopacy, instead of a priest serving in Scotland; when we know of the evils which arose from alien bishops in Wales, it is high time that Canadian Churchmen should rise to their responsibilities, and consider that the Church which has to import her bishops will be considered by the people as an alien Church, and will lose her hold on the Canadian people. In the cases of Quebec and Columbia, clergy and laity failing to elect local candidates of their choice, weakly went to England rather than select another priest from the Canadian Church. The case of Qu'Appelle, however, presents some features which ought to be known to the Church at large.

In our Ecclesiastical Province we have three classes of dioceses. When a diocese has twelve clergy supported either by endowment or by congregations, the Synod elects its Bishop in the usual way. The only one at present in this condition is Rupert's Land. In order to retain the Metropolitan See, an arrangement was made by which the Synod elected two men, of whom the House of Bishops must select one, who will be Bishop of Rupert's Land and Metropolitan. We have four dioceses: Moosonee, Selkirk, Athabasca and Mackenzie River, whose bishops and clergy are entirely supported by the C.M.S. The selection of a Bishop is made by that society, after consultation with the Metropolitan and at least two other Bishops of the Province, and the appointment must be confirmed by the Metropolitan and two Bishops.

The dioceses of Qu'Appelle, Saskatchewan and Calgary come under the head of those not having twelve self-supporting clergy. The selection of a Bishop rests with the Archbishop after consulting with the Metropolitan, and two, at least, of the Bishops of the Province. The history of this latter Canon is of interest. Formerly, there was no qualifying clause about the Archbishops consulting the Bishops of the Province. But the Metropolitan, with his usual sagacity and wisdom, is thoroughly in favour of the appointment of men familiar with the work. Archbishop Tait and he were firm friends. The appointment of Bishops Horden, McLean, Bompas, and the later ones of Bishop Pinkham and Reeve, were expressly on his recommendation. In 1884, when the constitution was revised, the House of Delegates unanimously supported a Canon vesting the appointment in the Provincial Synod, until a diocese was able to elect its own Bishop. The House of Bishops at that time preferred to have the appointment vested in the Archbishop. There was a dead-lock for two days. The Bishop pointed out in an interview that all previous appointments had been guided and directed from the Province. The Lower House was not satisfied that this should always be the case. To meet their views the Bishop inserted the qualifying clause about consultation, which was intended to mean that the recommendation should come through the Metropolitan. The Lower House accepted this interpretation. But, as many thought at the time, it was not strong enough. When Qu'Appelle became vacant, the Metropolitan most stoutly and forcibly advocated the necessity of appointing one in touch with the people and familiar with the work. He recommended, supported by the Bishop of Saskatchewan, and with the approval, as far as known, of every Bishop in the Province, two widely known clergy of practical experience and proved ability. The communications of the Metropolitan were not even acknowledged. He was not consulted accord-



ing to the strict wording of the Canon. The first intimation of the appointment came during the session of our Diocesan Synod. It came as a surprise to the Metropolitan. And there was but one feeling in the Synod, of indignation at the slight to our Bishop, and the slight to the whole Canadian Church, for it was felt that the result would have been the same no matter who had been nominated from the Canadian Church. The result has been to cause a great deal of comment, and a Canon will emanate next August from the House of Bishops which will remove the appointing power from the Archbishop. This will meet, I am quite sure, with unanimous approval from both Houses. These remarks are not personal, and I need add no further reasons against "pitchforking at hap-hazard English clergy into Canadian Sees," than those contained in your article of February 23rd. Bishop Burn, we hope, may turn out a devoted and admirable prelate. His physicians advise him to seek a colder climate. This he will undoubtedly get, and after two or three years he may get in touch with our life and work. The aim of true Canadians is to build up a national feeling in arts, politics, literature, and, may I say, religious life. The Church that is not in touch with the people, whose laws are not in sympathy with Canadian thought and life, will go to the wall. And the great proof of this want of sympathy is the fact that not a single living retired Colonial Bishop has remained in the colony in which he exercised his Episcopate. As soon as he resigned he returned to England. The expression of Dean Vaughan, uttered some years ago, still has force: "Oh for some more graves of Colonial Bishops in their Dioceses."

A NORTH-WEST PRIEST.

#### Canadian Episcopate.

SIR,—May I say a few words on the subject of the "Canadian Episcopate," with reference to the letter signed "Manitoba," which appeared in your issue of the 2nd inst.?

When a See becomes vacant through death or any other cause, the members of the association for intercessory prayer, with, I am sure, many others of the faithful, pray daily for God's blessing and guidance in the choice of a successor. Are these prayers not heard and answered? Does the Holy Ghost not say now, as He did of old, "separate Me such a one for the work wherunto I have called him?" Surely we who believe in the apostolic succession, feel that men are divinely called to this sacred office. Does it matter, then, whether a man is Canadian or English, if he is "sent forth to the work wherunto we find the Holy Ghost hath called him?" (See office for the consecration of bishops.) Is it not in recognition of this principle and in obedience to the divine voice that men rise up, leave all and come from the old country to the new, not to "obtain the episcopal seat," but to spend and be spent in their Master's service? I should be sorry indeed to think otherwise. I cannot believe that "episcopal honours" should be the object of desire and ambition, or that all our clergy who cannot hope to obtain them are "doomed to restless lives."

A CANADIAN.

#### Thanks.

SIR,—Kindly allow me space in your columns to acknowledge the kindness of Mr. G. L. Morphy of Grimsby, who has been sending your paper to me. We like it very much and wish it every success. During the summer months several of the fishermen from the fishing stations here attend the services at the mission. The afternoon service is always in English. We are in need of English hymn-books and prayer-books for the use of our visitors and for the native congregation. We should be glad to have this reach the notice of those who are interested in mission work in this "Lone Land." We should like either Church hymns or A. and M. hymns. A few pictures or banners are also needed to relieve the monotony of mud-chinked logs.

