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April 25th—EASTER DAY.
Morning—Exodus xii. 1 to 19. Revelation i. 10 to 19.
Evening—Exodus xii. 29; or xiv. John xx. 11 to 19; or Revelation v.

THURSDAY, APRIL 22, 1886.

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

TO CORRESPONDENTS.

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

THE CROWN OF THORNS—THE CROWN OF GLORY.—Christ was crowned before He came to the Cross, and, though it was done in derision, and undesignedly by the soldiers as a symbol, yet, in looking back upon the incident, we see how it foreshadowed the fact that Jesus would triumph over death which had come into the world by sin. The Royal Sufferer stooped to conquer, and though He appeared as a victim, He would be a victor in His conflict with death, and the powers of darkness. We know He bowed His head upon the Cross, and cried, "It is finished;" that He gave up the ghost; but, in dying, He overcame death; the grave could not contain Him; on the morning of the third day He robbed the grave of victory, and plucked the sting from death. Death has been abolished by the once crucified, but now risen and reigning Saviour, and immortality has been brought to light by His Gospel. Let us remember that Christ wore the crown of thorns for us. He bore the curse, endured pain, and experienced death, that we may be comforted, sanctified, and saved. Surely we will hate the sin that gave Him such sorrow and pressed so painfully upon his brow and heart. He suffered to lead us to forsake sin, as well as to open the way by which it may be forgiven. To despise and reject the Redeemer is as crowning Him afresh with thorns; and to backslide from and deny Him is to crucify Him afresh, and put Him to an open shame. By the help of the Apocalypse we can see Jesus on His mediatorial

throne, and on His head are many crowns. Let us lift our hearts to Him in reverent worship, and crown Him with the love of our hearts and the devotion of our lives. He is worthy, for He was slain, and hath redeemed us with His own precious blood. He wore the crown of thorns that we may wear a crown of glory, and holy and be happy for ever. He deserves our praises and our most energetic and enthusiastic efforts to extend His kingdom among men, that every human heart may become His throne, and every voice unite to proclaim Him King. This is our joy and inspiration, that He shall ultimately reign from shore to shore, and the crown of universal empire shall yet adorn His brow, and be added to His already many crowns. Let us do all we can to hasten that day, and—

"O, that with yonder sacred throng
We at His feet may fall;
Join in the everlasting song,
And crown Him Lord of all."

A SPECIMEN OF CHURCH WORK.—A London clergyman, the Rev. Mr. Goulden, thus tells of his parish work with most laudable pride—pride at which only a Voltairian would sneer.

Last year a neighbouring Nonconformist minister (he doesn't like to be called a "Dissenting minister") criticized my statement that I had five hundred members in one of our Bible classes. I wrote to one of our leading Church papers that I had a record not only of the names and addresses of all the members of every class and mission, but also a record of their attendance. I hope my Nonconformist neighbours will not be more irate this year when I say this same class has now 780 members, and that I do not mean to stand still until I get a thousand; and I should not stop then if the church would hold a greater number. I can count my 400 total abstainers and 500 children in the Band of Hope, 1,200 children in schools, and a hundred rough costermongers assembling night after night in our mission-hall. Several costers from the last named mission were confirmed at our confirmation, and made their first communion on Easter day.

We should like to know what means of raising the masses can be set by the side of this? Mr. Goulden's full staff consists of three priests, three lay-helpers, and ten sisters. The church cost £1,000 a year, and another £1,000 a year is needed for the corporal works of mercy which the mission has to undertake. If a hundred more St. Alphege's could be established on the same scale in districts where the masses specially need raising, London would soon wear a very different aspect; but there are few places where the parochial clergy are not doing what in them lies to grapple with the sin and misery around them.

As regards the actual state of English Nonconformity, it is shown that two of the largest sects, the Congregationalists and Baptists, are not in a flourishing condition, the former proving, by their Year Book for 1885, to have 582 pastors with no meetings, 357 meetings with no pastors, and 535 meetings intrusted to mere students or lay missionaries; while the Baptists are much worse off, showing a steady decline in the number of pastors during the last eleven years, as compared with an increase of meeting-houses, there being eight fewer ministers and six hundred more meetings; and, taking the sects all over the world, there are 12,000 meetings with no settled ministry.

SAVAGERY INCITED BY HOME RULE AGITATORS.—The worst of all the features of the Irish problem is the loathsome cruelty which the people evince towards those whom they choose to regard as taking the landlord's side; and not only against them, but against their innocent cattle. The Knight of Glin writes to yesterday's Times to relate a case in which the peasantry burned alive eight head of cattle belonging to a tenant of his who had taken a farm from which a man who had been a defaulter of rent

for five years together had at last been evicted, and had fearfully mutilated fifteen head of cattle belonging to another tenant. In the case of the latest Galway murder, not only was the murdered man's widow, Mrs. Finlay, jeered and hooted in her grief, but the brother was prevented from attending the funeral by the savage threats of the people. And yet it is into the hand of those who stimulate these horrors that Home Rule will throw Ireland. In the Irish World of February 27th, according to a correspondent of Friday's Times, is printed the receipt of the Rev. Mr. O'Reilly for a cheque sent to the Parliamentary Fund by Patrick Ford, the well known advocate of a dynamite policy in America. This dynamite is addressed as "My dear Sir," and is heartily thanked for his contribution, though the contribution is accompanied by another for the purpose of creating "a reserve" for a more violent policy, "in case John Bull fails to render simple and long-delayed justice." As the leaders of the Irish Party thus treat with courtesy and gratitude the organizers of the worst violence, is it conceivable that they really condemn the people who hooted the broken-hearted widows, made widows by agrarian murderers? The above is from the Spectator. An Irish paper is before us giving details of a murderous attack by Nationalists on a boy aged sixteen because his father is a Protestant. That would be done wholesale under Home Rule.

CONTRACT SPECTACLES.—The effect of spectacles on the eyesight should be to give clearer vision. But that these invaluable aids can be made of none effect so far as their legitimate use goes, is shown by the common saying that a man's verdict has been affected by his looking at the evidence through the wrong spectacles. A case of this kind has come to light, which is much to be deplored, as it has cast a stain of suspicion on the religious press. No fact is more fixed, as a fact in Canadian life than this, that the Romanists in Quebec are pushing their opponents to the wall. In Ontario the same game is being played. Ontario to-day is more under the control of a Papist Archbishop than we should care to submit to if we were not so divided. Now the organ of a Protestant-religious body recently received a contract from the Ontario rulers, who are like clay in the hands of Archbishop Lynch. The "contract spectacles" are put on, and behold we have an article which is intended to lull Protestant fears and watchfulness in regard to the machinations of Rome! Seen through contract spectacle the Papacy is not aggressive in Quebec, Protestants are not being crowded out, innocent Rome is depicted as having no policy contrary to Protestant interests. So is a Protestant watch-dog, which barks incessantly at Churchmen, silenced as regards the stealthy march of the Papistical power.

Throwing a sop to Cerberus has been successful. But what a miserable creature any Protestant Cerberus must be which allows itself to be muzzled by a dependent of the Romish power! The barking against the Church of England will, we expect, become fiercer than ever from this quarter. We have no bones to throw.

"Sincerity is the perfection of Christians. Let not Satan, therefore, abuse us. We do all things, when we endeavour to do all things, and purpose to do all things, and are grieved that we cannot do better, then, in some measure, we do all things."

"A Christian is able to do great matters, but it is in Christ that strengthens him. The understanding is ours, but the sanctifying of these, and the carrying of these supernaturally, to do them spiritually, that is not ours, but it is Christ's."

—Good things to give up in Lent are unkind acts, unkind words, and unkind thoughts.

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CRUCIFIED WITH CHRIST.

"There were two thieves crucified with Him." "I am crucified with Christ."

I HAVE brought these two passages together, because, in their union, they bring out the complete truth on which we wish to dwell upon Good Friday. The cross before which we stand to-day has both its humiliation and its glory. It is a tragedy that bewilders and dismays us. It is likewise a proclamation of peace and hope. In the degradation of Christ, which compelled Him to be crucified with the thieves, there is a picture of how very low He stooped to our condition. In the triumph of Paul, at his participation with Christ, we see how the believer is taken into his Master's privilege. The two belong together. Christ was humiliated into our condition that we might be exalted unto His. Christ was crucified with man that man might rejoice in being crucified with Christ. Both the depth to which He went to seek man and the height up to which He would carry man, were set forth in the cross. Alas for him who, standing on Good Friday and looking at the crucifixion, does not see both of these, does not learn at once how low his Saviour went to find him, and how high he may go if he will make his Saviour's life his own! Let us look at both the scenes. Let us try to understand both thoughts—Christ's crucifixion with man, and man's crucifixion with Christ—and bind them both together in one humbling and inspiring truth. Turn, then, first to the cross upon Calvary, and let us think about Christ's crucifixion with man. In the prison at Jerusalem there are two robbers lying, waiting for their death. It is sure to come. Their crimes have doomed them to it. As they look back over their miserable lives they can see how from their boyhood, when their vice began, they have been steadily and certainly moving on towards this destiny. Their sin has deepened, and, with their deepening sin, the darkness of the coming death has gathered round them. They have known whither they were going. They have known that some time or other a life like theirs must bring a violent death. There is no record of their names, or anything about them. We do not separate or individualize them. To us, as they sit there in prison, they are simply wicked men waiting for the death which their wickedness has brought upon them. And now, at last, the time has come. The last morning dawns upon them. Sin is finished, and, on this solemn Good Friday, it brings forth death. The soldiers are at the door, and the crosses are waiting. You see how general, how typical, how little personal it all is. It is not these two men come to the ruin which their special sin deserves. It is wickedness, which, by the terrible necessity of its nature, has brought forth death. And now, with the black record of this wickedness in your minds, think of another life which comes to its crisis on this same Good Friday. There has been a man living in Palestine here for thirty years, and He has never done a sin. Nay, more than that, He has amazed the eyes of men with a positive holiness,

a picture of what it is to be absolutely good, such as they never dreamed of. This spotless, strong, pure goodness has all been poured out in love. The life has been all self-sacrifice. He has never seemed to think of Himself. Health and truth have gone out from Him to whoever touched Him. A life like the shining of the sun! A life of which, as men looked at it, they have felt that in it their best dreams of humanity were surpassed; that in it there was something more than human. Last night Jesus of Nazareth had sat with His disciples, and talked with them in words of spiritual wisdom which have ever since been the wonder of the world. They had gone out then, together, to the Garden of Gethsemane. There Jesus had plead with God, in agony, while His disciples slept with weariness and sorrow. By-and-by the soldiers came and took Jesus, and carried Him away to the High Priest. After that He was wholly separated from His friends—from everybody that believed in Him and loved Him. From the High Priest's house, where He is insulted and taunted, He is sent early on this Friday morning to the Governor's. There He is confronted with the cold, brutal unbeliever of the Roman magistrate. He is sent to Herod, and back again to Pilate, walking the familiar streets in disgrace and desolation. Then He is scourged. Then the people demand His blood. At last the Governor yields to them, and, with the sentence of a criminal, He is led away, and his procession meets the procession in which the two thieves are led to death, and they are crucified together.

We come to the profoundest knowledge and profoundest hatred of sin; when we come to this, that it crucified the Son of God, with wicked men, it made Jesus the sharer of human woe.

This, then, is the full truth of Good Friday, Jesus crucified with us, that we might be crucified with Him. He entered into pain that we might enter peace. He shared the shame of thieves that we might share His glory. Not till He who has stooped to us has lifted us up to Him on the cross, must we be satisfied. Not till He who hangs upon the cross beside us has said to us:—"To-day thou shalt be with Me in Paradise."—THE REV. PHILLIP BROOKS.

AN EASTER MEDITATION.

