

ing presence after being comforted or relieved—generally, both in body and mind—has noted the “silent monitor” over the door, and remembered to offer his thanksgiving to the Lord of all. *O si sic omnes.* Sir Andrew was learned in theology.

LYNCHING NEGROES—especially burning them to death—has become such a common mode of expressing abhorrence for their peculiar crimes of violence to white women and children, as to excite little public notice. The magazines and reviews have taken up the matter and traced the custom to want of confidence in the effectiveness of legal machinery, owing to the fashionable prevalence of a namby-pamby sentimentalism in regard to the negro race. So “extremes” beget each other!

“POETICAL JUSTICE” is, after all, to be seen in the kind of terrorism which white women in the South feel towards negro men: because under the customs of slavery there, it was the poor negro woman who was the recognized prey of white men. The latter, or their descendants—so enraged at the deeds of negro men in these days—would do well to remember that rule of nature that the sins of the fathers are visited on the children. Let them blame—their own fathers!

WANDERING THOUGHTS.

It was an absolutely painful thing to listen to the appeal lately made for contributions towards the Widows' and Orphans' Fund of the diocese of Toronto.

It seems incredible that people professing membership in the Church of God, professing a religion that demands a loving and self-denying care for all the weaker members of the brotherhood, could under any circumstances permit the widows and orphans of deceased clergy to suffer anxiety touching their temporal wants. Yet this is what Church of England people are doing. Shame on us, I say.

We cannot as a Church plead poverty, nor can we complain that the amount given to each widow is too generous, nor can we have the face to say they have not a right to it—no, we can only plead our excessive meanness.

This fund unhappily is not alone in this unfortunate condition; every fund appears to me much in the same way. This want of generous interest in the Church's work and obligations, is, to me, as appalling as it is unaccountable. How is it that we have come to this disgraceful pass? Consult the Synod reports for the last ten years, and realize how little progress has been made in our diocesan work, how very little, for instance, the mission fund and the number of missions have increased. The number of missions in 1883 was 40, and the grants to missionaries \$9,551.65. In 1893 the number of missions was 43, and the grants made to missionaries \$9,809.78. Of the Widows and Orphans' Fund, the Committee in its last report says, “there is a most serious and yearly increasing deficit, and if the present state of things is allowed to continue, the inevitable consequence must be that many of the clergy can only look forward to a painful disappointment which will arise for their widows and children whenever, in the providence of God, they themselves shall be removed by death.”

I think any one may well be excused if he talks like a pessimist, and is moved to feelings of bitter humiliation. And this in the face of the fact that we possess all modern improvements in the way of Church government, and are ready to take up any fad that comes along bewildering the

minds of the feeble, and with its noise and glitter appealing to minds that enjoy pre-eminence and notoriety. I would like some one to tell me what good the Synod of this diocese has ever done for religion and the Church. I should like some one to point out what good is being done, or ever has been attained for the people in this diocese, by some of the agencies now employed. I want to know what they have ever done to develop fervent love for the Church, an anxious zeal that others may share her privileges, and a decent liberality that would enable her, in strength and beauty, to do her work and gain the people. I make bold to say they are tremendous and humiliating failures, and that they always will be so. They are making us most indecently dishonest in more ways than one. Talk about generous impulses! Why, even an appeal from the Bishop for sympathy and help for his cathedral, seems to be met with scorn only, when, no matter what our opinions on the subject may be, the brave endeavour to begin a great work, to leave behind him some mark to stamp and dignify his episcopate, the effort to meet the Church's present needs and forestall those of the future, might have been expected to have been met with a large-hearted and generous response. Unless the Bishop and clergy of the diocese awaken up to the fact that they are the divinely appointed rulers of the Church, and have received grace, a special grace, to enable them to accomplish their work, and as ambassadors of Christ, and stewards of the mysteries of God, lovingly and boldly assert their right, their duty, and their mission, we have not seen the worst yet.

