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A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, MARCH 8 1894.

[No. 10.

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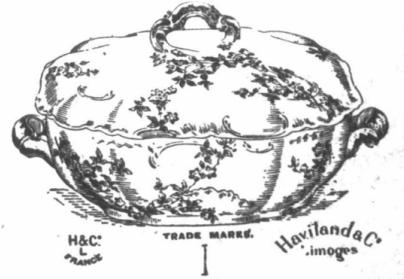
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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 8, 1894.

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## Lessons for Sundays and Holy Days.

March 11—5 SUNDAY IN LENT.  
Morning.—Exodus 3. Mark 10, to v. 32  
Evening.—Exodus 5 or 6, to v. 14. 1 Cor. 4, to v. 18.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

MOTIONS AND AMENDMENTS are being illustrated almost as profusely—as to their relation to one another—in the English "Parish Councils Bill" as of late in the "Home Rule" measure. Amendments are proposed literally by the hundred: so that "poor Mr. Fowler could hardly recognize his own offspring." However, this is one of the penalties suffered for disturbing the existing statutes—you do not know what shape your proposition may take before the Legislature makes a finality of the matter. What is the use of successive "readings," if time does not suggest beneficial alterations? That is what they are for. Second thoughts best!

"CARRYING THE WAR INTO AFRICA" are Methodists just now at Rome. They have obtained a building lot there one hundred feet square opposite the War Department, and are going to spend \$100,000 on a kind of "Church House" for their denomination. It will be not only a church and school affair, but also the habitat of a big "book concern." Truly says the N. Y. Churchman, "The Methodists are not troubled with timidity or lack of enterprise." They have the virtue of "Bruce's spider," too!

MADAME TUSSAUD has found a limit set to the free-handling of the waxen images she (or he?) makes of famous or infamous characters. Mr. Monson—recently rendered notorious by a murder trial—has objected (legally) to the liberty involved in making a waxen reduplication of his person. He is quite content—perhaps more than content—with his present notoriety. The courts have

decided that one has copyright in his own person, and can effectively protest against these representations—generally caricatures.

CHARITABLE LOANS.—Attention has been attracted by a very practical idea put into force and action recently at St. Bartholomew's Church, New York—a system of loan on chattels under Church auspices and protection. Such men as Cornelius Vanderbilt and Seth Low stand at the back of the enterprise, "ready to supply any amount of capital." This a noble use of capital—to extend a generous helping hand to labour. It is generally too particular both about "security" and "interest" to be of much use to others.

"CHARITY" FUSS.—We see by a report of a Ministerial Association in one of our Canadian cities that a strong protest was entered against the multiplication of charitable relief organizations and the "great deal too much fuss" made about this relief business. They took the ground that such proceedings tend to encourage pauperism and degrade true charity. Such sensational and spasmodic additions to the regular relief machinery are apt to degenerate into a discreditable "slumming" process—good for neither the helped nor the helper. The best plan is to throw more force into the regular channels of help.

"STAGE PARSONS" continue to be a subject for editorial comment in Church newspapers. The famous play of the "Private Secretary" is frequently referred to in this connection as giving an instance of a specially obnoxious clerical type. We do not know upon what principle such plays are built up, but they might well follow the example of those excellent novels which simply put forward such characters for the sake of contrast with the usual reputable type of parsons—as "abnormal exceptions," and clearly so.

BETTING is one of those practices which cannot be abolished by abolishing any specific material upon which it is exercised: any more than the crime of drunkenness can be abolished by prohibiting the presence of one particular class of stimulants—wine, whiskey, tea, opium, absinthe, etc. The Bishop of Derry (Alexander) tells a story of a wealthy old clergyman who threatened to abolish his billiard table because his sons were betting about a game of billiards, when the eldest son informed him that they had also been betting about the probable length of the next sermon their father would preach! Ergo, abolish sermons!

"SURPLICE JACKETS" worn by the choir-girls at Gibraltar are likely to be followed—Church Review suggests—by such things as "chasuble mantles, albe skirts, biretta bonnets, cope overalls, cassock bodices, stole boas, etc."—we have already "taper waists!" There is great danger in trifling with what is called "ecclesiastical millinery." What suits a venerable parson or a grave looking choir-man may look simply ridiculous on the person of a pretty girl or an "iron-grey" old maid—though they would look well in some other costume.

"I DISCLAIM ALL RESPONSIBILITY," says the Bishop of Algoma in his recent "special message to the dioceses"—"for what is lacking and the consequences sure to follow." So he concludes a picture of inadequate spiritual provision which is

truly heart-breaking—if one were to think himself "responsible" for its existence and long continuance: but as well hold oneself responsible for the darkness of Central Africa heathenism. All that the most lion-hearted Bishop or priest can do is to try to make some slight partial impression on the mass of evils in the world—the real responsibility for their existence rests with those who don't try.

## TO OUR READERS.

We ask the indulgence of our readers for any delay or other inconvenience which may have occurred during the past two months, owing to Mr. Wooten's severe illness, which quite incapacitated him for the time, being confined to his room. He is now convalescing and wishes to thank those who, knowing the facts, have done their best to lighten the difficulties. Meantime their kind consideration is appreciated.

## GIVING TO GOD.

BY LEX.

Now, when so many missionary meetings are being held throughout the Dominion, and when our Church people are asking light and help in the exercise of the discipline of self-denial, is it not well for us to stop and look this great question in the face and ask ourselves, "how much do I, even I, give to God?" I am a Churchman, and am one of about six hundred Church people who worship in one of the finest churches in the land, costing about \$20,000, and containing organ, church fixtures and furniture worth about \$2,000; this at five per cent., represents \$1,100, and then we have in our church, as we are proud of calling it, an organist and sexton costing only \$250 a year, and the endowment of the parish, which includes the rectory, is about \$700 a year, and the congregation pay a balance of \$600 towards the rector's stipend. The running expenses of the church are \$500, making in all an accommodation and comfort enjoyed by me and my fellow worshippers in this parish worth \$3,150 per annum, and while enjoying this ease and happiness we as a congregation collect, earn and give about \$1,500 a year, or in other words make an investment of fifty cents and get one dollar in good value. Now the question for me is, "how much am I in that transaction giving to God?" and conscience says "can a man rob God?" and yet I and my fellow-Churchmen are taking the full benefit of capital given to God by others to the extent of \$3,150 and paying \$1,500 for it, and in an ordinary business transaction we would inquire "why is not the extra \$1,650 paid?" The above are the actual figures of a parish which thinks that in collecting that \$1,500 to pay interest and expenses of the parish, they are "giving to God," and when any extra parochial collection is asked for are ready to object on the ground of so much to be done at home in our own church and parish, and yet not one of our good Church people would care to take any other benefit as a charity either from the living or the dead, yet still assume to take God's property and the benefit of it at fifty cents on the dollar, and imagine that they are "giving to God." Another feature of the matter which we fail to see is what the channels are through which we are enabled to give to God—"Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me," and until we can consider ourselves

needy members of Christ's body our self comfort is not one of those channels. "He who giveth to the poor lendeth to the Lord." Are we who withhold our money always sure that by giving to *our own church* and not to *Christ's body* (the Church generally), we are giving to God while our poorer brethren are in need. Where can we find any teaching that the *hand* of the body should wear a gold ring and kid glove, and the *foot* go bare and really be in most need of care and protection? How can the wealthy centres of Church life hope to live and prosper if the rural congregations are allowed to languish, the children drifting away from the Church to later on move into the city or town as wealthy and influential citizens, but not as Churchmen. And we must not forget that our towns draw their chief additions from these poorer parishes. Fellow-Churchmen, let us lay aside the fallacy that by paying fifty cents or a dollar for a first class entertainment or buying an article at bazaar, because one has to do so for appearance sake, or because it is really cheap and useful, or still worse, the idea that adding to our personal comfort and happiness in the worship of the Almighty is *giving to God*, and test every offering by the simple question, "Is this money, time or gift for the advancement of *God's glory* or *my own glory*?" and honestly answer this, and you will see how very important all extra parochial objects are as channels through which to *give to God!*

#### "THE DRAG ON."

The prevailing pressure and "strained relations" between Upper and Lower Houses of Parliament are almost as great as those between labour and capital. The fact evidently is not that restraining power has become tyrannically strict and autocratic—rather the contrary!—but that restrained activity has become more impatient of any restraint. This is as true of one side of the Atlantic as it is of the other: of a Republican Senate in the U. S. as it is of the House of Lords in England. A great deal of clap-trap is talked by agitators in Great Britain about "*hereditary legislators*" as if there were something quite disgraceful in possessing and using the hard-won advantages inherited from our forefathers!

#### THE CONSERVATIVE PRINCIPLE IS CHALLENGED.

It does not matter—so far as the British Lords are concerned—whether a man can trace his descent from Alfred the Great, William the Conqueror, Queen Elizabeth; or is only a son of a successful brewer or money-lender, or even whether he is the very man himself whose business success has been crowned by a peerage—if he opposes the will of the popular chamber of Parliament, he is blatantly arraigned as a "bloated aristocrat," standing in the way of popular progress, and kicking away the ladder by which others seek to climb to the platform which he has reached. Logic has no place in such an argument: it is simply a question as to whose *will* is to prevail in a struggle for preference. Even the *merits* of the question are unimportant: it is the *fact* of rivalry.

#### THE REPUBLICAN SENATE

represents the retarding, cautious, "go slowly" policy, though not adorned with hereditary titles: so it must come in for its share of the odium which attaches to opposers—at any time or for any cause—of the popular will. The same principle is exemplified by the Bishops in our Canadian National Synods, the Upper House in the Provincial Synod, even the clerical caste in a diocesan

synod, or the rector in a parish vestry. The idea of the rectorial office is that the rector, possessing life interest in his living, represents—as a link in a chain—the hereditary and continuous interests of religion. The casual member of his congregation who obtains a seat in the vestry is merely a "momentary passing breeze." He may transfer his "vote and influence" elsewhere on short notice—the parson remains in possession.

#### THE LOWER GRADE FLUCTUATES.

It is more exposed to vagrant influences and passing movements, and is more easily swayed by new ideas: whether composed of members of Parliament, average parsons, or ordinary laymen. Their interests are not so deeply seated, or so enduring. They do not reach so far back, nor do they try to reach far forward—if at all. The others' ambitions and desires are largely realized already. Their interest in the general welfare is of a patriotic rather than personal or selfish character. Their views are likely to be broad and free on great public questions. Their comparative leisure gives them more time for thought and study as well as observation. They *foresee* difficulties and obstacles which are invisible to the eyes of those less advantageously placed, and they are anxious to provide for contingencies which the others do not even suspect as possible.

#### IMPATIENCE IS UNREASONABLE

—if people would only realize the fact—under such circumstances. We do not say that there is anything necessarily "degrading"—notwithstanding the etymology of the word—in *going down hill*: but the process should be made as safe and pleasant as possible—both in progress, in conclusion, and in consequences, near or remote. A slap-dash, go-ahead speed does not secure these requirements to any appreciable extent. It is more likely to incur the very opposite—a very rough though rapid enough rate of progress, a sudden collapse, and very disastrous and lasting consequences. Such are

#### "THE RULES OF THE ROAD"

in these matters, and no reader or student of history can long shut his eyes to them. Experience has laid them down! The elevation of an ecclesiastical ratepayer, elector, vestryman, parson, commoner to a higher position, has a surprising effect in modifying his notions about "reform" and other watchwords of agitation. The fact is that many enterprises—very fine on paper—lose their charm when seen in practical operation: even though the scene be laid only on the field of memory or imagination. Those who have neither of these latter qualities—or having them, get no "play" for them—are to be greatly pitied. They are not competent judges of the use and effect of things. They had better, therefore, *defer* very respectfully to those who happen to have the advantage for the time being of such faculties or opportunities as they themselves have not.

#### REVIEWS.

THE BOOK OF OTHER RITES AND CEREMONIES OF THE CHURCH. 8 vo., pp. 41. 40c. Milwaukee: The Young Churchman Co.; Toronto: Row-sell & Hutchison.

The very thing for every clergyman to have. The services are for such things as Harvest Home, Laying the Corner-stone, Opening a Church, Blessing a Cemetery, Re-opening a Church, Removing, Consecration, Admitting Lay-reader, Inaugurating new Organ, Blessing divers objects, Sentence of Degradation. It has a note commendatory from the Bishop of Milwaukee, and is in very convenient form.

THE CHURCH YEAR. A series of sermons for the sacred seasons. By the Rev. J. Carmichael, M.A., D.C.L., Dean of Montreal. 8 vo., pp. 858. Montreal: W. Foster Brown & Co.; Toronto: Rowsell & Hutchison.

The Dean makes no pretence to grace of oratory, but he has a straightforward way of grasping his subject that carries us on with it, and leaves us at the point where all that is necessary is said. You feel that his studies do not lie in the way of dogmatic theology or precise statement of definition, but he is a wide reader and brings his reading to bear upon the living world, so as to let each feel that the Gospel has been given to him and is not a set of mere words and phrases. The sermons, thirty-seven in number, cover the whole Christian year, and each is successful in hitting the central thought at which it aims: there is no vagueness or loss in multiplicity of words, but in their honest terseness lies the force of each address. Many striking passages might be quoted, but we give only one: "As one follows these Magi seeking Christ, he feels a thrill of hope in the thought that so in the days yet to dawn the heathen may seek the light; that the great regeneration will come, not only from Christ seeking the lost sheep, but the lost sheep themselves bleating for the Shepherd. And one surely learns that, as the Church advances, preaching Christ in heathen wilds, its truest wisdom is to seek in error whatever may be good, and use that as the stepping-stone to destroy evil—use it as St. Paul used it when standing before the altar raised 'to the unknown God,' he reviled not the inscription, but used it as a sacred text, and 'preached Christ' from the sad, the gloomy, the melancholy words." The volume, in conclusion, is beautifully finished by the publishers, and the reading most agreeable.