OUR LORD and prince of life, Thou that hast been conqueror of death and the grave, what a bondage was that from which Thou didst then deliver the children of men! We, translated by that one victorious act of Thine, out of the kingdom of darkness and death into the kingdom of light and life, for the most part do but faintly apprehend what the nature and extent of that deliverance was; how earnest and yet how ineffectual the efforts thus far had been to roll away the stone from the Sepulchre in which the hopes of the children of men were buried. The revellers might crown their heads with roses, and fill their bowls with wine; might provoke themselves and one another to mirth, finding a ghastly incentive to a more frantic merriment in the skeleton which

they paraded through their banquet halls, and which should serve as a visible remembrance that even as that was, so they should be ere long. But there was no sincerity in this mirth of theirs. Death which should bring so soon the brief revel of life to a close was the great ill-joy of the old heathen world, and by voices and in ways innumerable, that world confessed as much that it may have bred many great, but none great enough for the task which here was before them. Surely there is no reading so pathetic as that of a collection of Greek and Latin epitaphs. What a voice of anguish and despair speaks out in these as we listen to one mourner and another,

"Who to the grave have followed that they love
And on the insuperable margin stand;"

but who feel that they can follow them no further, that these their beloved have trod the irremediable way entered upon the sleep which knows no waking, and the night which knows no dawn, even as the same unbroken sleep and the same night of darkness would presently encompass themselves.

And even they who did not count this present life to be all and the end of all, who dimly and darkly guessed at another life beyond the grave, they were not thereby delivered from the bondage of this fear, but only exchanged one form of the fear for another. Their consciences made cowards of them all. What they read in their own books; what their own mythologies told them of punishments prepared for evil-doers, as of the wheel of Ixion, of the stone of Sisyphus, of the whips of the Furies; all these might be fictions of poets, old wives tales, no better than evil dreams; while yet as they truly felt there lay a truth behind them all, a terrible truth whereof these terrors were but the outward, and it might be the fantastic setting forth, viz., that a day of retribution was coming in which all men should reap the just rewards of their deeds.

Neither fares it thus with the heathen only. The Old Testament saints themselves had not overcome this fear; were not delivered from the bondage of it. For them, also, this land beyond the grave was a land without form and void, peopled with the mysterious shapes and shadows of their fear. How they mourn in their prayer and are vexed as they contemplate it and their own near descent into it. Take Hezekiah, good man as he was, and yet how very far removed from the conclusion to which St. Paul had arrived: "To me to live is Christ, and to die is gain." Grant, Lord, that his choice may be ours.—*Archbishop Trench*

AN EVANGELICAL EASTER.

THE following narrative of a visit to the school where Montgomery, the evangelical poet, was educated, will be read with interest, and we trust with profit. This school, at Fulneck, in Yorkshire, was under the government of the Moravians, a body of Christians who were protestants centuries before Luther, who gave John Huss to the roll of martyrs, and who are, and ever have been, characterized by their intense zeal on behalf of evangelical doctrine and missions. Their dramatic and

picturesque observances in celebrating Easter will bear reflecting upon, as evidencing that a people who, for many centuries, have been in the van of the forces contending with Popery, see nothing tending to Romanism, nor anything contrary to the severest form of evangelicalism, in observances which, if adopted by the Church of England, would raise a tornado of slander against those who followed the customs of the most ancient Protestant and the most intensely evangelical community in Christendom.

"I shall not easily forget the boys' sleeping hall, a large room which extended over the whole of the building appropriated to the school, and contained between one and two hundred beds. It was usual for us to meet there on the evening prior to Easter Sunday. A pianoforte was taken for the occasion to one end of this immense room; over it was suspended a lantern, which threw a dim light on a splendid painting of a dead Christ, removed from the Brethren's House. When all had assembled, we stood for a few minutes in front of the picture. The full-toned piano, accompanied by a French bugle, broke the silence with one of those airs which for ages have been used in the Moravian Church. This ceased for a moment, and we heard the sweet melody whispering round that vast hall, the whole of which was in darkness, save the spot where we were gathered. Again we mused on the painting, and were almost startled by the breathless quiet of the place. The music recommenced, and we sang that fine old hymn.—

"Met around the sacred tomb,
Friends of Jesus, why those tears!" etc.

This was generally followed by an anthem suited to the occasion. The next morning found us assembled by five o'clock in the chapel, joined by an immense crowd. The service opened by a voluntary on the organ—the congregation rose—the clergy entered, chanting as they walked, "The Lord is risen indeed!" On reaching their places, the Litany commenced, the responses to which were sung by the choir and congregation.

On arriving at the part which refers to the Church triumphant, all adjourned to the burial ground, and there finished the service in the open air. Those only who have witnessed it, can form any notion of its solemnity. The congregation formed a circle, in the centre of which was the officiating clergyman. The sun had just risen, and was lighting up that splendid scenery, and the mists of the night were rapidly rolling away. In the distance covering the opposite hill, were magnificent woods, swept by a clear crystal stream; over us, the birds of the morning carolled their early matins, and then soared into high heaven. It was in such a scene we offered this thrilling petition to heaven's God.—

Minister.—Keep us in everlasting fellowship with our brethren—and our sisters—[here mentioning the names of those who had departed since the preceding Easter] who have entered into the joy of their Lord, and whose bodies are buried here; also with the servants and handmaids of our Church, whom thou hast called home within this year; and with the

whole Church triumphant; and grant that we may finally rest with them in thy presence from all our labours. Amen.

Congregation:—

"They are at rest in lasting bliss,
Beholding Christ their Saviour;
Our humble expectation is,
To live with Him for ever."

This verse was sung by the vast assembly, led by horns, trombones, and other wind instruments, and echoed along that beautiful valley, and mingled with the hum of trees, the ripple of the waters, the wild music of the birds, and it may be, with the minstrelsy of unseen spirits. I have since witnessed the religious ceremonies of other bodies; and although it has been mine to minister at the altar of another Communion, I must confess that I have met with nothing so solemn, yet elegantly chaste, as these services at the Brethren's Church.

When conversing about this touching and beautiful ceremonial observance of Easter, Montgomery once said: "Some persons have run away with the notion that here was prayer for the dead, it is nothing of the kind; but merely a solemn recognition of the union and communion of those who are living and those who have departed in the faith—a declaration that, although death may have severed the relations of earth, the spiritual fellowship of those who are one in Christ remains unbroken."

EASTER AND ASCENSIONTIDE COLOURS.

(COMMUNICATED.)

THIS season of the Christian Year is happily characterized, at least as far as Easter is concerned, by practical unanimity in the choice of colours throughout Christendom, *White* (Candida) is everywhere in use. There is, indeed, in one or two cases, a suggestion of *Red*, though not in the use of Sarum, of which that color is characteristic, but in the prescription of Wells, Westminster and Rouen. The only other colour at all associated with *White* for Eastertide is *Green*, and that in the Oriental portions of the Church. It is properly symbolic of RESURRECTION, and is appropriate as it is nowhere else in the Church year: it is the colour of the Rising Life of Vegetation at this season of the year. In the use of Soissons, it is also prescribed for Ascensiontide: though the reason is not so obvious. Glistening white campus, with bright green orphreys would be most appropriate for all the weeks of Eastertide.

A curious rite of the Primitive Church in England is mentioned by a writer in the *Saturday Review*: the changing of the Altar frontals from Black at Nocturns of Easter Day to Grey at Lauds; Red at Prime, and Cloth of Gold and White at High Celebration—typical of the transition from Heathenism to Judaism and Christianity in its effulgence of glory.

—Rev. John Hunter of Hull, a popular Congregational minister, has just compiled a liturgy for the use of his congregation in which prayer is offered for the editors of newspapers.

TO SUBSCRIBERS.

Our friends will kindly note that those articles which are signed in any way, by initials, or full name, as well as all those marked "communicated," do not necessarily express the views of this paper, they merely convey the personal opinions of the writers of such articles, for which we are not responsible.

Some of our correspondents are in the habit of sprinkling their communications very freely with Greek and Latin quotations. While expressing gratitude for the kind intentions of such writers, we must ask them to abstain from this, if by any means possible. Very few of our readers care to have the flow of an argument arrested by an unreadable quotation. Even to the great bulk of our most highly educated readers, classical quotations present a difficulty. In ninety-nine cases out of the hundred, anything quoted from a dead language, can be as elegantly, and certainly be more forcibly expressed in one which is "understood of the people." Mere critical disquisitions upon varied interpretations of Greek and Latin authorities are not suitable to our columns.

BOOK NOTICES.

THE WORLD AND THE LAGOS, being the Bedell Lectures, 1885, by Bishop Thompson, L.T.D., L.L.D., Putnam & Sons, New York, may be had of Williamson & Co., Toronto. 8 vols. cloth.

THE STORY OF CHALDEA. By Z. A. Bagazin. Putnam & Sons, New York. May be had of Williamson & Co., Toronto. This work is charmingly illustrated, and will prove highly valuable to all engaged in Biblical studies.

THE CHOICE OF BOOKS. By Frederic Harrison. Macmillan & Co., New York. May be had of Williamson & Co., Toronto. This volume is a collection of essays on books and authors by a well known book lover. We should join issue with the writer on some points, but the volume is full of good matter, and, altogether, will be found an excellent literary entertainment.

Home & Foreign Church News From our own Correspondents.

DOMINION.

QUEBEC.

BISHOP'S COLLEGE.—*Medical Degrees.*—The annual convocation of Bishop's College, for conferring degrees in medicine, was held on the 13th April. The vice-chancellor, Rev. Canon Norman, presided, and made an encouraging report as to the condition and general work of the college in this department. He announced that the new principal, the Rev. Thomas Adams, was endeavouring to build a wing to the college, to be entitled Bishop William's wing, in which it was contemplated to have a chemical laboratory. A legacy of \$8,000 from the late Mrs. Davis, and a gift of the same amount from Miss Davidson were gratefully acknowledged. The vice-chancellor remarked that one Church University for all Canada would be very desirable. Degrees were then conferred, and medals and prizes distributed to successful candidates. Dr. Saunders read the valedictory.

MONTREAL.

MONTREAL.—The short services held in the nave of the cathedral each afternoon at five o'clock, during Lent, are being very largely attended. The service consists of the shortened form of evening prayer, the Nunc Dimittis and two hymns being sung. The rector gives a devotional address at the end of the service, bearing on the subject of Lent.

TORONTO.

Lenten Sermons.—Grace Church.—The fifth of a series of special Lenten sermons was delivered by Rev. Prof. Clark in Grace Church, to a large congregation, on the subject of "Acceptance with God." The text was taken from John vi. 37:—"Him that cometh to me I will in no wise cast out." The rev. gentleman said it was hardly possible to read the Gospel according to St. John without being deeply impressed. There was unity, harmony, consistence, and completeness about it. When a person read Matthew, he was inclined to say that he had found the Messiah, but when he read John he was inclined to say that he had seen the Lord. Throughout the whole New Testament there was but one Christ and there was no mistaking Him. Christ spoke to men by his own authority and as none of the teachers of old had spoken. They declared that they preached not themselves but Christ Jesus the Lord. Christ came to this world to teach. He did not come to teach merely doctrine, or put forth a scheme or a theory. He differed from all other teachers, because He taught man of Himself. He declared first that man should come to Him. By this was meant not merely attending church, serving Him outwardly, and attending the table of the Lord, but coming to Him in the aspects in which He presents Himself. Christ first presented Himself to man as a teacher. Nothing could be done without teaching. He is a teacher now as much as He was when here on the earth. By His words and by His spirit He teaches man. Unless men hear His words and learn of Him they are not coming to Christ. He presents Himself also to man as their Great High Priest. Christ came to seek and to save that which was lost. Men wanted not only a teacher, but a Saviour. Christ had made atonement for the sins of the world, and ever liveth to make intercession. He also presented Himself to men as their King, to rule and govern. Christ perfected man's nature by filling him with the light, life, love, and power of God. He would not have anyone for a follower who would not be a subject. Men must come to Christ not merely as their teacher, as the Great High Priest, but as their King. The bondage of God was perfect liberty, and His service perfect freedom. Even if it were not true that salvation depended upon coming to Christ they might be sure that earthly happiness depended upon it. Christ had given in the words of the text, a most blessed and a most necessary assurance that "him that cometh He will in no wise cast out." Men were forever saying,

"It is a point I long to know,
Do I love my Lord or no."

The preacher urged his hearers to be satisfied with the words of the text. God did not use that language without meaning it. The fact that man prayed was an evidence of the state of his heart, as Christ says, "No man can come to me without the Father draw him." If Christ were to appear in the body and call those present, would they answer "Yea, Lord, I will follow Thee wherever Thou goest." The man or woman who would give that answer, might feel assured that Christ would in no wise cast him out.

CHURCH WOMAN'S MISSION AID.—The annual meeting of the above Society took place on Thursday, April 15th, in the Synod room. The Bishop of Toronto presided, and the Bishop of Algoma was present, also the Revs. J. D. Cayley, John Pearson, W. H. Clarke, T. W. Paterson and G. Natress. About 50 ladies, members of the Society, were present, among whom were Mesdames Cayley, president of the society, M. Murray Sullivan, U. A. Baldwin, Lockhart, P. Paterson, C. Thompson, Alan Macdougall, Tunning, Wyatt, and O'Reilly, and the Misses Paterson, Ogilvy, Street, &c.

