

"I have, also, the following sums to credit of the Algoma W. & O. Fund, since 25th of May last. I do not know if they are all Jubilee offerings, but I suppose they are. St. Philip's Church, Toronto, \$51.88; Church of Redeemer, \$112.12; Cards, \$104.75; Mrs. Merriek, \$5; St. James' Church, Orillia, \$14.00; John S. Scarlett, Esq., North Bay, Nipissing, \$5.00.

Woman's Auxiliary, per Mrs. Skae, Toronto, as follows:—St. John's, Port Hope, \$64.80; Christ Church, Scarborough, \$22.10; St. Stephen's, Vaughan, \$18.00; Church of Ascension, Jubilee offering of mission helpers for W. & O. Fund, also per cards, \$15. Total, \$487.10.

It would help our work materially if friends would be so good, as to specify whether or no, they intend their donations for the Special Fund, with which we churchwomen of the Dominion hope to set our seal of loyalty to our Queen and love to the brethren, in this most memorable year of Jubilee. To this date the Diocese of Quebec has gathered \$452.26; the Diocese of Ontario, \$548; the Diocese of Huron, \$571.67. Friends in Niagara and Montreal are working heartily, and when they let us into the secret of their success in the good cause, we shall each know where we stand in our ranks of loving rivalry. The announcement of each new proof of zeal and interest acts as a spur to fresh efforts, and that is why, sir, we would ask our friends to give us every such encouragement in their power. Thanking you again for your many proofs of sympathy in opening your columns so ungrudgingly. I remain, faithfully yours, H. A. BOOMER.

SKETCH OF LESSON.

18TH SUNDAY AFTER TRINITY.

SEPT. 4TH, 1887.

Israel in Egypt and the Wilderness.

Passages to be read.—Deut. xvi. 1, 2, 9, 10, 18-17.

In former lessons we have learned about some of the "shadows of good things to come" which God gave to Israel—the Tabernacle or meeting place—the Ark, or sign of His presence—the High Priest to present them before Him—and the daily Sacrifice to show how their sins were to be put away by the death of another.

While they remained in the Wilderness, they had these things always near at hand. But they were not always to stay there; so God arranged how they were to carry on His worship when settled in Canaan. They must offer their sacrifices in one place; and God appointed certain times in each year when all the men and boys should appear before Him and "keep the feast" of rejoicing.

There were three such great festivals:

I. *The Feast of the Passover* (Deut. xvi. 1-6).—We read about this on Easter Day. You remember how it was to be kept, and for what reason. The month Abib was set apart for its observance, because in that month God had brought Israel out of Egypt. On the tenth day, a lamb was to be taken for each household. On the fourteenth day the lamb was killed and the Passover kept. Unleavened bread was to be eaten seven days, and many sacrifices were to be offered. (Numb. xxviii. 18-24). On the day after the Sabbath, the first sheaf of the harvest was offered to God, and they were reminded that it was God who had brought them out of Egypt and give them freedom and peace. Then they went back to their homes to reap their crops; and fifty days later, when the harvest was over, they met again to keep—

II. *The Feast of Pentecost*, (Deut. xvi. 9-12).—When they assembled before God this time, they brought another offering. With the usual sacrifices they presented two loaves, the first fruits of their harvest. This would remind them of God's continual goodness and loving care in preserving them and giving them "the kindly fruits of the earth in due season." They would think of the former Egyptian bondage, and their hearts would rejoice at their present freedom, while of their abundance they would gladly assist the fatherless, the widows and the poor. (Deut. xvi. 11, Lev. xxiii. 22). When they returned home, there were the fruits to be gathered in, and when this work was finished they came once more to keep—

III. *The Feast of Tabernacles*, (Deut. xvi. 13-15).—This was the most joyful of all their feasts. It was observed for eight days, during which time the people dwelt in arbours or booths made of green boughs, (Lev. xxiii. 43). This reminded them of the time when they toiled under the burning Egyptian sun, and also of those long and weary years spent in tents in the wilderness. This feast was also called the "Feast of Ingathering;" and at this time also, the poor and the needy were to be remembered, (Deut. xvi. 14).

—Much of the learning of the day is morbid and much of the religion is bilious. We want first of all, a clean heart, and next a strong stomach.

Family Reading.

—The following lines were suggested by the painful worldliness exhibited by a part of the Provincial Synod of 1883 in the discussion of the question of marriage with a deceased wife's sister. But as this worldliness has received full expression in the extraordinary scheme of some English Church Liberals headed by Canon Freemantle, the lines are not without pertinency at the present time;—

THE CHURCH OF THE FUTURE.

Catholic.

The Church of the future! what visions arise
On our tranced souls and our waking eyes!
In proportions vast and in glowing hues
The fabric springs as we dumbly muse.

To the eye of faith its foundations shine
With the precious stones of apostles line;
Its strength unshaken, to the ages known,
As the Christ is for aye its corner-stone.

The glory of God and the Lamb's own Light
Are the sacred lamps that dispel its night;
Each living stone is a crystal true
Which the unborn radiance streams through and through.

Come down is the city of God to the earth
In the flushing bloom of celestial birth;
Her truth shines forth in the liquid sky,
And her beauty dazzles each aching eye.