MAGAZINES.—Who are the most famous writers and artists of both continents? *The Cosmopolitan Magazine* is endeavouring to answer this enquiry by printing a list from month to month—in its contents pages. This magazine claims that notwithstanding its extraordinary reduction in price, it is bringing the most famous writers and artists of Europe and America to interest its readers, and in proof of this claim, submits the following list of contributors for the five months ending with February: Valdes, Howells, Paul Heyse, Francisque Sarcey, Robert Grant, John J. Ingalls, Lyman Abbott, Frederick Masson, Agnes Repplier, J. G. Whittier (posthumous), Walter Besant, Mark Twain, St. George Mivart, Paul Bourget, Louise Chandler Moulton, Flammarion, Tissandier, F. Dempster Sherman, Adam Badeau, Capt. King, Arthur Sherburne Hardy, George Ebers, De Maupassant, Sir Edwin Arnold, Spielhagan, Andrew Long, Berthelot, H. H. Boyesen, Hopkinson Smith, Lyman J. Gage, Daniel C. Gilman, Franz Von Lenbach, Thomas A. Janvier. And for artists who have illustrated during the same time: Vierge, Reinhart, Marold, F. D. Small, Dan Beard, Jose Cabrinety, Oliver Herford, Remington, Hamilton Gibson, Otto Bacher, H. S. Mowbray, Otto Guillonnet, F. G. Attwood, Hopkinson Smith, Geo. W. Edwards, Paul de Longpre, Habert-Dys, F. H. Schell. How this is done for \$1.50 a year, the editors of *The Cosmopolitan* alone know.

#### THE STORY OF THE CHURCH OF ENGLAND.

##### EDUCATION OF THE POOR.

Who educates the children of the poor? is a question that is often asked, and to which one may reply, Who, indeed, if not the Church of England? The competition of school boards often presses hardly on the Church schools, as all school managers can testify; and yet, notwithstanding this fact, it was found that in the year ending August 31, 1891, the Church of England educated ever 200,000 more children than the school boards,\* at a much less cost, whilst Church-

\*The average cost of a scholar in the Board School is now £2 7s. 1½d.; in the Voluntary School, £1 17s. 8d., thus saving 9s. 5½d. on each child educated in the Voluntary School, which taking the contributions of Churchmen into account, means a saving to the rate-payers of about two millions a year, on the 2,288,385 children in average attendance in our Voluntary Schools.—See Official Report of Council on Education, issued August, 1892; and National Society's publications.

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\* Mr. Gladst mons/May 16 + Quoted by mons, May 16

men contributed voluntarily during that year nearly £590,000 towards the support of their schools. Since the National Society was founded Churchmen have contributed more than thirty-five millions of money for educational purposes. How much more is expended by Churchmen than others in the cause of the education of the poor may be gathered from the fact that, since the Education Act was passed in 1870, to 1891, the amount contributed by Churchmen for voluntary schools was £13,263,871, against £3,378,722 contributed for British, Wesleyan and Roman Catholic schools.

We are tempted to go on, but there are limits to the patience of the reader, who would perhaps tire of hearing of the great work the Church has done, especially in our own time, in various places, and in divers ways, for the good of the people, far and beyond that chronicled in these pages.

But enough has been said to show what has been the share of the Church in the past in making England what it is, and how closely identified it is with all that ministers to the welfare of the people of to-day. Think for a moment what would become of the history of this country if the Church had played no part in it. "Take," said one of England's greatest living orators, "the Church of England out of the history of England, and the history of England becomes a chaos, without order, without life, without meaning." And he added that the Church "has not only been a part of the history of this country; but a part so vital, entering so profoundly into the entire life and action of the country, that the severing of the two would leave nothing but a bleeding and lacerated mass."\*

The munificence of its adherents has covered the land with thousands of temples dedicated to the service of God, not one of which has cost the ratepayer a penny. The Church alone provides a place of worship in every parish, where rich and poor alike may meet to honour and praise God. It provides also a resident clergyman in each parish, available at all times to marry, baptize, and bury, and to visit the sick and needy, whilst its enormous influence affords the best police protection in the world. Those of us who dwell in large towns seldom realize the fact that in many country parishes, but for the Church of England, there would be no provision whatever for proper religious observances. Though every village has its church, it has not always its chapel. As an instance, we may record the fact that an inquiry was lately made in the county of Somerset into the accommodation for public worship, when it was found that out of 520 parishes 195 had no place of worship whatever, except that provided by the Church of England; and that in 400 of such parishes no resident minister of any sort existed save the parish priest.

The late learned Dr. Dollinger, well acquainted with the religious condition of this country, wrote these words: "It may still be said with truth that no Church is so national, so deeply rooted in popular affection, so bound up with the institutions and manners of the country, or so powerful in its influence on national character as the Church of England. . . . What has been accomplished during the last thirty years by the energy and generosity of religious Englishmen, set in motion and guided by the Church, in the way of popular education and church building, far exceeds what has been done in any other country."†

With its roots deep down in the history of the past, its branches intertwining with every part and fibre of the higher national life, the Church of England has grown—not by sudden leaps and bounds, but surely and steadily—with the nation's growth, it has "broadened slowly down from precedent to precedent." It is a glorious heritage of which we may be justly proud, an institution which has enshrined itself in inimitable buildings, has expressed itself in the noblest literature, and is hallowed by the many saintly lives who adorn its pages of history. "Never," said Archbishop Magee, "was there a time when the Church displayed more vigour, more zeal, more spiritual life and activity than at present." Foremost in every good work, it has, in the words of one of England's

most brilliant writers\* (a Liberal in politics), ever been "the Church of the poor. It opens its door and its ministrations to all who care to avail themselves of them. During the last fifty years it has covered the land with hundreds of new churches, and has rebuilt or enlarged many hundreds more, and all from the voluntary contributions of its devoted members. . . . It took up the cause of popular education, and it supplied the vast majority of country parishes with excellent schools, which it supported for years and is supporting still. It is the most liberal, and tolerant, and national of all existing national churches. Its cathedrals are the delight and despair of churches that are less ancient and less historical. Its chief dignitaries have been, many of them, among the men of whom England is most proud, and who have made England what it is. It has been the nursing mother and the mainstay of hundreds of charitable organizations and institutions. . . . The parson has been the friend, the helper, and adviser, in things temporal as well as things spiritual, of every inhabitant of his parish, most of all of the poor, the widow, the orphan, the infirm, and the afflicted. Never, in a word, in the whole course of history, has the Church of England shown more exuberant evidence of energy and vitality than it is doing at this day."

THE END.

THOUGHTS FOR STUDENTS AND YOUNG MINISTERS.

BY REV. SAMUEL MASSEY, MONTREAL.

(Continued.)

Adaptation is a word which all clergymen, especially young clergymen, should study, and well apply to themselves and their work. For the want of adapting himself to circumstances and to the people of his charge, many a man, of both learning and ability, has failed in the work of the ministry.

Let us now see how far St. Paul went in this matter of adaptation! In his first epistle to the Corinthians, he says, "Unto the Jews I became as a Jew, that I might gain the Jews, to them that are under the law as under the law. To them that are without law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak, became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some, and this I do for the gospel's sake." Here then is the motive and the reason why he adapted himself to men of all classes. It was that he might save some for the gospel's sake and that means for Christ's sake. He wisely adapted himself to the conditions and circumstances of the people among whom he laboured.

A minister's success depends very much upon a careful imitation of the Apostle in this as in other matters relating to the ministry of the Word. This adaptation will apply to doctrinal truth, as well as to minor matters, concerning social etiquette and things that are not essential to salvation. Some he fed with strong meat, and others with the milk of the Word. To the Corinthians he says, "I could not speak unto you as unto spiritual but unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able, for ye are carnal." Then afterwards he asks them whether he should come to them with a rod, or in "the spirit of meekness." He only spoke "wisdom to them that were perfect," to them who were advanced in spiritual things, relating to both doctrine and practice. He preached and wrote to the Galatians, Ephesians, Thessalonians and other churches in a very different style, because they were more spiritual and better informed. Sometimes he used "sharpness" and "the rod," never preaching to please men, as is too often the case, we fear, in these degenerate days. For, says he, in writing to the Galatians, "Nor do I seek to please men, for if I yet pleased men I should not be the servant of Christ." He doubtless felt that he must keep a good conscience and please Christ, even if by so doing he offended all men. It was his highest ambition to magnify Christ. He had in his congregation Scribes and Pharisees, Sadducees and "disputers." He had proud men, vain men, covetous men, worldly-minded men, and unbelievers to deal with, and these various classes are not all dead yet, they have their representatives amongst us to-day. We have agnostics, materialists and sceptics of almost every form and grade; therefore, like St. Paul, we should prudently adapt the truth we preach to their varied needs, but above and beyond all, preach Christ to them as the only Saviour

of men. A wise minister will take the measure of the moral and intellectual status of his congregation, and adapt his ministrations to their wants, never forgetting the young and the poor, for these "we have always with us."

The next thought suggested is that of Humility and Tears.

Naturally Paul was not a very humble man. He was of high birth and blood; a man of great learning and of great intellect, born to be a leader of men. He was naturally proud and ambitious, a master in logic, and more than a match for all comers, on all points of controversy, relating to Christ, and the Christian religion, so that it was not a very easy thing for him to be humble. It has been said that an ounce of grace will shine more in some Christians than a ton in others! So it would take much of grace, constantly applied to the heart of Paul, to keep him humble. Notwithstanding his greatness, notwithstanding that he was the great apostle of the Gentiles, he was a very humble Christian, so that he "served the Lord with all humility of mind and with many tears." St. Paul was the weeping apostle. "Tears," I fear, are not often seen in the pulpit now-a-days, but they are always a good apostolic sign.

Jesus was moved to tears when he saw the wicked obstinacy of the citizens of Jerusalem and also when Lazarus died. These tears were the result of a deep and genuine feeling of sympathy and sorrow for others. He was not ashamed to be seen weeping, and why should we be? Jeremiah has been called the "weeping prophet." St. Paul "ceased not to warn the people for three years, night and day, with tears." Like "the Master," he often shed tears. The late Rev. James Sherman, successor to the famous Rowland Hill of Surrey Chapel, London, a very successful preacher, rarely preached without weeping, and causing his hearers to weep also. I have seen the tears chasing each other down his cheeks while his voice trembled with emotion. The effect was often wonderful on his hearers. If we wish others to feel and weep we must feel and weep ourselves. The almost entire absence of the emotional element in our preaching in these days, may be one reason why our preaching is not more effectual. Whitfield, when preaching to thousands in the open air, was often bathed in tears. While we do not want less of the intellectual in our sermons and preaching, we greatly need more pathos, more feeling, more of the sympathetic and more of the heart. "He that goeth forth weeping, bearing precious seed, shall doubtless return rejoicing, bringing his sheaves with him."

The next suggestive term is that of temptation. "Serving the Lord, with many tears and temptations." Luther has said that it takes three things to make a good minister of Jesus Christ—Prayer, persecution, and temptation. Of the first of these the more the better. We cannot pray too much or too often. We should "pray without ceasing." All our thinking, and studies, and preaching, and sermons should be steeped in prayer.

Of the second, that is persecution, we know little or nothing by experience and suffering. Perhaps no two men suffered more by persecution than Paul and Luther, and both seemed to regard it as necessary to their growth in grace and success in the ministry. They rejoiced to be counted worthy to suffer for Christ's sake. A little persecution would perhaps do us much good. It might tend to unite the scattered fragments of Protestant Christians, and sharpen them up, and make them more mindful and more thankful for their great privileges; privileges which were dearly purchased for us by the blood and sufferings of our forefathers, and which we are in duty bound to guard, and to leave intact for those who may come after us. We may, however, have persecution in other forms, quite as trying and more injurious to our spiritual life and usefulness. Let us then not be surprised if "fiery trials" come sometimes from quarters least expected, and much harder to bear than those which come from without. These "fiery trials" are often sent for good, and are needful, by way of discipline, for when His servants get proud, God often, in mercy, sends them trials, or what is worse, leaves them to walk in their own ways, for He never works with those who are proud in spirit. It is as true to-day as ever it was, that "Pride goeth before destruction, and a haughty spirit before a fall," therefore we should strive not only to serve the Lord, but to serve Him "with all humility of mind." However great a man's learning and ability, he has nothing but what he has received, and why, therefore, should we be proud or vain! Humility is absolutely essential to success in the work of the ministry. St. Paul served the Lord with humility, tears, and temptations. I think tears are not so often seen or shed in the pulpit now as when I was young, or as in the days of Jesus and Paul. People would be surprised now to see a preacher shedding tears in the pulpit; some of his hearers would be likely to say that he was not a strong-minded man, for only women weep. "Tears" would be taken as a sign of intellectual weakness when they were simply the

\* Mr. Gladstone. Speech in the House of Commons, May 16th, 1873.

† Quoted by Mr. Gladstone in the House of Commons, May 16th, 1873.

\* Mr. R. Bosworth Smith, Letter to *The Times*, October 13th, 1885.

effect of intense feeling for the salvation of men. If tears be an indication of mental weakness, then David was weak, Jeremiah was weak, and Jesus was weak, for they all wept and shed tears of sorrow over the sins and impenitence of men. Would to God there were more preachers like them, more weeping prophets and preachers; men who feel more for the salvation of souls and the glory of Christ. We need more sympathy, more heart pathos and more tears in the pulpit, and then perhaps we might have less silly criticism and more love and sympathy from the pews. Humility, tears and "temptations,"— "tears and temptations." Our Lord was tempted and so was Paul,—sorely tempted; and we are taught to pray "lead us not into temptation." All ministers, especially young ministers, have temptations, and they need to be very watchful and ever on their guard, for temptations often come in a way, from a place and at a time when least expected, and many a minister's sun has set in a dark cloud, and he has gone down to the grave with a broken heart, and all for the want of watchfulness and grace when the hour and power of temptation came upon him. "He that hath ears to hear let him hear."

The Apostle speaks of "keeping back" something. In this he followed the example of "the Master." Advanced doctrinal truth would not be suitable for the babes in Christ, he would therefore "keep that back." Controversial truth, suitable for the Romans and Galatians, he would keep back from the Philipians and the Corinthians. As we have already seen, he gave "meat to men" and "milk to babes." The Great Teacher, after speaking to his disciples about the mystery of sin and the judgment to come, said,— "I have yet many things to say unto you, but ye cannot hear them now," and therefore he "kept them back" as an example to be followed by those afterwards called to the work of the ministry. While truth is always truth, it is not always wise to speak it, for both Jesus and Paul have taught us that there are seasons and circumstances when some truths have to be "kept back." But with wise caution the Apostle here says—"I kept back nothing that was profitable"— "Nothing that was profitable unto you, and have showed you, and have taught you publicly and from house to house."