The Bishop of Toronto opened the meeting with prayer, and then called upon the Rev. J. D. Cayley to read the Report, which showed that the work of the society has increased during year in the number and value of gifts sent out, but not in the amount of money received, this, however, is more than balanced by the donations received by the society; and the work done by different parish branches, especially those of St. George's and St. Peter's. The total value of the gifts sent out since last April amounts to \$1856 95: these comprise 44 boxes of clothing and 24 Christmas trees, representing 1416 children, besides gifts of surplices, &c. The committee regret that they have done so little for the clergy of the Toronto diocese, to whom only 9 boxes have been sent, and fear that they think it is the main object of the society to work for Algoma, this is not the case, they wish to work for both, and hope that in future all who need their services will ask for them. The ladies desire to be thoroughly understood that their gifts are given in no spirit of patronage or as special favors to individuals, but simply as from one part of the church's family to another part of the same family. The Report concludes by thanking all the friends of the Society for the support

received, and urging them to persevere and do more in the future. Thanks are tendered to the Church papers for inserting notices free. The Rev. Mr. Clarke moved the adoption of the Report, seconded by the Rev. T. W. Paterson, who congratulated the ladies upon their evident possession of one eminent virtue, namely, perseverance. People were too apt to catch at new schemes, when very often the old ones were best; the C. W. M. A. had been proved to be good by its 7 years' usefulness. The Report was passed unanimously, after a few words from the Bishop. The Secretary then read some rules which the committee deemed advisable for the management of the society. By one of which they profess their willingness if they receive sufficient support to extend their work to the dioceses in the North-west. Another enacts that all applications must be made to the secretary-treasurer, and be endorsed either by the Bishop of the diocese from which it comes or the clergyman of the district. These rules were adopted, the Bishop expressing his approval of them, and also of the whole work of the society. He then called upon the Bishop of Algoma to address the meeting. His Lordship expressed his pleasure at having this opportunity of doing what he considered his bounden duty, viz: to express his gratitude to the society for all they have done for his diocese. The secretary had sent him a statement of all the gifts sent by the C. W. M. A. to Algoma during the last 7 years, and it had caused him to open his eyes in astonishment, for the value of these gifts, consisting of clothing, Xmas trees, books, surplices, &c., amounted to \$4,300. He could never find words to explain how much good these gifts had done in many ways to himself, to the clergy, and to the people. He said as far as he knew the Church of England was the only religious body which looked after the people in this way, but he regretted to say that Methodists, Presbyterians and others sent more missionaries into the field. He congratulated the ladies upon the absence of party feeling among them, as shown in their work. Most other societies of the kind wished to be assured that the people they assisted thought and taught in all respects as they considered correct; this was never the way with the C. W. M. A.—all they ever desired to know was that they belonged to the Church, and that they were really in need. After a few words from the Rev. Mr. Pearson, the Bishop closed the meeting with the benediction. The officers of the Society are the same as last year: Mrs. J. D. Cayley, President; Mrs. O'Reilly, Sec.-Treas.

THE LATE J. B. GOUGH.—Memorial Services.—The Teetotal societies are holding memorial services at present in honor of the memory of the late Mr. Gough. These services are held on Sunday afternoons. There seems no very serious offence to Christian propriety in devoting the sacred hours of "the Sabbath" to so pious an object as reflections upon the good deeds of the dead. But in all gentleness and charity we must ask those ministers and laymen, who have been and are proposing to be so engaged on future Sundays, who roundly abuse us for keeping Saints Days and other Festivals, to consider how extraordinary is their inconsistency. They devote Sunday to services in honour of John B. Gough, but when we devote a day to the honour of say St. Paul or St. John, or to our Saviour's birthday, or in solemn memorial of his death, we are "superstitious," we are "Romanising," &c., &c. Let our Presbyterian friends who spent Sunday in honoring Gough, think this matter over, and they will perhaps think less uncharitably of "Saint Days."

CHURCH OF ENGLAND MISSIONS.—A meeting of the ladies was held on the 13th April, in the school house of St. James' cathedral, to form a branch of the Women's Auxilliary of the Domestic and Foreign Mission Board. The Bishop of Toronto occupied the chair. It was decided to form a diocesan branch of the auxilliary, and a constitution was adopted. A resolution was passed recommending the formation of parochial branches of the auxilliary. The following provisional officers were elected:—President, Mrs. Sweetman; Treasurer, Mrs. J. M. Strachan; Secretaries, Mrs. Thorne and Miss Wilson.

TRINITY MEDICAL SCHOOL.—The annual convocation of this popular School of Medicine was held on the 14th April, at which degrees were conferred on a number of graduates. Certificates of honour were also presented by Dr. Teskey, Dr. Sheard, the Rev. D. J. Macdonell, with prizes from other generous and wise friends of this College and the cause of higher education. The Trinity Gold Medal, given by Professor Clark, was won by Dr. J. McLurg, who delivered the valedictory, in which an eloquent tribute was paid to the Dean and Faculty. The great success of this branch of Trinity should stimulate its friends to efforts being made to establish a Science School on an adequate scale in connection with the college. Should Victoria College be removed to Toronto its friends

would do well to unite with Trinity in founding a thoroughly equipped Science Hall, such as now stands at Cobourg, owing to the high talent and devoted zeal of Dr. Haanel, only enlarged to meet the needs of the combined science faculties of the two Colleges.

NIAGARA.

LUTHER—COLBECK.—The Rev. W. R. Blachford desires to acknowledge with thanks, the following subscriptions for St. Clement's Church, Colbeck, per Mrs. Jos. Gerrard, and Miss Steele, Guelph:—Rev. E. A. Irving, \$1; J. Seale, 25c.; J. C. Chadwick, \$2; Miss Elliott, \$10; Friend, 50c.; Friend, 25c.; Geo. Murton, \$1; Dr. Brock, 50c.; J. M. Bond, 50c.; Mrs. Shaw, 25c.; C. Walker, 25c.; Dr. McPhattan, 50c.; Mrs. Campbell, 50c.; Friend, 25c.; Jas. Jones, 50c.; Mrs. J. Davids, 50c.; W. Marcroft, 25c.; Mrs. J. Hower, 25c.; Mrs. Thurtle, \$1; Miss Thurtle, 25c.; A. A. Baker, \$1; Friend, 25c.; J. Wells, 25c.; W. Reyholds, 50c.; Mrs. Morris, \$1; Mrs. Walsh, 50c.; Miss Hall, 50c.; Mrs. A. Chalwick, \$1; G. W. Finlay, \$1; Mrs. O. S. Walker, \$1; Mr. H. Vernon, \$1; Mrs. Barry, 25c.; Miss Parker, 25c.; Mr. F. Evat, 25c.; Mrs. Powell, 50c.; Mrs. Lenord, 75c.; F. Y. Parker, 25c.; Friend, 25c.; Mrs. Burton, 50c.; Mrs. Simmons, 25c.; Friend, 25c.; Mrs. Hyatt, 25c.; Miss Holliday, 50c.; Friend, 45c.; Miss E. A. Howard, 25c.

HURON.

WYOMING.—By the action of the executive committee in December last, this mission hitherto connected with Petrolia, became the centre of a new parish comprising Wyoming, Wanstead and Camlachie, and immediately afterwards the Rev. J. M. Gunne, late incumbent of Kerwood, was appointed by the Bishop to this charge. His genial nature and faithfulness in preaching and visiting has already won for him the love and esteem of his people, many of whom also remember with gratitude the kindly administrations of his reverend father, who more than forty years ago undertook the laborious work of a pioneer missionary throughout this entire district.

WANSTEAD.—The indications of church life in this new mission are abundant and very encouraging. The Sunday evening services held for the present in the Orange Hall is well attended apparently much appreciated by numbers of our people who for years have been practically cut off from the communion of the beloved church. Since the coming amongst them of the Rev. J. M. Gunne, they have in an earnest and liberal manner set to work to supplement the sum devised under the will of the late James Oxenham, Esq., for the erection of a church in Wanstead, and have just let the contract for a most substantial and commodious brick edifice 32 x 52 upon a stone foundation. It will be commenced as early as the weather will permit, the intention being to have it completed, paid for, and ready for consecration by the beginning of August.

CAMLACHIE.—Although this mission has suffered severely from the removal by death and otherwise of several of its most active members, there appears to be an earnest spirit amongst those who remain as is shown by their faithful attendance upon the services, hearty responses and liberal contributions. Steps are about to be taken to erect a driving shed close to the church, certainly a convenience now very much needed.

TYROCONNELL.—In a late issue of the DOMINION CHURCHMAN a very high eulogium was passed by a Port Stanley correspondent, on the character of the Rev. James Chance, rector of Tyroconnell, and for the services which he has rendered to the Church in the Diocese of Huron and in that of Toronto, both as missionary to the Indians and as a Parish Priest among the white people. The above-mentioned correspondent did not intend that eulogy as a piece of flattery, for had it been so, it would have been resented as an insult or indignantly repudiated by the object of it. But your correspondent is credited with the utmost sincerity, and his complimentary remarks are fully sustained, by printed, written, and oral testimony, the truth of which cannot be gainsaid or questioned. And the record concerning Mrs. Chance is of a similar character, for no clergyman's wife in Canada has seconded her husband's efforts more successfully, or laboured more abundantly in the cause of the Divine Master than she has; and although both of them may be relegated by the Church to comparative obscurity, unhonored and unheeded, whilst others bask in her favor and approbation, yet nothing can come between them and their final great and sure reward. Friends at a distance will be glad to know, through the medium of the DOMINION CHURCHMAN, that although Mr. Chance is still in the weakness of a con-

valescent state, yet he has sufficiently recovered from the severe attack of sciatica to resume part of his duties. The three months' leave of absence kindly granted by the Bishop, he has not at present been able to avail himself of. The exceeding great kindness of most of his parishioners has merited undying gratitude. And the services kindly rendered in the parish by the Rev. Dr. Schultz, the Rev. H. Bonnell, and two Lay Readers, have laid him under a very weighty obligation of thankfulness.

Lenten Season in the Forest City.—The special services of Lent are Wednesday evening and Friday afternoons in our city churches. The congregations are large for week day services. In St. Paul's the rector preaches on Fridays, the assistant minister on Wednesday. In the St. Matthew's Church a series of special services were held on the second week of Lent. The preachers were Revs. R. Hicks, Canon Richardson, G. B. Sage, C. W. Ball, and E. W. Hughes. On the third Sunday of Lent the anniversary services were held: Rev. Principal Towell preached at Matins, the Right Rev. the Bishop in the afternoon, and Rev. George Grey Ballard at Evensong.

LUCAN.—Rev. B. P. Delom having returned from Detroit after assisting for ten days in the Mission Lent services, went on the eve of the third Sunday in Lent to Lucan to hold Mission services of fifteen days in the Church of the Holy Trinity. There will be services thrice daily. The Rector, Rev. T. Magaby, had held preliminary preparatory services. There have been very large congregations, and there is every promise of good result from the Mission.

ST. THOMAS.—The many friends of Mrs. Smith, wife of Rev. S. L. Smith, of St. John's Church, will regret to hear of her death, which occurred the last Tuesday of March. She had for a long time been ill of a cancer in the mouth, and her intense sufferings were throughout borne with Christian fortitude. Her decease was not unexpected, it having been certain for some time that she could not recover. Her age was forty-three years, and she leaves seven children, three girls and four boys, to mourn their loss; the eldest of them being about fifteen years and the youngest about three. To them the loss is irreparable. Mrs. Smith was very popular among her acquaintances, and as a Christian and a friend she leaves a blank not to be easily filled.

The Very Rev. Dean Boomer has not been released from his pilgrimage. He is able to sit in his invalid's chair every day, and is quite conscious, but cannot speak, his entire right side being paralyzed. He suffers very little. The quiet, happy disposition that characterized him through life now makes happy his latter days. Of him, too, it may be said: "See how happy is a Christian's death."

DELAWARE.—The St. John's Church Sunday school has presented the Church with a baptismal font. The school is in a very flourishing condition. The superintendent, Mr. D. Lamont, is "the right man in the right place."