But, to come back to widows and orphans. I wonder what many of the clergy thought as they read that appeal. Their incomes are, I suppose, in many cases not more than seven, or six, or even five hundred dollars a year. These men have been educated in schools of learning, they have cultivated tastes, they live among congenial surroundings, they have no companionship, not even books, to spur them on to intellectual pursuits; they have left all that behind, and now combining the duties of stable-boy, gardener, husband, father, priest, in the face of grinding respectable poverty, they manfully live their lives.

Their disgraceful remuneration no self-respecting people would ever allow. What were the thoughts of such men on this occasion, when standing before the altar, they looked down on the faces of their wives and children? What were the feelings of the wives? I can imagine both husband and wife, at the dinner table that day, stealing tender glances, and bestowing a more solicitous care for each other's comfort, as they choked down the bitter thought, or brushed away the unbidden tear, anticipating the day that must inevitably come. What did the widows and the orphans think, when thus publicly and indelicately proclaimed—not by the Bishop in his appeal, but by the people who made it necessary—as the objects of the people's charity? I can imagine the feelings of pain and keen humiliation. That afternoon more than one lonely woman, I suspect, looked back lovingly and with great tenderness to years that have gone, yet with some difficulty restraining a feeling of fierce resentment, as the years loomed up in memory, full of trial, overwork, and injustice.

The bright, light-hearted girl soon became the serious, troubled woman. The duties of the home year by year increased, the parish made its constant and unreasonable demands on her time and strength, until the spirit was well nigh broken

and the tired look betrayed the anxious soul within. Those years of patient toil were, perhaps, passed among an unappreciative, ungenerous, fault-finding people, and both wife and husband were the victims of every unspiritual, selfish, religious busy-body. Then the end came. The home was broken up, and a great change—and then ye powers! the charity for the stricken ones of the prosperous and generous-hearted laity of the great diocese of Toronto.

The people who do not give are not the poor, and it is the duty of the rich to support the Church. The poor, who really do support the Church, have enough to do to live. The wealth of these people flaunts itself everywhere. We see their fine houses and their furniture. We meet them in their carriages. They are present at balls. They flood conversaciones with their presence and display. They dress extravagantly. Their last consideration is the Church. Well, the Church and its dignitaries should make them the last consideration, which I am sorry to say they do not.

What, then, is to be done? Those who do give must give more. The old story, some one says. Yes, it is the old story, but I feel confident they will give. They will not hesitate to offer the “pure worship” so acceptable to Him who once cared for, so tenderly, a bereaved mother, nor can they afford to lose the blessings promised, by the Father of us all, to those who are faithful stewards of His goods, and loving agents in His care for the widow and the orphan.

IDLER.

INFORMATION CONCERNING THE CHURCH PLACES OF WORSHIP.

BY DR. SHINN.

Especial attention has been given by the Church to the proper construction and ornamentation of its houses of worship. There are some good reasons for this.

I. *A place of worship is to be regarded as sacred.* Being devoted to the holiest uses, and being the place where the holiest affections of our nature are stirred, a church edifice cannot be thought of as an ordinary house. It is incongruous to use it for uncommon or unholy purposes.

II. *A place of worship is peculiarly the House of God.* It is erected for the glory of God; in an important sense it is a monument of His goodness to men, and besides this, it is where His presence is manifested in an especial manner to the souls of those who seek Him. Here are men's minds filled with greater reverence for His Sacred Majesty, and their hearts are affected with devotion and humility in His service.

III. *A place of worship brings to the eye a reminder of sacred things.* A properly constructed and a properly arranged church building teaches the truths of our Redemption to the eye, and the eye is a gateway to the soul; the building, to accomplish this result, need not be magnificent in its proportions, or elaborate in its adornments. The simple frame building may be an eloquent teacher of Christian truths.

When one goes into an Episcopal church arranged according to the traditions of ecclesiastical architecture, and the demands of our services, he finds very prominently placed at the end of the chancel the Holy Table or altar, and that tells the story of the great central fact of Christianity, viz., the sacrifice of the Son on the Cross for man's redemption. He sees also near one of the entrances to the building, the Font, which tells of the way of entrance into the family of God by holy baptism.