

families in the country should, as a rule, be informed beforehand of the clergyman's intended "call." No class of people are fonder of seeing their pastor frequently than are the farmers; yet it is also true that no class are put at greater disadvantage by an *unexpected* visit. The hospitality of the farmer's wife in Canada is proverbial; still, I will venture the assertion that, as a rule, no mistress of a household feels more awkwardly placed than she does when a stranger suddenly and unexpectedly alights before her door. She feels bound to exercise hospitality. She knows it is expected of her. She cannot resort to the convenient "white lie" of "not at home" which is such a godsend to city life. And yet the chances are ten to one, that the poor woman is not prepared for visitors; and what does a woman feel more keenly than this? Perhaps it is "washing" day, and she is up to the elbows in the "tub." Or, they are shearing the sheep; or killing the pigs; or the threshing machine is buzzing under a *nimbus* of dust in the barn, with a dozen or so of grimy men to be provided for at noon and at the close of the day. In all probability she is "maid of all work," although a mother with two or three children to prepare for school, and pack off to it; and two or three more who are too young to go, and who are crawling about her heels, as yet unkempt and unwashed, through sheer pressure of her multifarious duties. She may have a great hospitable friendly heart beating in her bosom; the sight of her clergyman may be a welcome sight to her; but, depend upon it, gentlemen, it is very far from being so at this particular moment. She simply hates, and no wonder, to be caught,—her house, her children, and herself in a state of general untidiness. The father, too, may be engaged in the fields, or at a neighbour's, or away to market. The children that might be catechised, are at school, and there is little or nothing to be done. What *good* comes of such a visit? I speak from experience. Too often these clerical peregrinations are little better than a waste of time on his side; and a species of domestic perturbation on the other. Undertaken and carried out with much self-denying exertion, and expenditure of equine power of locomotion, they are apt to dwindle down at best to mere visits of ceremony, in which very little real solid church work is accomplished. Of course an *unexpected* visit may be better than no visit at all; and the unexpectedness may sometimes be unavoidable; but true parochial visitation means something very different from all this; and lies at the root of all genuine ministerial success.

To return. I beg to submit for your consideration the following practical suggestions.

Let the clergyman of each parish begin by preaching a sermon, or delivering a plain address, at each of his "stations," on the duties and responsibilities of parents respecting the religious education of their children; dwelling particularly on the fact, that whilst he himself is determined to do all in his power personally to promote the good work, he expects, in order to success, the hearty assistance and active co-operation of parents, guardians, and sponsors; but especially the first mentioned. Before leaving the pulpit let him declare that he expects every child in the parish who is old enough to do so, to commit a certain specified portion of the Church Catechism to memory by a certain specified date,—say the end of the month. Let him also then and there announce that every family in that part of the parish is to hold itself in readiness, so far as this matter is

concerned, to receive a visit from him, for the purpose of examining the children on that portion of the Catechism thus prescribed. This will have the effect of securing the needful preparation.

A week passes. Next Sunday, after a careful consideration of his plans, and a nice calculation of distances, let him publicly announce (or privately) the names of the heads of families at whose homes he may be looked for during the week: fixing day and hour, when he shall expect the presence of the children, with as many other members of the household as may find it possible to attend. When the hour arrives, punctually on hand (if possible), let him at once proceed to catechise, just as if he were a paid inspector of schools; and to explain what has been learnt, so far as time will permit. Thus will the other members of the family learn, as well as the children; and their interest in the spiritual welfare of their little ones will be awakened and greatly increased. I would also suggest that on each such visit, he read over to the parents, and the sponsors if present, the "reminder" at the close of the Baptismal Office; briefly pointing out to them their constant and awful responsibility in the matter.

When the whole parish has been once gone over in this manner, let him assign, as before, an additional portion of the Catechism, and so on, till the whole of it has been thoroughly committed to memory, and, as far as possible, explained and understood. Frequent *revisions* will be necessary: and when the Catechism has been gone over as above, it would be well to then assign it, *as a whole*, for the next month's work.

For very young children, the "Calvary" Catechism, or some other simple little book of a similar kind, might be employed instead of the Church Catechism. So far as the latter is concerned, the aim should be, that ultimately *every word* of it should be known "by heart" by every child previous to Confirmation. I lay stress on this point. The dark parts will in future years burst into light as religious intelligence grows; and every word of it is worth gold. This at least, is a part of my plan, about the success of which there can be no doubt. Be the parents what they may, it will be very strange if the clergyman cannot secure, in most instances, the committal of the Church Catechism to memory. In this way will be laid in season the one solid foundation and test of all subsequent instruction.