I also wish to thank the kind friends who have assisted us in our work with bales of clothing for the needy ones.

Very sincerely yours,

I. PRITCHARD,

Missionary in charge, Grand Rapids.

S. John's Mission, Grand Rapids, Cumberland P.O., Sask., N.W.T., Feb. 11th, 1893.

#### Church Association.

SIR,—It seems that an effort is to be made to revive the Church Association under the name of the Protestant Churchman's Union.

The offices are at the same publishing house whence are issued the *Evangelical Churchman*, the magazine *Parish and Home*, a number of Puritan tracts, &c., and, *mirabile dictu!* the *Canadian Church Magazine*.

The prospectus is carefully worded, and some sound Churchmen might possibly be betrayed into joining it were no warning given them to be careful. But in

chief object in writing is to suggest that the members of E.C.U. in Canada should make some endeavour to communicate with each other, and to some extent organize themselves; in order that, if necessary, this challenge, which the Hon. S. H. Blake and others are throwing down, may be promptly and effectively dealt with. Perhaps some strife of this kind is needed to stir our best men up to be less congregational and more Catholic. It is a pity, but we need not fear the result.

ROBT. W. RAYSON, M.E.C.U.

Priest of All Saints', Kingston.

#### Shingwauk Home.

SIR,—Having been appointed to succeed the Rev. E. F. Wilson as Principal of the Shingwauk and Wawanosh Indian Homes, I take this opportunity of requesting all contributors to remit direct to the Diocesan Treasurer, D. Kemp, Esq., Synod Office, Toronto. Under the new arrangements all funds for the support of the Homes will appear on the Diocesan Books, and the work generally will be under Episcopal supervision. The Committee of Management consists of the following gentlemen: Rev. Thos. Lloyd, Bishop's Commissary; Rev. E. A. Vesey; His Honour Judge Johnston, Secretary; W. J. Thompson, Esq., Vice-Chairman; Rev. J. Irvine, Principal.

We purpose in a few days issuing a circular to all subscribers and sympathizers of the institution, and hope that we may have in the future the same liberal support that has been given in the past,

J. IRVINE.

#### Children's Aid Society.

SIR,—The Board of Management of the Toronto Children's Aid Society have just learned that a man carrying a copy of their annual report has been imposing on the public under the pretence of collecting for the Society. To serve his purpose more fully he is said to have falsely entered as subscribers the names of well known friends of unfortunate children, in the book he uses, with fictitious amounts opposite to them. The Society has hitherto relied on voluntary contributions, and if it be found necessary to call in the aid of collectors, they will be furnished with books properly authenticated by the signatures of the officers of the Society. The Society will be greatly obliged to you if you will warn the public of the imposture. Yours truly,

J. K. MACDONALD, President.

J. STUART COLEMAN, Secretary.

30 Confederation Life Chambers, March 7th, 1893.  
P. S.—The temporary shelter for children is in need of shoes and stockings, mitts and underclothing for boys and girls from 2 to 10 years of age.

#### Consolidation Question.

SIR,—I observe that the two dioceses—Montreal and Rupert's Land—which have taken action in the consolidation question since the Provincial Synod meeting last year, have elected representatives to the general synod by giving the nomination of these to their respective bishops.

Now, I have not the least doubt that these synods have every reason to feel the most unreserved confidence in their chief pastors in all matters touching the well-being of the Church, and that the wish to express this feeling—a desire which does them honour—in a graceful manner, induced them to waive their own privilege of election; nor have I any reason to believe that the delegates nominated are not entirely acceptable to the respective synods—though it may be open to quest on whether, had the synods elected by the usual mode, the same result would have followed.

I wish, however, to point out that the transfer of this right of election from the clergy and laity of any synod to its bishop seems to infringe upon a very valuable constitutional principle—the free choice by each order of its own representatives. Is this a right which it is worth while to guard? No one will hesitate to answer this question in the affirmative for reasons which are obvious. What grounds then exist for any abandonment of this right, however temporary, I fail to see.

The desire to express confidence and affection towards one's bishop is surely no adequate reason for divesting the clergy and lay delegates of a constitutional right with which they have been endowed for most important ends. There are other ways by which a synod may indicate its respect and attachment to the ruler of the diocese.

But it may be said: "The synod in such cases does not divest itself of its right, it merely exercises it mediately, it is still the act of the clergy and laity." This may be so from a technical point of view, but it is certainly not the real common sense view. The common sense view of the matter is that the prominent member who proposed the resolution to devolve the nomination upon the bishop has actually depriv-

ed them of a constitutional right, for no one will care to oppose such a proposal, knowing the risk he runs of being misunderstood, knowing that he may even be openly charged with a want of confidence in his diocesan. Thus the free choice which belongs to each and every member of the synod is taken from him.

And there is another valuable principle which seems to be ignored when the nomination of the delegation is made by the bishop, and that is the complete independence of the two houses of which the general synod is to be composed.

Let us assume, for the sake of illustration, that all the other dioceses follow the course adopted by the two referred to; we shall then have a general synod consisting of an upper and lower house, all the members of the lower house being nominated by the members of the upper. Mr. Gladstone wisely rejects—in his proposed Irish Parliament—a legislative council of nominated members as containing an element of weakness. Had he ever breathed the idea that the legislative assembly should be nominated by the legislative council, we can picture the blank faces of his followers at this proof of their leader's insanity.

The general synod must necessarily be the supreme council of the Church, a much more important body than any provincial synod. Yet I believe there is no instance on record of any synod having handed over to its bishop the privilege of naming its provincial synod delegates. I cannot say that it is so elsewhere, but in Quebec the right of both orders in this matter is carefully guarded against the possibility of invasion by a special canon providing for the mode of election. Any proposal to place the nomination of the delegation to the provincial synod in the hands of the bishop would be so obviously unconstitutional that no one would dream of supporting it. Why then do it in the case of the general synod, which is to be endowed with all the powers of a supreme council? Some persons may think this a small matter after all, but these small matters assume in the future very awkward proportions if not kept within legitimate bounds. *Obsta principis* is always a safe rule and a plain duty in regard to everything which contains within itself the germs of evil which time only is needed to develop into serious abuses.