"From house to house." This we call parish work. The office of the ministry is often very properly divided into two parts—public preaching and pastoral work—or, as we generally term it, parish work. The most learned and eloquent preachers have not always been the most successful, that is, as far as saving sinners and building up churches may be regarded as marks of success. The chief cause of their failure in this vital point has generally been for the want of coming down to common parish work, in visiting from "house to house" as St. Paul did. No minister ever succeeded, and no minister ever will or can succeed, unless he follow up his preaching by visiting from "house to house." He may possibly gather crowds to hear him on the Sabbath day, and that in itself is a good thing, but if it is not followed up by pastoral, personal work, between the Sundays, much of the good resulting from the preaching will be lost. Have we not known men of but slender abilities in the pulpit, who built up strong churches by their tact and diligence in pastoral work? Have we not also known men of great power in the pulpit who have been conspicuous failures in the work of the ministry, just because they left their work incomplete like a man who lays the foundation of a house but never finishes it. When a minister leaves the pulpit on a Sunday evening his work is only half done. It should be followed up during the week "from house to house," with "many prayers and tears," and then he may surely count on God's blessing and success in his work.

#### THE BISHOP OF LINCOLN'S PASTORAL LETTER FOR LENT.

MY DEAR PEOPLE,—The Holy Season of Lent has come round to us once more, and this year it has come very quickly after Christmas, as Easter falls so early. And in other ways, too, perhaps, it seems to come upon us before we feel equal to the effort of making the extra exertion which Lent implies. Many of us have had sickness in our homes, and many of us have been ill ourselves; and sickness naturally leaves us weak and depressed. All of us, too, in Lincolnshire, have felt a shock at the loss of so many of our great men and public friends and benefactors, such as the Bishop of Nottingham, the Right Honourable Edward Stanhope, and the Dean of Lincoln. Well, the loss is very great, but God's ways are not our ways. He knows whom to take, and when. God knows our troubles, and He is a merciful and loving Father, and He will not expect of us more than we can do.

It may be well for those who have been ill, and are still weak in the body, to be very careful not to attempt too much in the way of fasting, or any other additional strain upon their strength. And yet, to guard against any softness towards themselves, it

might be wise to consult their parents, or their doctor, or parish priest, and then trustfully to obey.

And yet all may hope to do something, and these warnings should make us anxious to do as much as we can to be ready when our call comes; for who can tell whether this will be the last Lent we shall have?

Let me offer you, first, some general subjects for your consideration, and then some that are more particular.

#### I. General subjects to be considered:—

(1.) I am told that in many parishes, both in the town and in the country, there is a difficulty in getting people to attend the Sunday morning services. It may be no doubt partly that people are tired, and so wish to lie in bed. But this does not account for every case, because it is observed that many of the young men enjoy athletic amusements on Saturday afternoons, and so presumably they are not so over-tired. Middle-aged and older men, too, are observed to be up and talking with their friends, and, as it were, only by accident to miss the time of service. Much improvement, I am persuaded, might be made if all would seriously consider the matter this Lent, and see if they could not (1) *always be in church at 11 a.m.*; (2) *always be at the Early Service at 8 a.m. on one Sunday in the month.*

(2.) With a view to such permanent self-discipline and self-mastery, consider whether all might not make some definite effort to mark every Friday by some act of self-denial, and the other fast days of the Church as well. Read St. Matthew iv. 1-12. The blessed Saviour fasted. He is our example.

(3.) If our self-mastery is to be complete, we need also better habits of self-control in times of feasting. It would be better for our spiritual life if we had more holidays. The competition in business now drives many of us too hard, and does not allow enough time for rest and enjoyment of home life, and the thought of the home above. If we were more often consciously happy in the enjoyment of God's gifts, we might understand the meaning of the Holy Eucharist better. "Eucharist" means "thanksgiving." The Bible says, "Be still, then, and I know that I am God" (Psalm xli. 10). I would ask you, then, to consider how you might keep some of the appointed festivals, so as to be able to enjoy more holidays without fear of falling into sin, making them happy times for the exercise of the love of God and man, especially (1) Ascension Day; (2) Easter Monday and Tuesday; (3) Whit-Monday and Tuesday; (4) Christmas Day and the Saints' Days which follow; (5) The Dedication Day of your parish church, which has brought such wonderful blessings to you and thousands besides.

#### II. More particular considerations for this Lent.

(1.) Try and attend any special services which may be held in your parish church; and try to be in church some ten minutes or a quarter of an hour before the service begins, and spend the time on your knees, kneeling, so as to get a habit of not being too shy to be seen kneeling. You might spend the time in prayer, or self-examination, or reading parts of the Bible.

(2.) Every Friday in Lent read the exhortation in the Prayer Book before the Holy Communion, which begins, "Dearly beloved, on—day next I purpose," and ends with the words "to the quieting of his conscience, and avoiding of all scruple and doubtfulness," with the view of getting ready for your Easter Communion.

(3.) Make a plan for reading some part of the Bible, if you can, every day, or two or three times a week. You might read—The Sermon on the Mount, St. Matt. v., vi. and vii.; St. Luke xv., the three Parables of God's seeking love for the lost; 1 Cor. xiii., the marks of the true love which we ought to have.

(4.) Some heads of self-examination besides the Ten Commandments:—(a) What sin has the Holy Spirit warned me against most frequently this year? (b) Did I go at the least three times to the Holy Communion last year, and was Easter one? (c) Have I grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ? Do I know more of my Bible and of my Prayer Book than I did this time last year? Have I gained in trustfulness and thankfulness towards Almighty God? (d) Have I tried to bring anyone nearer to God through Christ during the last year?

May God help you to put away whatever keeps you from loving Him, and from loving one another. May He help you, and perfect your baptismal gift, so that "all carnal affections may die in you, and all things belonging to the Spirit may live and grow in you." May you so keep Good Friday and Easter Day that you may "be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up the light of His countenance upon you, and give you peace, both now and evermore.—I am, your affectionate friend and Bishop.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

MONTREAL.—The Women's Auxiliary of the missionary organizations inaugurated their eighth annual meeting on Feb. 21st, by divine service and address and Holy Communion in the Cathedral. The service was conducted by the Bishop.

Bishop Bond's address was for continuous and strenuous effort in the work of saving souls.

The business session was held in the Synod Hall. The Bishop presided. The president, Mrs. Holden, after devotional exercises and the roll call, delivered the annual address. She said she knew no method so well calculated to keep in the members of the auxiliary a true missionary spirit as that of daily laying aside a definite sum for that cause.

Mrs. Everett, secretary, in her report, urged upon Churchwomen throughout the diocese the duty of greater efforts to raise the condition, spiritual and material, of those who needed it. The members of the auxiliary throughout the diocese now number about one thousand and the work was steadily increasing. Six new branches had been added, namely, Knowlton, Lakefield, St. John's East, Grenville, jr., Sorel, sr., and Sorel, jr. Twenty meetings had been held during the year—eight monthly, eight executive and four special.

Mrs. Dawson read the treasurer's report, which showed a small balance in hand.

The report of the secretary of junior branches was submitted by Miss A. McCord, and was of a very encouraging nature. It was a record of good work accomplished during the past year. Two new branches had been formed.

The reports were adopted and the following officers elected for the ensuing year:

President—Mrs. Holden.  
Executive committee—Mesdames Carmichael, Norton, Heudersou, H. J. Evans, W. J. Buchanan, Edgar Judge, R. Lindsay, Cole, Horton, Walter Drake.

Recording secretary—Mrs. Everett.

Corresponding secretary—Miss A. McCord.

Diocesan treasurer—Mrs. Dawson.

Leaflet editor—Mrs. H. J. Evans.

Dorcas secretary—Mrs. C. E. Dawson.

Delegates to provincial board meeting—Mesdames, H. J. Evans, Everett and Miss McCord; alternatives, Mesdames C. E. Dawson, Mills and Norton.

Miss L. Mudge then read a paper on Mexico and mission work there.

An able and eloquent address was given by Mrs. Ashley Carus-Wilson in the afternoon, at the public missionary meeting, upon general missionary principles.

The second day's proceedings commenced at ten thirty in the Synod Hall; the Lord Bishop presiding. The hall was filled with the lady delegates and members, each wearing the W. M. A. badge. After prayer and a hymn, the minutes of yesterday's proceedings were read by Mrs. Everett, the recording secretary, and confirmed.

Mrs. H. J. Evans was elected editor of the 'Leaflet.' Delegates from the following places answered to the roll call: City: Cathedral, All Saints', Grace Church, St. Luke's, St. John the Evangelist, St. George's, St. Martin's, St. Matthias, St. Stephen's, St. Thomas, and Trinity. Delegates were also present from most of the following country branches: Aylmer, Cowansville, Clarenceville, Durham, Grenville, Havelock, Huntingdon, Papineauville, Knowlton, Lachine, Lakefield, Onslow, Shawville, Sorel, St. John's, St. John's East, St. Andrew's, St. Lambert's, West Farham, Waterloo, and Waterloo Girls.

The reading of reports from these branches followed, and were listened to with much interest. The work of the year was recited, with the number of members, the names of officers, and the financial position of each branch. The reports were generally very satisfactory, and revealed a large amount of unostentatious hard work and self-denial among the members, and a large measure of valuable help given to various missions, in all parts of the world, both in money and in kind.

Miss A. McCord read a paper, entitled, "A Pioneer Canadian Bishop." This proved to be of absorbing interest in the striking contrasts presented by the hardships of those early days with the ease and luxuries of the present; it was also of great value and instruction from an historical point of view, both ecclesiastical and general. The pioneer Canadian Bishop described was the Right Reverend George Jehoshaphat Mountain, third Bishop of Quebec. "In this age of Church privileges," said Miss McCord, "it is difficult for us to realize the changes that have occurred in a hundred years in our Church in this country, and so we fail to appreciate the noble labors of those few hardy and steadfast spirits who worked under almost insurmountable disadvantages to establish the Gospel in our land, and the field of

whose labours one diocese, but Canada, from westward.

The life of the interwoven with the family of having emigrated the Edict of N. Mountain was Norwich, July in Canada, acts after order Diocesan Com national school that time of Mc and the service Mountain was many miles arc

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whose labours was not confined to one city or even one diocese, but embraced vast regions; in reality, Canada, from Gaspe to the limits of civilization westward.

The life of the third Bishop of Quebec is closely interwoven with that of his father, the first Bishop. The family of Mountain is of French extraction, having emigrated to England on the revocation of the Edict of Nantes and settled in Norfolk. George Mountain was born at the parsonage of St. Andrew's, Norwich, July, 1789. Passing over his early years in Canada, we find one of George Mountain's first acts after ordination was to establish in Quebec a Diocesan Committee of the S. P. C. K., as well as a national school for boys and girls. The minister at that time of Montreal was the Bishop's elder brother, and the service was held at the Scottish Kirk. Dr. Mountain was the only clergyman in Montreal or for many miles around.

In 1814, George Mountain was admitted to priest's orders. Not long after he was appointed by the Bishop of Nova Scotia to the rectory of Fredericton, also holding the post of chaplain to the forces and to the council. In 1821 the parish of Quebec was created by letters patent and Dr. Mountain appointed rector in the same year. Two archdeacons were established in the diocese, one including the whole of the Upper, the other the whole of the Lower Province. In 1822 the new Archdeacon Mountain made a tour extending from Lennoxville to St. Andrew's on the Ottawa. A graphic account is given of his first visit to the district of Gaspe, in 1824, and many were the hardships and privations endured in the small fishing craft, the only means of conveyance, though wherever possible an open boat was taken.

It is not generally known that Archdeacon Mountain was the first principal of McGill University, but immediately after his appointment disputes and lawsuits arose which delayed McGill's usefulness so many years. He held this position and also that of Honorary Professor of Divinity from 1823 to 1835, but never lectured, as there was only a medical faculty organized and no students resident. When reorganized the university passed out of Church jurisdiction.

In 1829, Archdeacon Mountain accompanied the Bishop to York and on the way took part in the "ceremony of taking possession of McGill College," at Montreal.

Early in the summer of 1832, the cholera broke out at Quebec, and by the end of July it was estimated that one tenth of the population had been carried off, including sailors and emigrants. In two consecutive days in June seventy persons were buried by the rector, and a horse was kept saddled day and night in his stable to enable him and his assistant to meet calls at a distance. It was then that the male orphan asylum was founded by Mrs. Mountain, who had already for many years been the guiding spirit of the girls' asylum. The number of clergy in the diocese in 1836 was eighty-five. Of these thirty-four were in Lower Canada, equally divided between the present dioceses of Quebec and Montreal, and there were forty-two churches also equally divided. At that time in the present diocese of Montreal there were 15 parishes and missions, of which one was served from the United States side of Ottawa.

On the Epiphany, 1837, the Bishop started on his first visitation tour in Lower Canada, in very stormy weather. At Montreal he held an ordination, and speaks of the great deficiency of church accommodation, the parish church alone being quite insufficient. Mr. Bethune and Mr. Robertson did their utmost to supply this deficiency by holding a service in the schoolroom by candlelight. There were then but two clergymen, one of them serving the church at Lachine. On this tour he mentions that at Freightsburg he held Divine service in the school house in the evening, the people having to bring their own candles, and as they walked home through the snow, the lighted candles in their hands, they had the appearance of some procession. It is also said that to hold service at Laprairie, a stove was lent and put up in the church.

Space does not permit of a tithe of Miss McCord's paper being given, which was in effect an outline of the history of Canada during the years 1789-1863.

In 1847, during the fearful outbreak of typhus fever, the Bishop led on the heroic band of sixteen clergymen, who laboured day and night in the tents and ships, containing the sick at Grosse Isle, and of whom nine contracted the disease and two died. He passed away prayerfully and peacefully on Jan. 6, 1863, surrounded by his children and grandchildren.

A vote of thanks was moved at the conclusion of the paper by Mrs. Lindsay, who had received confirmation from the Bishop's hands, and seconded by Mrs. Robt. Lindsay, whose husband's father had been ordained by him.

Luncheon was served at one o'clock to the delegates in the Synod Hall.

The afternoon session commenced at 2.30 with prayer, followed by the roll call. Reports of Dorcas, Leaflets and Library committees were also read and

adopted. A paper was read by the Rev. George Rogers, of Rupert's Land.

A reception of delegates and friends was held in the evening.

ONTARIO.

*Ottawa Episcopal Endowment Fund.*—During the last two weeks Rev. Mr. Hanington has been canvassing the parish of Osnabruck and Moulinette on behalf of the Endowment Fund of the proposed new diocese, and is to be congratulated upon the great success of his work in that parish. Mr. Hanington has been ably assisted by the rector, Rev. R. W. Samwell. The whole parish has taken up the work with much enthusiasm and subscriptions have been most liberal. The amount subscribed in the parish has reached the princely sum of \$1,105. This is the largest sum yet given by any country parish and is most creditable to the Church people of this parish and their energetic and painstaking rector. The small congregation on Barnhart's Island, consisting of twelve families, have contributed \$111. It is evident that the members of the Church of England are fully alive to the importance of this work for Church extension.

TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca:—All Saints' S. S., Whitby, \$3; Rev. Brownlee, Gorrie, \$1; London W.A., \$46 80; Christ Church S. S., Hamilton, \$20; "A Friend," \$4; also \$15 for Mrs. Brick from Rev. S. Massey, Montreal.

Lenten services have this year been well attended. Whether owing to changed methods, or to a real quickening of religious convictions, or to more serious views, caused by the numerous bereavements and pecuniary losses, or to all causes combined, the result is apparent. The value of these services have been increased by the addresses of the Bishop of Qu'Appelle, who has been unremitting in his instructions. Thoroughly earnest and impressive, rather than eloquent, his exhortations have been felt, if the numbers and demeanour of the congregations are an index. We should rejoice to hear that those who have profited so much have done all in their power, either separately, or as congregations, to help the Bishop in his arduous work in the North-West. The mid-day services at St. James' are as usual well attended; few are gifted like Canon Dumoulin to conduct, not one, but a series of such services, successfully.

HURON.

*STRATFORD.—St. James'.*—Owing to a typographical error in the issue of this paper, Feb. 22nd, the meeting of the Order of King's Daughters held in connection with this parish on that date was spoken of as having already taken place. On the evening in question, Mrs. Tilley, Dominion Secretary of the Order, was introduced in a few well-put sentences by the rector, who pointed out the position which woman has held in the work of God for the last 2000 years. Previous to the time of Christianity woman's position in the East had been too degraded for discription, while in the Roman dominions she was only too well known. Christianity rescued her and put her upon the high pedestal she occupies in the Gospel of Jesus Christ—a Gospel of which she was made one of the first protectors, as fully recorded in the New Testament. Not only was woman a protectress and hearer of the Gospel in early times, but an order of deaconesses was established by the Apostles themselves. Unfortunately, as the Church progressed, this order and woman's position weakened, the former to be revived in distorted form by the many sisterhoods of the middle ages. In the last few years we have been going back to the original idea of Christianity, where woman holds a prominent place. The rector said that he was glad to use this occasion to say that he took exception to the statement which was often made, as a slur, that the churches were filled with nothing but women. He considered this no slight to either Church or woman; for if one looked about for the places held by men one found they composed 95 per cent. of the occupants of pews. The lecturer of the evening, whose sweet womanly personality covers an underlying strength, then gave an interesting description of the formation and work of the Order, which is now chartered, and has from the first been of an international and non-sectarian character, Dane, Greek, Armenian and Frenchwoman, American and Jap, all meeting at the Great Fair and clasping hands "in His Name." Eight years ago a small band of earnest workers in New York, anxious to do something lasting for the honour of God, incepted this Order, with an astonishingly satisfactory result, the simple rules of membership—to develop spiritual life and stimulate Christian activity—having proved an

attraction and safeguard to many hundreds of souls. To give constantly of substance, time and labor, and to consecrate self to the work of the Master, is the aim of these truly willing workers; and the society counts in its membership' cripples and the whole, the busy home-keeper and the rich woman of leisure, the sick and the well, little ones and the aged, those of high and low degree, all uniting in the labour of love. Associated with this Order is a smaller society called the King's Sons, who in their department are doing equally good work, a chapter of them among the commercial men of the United States making unsparing use of the wide field which their business opens to them. This, the first general meeting of our local circle, was in every way a pleasure, and many thanks are due Mrs. Tilley for the instruction and information contained in a well delivered lecture, statistics being tactfully shadowed by sympathetic anecdote. Bad weather and rival interests all tended towards a small audience. The school room in which the lecture was given was tastefully decorated with many flowers, chiefly roses, and draped in the Order's colours, the flowers next day going to gladden the inmates of the hospital. During the afternoon the sisterhood held a tea in the women's chapter room, at which they entertained Mrs. Tilley, the rector and Mrs. Williams.

*LONDON.*—Mrs. Boomer desires to acknowledge with heartfelt thanks a cheque for \$300 from "an old parishioner of the Bishop of Algoma, to be applied, as he thinks best, to meet the needs of his diocese," in accordance with the plea made for the same.

*EXETER.*—An unusually large congregation greeted the new rector, Rev. Mr. Hunt, of Trivitt Memorial Church, last Sunday. The members and adherents of this church are congratulating themselves on securing Rev. Mr. Hunt as their rector.

RUPERT'S LAND.

*SOMERSET.*—The Rev. Albert Tansey, incumbent. A bazaar and entertainment was held at the parsonage last week in aid of the parsonage fund, and was financially and socially quite a success. Mr. Tansey has opened a reading room for young men, giving the use of one of the rooms in the parsonage.

*HOLLAND.*—The new church is nearly finished, the furnace is in position, and inside furnishings well under way. Your editorial, "To the Clergy only," ought to move the clergy in Rupert's Land. Our general missionary is now in Eastern Canada seeking help for our "Home Mission Fund;" and it is only natural to suppose that those who subscribe will be interested in Rupert's Land news. "Grumbler's" letter, Jan. 25th, should be pasted on the study door or on the cover of the general note book.

On Sunday, Feb. 18th, His Grace, the Primate, held an ordination in St. John's Cathedral. The Rev. Chas. Weaver, of Alexander, was ordained deacon; and the Revs. Butterworth, Bowker, Nie, Dransfield and Gill were advanced to the priesthood. They were presented by the Very Reverend Dr. Grisdale, Dean of Rupert's Land, and the Rev. Canon Coombes; Canon O'Meara and Canon Matheson assisted.

*MORDEN.*—The Rev. J. W. Matheson, of St. Andrew's, has received a call to the parish of Morden.

*Home Mission Fund.*—This fund enables the Archbishop to send men into weak missions. The clergy receive the most important part of their stipends from it. In the majority of the country missions and parishes, the people will be unable to contribute little or nothing to the stipend until the next crop is threshed and marketed; this means that the clergy will have to depend upon the grant received from the Home Mission Fund, until November next. Therefore it is very important that a liberal response should be made to the appeal of the general missionary, the Rev. G. Rogers, who is now in the East. As a large number of Churchmen in the East who are interested in Church work in Manitoba, will not hear the appeal of Mr. Rogers, I will suggest that they send help for the Home Mission Fund directly to the Hon. Treasurer of the diocese, the Very Reverend Dr. Grisdale, the Deanery, Winnipeg, Man.

The Rev. Canon Pentreath of Christ Church, Winnipeg, has refused the call to the cathedral, New Westminster.

The Rev. MacAdam Harding, Brandon, has declined two calls to two cathedrals in the East.

QU'APPELLE.

*WHITEWOOD.*—The recently appointed curate in charge of this district, on Thursday, Feb. 22nd, paid a visit to the district of Forest Farm, situated some 12 miles from Whitewood. Such visits to the sick,

etc., were paid as time permitted, and in the evening service was held at the residence of Mr. T. Howard. There was a very gratifying attendance of about 27 persons, many driving in from several miles away, although the weather was very cold, and the state of the trails not very encouraging. The lay reader, Mr. J. Parkinson, assisted at the service, and the Rev. J. Williams preached from the Lenten parable of "The barren fig tree," St. Luke xiii. 8, 9. Mr. Howard played the organ, and the singing was heartily joined in by those present. This service may be quoted as an instance of what can be done in the matter of church attendance, even on a week evening, in a sparsely settled district, and it also points to the influence which may be exercised, and was successfully exercised on this occasion, by the lay people of the Church in bringing their friends and neighbours, especially those of the sterner sex, within the reach of the ministrations of the Church.

#### BRIEF MENTION.

The Volga is the largest river of Europe.

England gave £1,363,153 to missionaries last year.

There are estimated to be 240,000 varieties of insects in the world.

Rothschild requires of his cook a different kind of soup for every day in the year.

Dent, Allcroft & Co., London glove manufacturers, employ 15,000 people.

Oranges are now selling cheaper than apples in apple-producing regions.

The title of prince dates from the early Roman empire and signifies a leader.

Over 27,000 students are estimated to be attending the leading German universities during the present term.

Shrew was originally the shrew mouse, an animal noted for her vigorous defence of her young.

The first public library in the world was founded in Athens by Pisistratus about 540 B.C.

The Rev. Ernest Chilcott, B.A., of Bradford, has been appointed to Duck Lake, in the diocese of Saskatchewan.

An advocate of electrical cooking claims that of every 100 tons of coal used in a cooking stove 96 tons goes to waste.

Noon-day Lenten services are held in the business part of Chicago by the various city clergy in turn, as in former years.

Diamonds have been found on all continents and in nearly every country on the globe.

Edison claims to have in his laboratory every substance, organic and inorganic, in the world.

When the vote of a jury in Germany stands six to six, the prisoner is acquitted.

It is said that on several Russian railways iron telegraph poles are to be substituted for those of wood.

The amount of silk produced by each spider is so small that Reaumur computes that 663,522 would be required to produce a pound of thread.

The Bishop of Qu'Appelle is delivering a course of addresses on the Spiritual Life in St. Barnabas Church, Toronto, on Friday evenings at 8 o'clock, during Lent.

In a Welsh tin factory has been produced the thinnest sheet of iron ever rolled. It would require 4,800 of them to make one inch in thickness.

So far as is known the Mediterranean Sea is deepest between Malta and Crete, the depth being 14,486 feet.

Mr. C. F. Complin was made a lay reader by the Bishop of Huron at St. John the Evangelist's Church, London, Sunday evening, February 18th.

A donation of \$150,000 has been made to McGill University, Montreal, composed of three equal gifts from Sir Donald A. Smith, H. R. Molson and W. C. McDonald.

Sir Walter Raleigh felt bitterly the ingratitude of a king who sentenced him to death for carrying out the instructions that had been given him.

Rev. Canon Pettit, Cornwall, is improving in health and able to walk about on fine days.

The colour of the turquoise varies from pea-green to greenish-blue and almost black-blue. The best colour is a clear sky-blue.

The Rev. J. E. Graham, lately returned from the mission field of Frenchman's Head, has been appointed by the Bishop of Huron to the mission of Sarawak, Grey county.

At the mission house of All Angels' Church, New York, a novel plan is in operation for helping the unemployed. Men are paid, by an arrangement with neighbouring householders, for keeping the streets in the vicinity clean.

The Rev. Ernest W. Hunt, late of Southampton, has been appointed rector of the Trivett Memorial Church, Exeter, to succeed the Rev. F. H. Fatt, who has gone to Merriton.

Mr. Yates Thompson, formerly owner of the *Pall Mall Gazette*, has offered £38,000 for the addition of a large chapel to Westminster Abbey, where future memorials and monuments may be erected.

The Rev. T. A. Teitelbaum is, by permission of the Bishop of Qu'Appelle, in England with the object of collecting funds for an extensive mission in the Northwest Territories of Canada.

At the beginning of the century the Bible was accessible to but one-fifth of the population of the world. Now it may be read by nine-tenths of the people or the globe, so rapidly has its translation been carried on.

Caroline is the feminine of the Latin form of Charles. Its signification is the Noble Spirited One. It has always been regarded as an exceedingly fortunate or lucky name, and has been borne by seventy-seven queens.

The Rev. A. L. Beverley, of Essex, has been offered the incumbency of the Church of St. Albans, at Prince Albert, in the Saskatchewan district, at the stipend of \$1,100 yearly.

Primitive Methodism had its origin in England in 1810, Mr. Hugh Bourne, a Wesleyan lay preacher, being its founder. The sect has now 592 stations in the United Kingdom, and a membership second only to the Wesleyans.

The citizens of Dijon, France, have just voted a tax for putting a railing around a tree which stands within the city limits. The tree bears a label which informs the sightseer that it is the oldest poplar in France.

The speed of a falcon in full flight is about sixty miles an hour, of a pigeon from forty to fifty, while frigate-birds are said to be able to move at the rate of one hundred miles per hour on fixed wings. Man is not adapted for flying, nor have any of his attempts at inventing flying machines been attended with success.

No animal burrows to a greater depth than about eight feet underground, while man, by the aid of steam, electricity and explosives, has obtained a complete mastery over the crust of the earth, limited only by temperature.

#### British and Foreign.

The Rev. J. J. Thomson, of Derby, who recently resigned his membership in the Presbyterian Church of England, has been ordained by the Bishop of Liverpool.

An anonymous gift of £5,000 forms the nucleus of a fund for building a new church at Heckmondwike, Yorks.

An anonymous donor, a lady, has sent £1,000 to Archdeacon Blakeney for the Church Day School Aid Association.

There is a prospect of the recrudescence of religious rioting in Crete, where the Christians are incensed at the alleged partiality of the Governor-General in the treatment of Mussulmen.

A Communion-table, made by Jewish converts at Jerusalem, has been presented to St. Catherine's Church, Edgehill, Liverpool, by the Rev. Sidney Pike, late vicar of the parish.

The Archbishop of Dublin will preach at the third Irish Church Congress. Among other speakers who have promised to attend are the Bishop of Edinburgh, the Dean of Worcester, and the Provost of Trinity College, Dublin.

The Sixth Synod of the diocese of Antigua has been held in St. Kitts. It was attended by thirty-eight clergy and laity. Bishop Branch's charge took an hour to deliver, and was most comprehensive and exhaustive. The Bishopric Endowment Fund has now reached £19,000. Efforts are to be made to repair and keep up Church property.

A plan is under the consideration of the Government of India which, it is hoped, will reduce to a minimum the likelihood of a recurrence of the recent deplorable religious riots. The difficulty, of course, is to combine respect for the deep-seated superstitions of the Hindus with due regard for Mohammedan liberty.

It has been arranged that the Third Church of Ireland Congress shall be held in September at Cork. The two previous Congresses were held in Dublin and Belfast respectively. It may be taken

for granted that the southern city will not be outdone by either the capital or her northern rival. A healthful spirit of emulation will, we are quite sure, stir up Cork to make her Congress not less successful than those which have already taken place.

There were the usual proceedings at Cork recently, varied by an attempt of the open-air preachers to evade both police and mob in carrying out their legitimate plans. They were speedily surrounded, however, and being at once "moved on" and protected by the police, had to content themselves with peripatetic preaching. Many of the party, numbering nearly fifty persons, sustained, however, considerable personal violence from the ruffianly crowd.

We suppose that Colonel Tottenham, of Ballycurry, county Wicklow, is a Protestant Churchman, judging by the extravagant delight of the Romanists of New Ross at his gift, valued at over £2,000, of land and money for their new church. Whether the gallant Colonel's generosity is wise and well-timed or not is another matter. At all events, Cork Romanists might learn a lesson in mutual toleration.