From her presence slinks each thing of sin,
But the good and pure are gathered within;
No word is muttered, no weapon is framed,
Which falls not back on her foes all shamed.

In her strength, the dread of the powers of ill,
While her love and truth on the poor distil,
Of Eternal God, the One, Holy, and Strong,
The expression true for which now we long.

Liberal.

Yet another view, to a faith less keen,
Is beheld by some in a watery sheen;
Still a fabric vast, with no stones deep laid,
But expansive mist o'er the earth displayed.

On its waving walls no apostle's hand
E'er uplifted in measure the Temple's wand;
Nor by plummet of Truth arose its towers—
All too easy prey of earth's hostile powers.

Its capacious halls, full of odorous airs,
Have no place for the awful Truth's deep cares:
No memento of martyrs in marble wrought
Dares intrude on the devotee's light thought.

No heroic souls of the days of old
Keep their memories green in the service held
In the Broad Church shrines, nor in awful song
Sweeps the Psalm of Faith its bright aisles along.

'Tis no vision of Truth, to no heaven-sent seer;
'Tis a dream of earth sent with devil's leer;
For the Broad and the faithless fabric must
The more surely and utterly sink in dust.

The Respectable.

Yet again the ideal smug unrolls,
Neither vast nor sublime, of grovelling souls:
'Tis evolved from within, from the earthly heart,
And high heaven disdains in it lot or part.

No prophetic light nor millennial hope
Falls on eye or on heart within its scope:
The Unknown no responsive chord awakes,
The Divine no insatiable thirst e'er slakes.

The luxurious pew designed for ease,
The respectable air that's sure to please,
The considerate care to calculate
The less or more for the circling plate.

The relaxing chant for the rich and gay,
With never a spot for the poor to pray:—
All too plainly tell the despairing soul
That not here, not here, can they heal his dole.

The mellifluous pulpitur arrayed
In the sweetest linen that ever was made,
In the back-ground far keeps each word of woe
That could move the deep fount of tears to flow.

If they flow, it must be æsthetic wise,
Sentimental, and not in penance guise;
And the well-paid slave from the ears polite
Must unlovely words chase away outright.

Thus a primrose path they dare consecrate
For the rugged way of the Cross and straight,
And they call it peace, and secure they dwell,
When 'tis only the decent way to hell!

Oh, how long, Lord Christ, shall the faithful few
Be oppressed and shamed by the idol crew!
Oh, this ancient wrong, oh this work of pain,
Break for aye! take Thy crowns, and for ever reign!
A COUNTRY DELEGATE.
Festival of St. Michael and all Angels, 1888.

PROGRESS.

Surely, as the years pass on, they ought to have made us better, more useful, more worthy. We may have been disappointed in our lofty ideas of what ought to be done, but we may have gained more clear and practical notions of what can be done. We may have lost in enthusiasm and yet gained in earnestness. We may have lost in sensibility, yet gained in charity, activity and power. We may be able to do far less, and yet what we do may be far better done. And our very griefs and disappointments—have they been useless to us? Surely not. We shall have gained instead of lost by them if the Spirit of God has been working in us. Our sorrows will have wrought in us patience, our patience experience, and that experience hope—hope that he who has led us thus far will lead us farther still, that he who has taught us in former days precious lessons—not only by sore temptations but most sacred joys—will teach us in the days to come fresh lessons by temptations, which we shall be more able to endure; and by joys which, though unlike those of old times, are no less sacred, but sent as lessons to our souls by him from whom all good gifts come. Out of God's boundless bosom, the fount of life, we came, through selfish, stormy youth, and contrite tears—just not too late; through manhood, not altogether useless; through slow and chill old age, we return whence we came, to the bosom of God once more—to go forth again, it may be, with fresh knowledge and fresh powers, to nobler work. Amen—Charles Kingsley.

INFLUENCES THAT PRODUCE BAD CHILDREN.

There are thousands of anxious parents because their children develop bad traits of character. The pastor meets many a mother who tells the story with tears and many a father who is grieved and angry over the disgrace; and the question is often asked: Why is it? It is a very difficult question for the pastor to answer, because the cause rests really on the parents' shoulders. Where it does not, it is an exceptional case. There is a general principle that can be applied to individual instances, viz: Troubles grow, and when they are felt in their intensity, there is a history back of them, that shows whence they came. And when we see a bad youth—boy or girl—we naturally look back to see whence came the godless character. Generally you will find it was developed in homes where the parents neglect their Christian duties—mean to do right, it may be, but fail to do it—in homes, where the child has not the strong helpful example of a father and a mother, whose lives are controlled and directed by Christian principles—in homes where the father never gathers his children together for family prayer, where God's blessing is not invoked on the daily bread and where all the conversation is of the worldly sort; where Sunday finds the father lounging about as though he had no God to worship and the mother preparing good things for somebody's appetite.

In such homes, children are compelled to look outside for all the good influences that are to protect them against the manifold temptations which the world presents to make them bad. The very source from whence the Christian training would naturally come is a failure; and if the child happens outside to form evil associations instead of good, the natural result is—sin and disgrace.