AILSA CRAIG.—The Rev. H. A. Thomas, of Trinity Church, is almost entirely restored to health. He was two months' confined to his room. In his mission parish there are the churches of St. John's, Ailsa Craig; Christ Church and St. Mary's in McGillivray, and their three Sunday schools all doing good work. This mission, as well as many others in the diocese, is too much for one clergyman; but men and money—the sinews of war, are not forthcoming.

WOODSTOCK.—At the opening of the Sanitary Convention, Tuesday, 29th instant, at 8 a.m., and again at evening session, the Rev. J. J. Hill, of St. Paul's, opened the proceedings with an example worthy of being followed by other assemblages in this Christian land.

TILSONBURG.—The annual Church missionary meeting was held in St. John's Church, Friday evening, April 2nd, Rev. Rural Dean Hill, of Woodstock, and Rev. M. Sanders, of Ingersoll, were the deputation; there was a collection in aid of the Mission Fund.

LONDON.—The congregation of the Chapter House are making arrangements to build a new Parish Church in the North Ward of this city. They have purchased for \$1250 a lot on the corner of Wellington and Sydenham Sts., on which to build a church and school-house. The Rector and Churchwardens, with the Guild and other Church organizations of the Chapter House, are most energetic in their parish work.

RUPERT'S LAND.

The most Reverend the Metropolitan of Rupert's Land has revoked all arrangements hitherto made in respect to the deaneries, and declared the following, as now defined, to be the deaneries of his diocese:

1. The Deanery of St. John's Cathedral, as defined by the Canon on rural deanery chapters.
 2. The Deanery of Selkirk, consisting of the counties of Selkirk, Lorette, D'Iberville, Morris, Carillon, Manchester, Varennes, the municipality of Rockwood and the missions of Shal Lake and Rat Portage.
 3. The Deanery of Lisgar, consisting of the county of Lisgar, with the exception of the municipality of Rockwood.
 4. The Deanery of Marquette, consisting of the counties of Westbourne, Portage la Prairie and Marquette, except what is included in the Selkirk Deanery, and the municipalities of North and South Norfolk.
 5. The Deanery of Dufferin, consisting of the counties of Dufferin, Rock Lake, Turtle Mountain and Souris River.
 6. The Deanery of Brandon, consisting of the counties of Brandon and Dennis, and the municipalities of North and South Cypress.
 7. The Deanery of Minnedosa, consisting of the counties of the Beautiful Plains, Minnedosa, Shoal Lake, Russell and Riding Mountain.
 8. The Deanery of Islington, consisting of all C. M. S. missions not in the other deaneries.
- The following are the Rural Deans: Selkirk—Rev. O. Fortin, B.A. Lisgar—Rev. A. L. Fortin. Marquette—Ven. Archdeacon Pinkham, B.D., (temporarily.) Dufferin—Rev. T. N. Wilson. Brandon—Rev. W. A. Burman, B.D. Minnedosa—Rev. M. Jukes. Islington—Ven. Archdeacon Cowley, D.D.

NORQUAY.—The Rev. Mr. Pinkham, brother of the Archdeacon, is leaving Norquay, having received an appointment from Bishop Whipple, of Minnesota. He has worked hard as a missionary for several years in this country, and well deserves his promotion. Mr. Pinkham will carry with him the respect and affection of all who know him; and his absence from the clerical staff of this diocese will be much felt.

WINNIPEG.—Archdeacon Pinkham and Mr. C. J. Brydges, have been making a tour of the diocese in the interests of home missions, holding meetings at the principal centres. One of these took place on 31st March in Trinity Hall, Winnipeg, and was well attended. The Archdeacon gave a brief resume of church work done in this country from the days of its first missionary, the Rev. John West, and of Bishop Anderson, whose "diocese extended from Labrador to the Rocky mountains." He reminded his audience that the Church M. S. had last year reduced their grant by £60, the reduction to be repeated this year and next; after which the grant would be entirely withdrawn. Also, that the S. P. G., had withdrawn their grant of £200. Continuing, he said: "They had received very little from Eastern Canada; as the people there had got the idea that they had seceded from them. This diocese was never associated with Eastern Canada until the North-West came into the possession of the Dominion. All they asked for was \$7,500, so that they might once more be placed on their feet. Therefore the best inducement they could give them for assistance was to show that they were doing everything in their power to help themselves." He said that the grant of the diocese to the clergy was \$500 a year; and the district in which he laboured was obliged to contribute \$400, which brought the salary up to \$900. This he considered little enough for any clergyman to live on. There were several districts prepared to pay their share for the services of a clergyman, but where the other \$500 to come from? Messrs. Wrigley, Gilroy and Muloch also addressed the meeting. Result not announced.

QU'APPELLE.

The controversy lately going forward between Bishop Anson on the one side, and Rev. Mr. Urquhart Presbyterian Minister, and "Gamma" on the other, in the columns of the *Regina Leader*, has been brought to a close. The foundations of the Church are being laid in this diocese in a solid and substantial manner. Compromise, so marked a feature elsewhere, is here thrown into background. From all quarters come praises of his lordship's self-denying labours, saintly character, and simple fervid preaching of the Gospel. Of noble lineage, he voluntarily surrendered a higher position and good prospects in the Church in England, to devote himself to the work of a missionary bishop in this wild country. It is a pleasing reflection that there is no suggestion of the ecclesiastical adventurer in all this. His lordship does not intend to set popularity before the truth, or to rate the Church

as a sect among sects. To a real churchman anywhere, but especially in this North-West, the fact is not a little refreshing.

FOREIGN.

Rev. James Lowry, M.A., lately of Ship Harbour, Nova Scotia, has taken the curacy of St. Barnabas, in Barbadoes, West Indies. He went out owing to ill-health, and for the same reason has now separated from the former diocese and transferred his services to the latter.

St. Paul's Church, Evansville, Ind., recently consecrated, is the finest church in the diocese, and was built at a cost of \$50,000. The Rev. Charles Morris is rector.

The Rev. Mr. Aitken has begun a mission at Cambridge, England for members of its famed university.

The Joint Diocesan Councils of Dublin, Glendalough and Kildare, have adopted resolutions in opposition to Home Rule.

In case, as is reported, the Bishop of Winchester resigns his see, it is thought that the Bishop of Peterborough will succeed him. It will be a promotion generally approved.

Three thousand eight hundred and ninety-nine livings in the Church are in the gift of peers.

Offerings were made in the Church of St. John the Evangelist, Boston, for Bishop Churton, of Nassau, who was a passenger on the Oregon. It was a graceful act of sympathy.

Bishop Wordsworth, of St. Andrews, Scotland, who has long been an advocate of the union of the Episcopalians and Presbyterians in that country, is about to publish in twelve parts a work in which he discusses the subject.

The charge delivered by the Bishop of Lahore on the occasion of the formal opening of the chapter-house in his cathedral, strongly expressed the hope that the future may see "one Church for India not two—a native and an English."

The number of confirmees last year in the various dioceses of the Northern Province was as follows:—Manchester, 14,530; York, 9,519; Ripon, 8,801; Liverpool, 6,786; Chester, 6,596; Durham, 5,561; Carlisle (about), 3,500; Newcastle, 2,871; Sodor, 343.

The Peabody Donation Fund, London, originally \$2,500,000, now amounts to \$4,405,055 in round numbers. It is used for the erection of improved dwellings in that city. Those already built are occupied by 20,005 persons.

Miss Tucker, of the Zenana Missionary Society, so well known as A. L. O. E., is now restored to health. In thanking Dr. Henry Martyn Clark, a Church Missionary Society native doctor, for his skilful treatment, she forwards 350 rupees for his missionary work.

At Hampton Institute there is an attendance of 590, of whom 185 are Indians, representing thirteen States and Territories. Nearly one-half are girls. There is a farm of 700 acres, on which there are thirty-two buildings, of which thirteen are workshops. Last year the students earned \$44,058.

The Convener of the Board of Foreign Missions, (the Bishop of Brechin), makes the announcement that he has instructed the Rev. Dr. Mackness, Broughty Ferry, to organize a month's work in Scotland for the Rev. Alan Gibson, of Kaffraria, who is now on his way to this country as a deputation to plead for support for the Diocese of St. John's, Kaffraria.

The *Ceylon Diocesan Gazette* says: "We are now reaching the £3,000 which will entitle us to the first instalment of £1,500 from the Church societies for the endowment of the Bishopric of Colombo. The Archdeacon of Calcutta has remitted £150. We have also to acknowledge 2,300 rupees from the Bishop of Madras, of which his lordship has himself subscribed £1,000.

Mrs. Burgwin, a teacher in a mission school in Virginia writes: "I think we will be compelled to

have in our church a new order, women lay-readers, or the churches in the rural district will come to naught," and she goes on to describe how she herself is obliged to be a quasi lay-reader.

In German-Switzerland the Roman Catholics have formed a sodality or guild for the cultivation of amiability. Its members are to try always to look amiable in society and in solitude; to spare others as much trouble and fatigue as possible; to refuse a request for help kindly, and to be always polite. Such a sodality is sometimes needed nearer home.

We learn from the Spirit of Missions that the appropriations for the work among 6,000,000 negroes this year is \$28,000, or at the rate of less than half a cent a soul. That is a fact that requires no comment. More work is done for the negroes by the Church in the diocese, but \$28,000 represents the work of the board.

As a permanent outcome of the recent missionary meetings in the Dublin University, a "Dublin University Mission" in connection with the Church Missionary Society is proposed, to undertake either the working of some part of the mission field already occupied by them, or, if funds permit, to break new ground in China or Japan. The movement has the approval of the Provost of Trinity College, and Dr. Salmon.

The annual report of the Open Church Association of the Diocese of Chester and Liverpool is an interesting document, and indicates the increasing success of the efforts made by this and kindred Free Church associations. It notes the fact that there are still 9,000 out of the 12,000 churches in England in which the equal rights of the parishioners are more or less restricted.

The change of public opinion, it says, which is taking place in every section of the community, in favor of churches whose doors are open to all alike, is very marked. Free and open churches are especially popular with the young. The anomaly of the situation of one having the cure of souls, it may be of thousands, for which he will some day have to give an account is becoming painfully apparent to the pew renting clergyman. The rent-roll, too, is from one cause or another gradually diminishing, and there is evidence on all sides that whether from necessity or conviction, numbers of clergymen are preparing to adopt both the principle and the practice of entire freedom of worship at the earliest opportunity. It is a cause both of thankfulness and encouragement that the Bishop of Chester is a patron of this association, and that the Bishop of Liverpool publicly declared that "if the Church of England intended to be the Church of the people, she ought to look after those who were nominally her children, and care for their souls. I would set all the churches free from one end of the diocese to the other."

Death is announced of the Earl of Chichester, who has been widely known as the patron and active supporter of many of the leading religious and charitable associations connected with the Church of England; and more especially as the President, for more than fifty years, of the Church Missionary Society. A year ago, in March, 1885, the new wing of the Church Missionary House was opened, and in the statement read by Mr. Wigram, the following reference was made to Lord Chichester's long connection with the society:—

"In December, 1834, just half a century ago, the office of President of the Church Missionary Society was accepted by the Right Hon. the Earl of Chichester. For fifty years, with but one exception, his lordship has been present at the annual meeting of the society, yielding the chair in 1848, 1869 and 1883, to the successive archbishops on the occasion of their first attending the meeting after their acceptance of the office of Vice-Patron, which is reserved for the primate. His wide experience, his mature and statesman-like judgment, and above all his ripened Christian principles, have rendered his counsel invaluable to the committee, and it is no small addition to to-day's grounds for hearty congratulation and profound thanksgiving, that not only is his lordship able to preside on this auspicious occasion, but that with faculties and memory unimpaired he still responds to every appeal from the committee for his presence and counsel."