A meeting of the Committee of the Association for the Furtherance of Christianity in Egypt was held at 7 Dean's-yard, Westminster, recently, attended by the Archbishop of York (in the chair), the Bishops of Ely and Southwell, etc., at which exhibitions of £15, £12 10s., and £10 to promising Divinity students in the Ek-tissad Coptic School, Cairo, were confirmed; and it was decided to take steps for aiding materially in the higher education of the daughters of the upper classes of the Copts, for which purpose a sum of £2,000 is now required.

*The Harrison Trust.*—By the will of the late Mrs. Harrison, a sum of £1,000 has been left in trust for the publication and dissemination of the controversial works of her late husband, the Rev. Dr. Harrison, well known as an able and staunch upholder of the principles of the Reformation. This trust, which also includes about 1,700 volumes and pamphlets, has recently been handed over to the committee of the Protestant Reformation Society.

The following resolution has been adopted by the Protestant Defence Association in favour of proceeding in the forthcoming session of the General Synod to amend Canon 36 by adding to it the following words: "Nor shall a cross be in any way so erected, suspended, placed, or depicted in any church, as to be, or appear to be, between the communion table and any of the congregation, or anywhere within the chancel of the church." It has been decided to appeal to the parishes throughout Ireland to support the movement by petition, and not to elect as their representatives any who will not support it in the General Synod.

It is with extreme regret that we record the death of the Rev. Frederick J. Ponsonby, vicar, since 1877, of St. Mary Magdalene, Munster Square, and Rural Dean of St. Pancras. Mr. Ponsonby will long be remembered as a good friend to rich and poor, a priest of wide influence, whose gifts caused him to be much sought after, yet a man of most modest bearing, untiring in his devotion to duty, faithful in his teaching, and a zealous promoter of education in his parish. Under him, as under his predecessor, Mr. Stuart, St. Mary Magdalene's Church has been the centre of a work conducted on thorough Church lines. The place left empty by Mr. Ponsonby's death it will be very hard to fill.—*R.I.P.—Ch. Times.*

The real seat of Italy's insecurity is the religious, or rather, irreligious state of her people. The great mass of the Italian men are absolute unbelievers. Infidelity has leavened their minds, and it is difficult to get them to believe in any religion as a reality. Consequently the moral tone of the people has been lowered. The Pope attempts, in a recent manifesto, to represent immorality and anarchy as the results of the loss of the temporal power. But, so far from this being the case, it was perfectly notorious in former times that the States of the Church were morally and criminally the worst in all Italy. Murders were of almost daily occurrence in the streets of Rome. It was not safe to pass through many parts of the Papal States unprotected. The state of things has immensely improved since Rome became the capital of Italy, though there is much still to be desired.—*Rock.*

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters are guaranteed to cure Dyspepsia, if faithfully used according to directions.

All Letters cc the signa. We do not hol correspon N. B.—If am ment, or the Chur statement ment.

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SIR,—Ans: Feb. 22nd, Ans. to 1. the thanks; tradiction t 2.—Yes, worshipper; 3.—No, b the invitati the *Trisagie* 4.—As th

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Somerset

SIR,—I w in the CHU ter, party seems very mation it Church, bu never learn not agree w there is re that this a more mark spects about regard to tl with his fr Lord's Pra service, as reason I c never to be cally terme the fact th evening pr

SIR,—Th 395 Huron thanks the appeal for Reserve: ]

Correspondence.

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

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

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

Pastoral Letter.

SIR,—Permit me to inform your readers that the Pastoral Letter of the House of Bishops of the Canadian Church can be furnished in the form of an eight-page tract, in good style, for two cents per single copy, fifteen cents per dozen, or \$1.25 per hundred, post-paid. This barely covers the cost of paper, press-work, and postage. As the Pastoral will be kept in type only a very short time and printed as required, it is necessary for persons writing for copies to apply without delay (with remittance) to

REV. CANON SPENCER,  
Kingston, Ont.

March 1st, 1894.

P.S.—The Journal of the General Synod will be ready for distribution in a few days.

More Information of the Rubrics Required.

SIR,—Answer to "Another Anglican" in issue of Feb. 22nd, 1894:

Ans. to 1.—No, because the "general" means that the thanksgiving is for "general" mercies—in contradiction to the special prayers and thanksgivings.

2.—Yes, because it is the hymn of all Christ's worshippers in heaven and on earth.

3.—No, because it is the reason assigned for and the invitation to the whole congregation to join in the *Trisagion* or *Ter Sanctus*.

4.—As they like, but customarily no.

N. B.—1. It is not worth dispute or disagreement, even if the people should join in 1 and 3.

2.—The matters can hardly be settled by the "type setting" of amens.

Twenty-five Dollars More Wanted.

SIR,—Will you kindly allow me a short space in your valuable paper to acknowledge receipt of the following sums on behalf of the "Parsonage Fund," and heartily thank the donors for their kindness, and to further say that \$25 (twenty-five dollars) would place us out of our difficulty:—

E. H. S. (no name of place, but New Hamburg post mark), \$2; no name given, but Sarnia post mark, \$1; M. E. P., London, Ontario, \$1; "A Friend," Brookholm, Ontario, \$5; Henry Pellatt, Sen., Toronto, \$5; E. L., London, Ontario, \$1; W. C. Scott, Quebec, 25c.; the Misses Moore, Toronto, \$3; George Wilgress, Cobourg, Ontario, \$5; Mrs. J. Smith, Tilsonburg, 50c.; Mrs. James Hamer, Bradford, \$1; F. C., London, Ontario, 25c.

By inserting this you will greatly oblige

REV. A. TANSEY.

Somerset, Manitoba.

Observe the Rubrics.

SIR,—I was exceedingly sorry to see "W.'s" letter in the *CHURCHMAN* of Feb. 22nd. That kind of bitter, party writing can do nothing but harm. He seems very fond of the word Catholic, but in his estimation it refers apparently not to the Universal Church, but to his own party. Will people like "W." never learn to have any charity for those who do not agree with them? Will they never realize that there is room in the Church for both parties; and that this antagonism is simply making the division more marked, making us the laughing-stock of the sects about us, and weakening us in every way? In regard to the matter of his letter, I, of course, agree with his first reason for the people not joining in the Lord's Prayer at the beginning of the communion service, as I gave it in my last letter. His second reason I cannot accept. If the Lord's Prayer is never to be used, except by those who are "technically termed the Faithful," how does he account for the fact that it is found twice in both morning and evening prayer, where all are welcome?

W. J. C.

More Required.

SIR,—The General Diocesan Secretary, W. A., 395 Huron St., Toronto, acknowledges with grateful thanks the following donations, in response to the appeal for the destitute Indians on the Blood Reserve: Miss Magrath, Springfield, \$25; Mr. J.

Paterson, Port Hope, \$5; H. Y., Guelph, \$3; Mr. Brown, Quebec, \$3; A Member of St. James' Church, Perth, \$2; Mr. G. H. Fimbury, Shelburne, \$1. Most earnest are the prayers that the Christians of this land will no longer turn a deaf ear to the pitiful cry of these people. What do we not owe them? By might, not right, we have taken from them the land of their forefathers, we have robbed them of their birthright; for the sake of gains, we have destroyed the animals that at one time provided food and clothing for these children of the forest and prairie. We have allotted them a few acres of their own land, and have said to them, "thus far shalt thou roam, and no further": we dole out to them a few rations; for the education of their children we give them a teacher, who is paid \$350 per annum; out of this he must build himself a house, or share the teepee, or shack, of the Indians. Were it not for the Church societies of England who send out their missionaries to live among and Christianize these people, how much worse even would their lot be. But of what use is it to talk to the heathen about his soul, to tell him that the God of the Christian is a God of love, and at the same time leave his body naked and starved. I have stayed among these people, and I have heard them say, "yes, what you say very good, but why you not do what you say?" and I felt that the words of reproach were but just. These Indians are but as children, and look to the missionary as a child would look to its father or mother; and he, in return, must look on their sufferings, and with an aching heart feel how helpless he is to give any relief. He cannot say, "Be ye warmed and filled," and then with complacent satisfaction, feel that he has done his best. Oh, friends, let us awaken out of the sleep that seems to have fallen upon us, let us do all we can to help these, our helpless children. At the last great day we cannot excuse ourselves on the plea, "Lord! I never knew."

The Church's Authority.

SIR,—I have waited for an answer to my query as to the clergy assisting at a second or third celebration receiving each time, for neither "X. Z. E." nor "W." give to my mind a satisfactory reply. To speak of "the continuity of the Church," "the Catholic custom of the Church," is very easy, but to show that in primitive times any ever assisted without receiving is not so easy. It must also be remembered that in the 1549 Prayer Book, a double celebration on Easter Day was provided for by a second collect, epistle and gospel, and the words of the rubric plainly imply that "they who help him that celebrateth" should first receive; may I not say, *must first receive* in order to qualify them to help. Canon 21 distinctly says "Every minister as oft as he administereth the Communion shall first receive that sacrament himself, whilst the fourth Post-Com. Rubric covers the case of those who are not assisting. The ancient rule for not duplicating is good, but *non ad rem*. The question is simply, which is more correct: the receiving or not receiving by the assistant at a second or even third celebration?

Is it not a fact that many are inclined to consider the customs of the mediæval Church to be primitive? Whereas the state of affairs during that "dark age" period made it necessary to alter considerably the Liturgy. During that time the "regular" life was considered the ideal Christian life, and hence offices for all the hours were framed for continued use in the monasteries, and the parish services followed suit, as reaching towards the ideal. I think the Apostolic constitution and the early liturgies more resembled our own customary matins and Holy Communion—one long service as the great act of public worship on the Lord's Day.

As far as my reading goes, it seems evident that if the "continuity of the Church" and "Catholic custom" in "the ideal condition of the Church ministrations" were traced up to its source, the idea of communion would be found to be so firmly rooted and clearly expressed, that it would be rather straining the "ancient rule" of not receiving more than once a day, if for that reason, when a second or third celebration is required, the assistant should abstain from reception.

As at present advised, those who do so are, I think, violating "ancient Catholic custom."

Y. D.

More Information of the Rubrics Required.

SIR,—With your kind permission, I will endeavour to answer the questions under the above heading, in your issue of 22nd Feb., although I presume you will have much information from other correspondents on the subject.

1. Should the people join in the "general thanksgiving?" The general thanksgiving is part and parcel of morning or evening prayer, and, therefore, follows the preceding prayers and collects, which are said by the clergyman, while the response from the people is the *Amen*.

2. Should the people join in the *Gloria in Excelsis*? The rubrical direction is "Then shall be said or sung, etc." The Prayer Book of 1549, according to Proctor on the Book of Common Prayer, directs that where there are no clerks, then shall the priest say all things appointed here for them to sing. It would not be amiss for the choir to take their duty in this respect.

3. Should the people join in with "Therefore with angels and archangels, etc.?" There is nothing to direct us to this course, although much practiced. The rubrical direction is, "Then shall the priest turn to the Lord's Table and say—It is very meet, right and our bounden duty, etc." When there is no special preface, immediately shall follow, "Therefore with angels and archangels, etc." It is quite evident from this that the priest only should say this. I presume that the proper mode has been lost sight of by its being a song of praise. We must bear in mind that the priest in the people's name offers these prayers to God, as the "general thanksgiving" and the prayer of "the whole state of Christ's Church militant on earth, etc." are.

4. Should the people join in the giving of thanks (in the Baptismal Service), which follows the brief exhortation upon the words of the Gospel?

There is no rubrical direction as regards the people joining in it, nor is there anything to lead us to think that it is tended for minister and people to say it together. "Let us faithfully and devoutly give thanks and say" is almost identical with "Let us pray for the whole state of Christ's Church militant here on earth," which is never repeated by the congregation. The absence of rubrical directions as regards the people ought to be our guide in the matter, and that the clergyman alone should say it. I hope some abler pen will make it clearer for your correspondent.

COUNTRY PARSON.

Feb. 26th, 1894.

More Information on the Rubrics Required.

SIR,—It appears to me that a very slight acquaintance with the history of the Prayer Book would evolve all the questions and explain the apparent breaches of rule raised by your correspondent "Another Anglican." 1. The "general thanksgiving" was inserted in the P. B. in 1661, at the same time as the one "For restoring public peace at home." If one is to be said by the whole congregation, the other naturally must be said in the same way. Yet no one dreams of joining in any other than the "general thanksgiving," and the custom of joining in that is well known to have arisen from "private interpretation" and "unlearned wresting" of the word "general" in the title. The rule as to the italicized Amen holds good here. 4. I take this next because it is a similar case to the last. The thanksgiving following the exhortation in the baptismal service ought not to be said by the people, though it is almost universally done, owing probably to some crank observing that it is phrased in the plural number. In A. D. 1549, however, the rubric before it reads "The priest shall add also this prayer." In 1552 it took its present position at the close of the exhortation which "the minister shall make." No direction was given for the people to join, and we can only conclude that it was to be said, as in 1549, by the priest alone, the people responding Amen. The italicized Amen was not then adopted, and its use in our present book only makes more certain the conclusion reached above. 2 and 3. The case of the *Gloria in Excelsis* and *Ter Sanctus* is slightly different. The service of 1549 evidently contemplates that the clerks (choir) only will sing them, there being no such direction for the people to join as there is before the *Gloria Tibi*, and it is further distinctly ordered that "when there are no clerks, then the priest shall say all things appointed here for them to sing." The italicized Amen in our book would look as if it was the revisers' intention for this rule to continue, as indeed it must if elaborate music be sung. The people would in this case join in the Amen, but not in the singing; hence, I suppose, the italics. But they certainly should not under any circumstances join in the ordinary preface, "Therefore with Angels," etc., for it was clearly and distinctly ordered in 1549 that the "clerks" should only join in at the words "Holy, holy, holy," and the division is still maintained, though not so clearly, by the capital letter to the first holy immediately following a comma. The custom of the whole congregation joining in the *Gloria* and *Sanctus*, though beautiful and edifying, seems to be another instance of custom over-riding rubrical directions. A similar case is the repetition of the confession in the liturgy by all the people instead of by "one of the ministers," "in the name of all those that are minded to receive." The Amen here, however, is not italicized, and this may point to an international sanction of the present custom, even though the rubric remained practically unaltered.

LITURGICUS.

K. D. C. brings prompt relief to sufferers from Indigestion.

## A Question About an Old "Canon."

SIR,—A question has lately been sent to me from another diocese, and an answer requested. The question is: "Was there not a canon passed in the English Church in the reign of King Edgar, insisting on fasting communion, and which has never since been repealed?"