A. A. VON IFFLAND.

#### Of Course You Read

The testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, state simple facts, and show beyond a doubt that Hood's Cures. Why don't you try this medicine? Be sure to get Hood's.

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's PILLS. Unequaled as a dinner pill.

### Sunday School Lesson.

5th Sunday in Lent.

March 19th, 1893.

PREPARATION FOR COMMUNION—I.

The Holy Communion has always been regarded as the chief act of worship of the Christian Church. And as no act of worship is complete unless it is accompanied by praise and thanksgiving, so here we find after "the comfortable words" have been read the service of praise begins. It may be observed that here (as in the morning and evening service) the burst of praise and thanksgiving follows the confession of sin and the absolution.

*The Sursum Corda.* In the old Latin service the words "lift up your hearts" are rendered *Sursum Corda*, and for this reason this part of the service still often goes by that name. This exhortation of the priest to the people to lift up their hearts in thanksgiving to God, and the responses, are found in all the ancient liturgies.

*The Thanksgiving* immediately follows, and opens with the declaration that it is both "meet and right and our bounden duty at all times and in all places to give thanks," and no one who seriously reflects on the manifold goodness of God can doubt this (see Phil. iv. 4-7), and surely no time can be more fitting to express our thankfulness than at that solemn time when we are celebrating the great mystery of Christ's redeeming love, and "showing forth His death" in His own appointed way.

In the Prayer-Book of 1549 the hymn commencing "Holy, Holy, Holy," began a new paragraph, and a rubric expressly directed that "this the clerks shall also sing," which carried out the ancient custom whereby the prefatory part was said by the priest alone, while the choir and people joined in the singing of the hymn; and although this rubric has been dropped from our present Prayer-Book, yet the

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ancient custom is still followed, and the priest alone says the preface, and the choir and congregation join in the hymn.

The Preface commences, "Therefore with angels and archangels, and with all the company of heaven, we laud (i.e., praise) and magnify Thy Glorious Name." When we thus aspire to join with the heavenly host in praising God, we can hardly help feeling how great a distance separates our act of worship from their's—their's offered by beings pure and sinless; our's offered by sinners with all the imperfections of a fallen nature. Yet we ought also thankfully to remember that sinners though we be, God the Father, for Christ's sake, is pleased to accept our worship, when offered in sincerity and truth; and that we may be confident that the angels who rejoice over one poor sinner that repents (S. Luke xv. 10) behold with equal joy the praises which are offered to God by us His creatures on earth. At such a solemn time such high and holy words ought to come from our hearts, as the outcome of sincere love of God: they are but mockery of God if they are naught but empty sounds.

The Hymn. This is called the "angelic" or "triumphal hymn." It is also frequently (but, it is said, improperly) called "The *Ier Sanctus*" or "Trisagion" (see Prayer-Book Commentary, S. P. C. K., p. 107). This hymn is found in all the ancient liturgies. It is evidently suggested by Isa. vi. 3: The threefold repetition of the word "Holy" has a deeper significance for Christians than it had for the Jews, for they serve as an indirect profession of our faith in each Person of the Blessed Trinity, to each of whom we render praise and glory, while at the same time acknowledging the Unity of the Godhead. In that other great hymn of praise, the *Te Deum*, we find similar words (see *To Thee, Cherubin, etc.*) There God is referred to as "Lord God of Sabaoth," here as "Lord God of hosts;" both expressions mean the same thing, viz., that God is the Supreme King of all His creatures, both the hosts of heaven and the hosts of earth.

The Proper Prefaces. Notice that before the singing of the hymn on certain great festivals of the Church what are called proper prefaces are appointed to be used; in these special reference is made to the great fact or doctrine commemorated on the day on which they are appointed to be used, e.g., our blessed Lord's Nativity, His Resurrection, His Ascension, the coming of the Holy Ghost at Pentecost, the Doctrine of the Trinity.

### Family Reading.

Gladys: the Story of a Disappointment.

Written for Canadian Churchman.

"I took her to a doctor last week, and he's given her some quinine," went on Mrs. Brookes. "Her mother used to be just like this."

"What is the matter, Gladys?" I said, still standing by the couch.

She answered listlessly.

"I don't know—I never sleep now."

Then I knew what ailed her.

"Why can't you sleep, Gladys?"

She looked at me and I needed no answer.

"When did you see her last, Gladys?"

"Not once since she came back," Gladys almost whispered. "I think she has forgotten."

I turned away from the look in her eyes. Her aunt and uncle seemed in no way alarmed. She had evidently not taken them into her confidence. After a few moments conversation with them, I left, and went to see Miss Grahame.

I found her sitting in the charming little drawing room in which she reigned supreme. It was on the first floor—two windows were on the side facing the door. Between these stood her little writing table—the birthplace of the visible form of so many bright thoughts. Low book-cases ran round the walls, with silken curtains in front of them, and valuable engravings and pictures above. Flowers were everywhere. There was a blazing fire at the upper end of the room, and by it, a reading table at her side, and a couple of kittens at the hearth-rug at her feet—sat Margaret Grahame. She was dressed in white, I remember, and wore a cluster of yellow roses at her belt.

"My father is out," she said, after the first greetings had been exchanged. "He will be sorry to miss you."

"My visit is to you, Miss Grahame," I answered. And then I told her I had seen Gladys that evening, and that she seemed ill and depressed. I said a few words about the loneliness of her life,

and then paused; I hardly cared, in so many words, to ask Miss Grahame to go and see her.