Recent letters received by the Secretary of the Church Missionary Society confirmed the report already received by telegraph of the murder of Bishop Hannington, at Unyalla, on the shore of Lake Nyanza. It appears that whilst the bishop and his party were coasting Lake Nyanza, after a three months journey, they fell in with a chief who demanded a tribute of ten guns and ten barrels of powder. The bishop

declined to comply with this demand, and sent a much smaller present. He was then induced to visit an adjoining village, was bound with ropes and kept in confinement for eight days, his goods being seized by the natives. On the return of a messenger who had been sent to the "Great Chief," the bishop's followers, who had until then been unmolested, were disarmed, tied together in pairs and confined in different huts. The same day, October 31, they were led out to execution, the bishop was shot and the men generally speared; four of them escaped in some unaccountable manner, one of whom is a Christian. They all tell a similar story, and the native tribes, in those parts, acknowledge that the white man who went toward the lake is killed. The society's agents at Zanzibar carefully examined the two porters who belong to that place and write:—"We believe ten men were spared as being useful slaves in some capacity, and we trust they may yet return. One of the Zanzibar porters was among the first of those led to execution, and close to the bishop and Pinto when they were shot and speared. He was himself speared in the mouth and forearm, fell, and feigned death, and did not see his companions killed; but the other man, who escaped by slipping behind the bush, speaks of several men who were spared, some because they could read English; others—masons, one gunsmith, and the bishop's boy, Almash, because the Wasoga could not unlock the packages without him."

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.

STATE PRAYERS.

SIR,—Surely the sad spectacle presented in our Canadian House of Commons, of a division on the question of the execution of Louis Riel, should remind both clergy and laity of the urgent need for using the prayer for Parliament while it is in session. Is it not omitted by too many of our clergy, also the prayer for the Local Legislature? If this "sorry sight," as you very properly name it in the article which appeared in your issue of April 1st, reminds us of this duty, and that God does indeed rule the hearts of men in answer to the fervent prayers of His Church, we shall, I hope, profit by the rebuke which this should be, for our not as a whole Church carrying out the exhortation of the apostle, "That first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are placed in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

April 7th, 1886.

PARISH PRIEST.

"WHY I AM A METHODIST."

SIR,—I write to the public, at least, the Church public, through the DOMINION CHURCHMAN, to comment to its careful perusal of Churchman's answer to the pamphlet entitled "Why I am a Methodist." I unhesitatingly say that there is nothing in print, on the same subject, that can at all be compared to the "Answer by a Layman of the diocese of Ontario." I read the letters as they appeared week by week in the columns of the *Local Press*, and have read and re-read them as they now appear in book form, and I am convinced that the pamphlet may be used, by the faithful clergy and laity of the Church, used with great effect in two ways, firstly, in instructing our own weaker and less intelligent people, so as to retain them as Church people, notwithstanding any or all the efforts of the Protestant unlearned Jesuits, the Methodist agents. Secondly, in aggressive right and necessary work of reclaiming and re-possessing many thousands who have been for various reasons, but chiefly through ignorance, led into that schism which Wesley warned his societies against, viz: separation from the Church of England. The pamphlet is clear, definite, and conclusive on every point raised by the Methodist, and, being in the form of letters, each one complete in itself as to the point taken up, is handy, and just the thing to be picked up and read bit by bit or right through as opportunity is afforded to busy people or those who have leisure. There are fifteen letters in all, and as the reader goes on through them he feels more and more the power and beauty of Churchman's argument growing upon him.

I have met a good lot of people, clergy and others, who have read this pamphlet, and they are unanimous in awarding it unlimited praise. In my parish I am causing it to be distributed subsequent to having made it the subject for my pulpit instructions on several occasions. Feeling keenly the great necessity

there is for more teaching, definite instruction of the people, instead of wasting so much precious time and opportunity, as so many do, in oratorical and rhetorical *pulpit ministrations*, instruction of the people definitely as to the *what*, the *why*, and the *how* of their religion, I would humbly suggest that the Press be used more, pamphlets, leaflets, and books be used as text books in our schools. People need some *science* in their religion in these days when science is at least talked of glibly enough, not only in the laboratory, but also over the wash tub.

Yours truly,
Rector.

SHORT CATECHISM ON TITHES.

SIR,—I resume my annotations; and if they are more critical than laudatory, that, I presume, is more owing to the subject than to the annotator. Tithes are next proved to be of Divine obligation anterior to the law of Moses, in the following convincing style:

"When God spoke in the law given to the Jews of the tithe, did He speak of it as a new law? No, He spoke of it as a law already established." The proof given is Lev. xxvii. 30. "It is holy unto the Lord," where the italics are a vain prophecy. As well in Ex. xii. refer to the "already" of the past "we be all dead men," or "this is the ordinance of the passover." I will insult no reader's intelligence by a comment on the force of "is." But I beg attention to,

"What was the special commandment about the tithe given to the Jews?"

The answer is Num. xviii. 24. Very well; if this was a "special" commandment, it is *specially* to be observed, and I observe accordingly that it makes no reference to *personal* tithes, that is, the tithes of any man's income from trade or profession, but only from the land. This is indeed "specially" to be noticed.

Then it is asked "What were the consequences of their (the Jews) disobedience" to this law? And the answer is, "They became a prey to their enemies, and were deprived of God's blessings." Thus, in the genuine spirit of priest-craft, the payment of tithes is made the duty, their non-payment the most deadly sin—the sum of all sins!

Next, our attention is all unconsciously directed to the powerlessness of "a carnal commandment." "On the return from the captivity, Nebemiah and the rulers and all the people entered into an oath, to walk in God's law, part of which was to bring the tithes of the ground unto the Levites," Neh. x. 29, 37; and yet presently Malachi is quoted for their shameful breach of curse and oath; for God complains "ye have robbed Me, even this whole nation; ye are cursed with a curse." According to the vulgar chronology this was not fifty years after the "curse and the oath."

How did God tell them they could get the curse changed into a blessing? Of course it was by paying their tithe, and then the blessing was to be such that "there shall not be room enough to receive it." Thus the Catechism idealizes the specific, material reward of the old law into the Christian abstraction, the sum of spirit good things, which we are accustomed to call the "blessing" of God. It is to be for tithe pavers now for-oath, a quantitative matter, to be measured by the capacity of our barns and cellars! Here is a snare laid for the faith of simple Christians, some of whom may some day be tempted to say, as the heathen priest Coifi to King Edwin: "O King, consider what this thing is which is now preached unto us (Christianity); for I verily declare to you that the faith we have hitherto professed, has, so far as I can learn, no virtue in it at all. For none of your people has set himself more diligently to serve our gods than I have, and yet there are many who receive greater favours from you, and are preferred before me. But if these gods were good for anything, they would rather set me forward who have been ever so observant of them." Are we prepared to make temporal rewards the test of divine favour, and lead men to serve God "for plenty, not for piety," as an old bishop has it?

In reply to the objection that this is Old Testament religion, we are told, "Whatever things were written aforetime were written for our learning!" There's a comprehensive argument for impertinent cavillers! So it is that poor Church of England folks are to be nourished up to godliness, and reasoned into godly giving. I say in all seriousness, I hope we have heard the last of such arguments. Our 7th Article affirms the obligation upon Christians of those commandments the old law "which are called Moral"; but no wit of man can prove the essential morality of one tenth.

We have next, Matt. v. 17, 19, understood of tithe paying by Christians. Surely, no talmudical Jew ever more grossly wrested the words of Scripture. I am sure that no congregation of average intelligence would endure such an interpretation of these two texts. Then it is insinuated that such as deny the divine law of tithes now do also deny the duty of giving at all. This is unpardonable. Here is the ques-

tion: "Did Christ do away with the duty of giving to God?" Answer: "No, on the contrary He said, give and it shall be given unto you." Just interpret that by the material returns made to the Apostles. For my own part, I utterly repudiate the expectation of temporal rewards for duty. It may please God to grant them, but the Christian is not to act from the expectation of them. Is it not also an unworthy handling of the Word of God, to represent our Lord as "endorsing tithes," and settling "the proportion that a Christian should give," in saying to Jews about their duty, "These ought ye to have done, and not to leave the other undone?" And what a surprising oversight it is to think it "probable" that our Lord paid tithes. "as He fulfilled all the other requirements of the law?" Our Lord had no land, not even "where to lay His head," and the law tithed only land. Hence, the Pharisee proudly supererogated in paying tithes of all that he "acquired," personal tithes; and that was the ground of his boasting, as well as his bi-weekly fast, both of which were outside the law. Most certainly St. Paul determines no tenth or any other proportion in the injunction of 1 Cor. xvi. 2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Accepting the English translation the words are quite indefinite and open to varying interpretations, as the donors might conclude. It is nothing short of an absurdity to make these words a rule of giving, and especially a law of tithing, since they were meant to make provision for a temporary emergency. The collections were to be completed by a certain time, and there is not a syllable about their being continued after that time. So that the reason of the case as well as the grammar requires Hammond's translation, "whatsoever he gains," that is, the whole amount of his profits or gains for the period in question. This is St. Chrysostom's meaning too, as it is emphatically the translation of the old Syriac, misrepresented here in Etheridge's Englishing; and it is by no means easy to conjecture what has led to the English versions, and the still more preposterous one of the Vulgate, "what it may be his good pleasure to give." They have all thought that St. Paul could not make such a big demand on his converts, even for a special object. The Catechism ends with a most wonderful "contrast"—the Jew brings his tithes to the storehouse, and the Christian giving "grudgingly" and requiring "a tea in return, and church workers begging from door to door." And that after God's own charge of "robbery" against "this whole nation," and the dreadful denunciation "ye are cursed with the curse." A curse will rest upon every penny raised under these false pretences of a divine obligation. We must not Judaize.

So much for the Catechism; but I can assure the favourers of it, it is but a very little part of what remains to be said, and what I yet intend saying, if it please God.
 Yours,
 Port Perry,
 JOHN CARRY.
 5th April, 1886

THE CATECHISM ON TITHES.

SIR,—Rarely have I been so surprised and grieved by any correspondence in a newspaper, as by the letter of Dr. Carry on tithes, which appears in the DOMINION CHURCHMAN of the 8th inst. I am surprised to find a hint that "thirty-five Episcopal patrons" are ignorant or insincere. I am grieved that an earnest effort to replete the Church Exchequer should be held up as a propaganda of sound, at least, if not of fury, signifying little.

When the reverend doctor tells us that "the purse will not open at command," when the heart is open the purse will open, but not till then," is he not perpetrating a truism? I have not met with any who deny it.

And when he says that "when men are beginning to chafe at the very mention of dogma, and the Catholic faith has actually entered on a deadly struggle with well armoured and disciplined unbelief," would he imply that we are to take part in that deadly struggle by an abandonment of dogma? I am sorry to differ from Dr. Carry, but here I am at issue. Every dogma should be unflinchingly maintained. I do not say that the doctrine of the payment of tithe is necessary to the faith for salvation, but it is essential for the work of the Church, and for disciplining men's minds and conduct. We have St. Paul's authority for saying that Abraham paid tithes to Melchizedec, Heb. vii. 9, 10. As regards Jacob's vow, I should have looked for a stronger argument from Dr. Carry. Surely it was obligatory on Jacob in every sense that "the Lord should be his God," Gen. xxviii. 21, and the payment of tithe was part of the same obligation, equally well known as of divine requirement. The vow was a resolve to do what hitherto he had neglected,—his duty to God.

It would be presumption in me to enter into a discussion with so learned a divine, on the right understanding of Cain's offering, I would not if I could, I could not if I would. It appears to me to be a far

fetched argument by the compilers of the Catechism on tithes, to seek support from that. The purposes of God were but slightly unfolded for many generations, we come to a fuller development in the Levitical code. And one prominent part of that code is, that we give a seventh of our time and a tenth of our increase to God. These two requirements of God's law were for ages supported by human law, and were, therefore, obeyed, but as the commercial spirit prevailed, as the greed for gain acquired the ascendant, the human support was withdrawn from the required payment of the tenth, and forthwith the law of God fell into disuse. So, when the necessities of commerce or of pleasure require the withholding of the seventh of our time, the support of human law will be withdrawn, and God's law will, therefore, be ignored. The object of the Society of the Treasury of God, is to have God's law obeyed by the hearts and consciences of His professed people, because it is His law. And there is more stress laid in the New Testament on payment of tithe than on keeping holy day. We have only example for the latter; we have example and precept for the former: "Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law. These ought ye to have done, and not to leave the other undone." "The law is holy, and the commandment holy, and just, and good," see also 1 Cor. xvi. 1, 2. Simply there is no command in the New Testament to keep the Sabbath or the Lord's Day. That is a law of the Church, and, at present, of the State, but there are injunctions to pay tithe. Dr. Carry says, "tithes had been previously explained, very condescendingly, to mean 'one dollar in every ten'";

I have met with some who have said something like this: "I cannot afford to pay a tenth, but, perhaps, I might pay a fifth." I did not think I was condescending at all, to say that a tenth is one in ten, but a fifth is two in ten. Greater mistakes are as easily made. I fear the reverend doctor must have been in a melancholy mood when writing that letter.
 P. HARBING.

