

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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[No. 26.]

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### LESSONS for SUNDAYS and HOLY-DAYS.

- June 11th—ST. BARNABAS, APOSTLE AND MARTYR. Morning—Deut. xxxiii. to 12. Acts iv. 31. Evening—Nahum i. Acts xiv. 8.
- June 14th—2nd SUNDAY AFTER TRINITY. Morning—Judges iv. John xi. 19. Evening—Judges v.; or vi. 11. James v.
- June 21st—3rd SUNDAY AFTER TRINITY. Morning—1 Sam. ii. to 27. Acts iv. 33 to v. 17. Evening—1 Sam. iii.; or iv. to 19. 2 Peter i.
- June 24th—NATIVITY OF ST. JOHN BAPTIST. Morning—Malachi iii. to 7. Matthew iii. Evening—Malachi iv. Matthew xiv. to 13.
- June 26th—4th SUNDAY AFTER TRINITY. Morning—1 Sam. xii. Acts viii. 26. Evening—1 Sam. xiii.; or Ruth i. 1 John iii. to 16.

THURSDAY, JUNE 25, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

Twenty-six years ago.—If any of our readers possess a copy of "Essays on the Church, by a Layman," published in 1859, they will find some excellent matter in the 12th chapter, touching the alienation of the poor from the church. The evil exists in Canada just as much as in England. We will quote a passage which is worth as serious attention to-day, as when written over twenty-six years ago. "Within the last three or four years a conviction of the peril arising from the non-attendance of the poor at church, has broken in upon the minds of the best churchmen of England, and attempts made to effect an improvement. But these attempts have generally taken the form of special services, i.e., services confessedly spasmodical and temporary. Yet surely, on the very face of the thing, all such attempts must be insufficient. They look at the evil, the alienation of the minds of a certain class, but not at the cause of that evil, the exclusion of that class from our parish churches. Now, as both the fact and the cause have become known, we might reasonably have hoped that suitable measures would be taken to remove that cause. But this is not done. Men have preferred to do something else, something good in itself, but which has no bearing upon the existing wrong. Seeing that men do not come to church, do not come because they are repelled, those who have recognized and grieved over the evil, have not set

to work to get rid of that which repelled, but have preferred to make new and independent efforts to attract the working classes in quite another direction. These 'special services' have produced beneficial results, but meanwhile the grand mischief of all, is that our churches are practically shut against the working classes, and that thus the working men are alienated and made enemies, this evil is seen, is lamented over, but scarcely a step is taken to remedy or remove it."

A WORD OF EXPLANATION, CONGRATULATION, AND INDIGNATION.—In the above extract from Layman's Essays, the writer alludes to the fact and cause of the poor not going to church "having become known." It will be well just to explain that he is here alluding to a celebrated letter which appeared in the *Morning Advertiser* of January 4th, 1856. This letter describes in graphic, but most bitterly sarcastic terms, the treatment usually meted out to a stranger who dares to seek a place as an attendant at service in one of the London churches, from which he is all but expelled by the beadle, or as we say sexton. This most clever writer thus concludes, "Disappointed and dissatisfied he comes away, and perhaps during a long life never enters a church again, but resorts to a modest dissenting chapel where he is treated as a man and a Christian." The times have changed. The work done by the church in the last twenty years in England in bringing back the poor and the artisans has been marvellous. The society we give some space to this week, the Church of England Workingmen's Association, has helped much to roll away the stone of reproach on this head from the church. But much remains to be done. There is the old objection to being disturbed. The cry goes up "A little more sleep." The noise of the active worker who seeks to rouse the Church slumberers is offensive. In Toronto the organ of a school which incessantly pleads for a full recognition of all the sects, as on equality with the Church, the organ which champions a layman in his crusade against parochial order, actually denounced in most malignant and utterly mendacious terms, the gifted and honoured representative of the Church Working Men's Association! This society has secured 9,000 members, all of them communicants, all workers for Christ, all evangelists, many of them toiling in the darkest recesses of vice, in the very heart of the Devil's domain, yet because they are not stamped with the seal of their party, this organ pours out upon such a noble band of missionary evangelists, a flood of contempt and scorn and untruthful libels. What a comment upon the glory of party! What a burlesque of Christianity! What a grave scandal to the Church, and what a stumbling block to those whom we are seeking to draw back into the fold of the Master Shepherd! And what a specimen of Christian, Church manners for a workingman of such gifts and character, coming here specially commended by the Archbishop of Canterbury, to be met with insults and contumely based upon mendacity. We know that the best Evangelicals in Canada are justly indignant at being supposed to be represented by such a policy.