"Poor little Gladys! I must ask her to come and see me," said Margaret, warmly. "I meant to have done so before, but I have been very busy. Besides, it is too cold for her to sit in the garden now. And that was what she liked so much to do. But I will certainly try to make a little pleasure for her. Saturday is her only free day, is it not?"

"Yes, her only free day," I answered.

"She is teaching still?" asked Margaret, putting down the kitten that had scrambled into her lap. After that personal magnetism, as hard to describe as to resist, which won her so many friends, I think her chief charm lay in the complete attention she gave to any one to whom she happened to be speaking. I did not blame poor little Gladys, unused to any kindness or attention, for having imagined that Miss Grahame liked her, and was interested in her.

"I will ask her to lunch with me, and I will take her to the National Gallery, or the South Kensington Museum afterwards," said Margaret, as I rose to go. "I expect she ought to have a holiday—but that cannot be arranged, I fear. Thank you very much for telling me about her."

I was partly relieved and partly saddened by this visit. Miss Grahame had evidently no suspicion of the extent to which Gladys worshipped her—would it not have been better to have let things take their course? But that is always so hard to do. I met Gladys on the following Friday evening. Her happy face, flushed and radiant, smiled up at me from under her large black hat. She told me, shyly, of the note she had received from Miss Grahame that morning. But on the Sunday, when she duly appeared at class, the radiance had left her eyes again.

The autumn wore away. The sunset glories made radiant the western sky earlier each day—till the November fogs curtailed them from our view, and showed earth and sky in gray and sombre mist.

I knew by Gladys' brightening and darkening face if or no she had seen her idol—and I was grieved to see that the brightness came with increasing infrequency to her eyes as the weeks went by, and that the hungry, longing look was almost constantly in them. Perhaps it may seem strange to some that I, a priest, should not have tried to turn the current of her thoughts towards a loftier joy than could be gilded by any earthly love—that I should not have sought to develop in her the spiritual life. But I have always held, that of all precocities, spiritual precocity is the most hurtful—and the thing I dread above all others in the young is unreality. And I am convinced that real spiritual growth is hidden and silent. Therefore, it was only in the Bible class that I had tried to reach that side of her. I had given her a "Christian Year" at Easter, winning from her the promise to use it, and had afterwards first lent her the "Mill on the Floss," and then given her an "Imitation." I had made, however, no more directly personal approach to her religious feelings than these. Moreover, I was quite aware that she might read both books for years before understanding either. I was content to see her caring, apparently, for the services of the Church. After the grace of God, I place them before all other educational influences for power and value.

I spoke to her only once about her feeling for Miss Grahame. It was when she had shown me a little etching that attracted my attention on her table. I asked to see it—and I remember now, what I scarcely noticed then—the reluctance with which she showed it me. A large house, half embowered in trees—a cloudy sky above. Standing just in the porch a slight figure, its wistful face turned toward the inner door. I looked at it for a moment—then recognized its meaning and spoke: "Gladys, to stand in the outer porch of a noble heart is better far than to be admitted to the innermost chamber of an ignoble one. Be content, nay, more, be thankful."

She flushed to the roots of her hair.

"But when we keep our heart's innermost chamber for one alone," she said, speaking with difficulty, "it is hard to be always in the porch, to be never shown the beautiful things within."

"Some people never can show their beautiful things," I answered. And then I noticed that "In

Memoriam" was lying on her table—I took it in my hand.

"Surely this shows you that all longing is not satisfied—nor meant to be?"

"I do not find that in it," said Gladys.

"What do you find?" I asked, astonished.

She took the book from my hand—turned the leaves, shut it, and spoke, more to herself than to me.

"Oh, that perfect friendship—to love like that—and have one's love returned—I do not hope for that," she added hastily, "but if only it were accepted—welcome."

"Only a shallow heart could welcome a gift it was unable to return," I said. "Be content with loving, Gladys. Being loved can never give you half the joy that loving gives. Be patient and wait."

A week before Christmas, and a day before the Grahames were to leave town for some time, I was turning from their house, when I met Gladys entering. Her face was flushed, her eyes eager. She carried a tiny portfolio in her hand.

"Miss Grahame's Christmas present?" I said, smiling.

"Yes—the prettiest things I have ever done," she answered, brightly—and then she passed on and sprang up the stairs with unusual buoyancy. She looked back at me when she reached the top and smiled. A gleam of light from an upper window fell across her face and hair—making them look brighter yet. But the brightness seemed over a shadow, so to speak—I knew so little could chase that happy look away.

Later on in the afternoon, the sky, which had been dark all day, poured down a torrent of rain. The storm increased in violence—and when the wind had subsided, the rain showed no sign of ceasing. I had spent the afternoon by the bedside of a dying man, and had still one or two parochial visits to pay. Therefore it was nearly 8 o'clock, time for evensong, when I had reached St. Cyprian's. The rain still fell heavily, but the wind only waivered at intervals through the deserted streets. As I walked up the aisle to the vestry, my eyes fell on a figure kneeling—or to speak more correctly, crouching, in a seat near the altar. The floor was stained by the drenched black cloak that had been flung back from the girl's shoulders—and as I paused, almost involuntarily, beside her, she lifted her head. It was Gladys!

She rose, and turned her face towards me; it was swollen and stained with weeping till all its delicate beauty was hidden. I have often had to look upon faces that bore the marks of the soul's worst agony—but I have never seen one that saddened me more than her's did that night. It was not alone the anguish on every quivering line that moved me, but the hopeless submission, the absence of all resistance, the pathetic acceptance of whatever loss or pain it was—beneath which flesh and spirit both were crushed.

I walked silently with her down the aisle—she stopped in the porch and turned to me.

"Do not ask me—never ask me," she prayed. Her voice was low, but under perfect control. Something had gone from it—some ring of hope—and it was as painful to hear as her face to look upon.