The so-called "canon" referred to by my correspondent is one of a number of regulations made public by the celebrated Dunstan, who, while holding the Bishoprics of London and Worcester, was appointed Archbishop of Canterbury in A.D. 959. They resemble more an Episcopal charge than a body of laws, and they are not recognized in Lyndwodes Provincial Constitutions, which commence with the canons of Stephen Langton. And as from the reign of William I. no canons were valid without the royal sanction, we do not think that Dunstan's ecclesiastical directions have any authority. Further, the Archbishop's rules are overlaid with middle age incrustations which were swept away at the time of the Reformation. Thus, in his "Penitential Canons," which succeed those above mentioned, we find, "If any destroy another by witchcraft he is to fast seven years, three on bread and water, and for four years three days in the week on the same." Again, "No ecclesiastic is to suffer himself to be misshorn or his beard to grow too long, if he will have God's blessing, St. Peter's and ours." "Priests are to sing when giving alms, and they must not be common rhymers." They must also "abstain from fabulous readings and absurd fashions and scandalous shavings of the hair." "They must especially avoid exercising themselves in any whimsies," an excellent rule for the present day, and which in principle has lately been re-asserted by the present Archbishop. "The worship of fountains and necromancy is forbidden." Dunstan himself was an expert in ventriloquism and made great use of it in advancing his ambitious schemes.

But with respect to making Dunstan's "canon" on fasting communion a warrant for declaring the practice obligatory, as certain books on advanced ritual declare, thus over-ruling our Prayer Book and recognized canons and rubrics, I should urge upon any who feel so disposed, that the obligations and limitations set forth by the Archbishop should also be adopted.

"One day's fasting may be redeemed with a penny, or with two hundred psalms." "A year's fasting may be redeemed with thirty shillings, or with freeing a slave that is worth that money." "A man for one day's fasting may sing *Beati* six times and six times *Pater Noster*, or saying *Pater Noster* sixty times while bowed to the ground." "A man may complete seven years fasting in twelve months if he sing every day a psalter of Psalms and another in the night and fifty in the evening." However, there is an alternative for those who are rich. "With thirty masses twelve months fasting may be redeemed if a man will intercede for himself and confess his sins to the shrift."

This last canon had special reference to a heinous ecclesiastical crime committed by King Edgar. He deemed it unsafe to quarrel with Dunstan, and offered to submit to any penance, so he was sentenced to the seven years penalty, while ample provision was made for its evasion. Dunstan also insisted that the married clergy, who were very numerous, should be expelled from their homes and Benedictine Monks replace them, and that the king should build and endow a nunnery, which injunctions were carried out by Edgar. It is worthy of note that there is no instance of an "Ave Maria" to be said among the penalties.

ALEX. DIXON, D.C.L.

The Rectory, Guelph.

## "A Layman of Montreal" and "Polychurchism."

SIR,—In your issue of the 22nd Feb., "A Layman" writes: "With regard to the acknowledgment of other communions as Churches, the 34th Article speaks with a voice clear and explicit, viz., 'That every particular or national Church hath authority to ordain, change and abolish ceremonies.' It is clear, I conceive, that the Church here contemplates two kinds of organizations outside her own, viz., national churches and particular churches." I presume "A Layman" means to establish the comparatively modern idea that the normal and lawful state of the Church is that she should exist as a dozen or more separate and independent organizations, each with jurisdiction over the same area. My task in this communication is not to prove that this idea is radically wrong, but simply to prove that this article cannot by any possibility mean this. At the time of the Reformation and down to comparatively modern times, the three great English-speaking communions, viz., the English Church, the Presbyterians and the Congregationalists, absolutely repudiated this idea. If this had been the idea at the Reformation, there need have been very little trouble, as religious opinion could have been allowed to crystallize itself into independent religious organizations, and the law of the survival of the fittest al-

lowed to work itself out. That the Presbyterians did not dream of such a state of things is clear, as by "the Solemn League and Covenant" they entered into a covenant to extirpate our English Church mode of Church government and with it all "heresy and schism . . . that the Lord may be one, and His name one in the three kingdoms." That the Congregationalists did not dream of such a state of things is clear from their repeated cries to the Civil Power to suppress all anti-Christian systems, viz., all but their own; they described Romanism, Episcopacy and Presbyterianism as the three-headed monster, and when they had the power (in New England), they disfranchised all but members of their own system, suppressed the Church, hanged Quakers, and actually destroyed a Presbyterian Church at Boston. That the Church of England did not dream of such a state of things is abundantly clear from her canons passed just after the Reformation in which she deliberately refused the name of Churches to organizations other than her own, within the area of her jurisdiction. The whole history of nonconformists and dissenters in England would, one would fancy, make this abundantly clear to any ordinary individual, as also the history of our own Episcopal Church in Scotland would make it clear that the Presbyterians took the same view of the matter. The article simply claims a certain amount of independence for each National, viz., each particular Church, as distinguished from the whole Church throughout the world. As to what "A Layman" says about the Unitarian place of worship at Washington, if he be a "Trinitarian," a believer in the true Deity of Christ, and considers that the Epistle of St. John be the work of an apostle whose advice he was obliged to follow, then he should have got up and left that assembly immediately he found out his mistake. We are all well aware of the way in which Unitarians interpret the Holy Scripture regarding the Person of our Lord. If they be right, they do not differ on an unimportant matter from us; but they clearly place us in the position of superstitious idolators, worshipping a creature, rather than a Creator. I say this deliberately, all superficial likenesses of this congregation's mode of doing things to our own, notwithstanding. We all know the extraordinary notions which, alas! some hold as to the meaning of the resurrection and ascension, even among our own disloyal clergy, and what could we expect avowed Unitarians to mean by these terms? Besides, although we hear of Christ's death in "A Layman's" quotations, the propitiation, or sacrifice of that death, is conspicuous by its absence. We would warn "A Layman" of the fate of the poor bird which was caught by chaff.

WM. BEVAN.

## Tennyson on Spring.

We have the word of Alfred Tennyson for it that in the spring the young man's fancies lightly turn to thoughts of love. It is singular that the great laureate omitted to mention the fact that it is in the spring that a considerable portion of the human race turn to taking Hood's Sarsaparilla. Probably nothing but the difficulty of finding a good rhyme for that invaluable remedy deterred him. Certain it is that the old-time domestic remedies are generally discarded in favour of the standard blood purifier, Hood's Sarsaparilla, which has attained the greatest popularity all over the country as the favourite Spring Medicine. It purifies the blood and gives nerve, mental, bodily and digestive strength.

## Family Reading.

## Love's Mastery: Or the Gower Family.

Dr. Lyon had written in reply that it was not his practice to frequent gay society, but expressing thanks for the regard and courtesy conveyed by the invitation; and at the same time there was a little note of polite refusal from Mary, who never, she said, went into any company when her father was absent.

And the notes, straightforward and polite enough, were read, first by Somerset, next by Lora, and then by Lady Trevannion, who consigned them to the fire; and, the flag of truce having been thus extended and refused, war was inwardly declared between church and state, at least in Mr. Gower's mind. The ladies set it down to the narrow-minded prejudices or vagaries of the cloth, and then endeavoured to forget the affront, if affront it might be called.

Had it not been that Lora, firm in her allegiance and obedience to her lover, quietly yet determinedly held her way, and smoothed the path of

intimacy which was becoming very rugged and beset with difficulties, Stella's friendship with the Lyons would have been speedily nipped in the bud.

"You may go when you please to the rectory, as you seem to find such marvellous attractions there," Lora had said, when a third time Stella came to ask her sister's permission. "I don't appreciate your taste; but it can do you no harm, I suppose;" and Stella, blithe as a bird at the reception of such an unexpected *carte blanche*, set off on the Tuesday morning, with Alice in her train, for the rectory.

But so it came to pass that, emerging from the very same gateway where she had before encountered him, again Mr. Luxmoor appeared in sight; only this time, instead of Luath and Juan, the Misses Ray and Adeline Cathcart were his attendants.

"Bent again on the same mysterious errand! I shall positively die of curiosity;" the young man exclaimed, provokingly; while Stella, too thoroughly happy just then to feel annoyed, passed on with as little delay as possible.

But that evening, at dessert—Stella always felt more conscious and open to attack then, especially when seated, as she happened that night to be, at her brother's side—Harry Luxmoor renewed his inopportune questionings; and, Stella failing to satisfy his curiosity, he repeated the case to Somerset, with sundry additions and enlargements of his own fancy-making.

"Where is it, Stella, that you are perpetually off to now?" her brother asked.

And Stella replied quietly, but with a flush of colour, feeling as though the death-blow to her friendship were already struck, "To the rectory, Somerset."

That evening, when their visitors had dispersed one by one to their different apartments, Mr. Gower and his sister sat awhile together. They seldom had any quiet time now, unless they secured it thus.

"It is with your permission that Stella is so hand-and-glove with the parsonage, all at once?" Somerset asked his sister. "I don't approve of it. If they chose to return our civilities, well and good; but as they wish to cut us, I do not see the use of Stella's toadying to them."

"It is quite with my permission," Lora replied. "You see, dear, they are so closely connected with friends of auntie's, that I think, with her, it would at least be awkward to slight them altogether; and, if Stella can do the civil for the rest of us, and it pleases them, I do not see any great harm."

"I don't like it," Somerset repeated, stirring some red-hot coals from the grate with more than necessary vehemence. "It appears to me Stella delights in making herself peculiar and unlike the rest of the world. What is her fancy in going abroad for company, when she has plenty at home?"

"They do not suit her," Lora replied, a little wondering how she should arrange to please brother and lover at the same time.

"Then she must suit them," Somerset answered. "The fact is, Stella likes no one whom we wish her to like, but must always choose her own way and will."

"You know, dear, between ourselves," Lora continued, in that winning voice of hers which could carry such power and suasion with it, "I do not particularly admire the Raye girls myself, or care for Stella to be too intimate with them. They have not half Stella's capabilities, though so much older, and have seen so much of the world. I believe this Miss Lyon is thoroughly well educated, if not positively clever: she draws well; and Stella is able to keep that up a little with her, which is a good thing, as she ought not to be altogether idle. Then, a day or two ago, I had a letter from Dr. Argyle, which I meant to have shown you, but really have not had the time. It was partly about Stella. She has not made much progress since coming down here, you know; and he said every one must be very easy with her, letting her have her own way in any innocent fancies she may indulge, and not thwarting or opposing her any more than is absolutely necessary. At the same time, we are to avoid late hours and over-excitement of any kind. This rectory-mania seems an innocent fancy enough; so I thought it my duty to indulge it; and I know now that Stella would be

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dreadfully put out, were we to prohibit it altogether. What do you think, dear? Of course she shall not go, if you really object."

"O, you know best. Of course, going with your sanction makes all the difference; but that letter of Argyle's about humoring fancies, and all that, is just humbug."

"I suppose he foresaw she might be troubled with them," Lora said, laughing. "I was rather thankful myself they had taken so mild a turn. I have not seen Stella in one of her moods for a very long time."

"She was pretty near to one when Luxmoor was rallying her this evening: it is rather rich to see how Stella can hold her own when she chooses."

"That young man is very insupportable, really, Somerset. He has made both the Rayes believe that he is in love with them; and Adeline is fast getting the same idea."

"He is welcome to them, one and all, for aught I care," said Somerset, indifferently.

"Yes; but they are so supremely foolish to believe in his attentions. He cares for himself a great deal too well to think of them. Harry Luxmoor is our visitor, or I could give my very plain opinion of him."

Somerset laughed. "His arm is getting better, and he will tire of the country soon, I dare say. But he is not altogether a bad fellow at bottom, Lora. You must take people as you find them—some good in all, you may depend on it."

The conversation then turned to other topics; and thus Lora quietly had her will, and no restrictions were laid on Stella's growing friendship; though, for some days after Somerset's stern inquiry, she pursued her way with fear and apprehension, dreading the withdrawal of Lora's free concession, and a summary termination to the pleasant visits which were growing daily more precious and attractive.

Captain Flamank kept his promise to Stella of visiting little Tracy the very evening of his return to London. The large house wore a very deserted and cheerless aspect in its lower storeys; but upstairs and all around the neighbourhood of Tracy's apartment everything was bright and warm and beautiful.

(To be continued.)

Entering In.

The church was dim and silent  
With the hush before the prayer,  
Only the solemn trembling  
Of the organ stirred the air.  
Without, the sweet, pale sunshine;  
Within, the holy calm,  
Where the priest and people waited  
For the swelling of the psalm.

Slowly the door swung open,  
And a little baby girl,  
Brown eyed, with brown hair falling  
In many a wavy curl,  
With soft cheeks flushing hotly,  
Sly glances downward thrown,  
And small hands clasped before her,  
Stood in the aisle alone;

Stood half abashed, half frightened,  
Unknowing where to go,  
While, like a wind-rocked flower,  
Her form swayed to and fro;  
And the changing color fluttered  
In the little troubled face,  
As from side to side she waved  
With a mute, imploring grace.

It was but for a moment;  
What wonder that we smiled,  
By such a strange, sweet picture  
From holy thoughts beguiled?  
Up, then, rose some one softly,  
And many an eye grew dim,  
As through the tender silence  
He bore the child with him.

And long I wondered, losing  
The sermon and the prayer,  
If, when sometime I enter  
The many mansions fair,  
And stand abashed and drooping  
In the portal's golden glow,  
Our Lord will send an angel  
To show me where to go.

Clocks and Watches.

BY THE REV. AUGUSTUS JESSOPP, D.D.

An excellent worthy, some years ago, presented to the parish of which I have the honour to be rector, a second-hand clock, which has been ticking intermittently ever since in the church-tower. It was a generous gift, and the people are proud of the ancient timepiece. We are not of those who look a gift-horse in the mouth, and it is not every parish that has a clock which strikes the hours and has some pretension to keep the time when it is duly watched and wound up and treated with loyal deference. We do not expect too much of our clock. It is a thing to boast of, even though it be not exactly a thing of beauty; it has its own way of going and its own way of stopping too, and is entirely to be depended on for one thing—and that is for not being too rigidly uniform in its habits. In fact, our clock is a wayward clock; it prides itself on not being as other clocks are. Fifty times a day do fond eyes gaze at it, and the passers-by on the road to the nearest market town may often be heard exclaiming with a glad surprise, "Why! that clock's a-going to-day," and then they pull out their watches and compare notes.