ECCLESIASTICAL COLOURS AND WEIGHTIER MATTER.

SIR,—Your correspondent "Catholicus," consumes a large amount of space in the DOMINION CHURCHMAN of 16th April, in merely facetious remarks on the above subject, based upon the supposition (perfectly groundless itself) that people who write to your paper about the right use of colours, are comparatively careless about such weightier matters as the Mission fund, Set House, Widows and Orphans fund, lay help, &c. He would, therefore, be "very much surprised" to hear (as is the fact) that those who just now are writing about colours, are much the same persons who are writing (and working too) about the other matters. Does attention to "decency and order" in small matters, unfit a man for a development of the same qualities and principles in dealing with more important matters? History proves the reverse. The so-called "Ritualists," are the very persons who above all others, are in the front of every serious church battle. In the city slums, and in heathen lands! On the other hand the men who spend their time like "Catholicus," in sneering and sarcasm at others, spend little time in help, or anything else. The old Divine rule is still a good one: "These ought ye to have done, and not to have left the others undone." We find practically, for instance, that ladies who love to embroider and decorate and supply flowers for the altar and font, are the very ones, who are most energetic and successful visitors and teachers in the parish. It might do such men as "Catholicus" good to take more interest in decency and order as to colours (God Himself did not despise prescriptions about their use) for though the greater includes the less duty, practice of the less may lead presently to appreciation of the greater.
 Yours,
 CHRISTIANUS.

SEPTUAGESIMA AND LENT—THEIR COLORS.

SIR,—The good old rule of English usage, that Christmas should be kept for forty days, the forty days before the purification of the Blessed Virgin Mary and Christ's presentation in the temple, 2nd February, leaves the white or red festal hangings and other ornaments of the Church till about the Sunday called "Septuagesima," the beginning of the pre-Lenten period of the Church year. Then, to some extent, the custom was to revert to the Advent colors so far as they were penitential, or to vary the general tone of the festal season somewhat. Where red has been the festal colour, it is proper to use a darker shade, denoted by "subbas," a subdued or dark red. Even in the use of Westminster Abbey, when white had been the colour from the very beginning of Advent up to this point, the dark shade of red, was prescribed as proper now. At Wells and York, dark blue were used at this period. Neither, now nor elsewhere in the church year should the "foolish

fa1" of dominical and ferid distinction be tolerated. A learned editor ("Kalender of the English Church") says this distinction "is not founded on any rule of any ritual of any Church, ancient or modern, is not derived from Sarum, Gallican, or Roman sources, but it is simply the private invention of some ingenious ritualist." At the beginning of the fasting season of Lent, Ash Wednesday, there should be a completion of the change of colour, the tone of which Septuagesima gave only a hint. Ash colour, or grey, brown, purple, violet, and even black become proper among the sombre colours of the season. It is curious to note that red (dark red) is the use during Lent even yet in the province of Milan, in Northern Italy, so reluctantly does the Church at large give way to dictation from the Roman Curia. The use of black borders or orphreys upon the dark red "campus" or ground color, seems to have been a way of marking the transition from the pre-Lenten to the Lenten season itself. The change, of course, is intensified, if possible, when we reach the Holy Week, and a black ground for dark red symbols and stripes, has naturally become associated with Good Friday, as an appropriate way of marking the very "Nadir" of the church year, and placing the fabric itself, and surroundings of the worshippers, in sympathy with the feelings proper at the time. Then, too, the black gown, black stole, and black cassock, seem (for once) appropriate as vestments of those officiating.
 W.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.
 Published under authority of the Sunday School Committee of the Toronto Diocese.
 Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.
 MAY 2nd, 1886.
 VOL. V. 1st Sunday after Easter. No. 28

BIBLE LESSON.

"The Ten Lepers."—St. Luke xvii. 11, 19.
 We learn from Luke ix. 51, that our Blessed Lord in taking a final farewell of Galilee, started southward by way of Samaria; but, being repulsed at the first Samaritan village, He proceeded eastward on His way to Perea, down the valley of Bethshean, along the frontier of Galilee and Samaria, this being the meaning of the first verse of our lesson, and where the miracle we are about to study, took place. On the outskirts of one of the villages a sad spectacle met His view, ten men who were lepers, standing afar off; this they were compelled by law to do, and to warn all of their presence, by crying, unclean, unclean, lest any should be polluted by touching them. They cry out eagerly when they see Jesus, they have heard of His healing lepers, perhaps He will heal them. What do they say? verse 13, "Have mercy on us." In a former lesson we read in St. Luke v. 13, that Jesus touched the leper. Does He touch these? No, verse 14. He called aloud to them "Go show yourselves to the priest." They would understand at once what that meant. The priest had to examine the man, and if free from disease, would give him a certificate of health. Did they begin to argue that it was no use going unless they were healed first? No, this was a test of their obedience, as Naaman's in a similar case. They obeyed. "As they went they were cleansed." So we may expect God to meet us in mercy when we are in the path of duty; we must not wait till we feel we are healed; that would be want of faith. But believing Christ's promises, we must use the means of grace provided for us, and though the means themselves will not heal us, God will heal us in the diligent use of means. We can fancy their astonishment and delight when they found their leprosy gone, how eager they would be to get to the priest, so that then they might be free to go home with the glad news. Did they give no thought to their Benefactor? They probably thought it was too much trouble to return to express their thankfulness. One, however, verse 15, determines to thank the Author of his cure, so instead of going on with the others to the priest, he turned back and with a loud voice glorified God for His mercy. Note what race he was of, a Samaritan, whom a common misery had joined to those who, under any other circumstances, would have been his bitter enemies, compare St. John iv. 9. And this poor stranger received a blessing from our Lord greater than the nine ungrateful Jews. What does Jesus say to him? verse 19, "thy faith has made thee whole," no doubt whole in soul as well as in body, blessed with a spiritual healing.
 Which are we most like, the Samaritan or the nine? Do not our consciences tell us that of the many mercies we receive from God, for but few of them do we



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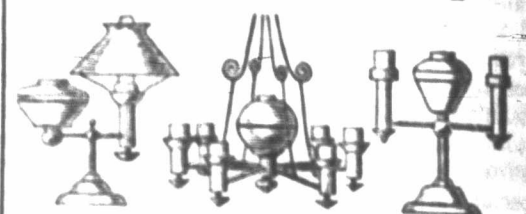
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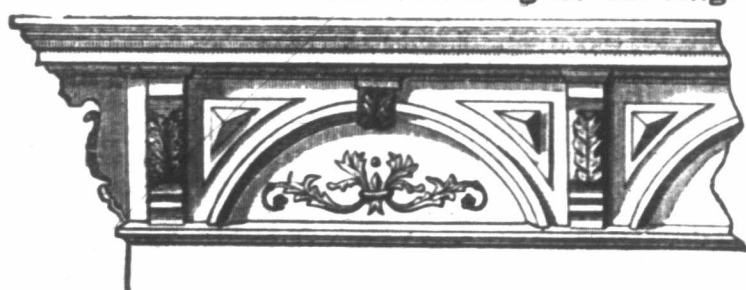
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ever give Him heartfelt thanks. And yet we can see at once the base ingratitude of these lepers. But does God never have to say of us "where are the nine?" Let us notice (1) *Why men are unthankful.* Is not one reason because His mercies are so common? till we lose them we do not value them as we should; we forget where they come from, 1 Chron. xxix. 14. We think lightly of the sins by which Christ our Lord was pierced. The cleansed lepers did not think lightly of the gift of health, but they forgot the Giver, 1 James i. 17. Do not we often do the same? Why did Jesus ask "where are the nine?" He expected them to thank Him, Psalm, l. 14. Are we not often tempted in our inmost thoughts to say, though we should not like to frame it in words, what does it matter? God will not notice whether I thank Him or not. (2) *Why we ought to be thankful.* Why did this Samaritan give thanks to Jesus? was it not because He had done something for him? And can any of us say He has done nothing for us? He watches over us while we sleep, gives us food, health, strength, kind friends, happy homes, are not these blessings worth thanking Him for, Who gives us all. Let us then never forget in our private prayers, the duty of thankfulness. Our Church has provided in her public offices for offering unto God thanksgiving. Here the teacher may profitably employ the scholars for a few minutes in finding out and naming those portions of the services in the Prayer Book which are eucharistic in their nature. (3) *How should our thankfulness be shown?* Certainly not in the way the nine showed it, perhaps they spoke of it, but they took no pains to prove it. It is our bounden duty to let our lips show forth His praise, Ephes. v. 19, 20; Psalm xxxiv. 1; Psalm lxxiii. 8, 5; Heb. xiii. 15; Psalm li. 15; but we must not stop there, we must give glory to God not only with our lips but in our lives by working for Him.

Family Reading.

THE SENSIBLE GIRL.

BY THE REV. S. BAKER.

The sensible young woman is *self-reliant*. She is not merely a doll to be petted, or a bird to be supported; but, though she may be blessed with a father able and willing to care for her every want, she cultivates her capabilities. She seeks to prepare herself for possibilities, and though she may not need it, she qualifies herself to feed and clothe herself, so that, if left alone, she can stand upon her own feet, dependent upon no human being. With the multiplied ways of honest toil now open for young women, it seems quite excuseless for any one of them to be helpless. There are but few nobler sights than that of a young woman who, though she may have a good home with father and mother that are willing to indulge her to the utmost, realising the limitation of their means and their hard self-denial, says, "Father shall not be burdened by me; I will be self-reliant and clothe myself; yea, I will help him to educate the younger children." Such an one is a thousand times superior to the pale-fingered, befrizzled, bejewelled substitutes for young women, who are good for nothing but to spend a father's hard-earned money.

The sensible young woman is *brave*. Heroism is not most seen upon great occasions, but in little things. The strength of life is in the power of each little, common act. Bravery is best exhibited, not in enduring things we cannot help, but in the small matters one might help. In such a little thing as dress is a field for heroism—in willingness to be neat and not fashionable, in daring to wear last winter's cloak, or last spring's bonnet, until you can afford to have another—in being superior to the laws of style. Some young women who would be willing to die for the flag of their country, will almost die, in another sense, for the want of a little ribbon.

The sensible young woman *makes the best of everything*. What we want and what we need are not the same. What we want and do not need makes life miserable. A sensible young woman treats herself as she does her plants. She gives them all the sunshine there is. If there is but one little window in her room, she gives them the benefit of that; and if the sun comes round to them but once a day, she gives them the benefit of that. She does not lock them up in her closet and stifle what life they have because they are so small, but she makes all the more of them because of their small-

ness. So the sensible young woman lets all the light there is come into her heart, pushes back her tears and throws out her smiles; and thus her life grows in contentment and gladness.

Lastly. The sensible young woman is *reverential*. Somehow it seems more unnatural for a young woman not to be a Christian than it does for a young man to reject Christ. Such a young woman is like a flower refusing the sunbeams which draw forth its beauty. It is by faith in Christ that her true self-reliance comes, and she is made brave and calm, and her life incarnate sunshine, bursting at last into the eternal fulness of the Heavenly world. Such sensibleness wins the admiration of men and the approbation of God.—*N. Y. Churchman.*

A VISION OF THE JUDGMENT DAY.

Think of what this life of ours shall then say before the Master who comes to judge us; what witness will then be borne by the sins we have committed. Which way shall they speak? Shall they say—"He fell, and yet he strove again: he fell many times, and yet he never gave up his purpose and his hope. He sinned, but through all his sin he never let go the longing desire to belong to his Saviour and Redeemer. He sinned, and yet even his own sin did not extinguish the love that was within his soul. He sinned, and in spite of his sin he opened his heart to the power of the Cross and to the work of the Holy Ghost; and we who bear evidence of his sin, bear evidence too that he belonged to the Lord from first to last, and that not even his own shortcomings and backslidings could tear him away from Him in whom he had trusted."

Or shall they tell a different tale, and shall they say; "The victory over him was easy from the first, and easier and easier as time went on. His faith did not long stand, his purpose was soon overcome. It was not a hard matter to tear his soul away from the Saviour, whom he once perhaps thought of, but whom he deserted long before his life was closed; and the sins which he committed are a record against him that, if ever for a short period he belonged to the Lord, he soon deserted the Saviour that redeemed him, and found that it was an easier life to indulge each temptation in its turn than to fight the Christian battle and hold fast to the Saviour and the Cross."