I could but let her go, without question, with just the words, "God bless and help you," and watch her as she walked slowly up the street with bent head and faltering steps.

I saw no more of her till after Christmas—always a busy time. Then, as she did not appear at the Bible class, I went, early in the new year, to see her.

The Grahames were not to return till February—and on that account I felt it more necessary to look after Gladys—as her friend was away. She was not in the parlour. Her books and papers were arranged with painful neatness on her little table. When she came in I felt my heart sink, as it has sunk many a time in sick chamber and by dying beds. For on her face was the look, never to be mistaken, of one whose sands of life have nearly run.

To be Continued.

[Now your blood should be purified. Take Hood's Sarsaparilla, the best spring medicine and blood purifier.



## The Two Singers.

"A singer sang a song of tears,  
And the great world heard and wept;  
For he sang of the sorrows of fleeting years,  
And the hopes which the dead past kept;  
And souls in anguish their burdens bore,  
And the world was sadder than ever before.

"A singer sang a song of cheer,  
And the great world listened and smiled;  
For he sang of the love of a Father dear,  
And the trust of a little child;  
And souls that before had forgotten to pray,  
Looked up, and went singing along the way."

## A Large Freight Steamer.

On the 22nd of October last, Messrs. William Doxford & Sons, of Pallion, Sunderland, launched from their ship building yard the steamer Samoa, which has been built to the order of Messrs. Crow, Rudolf & Co., of Liverpool. This vessel is not only the largest ever built on the Wear, but is said to be the largest deadweight cargo vessel in the world. She is 465 feet in length, has a gross register of 6,400 tons, deadweight capacity of 9,250 tons on 25 feet draught, and gross displacement of 13,600.

## Frankness a Good Quality.

Frankness is a quality to be commended in either man or woman. The person who looks you straight in the eyes and tells you candidly what he thinks without hesitating or stammering, will win your confidence, even though the truths he utters may be very unpleasant to listen to.

It is just this fact that prevents people from being genuinely honest in the expression of their sentiments, as frankness borders so frequently upon brutality that rather than wound the feelings of another, a polite evasion takes the place of absolute truth. Society white lies are largely due to this, for say what you will, the girl or woman who sets out on her social career determined to be quite frank on every occasion is certain to be very unpopular if she carries out her intention.

Some one may say that such a condition of affairs sets a premium upon dishonesty. That is too harsh a statement. It should be said rather that it teaches the beauty of silence on occasions when to give utterance of one's thoughts is sure to wound. For instance, if one woman says to another, "I do hope my pictures will be good; I am such a hard subject, you know" it would be wiser for the other to say, "I hope so," and drop the subject entirely, than to remark, "Yes, you are plain looking. Why, when you come to analyze your face you haven't a single good feature. You must indeed be a very difficult subject for the artist."

Of course, hundreds will say that they never would be so rude; yet, that conversation did occur, and there are many other instances where excessive frankness wounds by its truthfulness. If you do not like a thing, unless you are certain your opinion will not offend, keep still about it, for there is a safety in restraining the utterance of thoughts far more than in their hasty and ill-advised expression, for while speech is silver, judicious silence is pure gold.

## Pay the Minister.

Some people seem to think that the poorer a minister is, the better off he is. It would be a pity to increase the salaries of our pastors for fear they might get proud. It is better to keep the preachers poor for fear they may preach for money. That might be good argument among friars of Rome, but it is not the policy recommended by the Apostle Paul. If there is any one thing that he taught, it is that they that preach the Gospel shall live of the Gospel to be supported. No real man ever preached for a living; but no man can live without a support. He must be paid for preaching, or else work with his own hands for his living, and at the same time preach to his stingy neighbours. Paul did that, but he taught the people that it was wrong for him to have to bear the burden. There were mean, stingy people in his day, just as there are in ours. A Christian should no more permit a man to preach to him for nothing than he would take dry goods and groceries without paying for them. . . . Stinginess among people is working

great hardships in the ranks of our best ministers. There are men who will preach for a mere pittance, and that drives well-qualified men out of the field. They can not afford to devote all their time to preaching, in competition with men who hold their services at such low rates. It looks as if the Churches were setting themselves up to the lowest bidder. This can not go one much longer without great loss to the cause. Just think of a congregation of three hundred well-to-do members having preaching but once a month, and paying the pastor one hundred and fifty dollars a year. This policy is driving many good men into other professions and keeping young men from entering the ministry. It is time to say that the Church is responsible for its share of the work of preaching the Gospel.—*Cumberland Presbyterian.*

## On Slander and Detraction.

There is one circumstance attending the sin of slander which renders it peculiarly injurious—the difficulty of calculating the ill effects produced by it. When once you have uttered the words of slander, it is no longer in your power to stop their progress; they travel from one to another into general circulation. "Behold," says the Apostle, "What a great fire a little spark kindleth!" How many are the griefs caused by false or exaggerated reports! how may the peace of families be destroyed by them! The discord and quarrels in neighbourhoods may frequently be traced to the malignant source. The misrepresentations of detraction have even caused friends to arm themselves against one another, and murder has been the consequence. Many are the individuals who owe their ruin to the thoughtless and ill-natured discourse of their neighbours.

Figure to yourself that you may be the cause of these calamities, and what must be your feelings of remorse! Many persons are the cause of them. Check, then, early, your inclination to evil-speaking and slander, lest you may have to reproach yourself with the most bitter reflections on the misery you have caused.

