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TORONTO, THURSDAY, JULY 24th, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

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Address all communications,
FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

July 27.—8 SUNDAY AFTER TRINITY.
Morning.—1 Chron. 29. 9 to 29. Acts 26.
Evening.—2 Chron. 1. 1 or 1 Kings 3. Matt. 13. 53 to 14. 13.

OUR NEXT ISSUE AUGUST 14th.

In consequence of taking our annual holiday, our next issue will be the 14th of August.

WOMAN'S WORK.—The mother of John Wesley was a very powerful woman, and brought up her numerous children on a most exact system which she details in one of her letters. "In order," she writes, "to form the minds of children, the first thing to be done is to conquer their will and bring them to an obedient temper. To inform the understanding is a work of time; but the subjecting the will is a thing which must be done at once, and the sooner the better. They were quickly made to understand they might have nothing they cried for, and instructed to speak handsomely for what they wanted; nor were they ever permitted to call each other by their proper names without the addition of brother or sister. None of them were taught to read till five years old except Kezzy, in whose case I was overruled, and she was more years learning than any of the rest had been months. The way of teaching was this: The day before a child began to learn, the house was set in order, everyone's work appointed them, and a charge given that none should come into the room from nine to twelve, or from two to five, which you know were our school hours. One day was allowed the child wherein to learn its letters, and each of them did in that time learn all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly, for which I then thought them very dull, but since I have observed how long many children are learning the horn-book I have changed my opinion. There were several by-laws observed among us. I mention them here, because I think them useful. (1) It had been observed that cowardice and fear of punishment often led children into lying, till they get a custom of it which they cannot leave. To prevent this, a law was made that whoever was charged with a fault of

which they were guilty, if they would igenuously confess it and promise to amend, should not be beaten. This rule prevented a great deal of lying, and would have done more if one of the family would have observed it. But he could not be prevailed upon, and therefore was often imposed on.

That no child should ever be chid or beaten twice for the same fault, and that if they amended they should never be upbraided with it afterwards. (3) That every signal act of obedience, especially when it crossed upon their own inclinations, should be always commended and frequently rewarded according to the merits of the case. (4) That if ever any child performed an act of obedience, or did anything with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted. (5) That property be inviolably preserved, and none suffered to invade the property of another in the smallest matter, though it were but the value of a farthing or a pin. This rule can never be too much inculcated in the minds of children, and from the want of parents or governesses doing it as they ought, proceeds that shameful neglect of justice which we may observe in the world. . . . (8) That no girl be taught to work till she can read very well. This rule also is much to be observed; for the putting children to learn sewing before they can read perfectly is the very reason why so few women can read fit to be heard, and never to be well understood."

THE SEPARATION OF THE SEXES IN CHURCH.—In the *Dalston Parish Magazine*, England, it is recorded that the separation of the sexes at church was not only "almost universal" some sixty or seventy years ago in that parish, but has prevailed to some extent down to the present time. The editor expresses a hope that the old custom may not die out with the altered associations of the new church. "One serious drawback it had," he says, "which is apt to help us to a small opinion of the chivalry of our ancestors. We fear husbands in the olden time did not care so much for the comfort of their wives and daughters as they did for themselves. For instance, in the eighteenth century, when we read of the existence of the custom in neighbouring parishes, such as Uldale and Melmerby, we invariably find it stated that 'the seats appropriated to ye men are back'd and good: but those for the women are low and mean.' This manifest selfishness may have contributed to a readjustment of the conditions of the custom, and now that our wives are insisting on equal consideration, its old influence is beginning to fade, with this unhappy result, that in too many cases the wives and daughters have the floor of the church to themselves."

RITUAL CONFORMITY.—We hear that the recent address of the Archbishop of Dublin to the clergy of his diocese on the subject of ritual has already borne good fruit. His grace made an appeal to men of both extremes, asking the one party to reduce their ritual, and the other to raise theirs to a decent level, so that there might be at least a nearer approach to uniformity. Whether by reason of the tact and kindness of the Archbishop or because of the loyalty of the clergy, the results have been excellent. Some have desisted from practices objected to, and others have brought their services into something like conformity with

the rubrics. Might not a similar course be taken by other Bishops; and why should it not be followed by the same results?

HOW TO HELP THE WEAK.

It is now generally agreed that the way to better the world and the condition of mankind is not so much to preach new doctrines and theories as to put in action those which are already accepted and recognized. Misty utterances about humanitarianism are apt to excite false hopes without stimulating to useful action. The Gospel proclaims to us the Brotherhood of Humanity. Let us ask what this means, understand it, and live it as a practical principle.

If, then, our societies want to know what they should do, let them begin by asking what is amiss, and then let them try to right it. And the first work of kindness that can be done for the poor will be to teach them self-help. If half the whining beggars on earth were to expend the same energy in labour that they do in mendicancy, a large amount of human poverty would disappear from the world. If men could be taught that sloth and luxury and intemperance were disgraceful and degrading—states and habits that a merciful God punishes with poverty and sickness—then a great step would be taken towards ameliorating the condition of suffering humanity. Self-help, we say, must be our first word and our last word, if not our only word; and our societies and guilds, we believe, are doing good service in this respect.

Certainly it is our business also to proclaim the duties of the rich to the poor, as well as the duty of the poor to the rich. These duties are justice and mercy. The duty of justice must be regulated by conscience, by law, by the principles of political economy, by the conflicts of capital and labour; and it is a question too complicated to be dealt with in a few sentences. But we believe that "the quality of mercy" needs to be inculcated and illustrated far more largely, if we are to do our simple duty to the poor.

In the first place, it is surely a thing utterly unworthy of a Christian people that there should be no legal provision for the poor. A poor man, disabled by age or infirmity, should have the right to claim shelter and food from the country which he has served. Here is a piece of news from the Province of Quebec which we would advise our readers to meditate. We take it from the correspondence to a Toronto newspaper:—

"This morning an old man named Pierre Boivin, aged 78 years, who was sent to gaol for protection, died suddenly within the prison. It appears that the deceased was very poor and had no home, and was too old to work. Consequently, at his own request, he was sent to gaol. His wife, who is an old woman and blind, is cared for by the Sisters of Charity."

To us this appears a very shocking state of things, and one that should be remedied without delay. Here is a plain piece of work for our Anti-Poverty Societies. Let them take it in hand, and not cease until it is done.

Then there are numberless ways in which the poor and the needy may be helped. Here is a striking testimony:—

It is stated, the *Echo* says, that a daughter of Archbishop Tait has abjured the station to which she was born. She resides, in a very humble