Or again, what witness shall be borne in that day by that which has been good within us—by high principle, by spiritual emotion, by love stirring the heart? Shall they say—"The grace of God never stirred this man's soul in vain; he went on from strength to strength; each revelation he received only made him ready to receive another from the Lord, each upward ascent prepared him to climb still higher—he never thought of resting where he was; and if God gave him power to trample down his thoughts, if God called him to a higher and nobler life, still onwards and still upwards he pressed toward the mark, for the prize of the high calling of God in Christ Jesus." This man is marked by that sure token which the Holy Ghost puts upon the souls of his own—unresting, ever climbing upwards, never content with himself, to the end of his days he sought the Lord more and more, and every gift that God gave him was but used to obtain a still higher gift. If he were called to difficulty and self-denial, only the more ready was he for further self-denial and for more difficulty.

If sacrifices were asked of him, all the more was he ready to make greater sacrifices still. The Lord called to his soul, and he never turned a deaf ear to the call."

Or shall it be said—"The grace of God often moved this man's soul; many a time had he spiritual emotion, and often was he touched by the story of the Cross; he felt the power of the love of his Heavenly Father, and there penetrated through his soul over and over again the tenderness and the sweetness of the Father's call, and often did he turn to listen when that voice spoke; and yet it was all in vain! In vain God's gifts were given to him. In vain God's call sounded in his ears. He would not listen, and everything that was bestowed upon his soul from the spiritual treasures in Heaven seemed only to make him the more

ready to be content to lie down in self complacency, content in the foolish belief that he was already all that he need be, and that God Himself did not require of him more than he had already attained."
—*The Bishop of London.*

WHAT ARE CHRISTIANS FOR?

A Christian lady, who was engaged in work for the poor and degraded, was once spoken to by one who was well acquainted with both the worker and those whom she sought to reach, and remonstrated with for going among such a class of people.

"It does seem wonderful to me that you can do such work," her friend said. "You sit beside people, and talk with them in a way that I do not think you would do if you knew all about them, just what they are, and from what places they come."

Her answer was, "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth, are they not the very sort of people that He would strive to reach? And am I any better than my Master? Would He feel Himself too good to go among them?"

A poor, illiterate person, who stood listening to this conversation, said with great earnestness and simplicity, "Why, I always thought that was what Christians were for."

The objector was silenced, and what wonder? Is not that what Christians are for? If not, then what in the name of all that is good, are they for?
—*American Messenger.*

QUEEN CAROLINE.

Queen Caroline, the wife of George the Second, was the most gifted of all the queens of the Royal House of Hanover. With great faults of character, she had also good points, which are worthy of notice. We have, however, no intention of writing her life, as our readers may find out all they wish to know of her in any good history of England.

Queen Caroline figures in an amiable light in Scott's beautiful tale, "The Heart of Midlothian." She was a patron of literature, and the devoted friend of Bishops Berkeley and Gibson. The famous "Analogy" of Bishop Butler was a very favorite work with her—a remarkable taste in a fashionable woman.

We have two pleasant anecdotes concerning her, which our young readers will be glad to see.

Good Bishop Wilson, of Sodor and Man, whose "Sacra Privata" has so long been a favorite book of devotion, was one of the best and most devoted men that the world has ever been blessed with. In his day, some of the Bishops did much to harm the Church, by showing an anxiety to be removed from poor dioceses to better ones, which, in England, is called "translation." Queen Caroline gave these gentlemen a hint, on a certain occasion, which was too plain to be mistaken. Being one day engaged in conversation with some of them, she saw good Bishop Wilson coming up to pay his respects, when she quietly remarked, "My lords, here comes a Bishop whose errand is, not to apply for a translation; he would not part with his spouse (his diocese) because she is poor." Of course, the Bishops made no response, but they must have felt a good deal.

Queen Caroline observed, with pain, that her daughter made one of the ladies in waiting stand a long while, during a conversation about some trifling matter—so long, indeed, that the lady was ready to faint. When the princess came to her mother, in the evening, to read aloud, according to her usual custom, and was about taking a comfortable seat, the Queen said, "No, my dear, you must not sit at present; for I intend to make you stand this evening as long as you suffered Lady ——— to remain to-day in the same position. She is a woman of the first quality; but had she been a nursery-maid, you should have remembered she was a human creature as well as yourself."

Perhaps some other thoughtless, selfish people, may be the better for this anecdote.—*The late Dr. Norton.*

1886.

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AT THE LAYING OF THE CORNER-STONE OF
A NEW BUILDING.

BY MAIDA BUON.

Look, Lord, with gracious favour
Upon our work to-day,
And bless for us this building,
Whose corner-stone we lay.
We rear it for Thy service,
For labour in Thy name;
For deeds of love and mercy,
That shall Thy love proclaim.

Oh! let these walls be founded
Upon salvation's Rock,
That in them may be gathered
The wanderers of Thy flock.
Here homeless hearts be sheltered;
Here hopeless ones upheld,
Until in floods of lovelight
All sadness be dispelled.

We seek Thy steps to follow
To bind the broken reed;
To aid the weak and weary,
To minister to need.
Oh! grant us grace and wisdom,
True comfort to supply;
And bring us daily nearer
The better land on high.

Oh! give to us the honour
To lead some souls to Thee;
That in our crowns of glory
Fair jewels they may be;
So in that land delightful
Together we may sing
In praise and joyous homage
Before thee, Saviour—King!

CHINA'S GREAT WALL.

Of course we had to go to the great wall of China, says a Pekin correspondent of the *Davenport Democrat*. China abounds in great walls. Her mural defenses were most extensive—walled country, walled cities, walled villages, walled palaces and temples—wall after wall, and wall within wall. But the greatest of all is the Great Wall of China, which crests the mountain range and crosses the gorge from here some forty miles away. To go to Pekin and not go out to the wall would be unpardonable. It matters not that the Pekin wall is higher and wider, nor that the way is cold and rough and often perilous—you must go and see the Great Wall.

Six mortal hours to make the last fifteen miles. Squeezing through the last deep gorge and a deep rift in solid rock, cut out by ages of rolling wheels and tramping feet, we reach the great frowning, double-bastioned gate of stone and hard-burned brick—one archway tumbled in. This was the object of our mission—the Great Wall of China, built 213 years before our era; built of great slabs of well hewn stone, laid in regular courses some twenty feet high, and then topped out with large, hard-burned brick, filled in with earth, and closely paved on the top with more dark, tawny brick—the ramparts high and thick and castellated for use of arms. Right and left the great wall sprung far up the mountain side—now straight, now curved, to meet the mountain ridge, turreted each 300 feet—a frowning mass of masonry. Nor need I tell you of this wall; the books will tell you that—how it was built to keep the warlike Tartars out—twenty-five feet high by forty thick, 1,200 miles long, with room on the top for six horses to be ridden abreast. Nor need I tell you that for 1,400 years it kept those hordes at bay, nor that in the main the material used upon it is as good and firm and strong as when put in place. To tell you how one feels while standing on this vast work, scrutinizing its old masonry, its queer, old cannon, and ambitious sweep along the mountain crest, were only folliv. In speechless awe we strolled, or sat and gazed in silent wonder. Twelve hundred miles of this gigantic work, built on the rugged, craggy mountain tops, vaulting over gorges, spanning wide streams, netting the river archways with huge, hard bars of copper; with double gates, with swinging doors, and bars set thick with iron armour—a wonder in the world, before which the old time classic seven wonders, all gone now save the great pyramid, were toys. The great pyramid has 85,-

000,000 cubic feet, the great wall 6,850,000,000 cubic feet. An engineer in Seward's party here some years ago, gave it as his opinion that the cost of this wall, figuring labour at the same rate, would more than equal that of all the 100,000 miles of railroad in the United States. The material it contains would build a wall six feet high and two feet thick right straight around the globe. Yet this was done in only twenty years, without a trace of debt or bond. It is the greatest individual labour the world has ever known. You stand before it as before the great Omnipotent—bowed and silent.

Our readers will notice in this week's issue, on page 254, a change from the small advertisement of Le Page's Liquid Glue, showing the small can or bottle. Instead of the simple announcement of its merits, those who use it, amount of sales, how sample can be obtained, &c., the Russia Cement Company perform a praise-worthy act in revealing a fraud which is the more contemptible, because it affects only the smallest size for family use (of bottle goods), and therefore affects those who are obliged to buy in small quantities rather than those who are able to stand the imposition. In addition to the statements of the advertisement, which we have from good authority are exact in details, we have it from sources unquestioned that various statements promulgated through the press, cards, &c., of other glues as receiving endorsements from high government officials, are entire fabrications, with not even the color of truth. In point of fact, the Smithsonian Institution (as well as other Government Departments) have used, and still use, Le Page's Liquid Glue exclusively, reason for which is found in its containing no acid, which we are informed all others have an acid base; and in its superior strength. At New Orleans, on a Riehle Testing Machine, a block of Georgia pine, one inch square, butted, registered 1612 pounds before parting. Le Page's Liquid Glue does not need our especial praise; the fact that such manufacturers as the Pullman Palace Car Co. have adopted it shows its worth to every wood worker, and for every family in the land.

WHY DO YOU COME TO CHURCH?

By the Rev. T. BEDFORD JONES, L.L.D., Arch-
deacon of Kingston.

"Worship the Lord in His Glorious Sanctuary.—
Ps. xxix. 2 (Margin).

"O Come, let us Worship."—*Ps. xcv. 6.*

My friend,—The question is often asked, "Why don't you come to Church?" This is a very proper question to ask of a Christian who habitually stays away from God's House. But I wish to ask a question of one who does not stay away. I take for granted you are a church-goer, and I would have you think of this question.—WHY DO YOU COME TO CHURCH? Let me hear if you can give me the one correct answer. To be respectable? No. To listen to preaching and playing? No. To have an intellectual treat of oratory? No. To show off fine clothes, a new bonnet, a costly dress? Oh no. To meet other young friends and while away an hour or so of a dull day? No, no,—all wrong answers. *Why do you come to Church?* Think again. To worship God? Yes. That is the one and only right answer. You come for worship; that is, to give God something in return for what God has been giving you all the previous week and always. This something is worship: the homage paid publicly by man to his Maker out of a grateful heart. Morning, noon, and night of every day God is giving to you. God asks you to give to Him on one day of the seven, this return, called worship. You see, then, you come to give and not to get; to do something for God, and not for God to do something for you. No doubt it is most true that in the giving and doing of this you receive a blessing from God. He gives back far more and far better things than you give. Still this is not what you come to church for. You come, or you ought to come, with little idea, if any, of what God is to give or do for you there, but simply with the idea of what you ought to do for and to give God, that is, to offer him—Worship.

Well then, pray do not forget that it is for worship we Church people come to church; to be givers, not gainers. And this being so, then it is of the utmost consequence that we should do this solemn religious act as God wishes it to be done. For, remember, we are doing it to please Him, not to please ourselves. It would be sheer rudeness to offer anybody a gift which we knew beforehand was distasteful. And our worship is the gift which, (at least, week by week) we, as a Christian community, a family of God's children, meet together to offer to the great Lord of Heaven and Earth. He leaves us in no doubt as to the worship He desires us to offer. His Holy Word reveals the kind of worship going on in Heaven. It also tells us of certain places and certain people where and by whom worship was offered at one time or another, so as to receive the Divine approval. And it especially enjoins on all Christians the doing of a certain expressive action, as an outward visible sign of their religious belief. This expressive action is the distinguishing feature of Christian worship. It may bewell to make this important matter clear. Let us see what the Bible tells us of—The Worship of God.—*New and Old.*

HINTS TO HOUSEKEEPERS.

Quick Biscuit.—3 cups flour, 1 cup milk, 1 table-
spoon butter, 2 teaspoons powder; salt.

Mrs. Tomes' Tomato Soup.—1 quart water, 1 pint
tomatoes; when boiling add teaspoon soda; stir
well, then add 1 pint milk, $\frac{1}{2}$ cup powdered crackers,
butter size of an egg. Season with pepper and
salt.

Potato Yeast.—Grate 4 or 5 potatoes according
to size; stir in boiling water till it thickens; then
add 1 teacup sugar, 1 teacup salt, and, after cool,
1 teacup yeast. Let stand over night before put-
ting up in glass jars.

Hard Sauce.— $\frac{1}{2}$ cup butter to scant cup pulver-
ized sugar; 1 egg, or only the white. Brandy
flavor is good.