## Silence and Solitude.

It is very good at times to get away into silence and solitude. To get away from all the noise and struggle of man, with his arts and sciences, and magnificent schemes, so often abortive, and his poor little space of anxious, self-conscious years, and his mixed motives and feverish efforts. To get away beyond all histories, with their sounds of wailing and battle, their stains of sin and of blood; beyond all the philosophies, with their vain attempts to square the circle and reconcile that which can never be reconciled. . . . Back, back to the great serene heart of Nature—a heart beating with primal exhaustless energy, yet calm and restrained; filled with the rapture and repose of limitless power and victorious attainment. It is good to get back and lie on the warm bosom of Eternal Mother, the folds of whose garments are the high mountains, whose feet are set in the laughing ocean, and whose life is the life of the world; to lie there, while the soul slips away from the sense of its own paltry joys and sorrows, from the narrow hopes and fears of the individual lot; to be made one with the glorious order of created things, the flesh and spirit no longer conscious of weary fightings and divisions; to dream of the everlasting mysteries of birth and growth, and of the fulness of strength, and of the failing of strength, and of decay, and of the mystery of transmuted force, of life again returning out of death, to begin once more the ceaseless round of existence anew; to dream of the mystery of night and morning, summer and winter, seedtime and harvest, rain and shine, while through all the countless ages the Eternal Wisdom and Goodness broods forever over the broad, bright land and sea. "What is man, that Thou art mindful of him?" Get back, back to the Mother of all, and listen—peradventure she may speak to you.—*Lucas Malet.*

—"The Call to Confirmation," published in our columns, can be had in book form from Thos. Whittaker, New York, or Rowsell and Hutchison, Toronto. Price 10 cents.

## Toronto Conservatory of Music.

A select and musically cultured audience filled Association Hall in every part, on the occasion of the second quarterly concert of the season given last Thursday evening, by the successful and deservedly popular Conservatory of Music. The announcement, of one of these "quarterlies" always attracts an audience which manifests a high appreciation of the excellent programmes presented, and the undoubted ability and thoroughly artistic training of those who render them in such an acceptable and entertaining manner. The programme on this occasion was carefully chosen, and embraced selections for pianos, violins, viola and violoncello, several vocal numbers and a recitation. All were rendered with that breadth of conception and thankfulness which indicates both ability and artistic taste, reflecting great credit upon the performers and those in whose hands they are being trained, showing also the character of the work regularly done by Mr. Edward Fisher and his staff in the Conservatory.

## Hints to Housekeepers.

**SPANISH CREAM.**—Dissolve one-third of a box of gelatine in three-fourths of a quart of milk for one hour; then put on the stove, and when boiling, stir in the yolks of three eggs beaten with three-fourths of a cup of sugar; when it is boiling hot, remove from the fire, and stir in the whites of three eggs well beaten. Flavour to taste; pour in moulds.

**RESTORED TO HEALTH.**—*Dear Sirs,*—For years I was troubled with indigestion, but being advised to try B. B. B., I did so and find myself quite restored to health.—Howard Sullivan, Mgr. Sullivan Farm, Dunbar, Ont.

**ESCALLOPED LOBSTER.**—Select lobsters that are rather above the medium size; plunge them in boiling water for half an hour. When cool enough to handle, split in two and remove the entrails. Cut the meat into dice, being careful to pick out all the meat from the claws. Prepare in a farina kettle a pint of rich gravy, made from equal parts of cream and milk, thickened with a heaping tablespoonful of flour, creamed with two tablespoonfuls of butter. Season well with salt, cayenne pepper and a tiny pinch of grated nutmeg. Add the lobster to the sauce thus made, place in a buttered baking dish, cover with bread crumbs. Place in a hot oven for ten minutes to brown.

**GIVES STRENGTH AND APPETITE.**—*Dear Sirs,*—Last year I was very thin and reducing very fast, owing to the bad state of my blood and appetite. A friend of mine induced me to get a bottle of B. B. B., which I did. I obtained immediate perceptible relief from it, have gained strength and appetite, and now weigh 198 pounds.—M. T. Murphy, Dorchester Bridge, Quebec, Que.

**COVENTRY FRUIT CAKE.**—One-half pound of butter and one pound of sugar creamed together. Add one pound of eggs, one pound of carefully prepared currants, one pound of stoned raisins, one-quarter of a pound of citron and lemon peel, a little cinnamon, allspice and cloves, and a few sweet and bitter almonds blanched and pounded. Mix with one pound of flour and two tablespoonfuls of baking powder, and bake in a moderate oven.

**GOOD PLAIN CAKE.**—Cream together half a cup of butter and two of sugar, add the beaten yolks of three eggs, half a cupful of milk and three cupfuls of flour into which has been sifted three teaspoonfuls of baking powder, and lastly the whites of the eggs, beaten until light and frothy. Stir briskly, pour into buttered baking tins, and bake in a moderate oven.

**FIVE NEW CAKE RECIPES.**—A delightful sponge cake is made by beating the yolks of six eggs and two cups of sugar together and adding the beaten whites. Add to this mixture one cup of flour and ten tablespoonfuls of boiling water. Then a second cupful of flour and two teaspoonfuls of baking powder. Essence to taste; bake in a moderately hot oven.

**THE POWER OF NATURE.**—For every ill nature has a cure. In the healing virtues of Norway Pine lies the cure for coughs, croup, asthma, bronchitis, hoarseness, etc. Dr. Wood's Norway Pine Syrup represents the virtues of Norway Pine and other pectoral remedies. Price 25c.

March

Child

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**Children's Department.**

Steady Jim.

"Never be idle, my boy. Don't forget!"

"No, father, I won't," said Jim White, as he laid his hand on his dying father's arm, and kissed him gently as a seal to his promise.

"I don't mean that you are always to be working, and never to have any fun; but whatever you are doing, whether it is work or play, do it the best way you can; don't idle over it."

So it came to pass that after his father died, Jim White was known in Burford village as the boy who could always be trusted. If you sent him to post a letter you might be quite sure that he would not stop to play marbles on the road, and so lose the post you wanted him to catch. If the Knockemdown Cricket Club had challenged the Burford Busy Bees, every one wanted to know whether Jim could play, because they knew he would play earnestly, and was more to be depended on than Charlie Brown; though the latter might get his runs by threes and fours, it was always Steady Jim who made the biggest score by careful play.