When our benefactor gave us that clock, another excellent worthy presented us with a sundial, and fixed it up with carefully calculated precision upon the south porch. It is an admirable dial, exact, unpretentious, silent as the grave, faultless, and absolutely to be trusted; yet—such is the perversity of human nature—I never saw a human being turn his eyes to that sundial except he was one that I had taken the pains to show it to and bid him look. Nobody cares for it, nobody respects it, nobody consults it, nobody believes it to be of the slightest use or admires it as an ornament. Why is this?

There is something in the nature of all of us which makes perfection appear insipid. It is irritating to find in anything no margin of error. In proportion as we eliminate the "personal equation," in that proportion we are face to face with mere mechanism. Never to make mistakes is the characteristic of the low man. You may find a million knaves who in the course of their lives were never known to be wrong in adding up miles of figures. They are worth so many pounds a year to any haberdasher in the New Cut. That is all they are fit for. Seven pieces of tape at five farthings a piece, three ha'p'orth of pins from a twopenny box, half a card of hooks and eyes at threepence a card, with five hooks and seven eyes short, a pair of braces a trifle soiled at tenpence for three pairs, and two and a half per cent. discount off the total for ready money. How much? The man will tell you in a twinkling; he's as true as my sun-dial! Do you love him? Not you! You'd as soon lose your heart to a pair of pinchers. But you do get very fond of your watch, especially if it varies. You take it out much more often to find how *wrong* it is than to find out the time of day. When it stops without rhyme or reason, you shake it, and it probably thinks better of it and languidly consents to go for a little while longer; next day it starts off at a full gallop, and you find it has gained five minutes in twelve hours. That's a watch of some character, that is! But suppose all watches went like chronometers, who would carry one? The monotony of all men's watches saying exactly the same thing at every moment of the day or night would be sickening.

I knew a man once who had a large collection of watches. They dated from fabulous ages, they came from distant lands, they included that famous "repeater" which the boatswain in "Peter Simple" was so proud of. One had been dented by a bullet at Waterloo; another had been cut out of a shark which had swallowed it in a sailor's breeches-pocket; and a lot of seven had been bought as a bargain of a mysterious villain who was suspected of having abstracted them from a pawnbroker's window. I asked my friend one day how many he had. "Sixty-two in all!" was the reply. "I wound them all up yesterday, and so I happen to know!" "Wound them up?—do you mean to say they all go?" His contemptuous astonishment was chilling. "Why, my good man, what do you suppose they were made for?"

To say the truth, I had never looked at the matter in that light. It appeared, however, in pursuing my enquiries that some of these articles did *not* go, for the sufficient reason that their mainsprings were broken; but the rest did actually begin to tick when the key was removed, and continued ticking audibly for very various periods. He took careful notes and showed them to me. The "shark" kept on for nearly an hour—some persisted only for five or six minutes, some for half-a-day; but the prize of patient continuance was won by a plump little veteran, with a tortoise-shell case and a pretty little portrait of Charles I. inside it, certainly more than two hundred years old. This old relic actually went on for twenty-two hours. Surprised into unwonted activity after a sleep of centuries, it could not have enough of the joy of being awake again.

For myself, I never in my life had a watch I could depend upon, but I only half regret the fact: I seldom miss a train, for I can always calculate what o'clock it is by making due allowances. Of course my watch plays tricks; so do my dogs, but it does not hurt me and it amuses them. I bear no malice to one or the other—they are, each in his own sphere, interesting organisms. That I do not occasionally, in my weak and foolish moments, covet a better article to compare with my neighbour's sumptuous productions, is more than I can say, for pride will tempt us all at times, and no man likes to be jeered at for his "turnip." But there are clocks and watches that I would rather have as my own than the best that Dent ever dreamt of, though they should be jewelled in a hundred holes—such as that clock that the late Principal of Brasenose College showed me lovingly some twenty years ago. It was made to go on for a hundred years without winding. When I saw it, it was solemnly swinging its long pendulum and keeping admirable time, as it had done, if I mistake not, for some ten or twelve years already. I hope it is still going on—bearing witness to the shortness of human life and the length of clock life. Was it this clock, or was it another, that kept note of all the changes of the calendar, and, when a leap year occurred, duly chronicled February 29?

But of all the watches that ever were the most precious to me, if it could be recovered from the ruthless hands of the destroyers, would be Doctor Donne's watch, which he left by will to his "very worthy friend and kind brother-in-law, Sir Thomas Grymes," describing it as "that striking clock which I ordinarily wear." To think of holding that in one's hand! It rested once near the great dean's heart—it answered to the pulses that were beating there. When he died it grew cold. What a life that watch must have led. What a joy to the little children when he drew it forth and made it strike the hours. But who cares for Donne now? Alas! hero worship is surely on the decline. We adore the moderns and their new devices, and we bargain that our engine-turned playthings shall be up to the last fashion; and now our maidens must wear their watches on their wrists, and defy the tennis balls. And the moral of it all—what is the moral? "Madam," said Coleridge to the serious lady who enquired for the moral in "The Ancient Mariner"—"Madam, I never knew it had a moral."

Clergymen Recommend it.

Rev. J. Leishman, Angus, Ont., writes: "It gives me much pleasure to testify to the excellency of K. D. C. as a cure for Dyspepsia. I have recommended it here widely, and in every case it has proved successful. It is the very best remedy for that frightful trouble that I know of, and never fails to help or cure when used as you direct. It deserves the name 'King of Dyspepsia Cures.'"

Judgment.

There is probably no human faculty that is more in need of faithful and patient cultivation than the judgment, for there is none that has more complications to deal with or more difficulties to overcome. Nevertheless, there is perhaps none which receives less systematic discipline, or upon which people generally are less willing to expend labour and thought. They train their children's memory, exercise their powers of expression,

school them in habits of industry, endurance, patience, and self-control, but seldom discipline their judgment or teach them how to draw correct conclusions. That, they suppose, is something which time and experience will do for them; yet, when they see what hasty opinions and ill-advised judgments are continually formed by older people, they might infer that some definite education in this respect was necessary.

#### Pleasing Manners.

Doubtless thousands of young people and not a small number of old ones wish every day of their lives that they could learn the secret of fascinating others by their graceful, dignified, and pleasing manners. The secret is an open one. It is so easy to learn that it lies all neglected by the wayside, while those who would give their dearest treasure to find it pass unknowing. It is only this: Fill your heart with good will to everybody, and then practice at all times the best and most courteous manner, particularly at home. If you begin at home this charming manner will, so to speak, become a part of your individuality and never leave you. Be just as polite to your sister and mother as you would to your dearest friend. Strive to gain the good will of mother, father, brothers, and sisters, and children exactly as you strive to gain good will abroad. There is no place for practising a courteous and gentle bearing like the home circle—no place where it will be so appreciated.

\$200 ill spent for other cures, \$5 well spent for K. D. C.

#### Discontent.

Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads alike, whether it rain or shine. To them every incident is an accident, or a calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of in the conduct of a child about three years old. He was crying because his mother had shut the parlour door. "Poor thing!" said a neighbour, compassionately; "you have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and then shut the door. It's a peculiarity of that boy that if he is left rather suddenly on either side of a door, he considers himself shut out, and rebels accordingly." There are older children who take the same view of things.

#### Bishop Hill's Closing Words.

On the eve of starting for difficult work in the deadly climate of western equatorial Africa, Bishop Hill of the English Church presided at the annual meeting of the Gleaners' union. He delivered a very impressive address, of which the following were the closing words: "I have three words to leave with you, an *inspiration*, a *fellowship*, a *sacrifice*. I knew one most powerful preacher, one who had been much used of God in the salvation of souls, and whenever you heard that man preach you would often discover that just as he looked down at what you would think to be notes, he seemed to get some fresh inspiration. And if you were to go and look at those notes you would see just one word, Jesus. I want you, beloved gleaners, to get a fresh *inspiration* to-night from that loving one, Jesus. Look upon Him that you may get a fresh inspiration for this year's service. And then, a *fellowship*. I do not know if you have ever read the remarkable passage in the life of Henry Martyn, in which he gives an account of how he spent a night in agonizing sorrow, which was the result of a thought coming to his mind of the value of a soul to God. He began to think of the various outcasts in India as being quite as dear to God as the kings of Britain. And that night he spent in prayer, in tears, in sorrow over souls.

"Beloved gleaners, I pray God that this year you may know something of the fellowship with the Lord Jesus Christ in His sorrow for souls. And now that other word *sacrifice*. A noble

youth of Rome, who discovered the riches of God's grace in Christ, and became a follower of the Lord, went to Hermas with a desire. "What," said he, "can I do in return for such love as this?" Hermas took out the noble young fellow and showed him something of the sin of Rome, and as he pointed out here and there something of the need of its souls, he said: "Here you will find an altar, and there become the sacrifice." Look upon the fields, white unto the harvest. Look upon the millions that are without Christ in the world to-night in their awful sin, and you will find an altar, and may God help you, beloved gleaners, to be a sacrifice."

Only a few weeks after their arrival in Africa both Bishop Hill and Mrs. Hill were taken to their rest.

#### The Cat.

The Egyptians are the first people among whom we find notices of the cat. It figures largely upon the monuments as a domestic pet, and was honoured when dead. Comical stories are told by Herodotus of the anxiety to save the cats when a house caught fire, and of the grief when one died. The cat seemed to have served as a retriever in following expeditions, and even in fishing. It seems strange that no mention of the cat occurs in the Bible, or in any Assyrian record. Professor Max Muller is quoted as saying that even in India it was but recently known as a domestic animal. Its Sanscrit name is *marjara*, from a root meaning "to clean," from the creature's habit of licking itself at its toilet.

The cat's mousing habits were well known to the Romans, and even to the Etruscans, as shown by antique gems and even wall-paintings. The mouse-killer domesticated among the Greeks was the white-breasted marten. Besides the cat the Egyptians domesticated the ichneumon, popularly known as Pharaoh's rat, which is still to be seen in houses in the city of Cairo.

#### Violating the Japanese Constitution.

Bishop Bickersteth of Japan remarks that perhaps the most important of the institutions which the Japanese have adopted from us is education. In travelling about to all parts of the country in fulfilment of his work, he had not met with any village of any size where there was not a village school. In every principal town there is a middle school, to which the pupils go on leaving the village schools. The scholars are pushed through a regular course of institutions, till they are, in some cases, able to go to the great University of Tokyo. These institutions are conducted on western methods, and the pupils learn our science and study of literature, and they know what we are thinking about.

The Bishop, however, does not state that nearly all of the 39,000 teachers in the 26,000 public schools are Buddhists, and that Christian teachers are less tolerated in the schools now than they were a year or two ago. Mrs. Sakurai, a Japanese lady who is now in Chicago, says: "If a teacher begins to be interested in Christianity and attends church every Sunday he is dismissed, some other reason being given. So, though some teachers want to hear of Christ, they do not come to church openly, for fear of losing their positions."

This is clearly in violation of the spirit, if not of the letter of the clause in the Constitution guaranteeing religious liberty. It is announced that Count Inouye, the Minister for Home Affairs in the Japanese Cabinet, who formerly aided out of his own means Christian institutions of learning, has recently become a Buddhist, and some other leading officials also. Whether it is owing to their orders or influence that Christian teachers are not permitted in the schools, we are not informed, but this is not unlikely.

#### Negro Prosperity.

A New Orleans correspondent sends to the *New York Times* some particulars of wealthy Southern negroes, which are interesting as showing how readily these men, nearly all of whom were at one period of their lives slaves, have acquired at least an improved pecuniary position. One died recently leaving a million dollars; he had been a slave and learned the tailor's trade. The wealthi-

est negro in Louisiana is credited with possessing \$500,000, and one of the finest libraries of French, Spanish and Italian classics in the State. He, like many other colored men, received his education in Paris. In Arkansas there are some half-a-dozen negroes, all born in slavery, and now worth 50,000 to 250,000 dollars. One of these, a man of sixty years of age, is in every respect self-made. He owns the entire street-car system in a town of 12,000 people, a saw-mill working sixty hands, two good plantations; besides some valuable real estate. He is also a director in the bank. The writer speaks highly of the general rise of the negro race in this State.

—A London Conservative candidate, in the recent contest, said that "the Irish party, headless itself, would sit upon the head of the Liberal party, and hold it powerless in the hollow of its hand." It would be interesting to hear the views of a professor of anatomy on this striking feat, which was at least matched last year by a member of the Liberal party, who, speaking in the House of Commons against a certain measure of the then government, indignantly said: "The right honorable gentleman is trying to thrust this bill down our throats behind our backs!" Imagination faints at the possible or impossible contortions thus presented to the mind's eye.

#### Hints to Housekeepers.

**BAKING POWDER.**—Carbonate of soda, 1 oz.; tartaric acid,  $\frac{3}{4}$  oz.; flour, 1 lb. Mix thoroughly and keep tightly covered and in a dry place.

**COLD CREAM.**—Two ounces of oil of almonds, half an ounce of spermaceti, one dram white wax, half an ounce of rose water, and fifteen grains of borax. Melt the oil, spermaceti and wax in a cup set in boiling water, then add the rose water, previously dissolving the borax in it, and stir till cold. This will give a fine, white, creamy ointment.

When it is required to use carbolic acid as a disinfectant it should be mixed with boiling water. This promptly overcomes the usual antagonism between the acid and the water, and converts them into a permanent solution which will keep for weeks.

**FOR COLD LUNCHES.**—Coop fine two pounds of beef and one pound of lean fresh pork. Add one cup of cracker or bread crumbs, a beaten egg, salt and seasoning to taste. Steam three hours and leave in a dish till cold. Cut in thin slices and lay between buttered slices of bread.

**SPANISH CREAM.**—Boil an ounce of gelatin in half a pint of water till dissolved. After straining mix with it a quart of fresh milk. Set on the fire and stir till it begins to boil. When partly cool add the beaten yolks of six eggs. Sweeten to taste, add flavouring, strain, stir until cool, pour into a mould, and serve very cold.

The addition of lemon juice to the water in which rice is boiled will increase the whiteness, and the grains will readily separate when thus treated.

**CELERY.**—Many people throw away the outside green stalks of celery, not knowing that it makes a very savoury dish when stewed. Take all the fine white stalks, wash well and serve. The remainder break into short pieces, pulling off all the stringy outside. Put the pieces in a stew pan, cover well with boiling water, and boil half an hour. Make a cream sauce (or drawn butter sauce, as some call it), pour it over the celery and serve.

A remedy for chiblainis is to apply to the affected parts laudanum and spirits of camphor mixed in equal parts.

Burdock Blood Bitters cure Dyspepsia.  
Burdock Blood Bitters cure Constipation.  
Burdock Blood Bitters cure Biliousness.  
Burdock Blood Bitters cure Headache.  
Burdock Blood Bitters unlock all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

Wood's Norway Pine Syrup cures coughs.  
Wood's Norway Pine Syrup cures colds.  
Wood's Norway Pine Syrup heals the lungs.