Corn Fritters.—1 dozen ears sweet corn, 2
tablespoons flour, 3 eggs, salt, little milk, and fry
in sweet lard.

Sugar Cookies.—2 cups sugar, 1 cup butter, 1 cup
milk, 2 eggs, 1 teaspoon powder, 1 nutmeg, flour
to roll soft. Use milk or not, as preferred.

Rice Pudding Without Eggs.—2 quarts milk, 1 to
2 teacups rice, 1 teacup raisins, 1 teacup sugar,
butter size an egg, nutmeg; bake two hours.

Angel Cake.— $1\frac{1}{2}$ teacups pulverized sugar, 1 cup
flour, whites 10 eggs; 1 teaspoon baking powder;
flavor to taste.

Puff Ovens.—2 cups sweet milk, 2 cups flour, 2
eggs and salt. Bake 15 minutes in quick oven.

Corn Cake.— $\frac{1}{2}$ cup sugar, 1 tablespoon butter, 4
eggs, 1 teaspoon baking powder, 1 cup flour, 1 quart
milk. Thicken with Indian meal.

Ginger Snaps.—2 cups molasses, 1 cup shorten-
ing, 1 teaspoon powder, 1 teaspoon ginger; salt
and flavor.

Suet Pudding.—1 cup chopped suet, 1 cup raisins,
1 cup molasses, 1 cup milk, 3 cups flour, 1 tea-
spoon powder and salt. Boil 8 hours.

Strawberry Ice Cream.—Rub 1 pint of berries
through a sieve; add 1 pint of cream, 4 oz. pow-
dered sugar, and freeze it.

Household Measures.—1 pound of flour is a quart;
18 oz. meal a quart; 1 pound butter a pint; 1
pound sugar a pint, 10 eggs a pound.

Roll Jelly Cake.—4 eggs, 1 cup sugar, 1 cup flour,
1 teaspoon powder, and salt; bake in quick oven.
Spread jelly while hot on bottom, then roll.

Childrens' Department

LADDIE.

CHAPTER III.—Continued.

"There: it brought my heart into my mouth pretty near, and set me all of a tremble. I reckon as I'm a little bit tired, and it have shook up my nerves like, and a little do terrify one so."

The sight of her white, trembling old face touched his son's and doctor's heart under the fine, closely woven well-cut coat of fine gentlemanliness and worldly wisdom which he was buttoning so closely round him.

"You are quite tired out, mother," he said; "you shall have some tea and go to bed. I can't have you laid up, you know."

"There now! if I wasn't thinking as a dish of tea would be the nicest thing in the world! and for you to think of it! Ah! you remembers what your mother likes, bless you!"

In that moment he had quickly made up his mind that at any rate it was too late for that night to do anything but just make her comfortable; to-morrow something must be done without delay, but there was ten striking, and she was evidently quite worn out. He must say something to silence those jays of servants, and get her off to bed, and then he could sit down and arrange his plans quietly; for the suddenness of the emergency had confused and muddled him.

"I'll tell them to get some tea," he said, "you sit still and rest." And then he rang the bell dazedly and went out into the hall, closing the doors behind him. He had never felt so self-conscious and uncomfortable as when the man-servant came up the kitchen stairs and stood as deferential as ever before him. He felt as if he had not got entire control of voice, eyes, or hands. His eyes seemed to avoid looking at the man's face in spite of him, and his voice tried hard to be apologetic and entreating of its own accord. That would never do. He thrust his obtrusive hands into his pockets, and drew up his head, and looked sharply at the man straight in the eyes with a "fight you for 2d." expression, or "every bit as if I owed him a quarter's rent," as Hyder said afterwards, and he spoke in a commanding, bullying tone, very unlike his usual courteous behaviour to servants, imagining that by this he conveyed to the man's mind that he was quite at his ease, and that nothing unusual had happened.

"Look here," he said, "I want tea at once in the dining-room, and tell Cook to send up some cold meat. I suppose it's too late for cutlets or anything like that?"

"Is the lady going to stop the night, sir?"

The words stung Dr. Carter so, that he would have liked to have kicked the man down the kitchen stairs, but he luckily restrained himself.

"Yes, she is. The best bed-room must be got ready, and a fire lighted, and everything made as comfortable as possible. Do you hear?"

"Yes, [sir." The man hesitated a second to see if there were any further orders, and Dr. Carter half turned, looking another way, as he added, "She is a very old friend and nurse of mine when I was a child, and I

want her to be made comfortable. She will only be here this one night."

He felt as he turned the handle of the consulting-room door that he had really done it rather well on the whole, and carried it off with a high hand, and not told any falsehood after all, for was she not his oldest friend and his most natural nurse? In reality he had never looked less like a gentleman, and Hyder saw it too.

They say a man is never a hero to his own valet. I do not know if this includes men-servants in general; but certain it is that, up to this time, Dr. Carter had kept the respect of his servant. "I know as he ain't a swell," Mr. Hyder would say to the coterie of footmen who met in the bar of the snug little "public" round the corner: "but for all that he ain't a bad master neither, and as far as my experience serves, he's as good a gent as any of them, and better any day than them dandy, half-pay captings as locks up their wine and cigars, and sells their old clothes, and keeps their men on scraps, and curses and swears as if they was made of nothing else."

But as Hyder went to his pantry that night, he shook his head with a face of supreme disgust. "That's what I call nasty!" he said: "I'm disappointed in that man. I thought better of him than this comes to. Well, well! blood tells after all. What's bred in the bone will come out in the flesh sooner or later. Nurse indeed! Get along! you don't humbug me, my gent!"

There were no signs, however, of these moralizings in the pantry, or the fuller discussion that followed in the kitchen when he announced that supper was ready.

"Do ye have your vituals in the kitchen now, Laddie?" the old woman said. "Well, there! it is the most comfortable to my thinking, though gentlefolks do live in their best parlours constant."

Hyder discreetly drew back, and Dr. Carter whispered with a crimson flush all over his face, "Hush, we'll have our talk when this fellow is out of the way. Don't say anything till then."

The old woman looked much surprised, but at last concluded that there was something mysterious against the character of "the very civil-spoken young man as opened the door," and so she kept silence while her son led her into the dining-room, where tea was spread with, what appeared to the old woman, royal magnificence of white damask and shining silver.

"You can go," the doctor said. "I will ring if we want anything."

"He don't look such a baddish sort of young man," she said, when the door closed behind the observant Hyder; "and he seems to mind what you says pretty sharp. I thought as he was a gent hisself when he opened the door, as he hadn't got red breeches or gaiters or nothing, but I suppose you will put him into livery by and by?"

"Now, mother, you must have some tea. And you are not to talk till you have eaten something. Here! I'll pour out the tea." For the glories of the silver tea pot were drawing her attention from its reviving contents.

"I hope they have made it good. Ah! I remember well what tea you used to make in that little brown tea-pot at home." It was very easy and pleasant to be kind to her, and make much of her now, when no one else

was there. He enjoyed waiting on her and seeing her brighten up and revive under the combined influence of food, and warmth, and kindness. He liked to hear her admire and wonder at everything, and he laughed naturally and boyishly at her odd, little innocent remarks. If they two could have been always alone together, with no spying eyes and spiteful tongues, it would have been all right and pleasant, but as it was, it was quite impossible, and out of the question.

To be continued.

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"Ten crowns are too much," said the farmer; "I fancy ten florins would be more than enough."

"No," said the young men, "it must be exactly ten crowns; we cannot give our assistance for less. If you cannot give us so much, we shall offer our services to somebody else."

"What can you want so much money for?" inquired the farmer.

"Well," said they, "we have a younger brother at home, who is now fourteen years old: a skillful wheelwright will take him into apprenticeship, but he requires positively ten crowns fee. Our old father, however, knows not how to scrape together so much money; and therefore we two elder brothers have agreed together to earn this sum."

"Well now," said the farmer, "for the sake of your brotherly love will give you ten crowns, if you work so industriously that I may be satisfied with you."

Both the brothers worked unweariedly through the hot harvest days, in the sweat of their brow; they were the first up in the morning, and the last to lie down to rest at night. When the harvest was brought to a close, the farmer paid them the ten crowns, and said, "You have fairly earned your wages, and I now give each of you a crown over."

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For all human ties that bind me,
For the task my God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story,
Who've suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, martyrs, patriots, sages,
The nobles of all ages,
Whose deeds crown history's pages
And time's great volume make.

I live to hail that season
By gifted minds untold,
When men shall live by reason,
And not alone for gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I love to hold communings
With all that is divine,
To feel that there is union
Twixt nature's heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction—
Fulfilling God's design.

I live for those that love me,
For those that know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the wrongs that need resistance,
For the cause that needs assistance,
For the future in the distance,
And the good that I can do.

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felt quite an interest in the child, and took her all over the house to show her the beauties and wonders of her comfortable home. Much surprised at all she saw, the little thing exclaimed:

"Why, how beautiful! I am sure Jesus must love to come here, it is so pleasant. Doesn't He come here every often? He comes to our house, and we have no carpet at home. Oh, how Jesus must love to come here!"

The hostess made no reply, and her visitor asked again:

"Doesn't Jesus come here very often?"

Then with much emotion, the lady replied:

"I am afraid not."

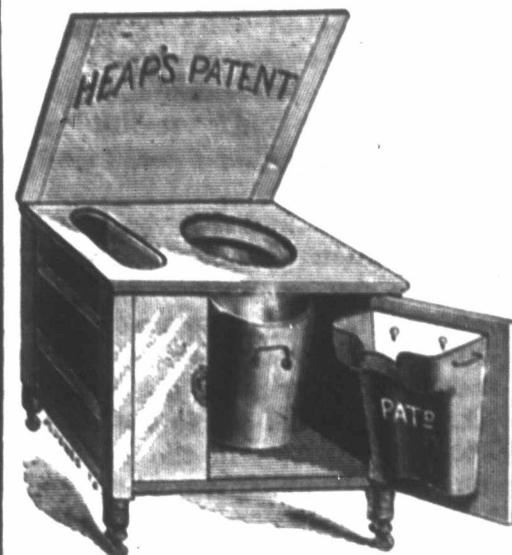
That was too much for the child. She hastened to her mother and begged to be taken home, for she was afraid to stay in a house where Jesus did not come. That night the lady related to her husband the whole circumstance, and the question of the child went to the hearts of both husband and wife, and if was not long before Jesus was made a guest in their home.

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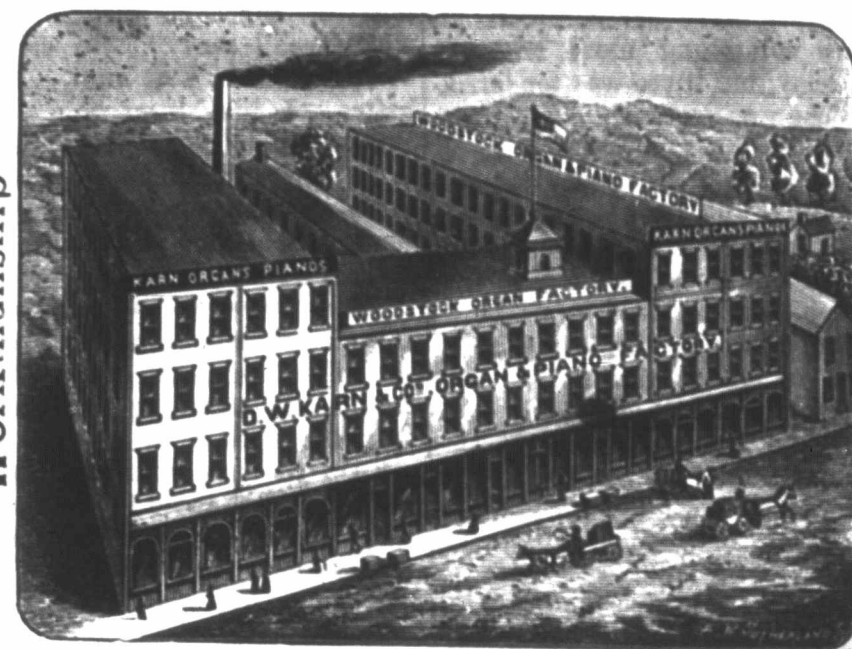
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my sincere thanks for the very prompt manner
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which the proofs were completed.

I remain, yours sincerely,
GEORGINA ROGERS

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