Jim was a favourite of mine, but if I go on talking about him, I shall not have room to tell you about something that happened to him one day.

Mrs. White had a tiny shop, where she sold cottons, and sweets, and such little odds and ends, while she made dresses in the back room when there were no customers in the front one. In six months' time Jim would be able to leave school, and then the two would be comfortably off, as Jim would soon be able to get a place.

But, sad to say, Mrs. White had rheumatic fever, and for some weeks she could do no work. The rector was very kind, and so were many of the

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For Rendering Pastry Short or Friable.

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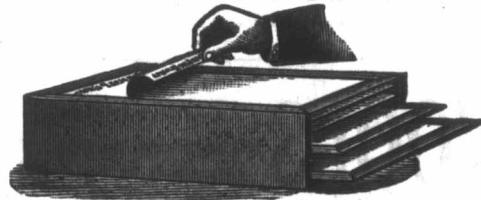
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villagers; but money was scarce, and poor Jim longed to be able to earn something for his mother.

There was a little stream running just at the end of the rectory garden, and Charlie and Jim had often fished there on Saturday afternoons, and kept the tiny sticklebacks and minnows in basins at home for a time, then taken them back to the stream again.

"I say, Charlie," said Jim one fine Saturday evening, when they had caught about a dozen fish, "don't you think this is waste of time for me? Father used to let me fish, but then he used to enjoy watching the dear little fellows, and would teach me a lot about their ways, from some of his clever books. But now that mother wants money, perhaps I ought to be trying to hold a horse or run a message. What do you think? I promised I would never be idle, and I don't want to be, especially now."

It was a difficult question for Charlie to answer, and he was silent for a few minutes, thinking. Then the answer came to him, as it always does, if we are really earnestly wishing and praying to be guided.

Two gentlemanly boys came out from the rectory garden, crossed the bridge which divided it from the fields, and stood by Jim's side.

"You don't feel inclined to sell those little fellows, do you?" said one. "I want to take some in a globe to a boy who is ill. I will give you sixpence for the lot."

Jim gladly carried the jar to the rectory, where the young gentlemen were staying, and then returned to the river in great glee.

"Now let us try and catch some for your mother," said Charlie; "it will amuse her to watch them. Hush!" he cried suddenly, holding Jim by the arm and pointing into the stream. "Why, there is a gold-fish! Catch him! Quick!"

The fish got amongst some reeds, and after a few minutes' anxious care, he was safely transferred to the jar; but the boys could not fish any longer, they were too full of excitement and wonder as to how the gold-fish got in the stream.

Some days afterwards they heard that the squire's little daughter had in a fit of mischief turned her brother's favourite gold-fish into the stream. Harold Rogers was so glad to get his old pet back, that he gave Jim a shilling for it; and when the time came for Jim to leave school, Harold begged that he might come to the Hall as page-boy. So Steady Jim had a comfortable place, and was able to support his mother when she was too old to work.

**Union is Strength.**

You all know the fable of the old man who told his children to break the faggot of sticks, and how each of them tried in vain to do so.

At length he bade them untie the bundle, and then, stick by stick, they broke them with the greatest ease. In this way he showed them the need of keeping together if they wished to be

**The Warsaw**

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Mrs. M. E. Merrick, Of Toronto, Ontario, Cured of Catarrh and Neuralgia

Good authority has said that "neuralgia is the cry of the nerves for pure blood." The prompt action of Hood's Sarsaparilla on the blood, combined with its toning and strengthening effect upon the nerves, make this a grand medicine for neuralgia and also for catarrh, etc. We commend this letter to all having such troubles, and especially to

**Suffering Women**

"For a good many years I have been suffering from catarrh, neuralgia and

**General Debility**

I failed to obtain permanent relief from medical advice, and my friends feared I would never find anything to cure me. A short time ago I was induced to try Hood's Sarsaparilla. At that time I was unable to walk even a short distance without feeling a

**Death-like Weakness**

overtake me. And I had intense pains from neuralgia in my head, back and limbs, which were very exhausting. But I am glad to say that soon after I began taking Hood's Sarsaparilla I saw that it was doing me good. When I took 3 bottles I was entirely

**Cured of Neuralgia**

I gained in strength rapidly, and can take a two-mile walk without feeling tired. I do not suffer nearly so much from catarrh, and find that as my strength increases the catarrh decreases. I am indeed a changed woman, and am very grateful to

**Hood's Sarsaparilla**

for what it has done for me. It is my wish that this my testimonial shall be published in order that others suffering as I was may learn how to be benefited. Mrs. M. E. MERRICK, 57 Elm Street, Toronto, Ont.

HOOD'S PILLS cure all Liver Ills, Biliousness, Jaundice, Indigestion, Sick Headache.



**TENDERS.**

**INDIAN SUPPLIES.**

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies" will be received at this office up to noon of THURSDAY, 20th April, 1893, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1894, duty-paid, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars relative to the supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted. The lowest or any tender not necessarily accepted.

L. VAN KOUGHNET, Deputy of the Superintendent-General of Indian Affairs, Department of Indian Affairs, Ottawa, March, 1893.

**NOW READY! YEAR BOOK**

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**Dyspepsia**

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

**Horsford's Acid Phosphate.**

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

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a strong and united family. Like a band of soldiers—

"Your scattered forces now unite,  
For life's a battle-field;  
Together muster for the fight,  
Beneath one common shield."

To the same effect is the following fable, taken from the writings of Anianus, published in London as long ago as 1708:

"There was once upon a time a party of bulls that formed a league to keep and feed together, and to help one another in the event of their being attacked by a common enemy.