K. D. C. Pills tone and regulate the bowels.

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### Children's Department.

#### Love Your Enemies.

Angry looks can do no good,  
And blows are dealt in blindness;  
Words are better understood,  
If spoken out in kindness.

Simple love far more hath wrought,  
Although by childhood muttered,  
Than all the battles ever fought,  
Or oaths that men have uttered.

Friendship oft would longer last,  
And quarrels be prevented,  
If little words were let go past,  
Forgiven—not resented.

Foolish things are frowns and sneers,  
For angry thoughts reveal them;  
Rather drown them all in tears,  
Than let another feel them.

#### "Where's Sunday?"

Daisy is only three, but sometimes she has deep thoughts, and asks questions it is difficult to answer. The other day she came to me quite suddenly, and said, "Where's Sunday?"

I did not know what she meant, and had nothing to say. So the blue eyes grew troubled, and she pondered in silence.

Just then her brother, one year older, came into the room, and she ran to him.

"Tom, where's Sunday?"  
"Up in heaven with God," replied he, without a moment's hesitation. "He only lets us have it once a week, you know."

It was a good answer, and perfectly satisfied Daisy.

#### "I Can't."

How often we hear children say, "I can't." When given a difficult lesson, they say, "I can't learn it," even before they try. Yet if you try hard, not by halves, but with all your might, whether you succeed or not, you will know that at least you have done your best. But don't give in at the outset by saying, "I can't."

## A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.  
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

## Joy Inexpressible

### Another Boy's Life Saved Health Blighted by Scrofula and Hip Disease

Perfect Cure, Happiness and Health  
Given by Hood's Sarsaparilla.



Georgie Murphy.

Exeter, N. H.

"C. I. Hood & Co., Lowell, Mass.:  
"I cannot praise Hood's Sarsaparilla enough for what it has done for my boy. Some four years ago, when six years old, George was attacked by hip disease in his right leg. We had to get him a pair of crutches, with which he was able to move about, but became badly deformed. We had to have his right leg lanced just above the knee. In a few weeks a second sore broke out, both discharging freely. Agonizing pains afflicted him, he could not bear to be moved, his growth was stopped and

#### He Was a Mere Skeleton.

He had no appetite, and it was hard work to make him eat enough to keep him alive. A few weeks later we had his hip lanced, and following this five other eruptions broke out, making eight running sores in all. We did all we could for him, but he grew weaker every day, although we had three of the best physicians. As a last resort we were prevailed upon by relatives who had taken Hood's Sarsaparilla with beneficial results to give the medicine a trial. We got one bottle about the first of March, 1892, and he had taken the medicine only a few days when his appetite began to improve. When he had taken one bottle he could move about a little with his crutches, which he had not been able to use for the preceding three months. We continued faithfully with Hood's Sarsaparilla, and in 6 months he was

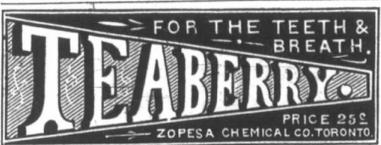
#### Able to Be Dressed

and go about the house without the crutches. He has now taken Hood's Sarsaparilla regularly for eighteen months, and for the past six months has been without the crutches, which he has outgrown by several inches. The sores have all healed with the exception of one which is rapidly closing, only the scars and an occasional limp remaining as reminders of his suffering.

## Hood's Sarsaparilla Cures

Hood's Sarsaparilla in his case has truly done wonders, and he is daily gaining in flesh and good color. He runs about and plays as lively as any child. We feel an inexpressible joy at having our boy restored to health, and we always speak in the highest terms of Hood's Sarsaparilla." MRS. HENRY W. MURPHY, Exeter, New Hampshire.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c.



## ALTAR LIGHTS

—AND—  
CLASSIFICATION OF FEASTS ACCORDING TO THE USE OF SARUM.  
By the REV. W. S. ISHERWOOD.  
Also The Shapes and Ornametation of Ecclesiastical Vestments. By R. A. S. Macalister, M.A.  
Being Vol. I, Parts I. & II. of "The Transactions of the Society of St. Osmund." Price, 35c.  
W. E. LYMAN, Cor.-Secretary,  
74 McTavish St., Montreal

Perhaps on a half holiday when you have that delicious new book you want to finish, or that hat to make for dolly, or that game of cricket on the green in prospect, your mother asks you to mind the baby, or take Tommy for a walk, or help to fold up the linen she is ironing. She does not positively order you, or of course you would have to obey at once; but she tells you her wishes, sometimes very reluctantly, for she does not like spoiling your half-holiday any more than you do losing it. You say, "I can't." Is that true?

"Well," you confess, "I suppose I could, only—"  
Only you don't like giving up your half-holiday, you don't like denying yourself. Well, I do not say you like it, but if you are really trying to follow the example of the Lord Jesus Christ, you will remember that He pleased not Himself, and you must exercise self denial and give up your own pleasure if you would please Him, and none who thus serve Him ever lose their reward.

Think of the great Apostle Paul. He never said, "I can't." He said he could do all things through Christ who strengthened him. Yes, through Christ you can do many things you thought you never could do. He gives power to be self-denying, patient, faithful in little things. He can give you strength when you have done wrong to confess it, and when you have injured another to make it up, and so beg the pardon of those you have offended—all difficult things to do alone; but to those who ask for the Holy Spirit's help, He will give strength, and you will soon find how real and great it is. And "I can't" will not be heard any more from you.

#### A Friend in Need.

It is hard for children to understand what a dreadful thing war is. They like to see soldiers marching along, with the band playing, and they think what a delightful life theirs must be. Sometimes there is a man with a row of medals on his breast, who has been in many battles, and come safely out of them all. Sometimes one, with the little brown cross, "for valor," who was bravest where all were brave. Then their hearts glow, and they think how grand and glorious it is.

That is one side of the picture. The other is of men sorely wounded, lying on battle-fields. Of prisoners in the enemy's hands. Of wives and children at home, who know that they will never see their husbands and

#### Births, Marriages, & Deaths.

##### DEATH.

On February 9th, of scarlet fever, the son of Rev George Holmes, St. Peter's Mission, Lesser Slave Lake, N.W.T., aged 9 months.

#### FOR SALE.

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$500 cash, will sell for \$300. Address ORGAN, CANADIAN CHURCHMAN Office, Toronto.

#### CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by address ing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester N. Y.

## COTTOLENE

What is it?

It is the new shortening taking the place of lard or cooking butter, or both. Costs less, goes farther, and is easily digested by anyone.

★  
AT ALL GROCERS.  
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Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Sts.,  
MONTREAL.

## Watch your Weight

If you are losing flesh your system is drawing on your latent strength. Something is wrong. Take

## Scott's Emulsion

the Cream of Cod-liver Oil, to give your system its needed strength and restore your healthy weight. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!  
Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

## PELEE ISLAND WINE

BRANTFORD & PELEE ISLAND, ONTARIO, CANADA

OUR COMMUNION WINE

## "St. Augustine"

REGISTERED.

Chosen by the synods of Niagara and Ontario for use in both dioceses.

Cases of one dozen bottles.....\$4 50  
Cases of two dozen half bottles ..... 5 50  
F.O.B. Brantford, Ont.

**J. S. HAMILTON & CO**  
BRANTFORD.

- Sole General and Export Agents -

fathers again, or worse still, do not know what has become of them. It is almost to sad to think of.

Think. It may be a bright and sunny day in a little village, where the gardens are full of flowers, and children are playing in the street. A short time later what had been happy homes are blackened ruins. The children and their parents may perhaps not be hurt, but they have lost everything. Such things happened in this country once; such things happen in other countries now. But the story that I am going to tell you is of more than three hundred years ago.

You know that there are two countries called Holland and Belgium, which are not far from England. Holland is also called the Netherlands, which means the "low lands," and they used both to have that name, because they are very low. The sea is only kept out of some parts of Holland by dykes or great walls built of earth.

These countries belonged to Spain, but the people who lived there were not Spanish, and did not like the Spaniards. The king of Spain at that time was Philip II., the same who married Queen Mary of England. He was a very cold, hard, cruel man. We must remember that in those days really good people thought it right to do things that every one would think very cruel now. So you may imagine how far any one would go who had a cruel nature.

Philip had a great general, who was fully as cruel as himself; and he was governor of the Netherlands at one time. The people were oppressed in every possible way, and at last they could bear it no longer. They revolted; and then there was war in the country.

You might think that they would not make things any better. They were poor and few in number compared to the Spaniards. Philip was very rich and had plenty of money to hire foreign help; and the Spaniards themselves were the most famous soldiers of the time. Then, too, as the people of the Netherlands were supposed to be Philip's subjects, they were not treated as prisoners of war when they were taken captives, but were executed as traitors.

It was all very terrible, and we may imagine how dreadful their condition was before, if they thought it better to fight than to submit any longer. It was a long struggle and a hard one; but at length they were victorious. You may read all about it some day; I am only going to tell you of something that happened when the war was at its height.

William of Orange was the leader of the people. William the Silent he was called, because he said little, but if he had not done much they would not have gained their freedom. One dark night in September, he and his army were encamped, and a Spanish army was encamped not very far from them. The Spanish general sent some of his men to make an attack in the darkness. All soldiers wore armor, then, and in these night attacks they put on shirts outside their armor, so that they might know which were their own party. They killed the sentries, and went straight towards the prince's tent. If they could only take him they felt sure that the revolt would be at an end. All went well with them, and when they came near the tent they found that the prince's own guards were asleep. This seems most strange, because, of course, the first duty of a sentinel is to be on the alert. Perhaps

they were very tired and thought that they would be sure to awake at the slightest noise. Perhaps each trusted to the others, and all to the men on guard at the outside of the camp. Whatever they may have thought, they paid for their error with their lives; they were all killed.

How triumphant the Spaniards must have felt then. Another minute, and the Prince would be in their hands. They would not kill him, they would keep him to be executed, perhaps to be tortured first. With his death the revolt would die; there would be only left to punish the rebels with fire and sword, to grind them down worse than they had ever been ground before.

If the people could only have known his danger. The men struggling on in hope, yet fearing even more than they hoped. The poor patient women; the little children who had prayed for their "country's father" before they went to bed. That was another name that was given to him, and well it was deserved.

It did seem as if those prayers were not to be granted; as if the country were to be orphaned before the morning light.

All were asleep. But there was one faithful friend, who awoke at the first sound of footsteps drawing near, who knew that they were no friends who came in such a manner and at such a time. And this friend was—a little dog—a tiny spaniel that always slept on its master's bed.

Burdened with care and anxiety as William was, he was kind to every living thing, and the dog loved him. It jumped up and barked furiously. Still the prince slept on, exhausted with all he had to do and think about. It almost seemed as if the dog knew whom the danger threatened, for instead of rushing out to meet the coming strangers, it turned back again to its master and scratched his face with its paws.

Then the prince awoke, and started up. The enemy were so close now that he knew at once what was the matter. He had just time to get upon a horse that was kept ready saddled, before the Spaniards were in his tent. But that the night was so dark, they would have taken him even then.

He was saved, and the country that was so much dearer to him than life was saved, by means of a little dog.

I wish I could tell you what became of that friend in need. The prince could not have taken it with him, for its barking would have told where he was. Perhaps it never saw its dear master again, but if it only knew that it had saved him, how happy it must have been. One cannot help thinking that it must have understood something about it.

The people who wrote the history of those times had much to tell of battles and of sieges, of weary waiting and of success at last. We may be glad that they thought it worth while to tell us the story of the little spaniel, even though they do not say what became of it. Perhaps no one knew. But this they do tell us, that as long as he lived, wherever he was, the prince always had a dog of the same kind in his bedroom. He did not forget what it had done for him, that is very clear.

Nor was his remembrance shown in that way only, for in many of his statues a little dog was represented at his feet.

Very likely people may have wondered before why he should care for such a useless thing. If the dog could

think, it might have thought it would never be able to do anything really worth doing to show its love for its dear master. Yet was it useless; could it do nothing? Do not you think that we may learn from its story not to despise anything? And also that there are none of us, however weak and poor and small we may be, but may make ourselves useful; or rather let us say, may be used by God?

**A Feathered Songster.**

He does not do as we often do—wait till everything is pleasant and comfortable before we begin to sing, and then grumble directly after if all things are not to our liking. No; he begins to sing as soon as the snow is off the ground, and there is some prospect of finer days. The weather may be damp and cold, and the fields still bare and brown, but he sings a happy song of hope.

Some children, and grown-up people too, are not thankful for little things, and consequently they miss much happiness. Learn a lesson from the birds,—they sing directly they get a gleam of sunshine; and if it is clouded over five minutes after, they patiently wait till it shines out again, and then begin singing again. A tree all in blossom, even if there is not a leaf on it, sets them off singing at once.

Have you ever noticed how small a thing will cause the lark to sing? If he finds a nice fat worm, he eats it, and sings a song of thanksgiving. To be sure it may be a long time before he finds another, but what of that! He will give thanks for each separate mercy and joy, and he always finds something to sing about.

Try it, children. Thank God for each joy He sends, for the summer days, for the sunshine, for love and kindness, for the flowers, and oh, so many things! If you begin to count up your mercies, you will find so many that, like the skylark, you will "feel like singing all the time."

**Moses' Well.**

The well called the Well of Moses is situated in the Desert of Sinai, not far from the spot where the children of Israel began their wilderness journey, just on the other side of the Red Sea. All around is waste barren sand and rock; not smooth and bare, as you might think. The sand is often piled up in huge mounds, and the rocks are tossed about in great confusion, as if they had been thrown up by a volcano; while in the distance are seen wild, brown, dismal-looking mountains.

In such a district as this, you may imagine how thankful the people are to find water. Here and there they find a little oasis, a group of palm trees and a well. What a treat it is to those who have been travelling across the desert! This well of Moses has been dug in the sand, but not regularly built. The water is brackish, and not very clear; but it seems most sweet and refreshing to the thirsty Arabs who group around and rest awhile under the palm-trees' shade.

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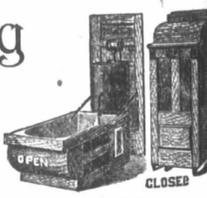
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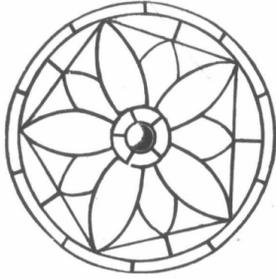
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