(To be Continued.)

A Brave Little Woman.

A friend has placed before us two letters from Miss Margaretta Scott, who is now living at Beulah, Bassa County, Liberia. We knew Margaretta Scott in her childhood, and therefore we trace the events of her life with very deep interest. A few years ago she desired to return to Africa to engage in Christian work, but as there was no place in the regular corps of missionaries and teachers to which she could be appointed, she determined to consecrate herself anew to the work to which she had been called, and for which she had been trained. And so she formed the plan of building and conducting a school of high character for the daughters of Liberians. In many parts of our country she solicited funds for the purpose indicated, and so successful was she that in the summer of 1881 she felt justified in setting sail for Africa. The vessel arrived in September of that year; then work began in earnest. It took a month to land the freight, small boats being used for that purpose.

The first thing to be done was the erection of a temporary house of logs, to receive her and the few girls she could at once gather around her. The money for this house was contributed by Liberians, who have shown great interest in the zealous teacher and in her arduous work. They offered their boats free of charge, and transported her goods ten miles up the St. John's river, and thus saved her from the necessity of expending hundreds of dollars. Only one "firm" made a charge of fifty dollars.

The place to which she went was an untouched forest. Two hundred acres of land, heavily

covered with timber, had been granted by the Liberian government as a site for the proposed school. Here it was that our brave little woman went to work. Her father, Dr. David Scott, a "beloved physician," who went to Africa with her, died within three months after landing. She was deeply afflicted, but pressed on. There were trees to be felled—ground to be cleared, crops to be put in,—men to be guided and controlled, and a few little girls to be taught and trained. She took up the burden, and has borne it with the nerve and determination that characterize the Christian soldier.

By the month of March, 1882, the temporary house at Beulah (the name given to the new place) was ready for occupancy. Miss Scott and the girls sent to her at once moved in,—and the regular life of a school began. At the same time, other work was going on. By the month of April, 1883, she had opened a good road, from thirty to forty feet wide, communicating with the river, two and a-half miles off,—and had bridged two or three streams which it was necessary to cross. Then there was more land to be cleared,—there were stones to be quarried and bricks to be made. She has succeeded in making 20,000 bricks for the building to be erected. She has done this in the face of great difficulties, for it is often-times hard to get laborers. Once, when she had secured a company of fifty men and boys from the interior, a Jewish merchant from a neighboring town enticed them away. Miss Scott says in one of her letters: "The story cannot be told in full. 'Hitherto hath the Lord helped us.' Will you not join me in the prayer that God may bless the work, and that hearts may be moved to give, that the school may soon be in complete working order?" Prayers will go up from many hearts in behalf of the brave little woman at Beulah. And if any are moved to give, they can write to Mr. G. W. S. Hall, Treasurer, Baltimore, Md.—*The Church*.

The Episcopal congregations in Spain have organized a Synod and elected a Bishop, adopting the Articles of the Church of England and compiling a Book of Common Prayer. The Bishop-Elect, the Rev. Juan B. Cabrera, declares that in Spain there is full toleration for private and public worship, while the Bible is accessible to all. As yet, however, the Protestant congregations are small and are made up of poorer people.

At a meeting recently held, Mr. Gibson, M.P., spoke of Archbishop Trench as a great benefactor to Ireland: "When Dean of Westminster he accepted the Archbishopric, although his duties in London were far more congenial to him. He was a man of broad Catholic spirit, and his tenure of rule had been marked by the utmost liberality. Since the disestablishment of the Church of Ireland, His Grace had contributed £1,000 a year to a Sustentation Fund, and he now generously intimated his desire to forego his retiring allowance of £2,500 a year."

Book Notices, Reviews, &c.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for the weeks ending 31 Jan. and 7 Feb. contain The Centenary of the Times, and *The Savage, Nineteenth Century*; From Siberia to Switzerland, the Story of an Escape, and *The Colonial Movement in Germany, Contemporary*; The Revolution of 1884, *Fortnightly*; Malta and its Knights, and Outlying Professions, *Blackwood*; Charles Dickens at Home, *Cornhill*; Coca and Cocaine, *Lancet*; The Jews in Central Asia, *Sunday at Home*; with instalments of "A Home Divided against Itself," "The Portrait, a Story of the Seen and the Unseen," and "A Millionaires' Cousin," and poetry.

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