"If their enemy (the lion) could have met with any of them singly, he would easily have done his work; but so long as the bulls stuck to their confederacy, there was no chance of his dealing with them. Sad to relate, however, they fell to quarrelling at last among themselves. Of course, here was the lion's opportunity, and he was not slow in taking advantage of it, and with great ease he first killed and then ate the foolish bulls one after the other."

This fable shows us the advantage, the necessity, and the safety of being united; and that quarrelling and division bring ruin.

The Lost Kitties.

Partly because little Effie had not been very well lately, but chiefly because she was such a general favorite at the Chestnuts, her own dear comfortable home, it happened that her dolls were many in number and her set of tea things the prettiest that could be found.

When anybody came to see her mamma there was sure to be a nice little parcel ready for Effie, and the best of it was that all this kindness did not spoil her. She never seemed to think because she was made such a pet of, that she could do and say just what she liked. She knew very well that if people were to love her she must be a good girl.

As Effie grew older she found there were little troubles to put up with, and sometimes a disappointment tried her temper very much. Nothing, perhaps, made her so sorry as when her two kittens, Mopsie and Weetie, were lost.

Everything was all right, she was quite sure, when she went to bed the night before, for she had seen them safely in the basket in the kitchen, with the mother cat purring beside them, looking quite proud of the pussies. But next morning the bad news came.

"Oh, Miss Effie," said Jane, "I have been looking everywhere, and I can't find the kitties!"

Search was made, not without some very big tears making Effie's blue eyes misty; there was the empty basket, sure enough, and the cat mewing about in a very disconsolate manner, but no kittens.

"Mamma, oh mamma, what shall I do without my Mopsie and Weetie?"

"Cheer up, little woman; perhaps they will be found yet."

So Effie tried ever so hard to put a bright face on it and hope for the best.

Charlie, the greengrocer's boy, who used to come for orders every morning, was full of mischief, and not too particular what he did for fun.

We can be very cruel without meaning to be so.

So early that morning, while Jane had gone into the larder, leaving Charlie at the kitchen door, he caught sight of the basket, and in a moment, while the old-puss looked on with as-

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tonishment, he had put the little kitties into his big pockets.

And while Effie was crying over their loss at the Chestnuts, Charlie, still going his round in the neighborhood, was stroking the soft furry creatures and admiring their soft and tiny feet.

The milkman fortunately caught sight of him, and asked him where he got the kittens from. Charlie, nothing abashed, said they belonged to the Chestnuts, and he was only keeping them for a little fun, and would return them before the day was over. When the milkman rang the bell as usual, a few minutes afterwards, Effie ran to the door with Jane, for she liked this man.

"What's the matter, little missy, this morning?"

"Why I've lost my darling Mopsie and Weetie! And they did like your milk so, too!"

"Never mind; perhaps they shall have a drop more."

So saying, the kind man produced the missing kittens from inside his coat, and Effie, dancing with glee and thankfulness, kissed her pets again and again.

Then she carried them to the dining-room and poured out a special saucer of milk, which Mopsie and Weetie greatly enjoyed, watched by their happy mother and their loving mistress.

Spring.

If I were to ask which season you liked the best, I am sure the most hands would be held up for spring. Who does not love to see the buds swelling, and the green things under the hedges shooting up? Is not that something to make our hearts forget there ever was such a thing as winter?

We have no thought for anything but opening flowers and sunshine and brightness returning. Let us give a closer look at the hedges, long so bare and dry, and in some warm corner we shall catch sight of a little spray, quite green. We pluck it and carry it home in triumph, to show that it is no mistake. The spring really is coming. Did you ever think how long that little bit of green had been getting ready? We speak of the leaves "bursting," as if it were something sudden, but Nature does not do her work in a hurry like that.

Last summer, long before the leaves fell, the tiny germ of this year's leaf was formed. You might have seen it, if you had looked close enough. True, it got no more forward, it was like a babe asleep in its cradle; but its mother tree was at work all the while, drawing in nourishment from the ground preparing the sap to feed it, and the green to colour it, and making general provision for its future.

At last came some warm rain, and some sunshine, and these were all that were wanting to bring forth the infant leaf from its hiding-place. Their part was the finishing stroke, but all the rest had been going on long before, underneath, and out of sight. And this is what is always going on in Nature—preparation for something that is coming next. Not only in Nature; it is just a picture how God is always getting things ready for us in His Providence in our lives. He "prepared" a sacrifice for our sins (Hebrews x. 5). He "prepares" good and happy things for us, and for all who love Him now (1 Corinthians ii. 9). He "pre-

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Heaven for us at the last (Matthew xxv. 34).

—Grace has moments which never return; nothing is more uncertain than the return of holy impulses once rejected; a salvation deferred almost always fails; to begin to-day is to prudently assure one's self of success; yet sinners prefer the uncertain hope of a grace to come, to a present salvation offered to them.

—Emerson has said that the condition which high friendship demands is ability to do without it. The same may be said with regard to general society. He who is best able to use it and value it is also able to do without it.

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Oats .....  
Peas .....  
Hay, timoth  
Hay, clover.  
Straw .....  
Straw, loose  
Rye .....

Dressed hog  
Beef, fore...  
Beef, hind ..  
Mutton.....  
Lamb .....  
Veal.....  
Beef, sirloin  
Beef, round.  
Mutton, legs

Butter, pour  
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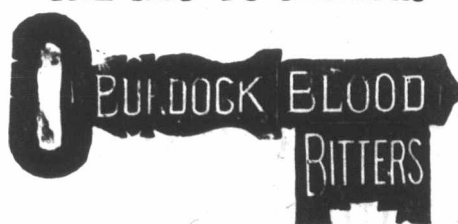
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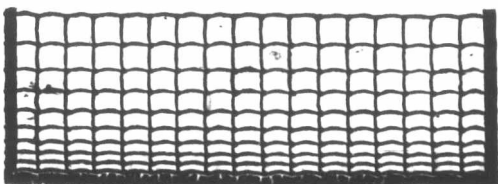
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