EXTRAORDINARY RELATIONSHIP.—We have no desire to criticise in unsympathetic spirit the visit of the Wesleyan deputation to the Synod at Toronto. When parent and child have been alienated it is a happy occasion which brings them together in friendliness. Other members of the family may watch the demeanour of the child to its father and mother, with strong feelings of indignation at the manifest lack of due filial respect still shown by their rebellious offspring, and they may very justly feel a bitter pang at the absence of any sign of penitence for the past misdoing. But there is now peace and union to some extent, at any rate no outward signs of a quarrel, so the sad hearted and deeply wronged parents wisely bear with the

hard hearted child in their gladness at the cessation of open and angry rupture. Churchmen feel justly that while it is well for her Wesleyan offspring and the church to have ceased openly quarrelling, still there is not that honorable obedience and reverence paid to the Mother Church which she has the right to expect from a child which has split the family unity. Our Wesleyan brethren, however, are drawing nearer to their Mother. Some day they will find that their natural relation is that of a child of the Church, and not as is so oddly said, "a sister Church." The Wesleyan body came directly out of the Church, was fed for years by the Church, and in the good providence of God will one day be again absorbed into the household of faith in visible unity as its members now individually are in spirit and by baptism. The phrase "Sister Church" does not properly apply to any one of the Churches usually so designated. The divine origin of the Catholic and Apostolic Church places her apart from all organizations which owe their existence to human framers and founders. This is not a question of feeling, or opinion, or of history, or pride—it is a bare, plain matter of fact.

CO-EDUCATION OF THE SEXES.—The organ of the students and graduates of University College says in reference to the co-education of the sexes, "Every observer knows, and every physiologist will tell you that the constitutional difference of the sexes render it certain that in a continued competition with man, woman as woman must eventually suffer. Of knowledge, true practical or theoretical knowledge, woman is as capable as man. But it is in the long years of a neck and neck struggle that the objection lies, and this objection some seem determined shall stand embodied in the curriculum of Toronto University. To those who are bent upon this we would suggest that they might with benefit consult the university examiners in the matter." Varsity is evidently not to be rushed off his feet by the crowd who regard the whole difficulty of co-education settled, because of the success of two or three lady students. Every professor and every physician, and too many sad parents and sorrowing men know, that the strain of College competition frequently breaks down the constitution of young men, most especially those who do not protect their health by vigorous athletic sports or exercise. How young ladies who are running a race in study with young men are to protect their health in this needful way, has not been explained. A brief spell of lawn tennis in summer may help the more favoured few. But it is as certain as physical laws can make it that the competition of girls with young men "in the long years of a neck and neck struggle," which Varsity alludes to, will wreck the greater number of such female constitutions as are put to this dangerous and most unnatural strain. While we cannot but feel a degree of pride in the achievements of the ladies who took the honours at University College, we are satisfied that even they have paid a heavy physical penalty for their success. That many of their weaker sisters will suffer terribly by being drawn into that "competition with man in which woman must eventually suffer," is as certain as the process of any other law of nature.

"We cannot, of course, judge of the trials of others; nor ought we to measure our own trials by them, or them by our own. Each one has his own trials appointed for him by God; and the Cross given to each is that Cross which alone is exactly adopted to his particular needs of discipline; exactly proportioned to the strength and endurance bestowed upon him; exactly calculated to effect its proper purpose. When we read of the trials of Saints and martyrs we should consider, not what we should have done under those trials and in that situation, but what we are doing under our own."

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## MR. POWELL AND THE C. E. W. M. A.

SOME thirty years ago, the Bishop of London, in a sermon at St. Paul's on behalf of Foreign Missions, alluding to the work done abroad said:

"The Church of England is not dead yet." The following Sunday we heard a discourse at St. George's, Southwark, by Cardinal Wiseman. His Eminence was then in the flush of excitement caused by the famous, audacious, and mendacious proclamation, annexing England to the See of Rome. He poured the vials of contempt upon the English Church, and after quoting the above words of the Bishop of London, he said:—"Not dead yet—the doctor is at the bedside—the weeping friends are around, the patient is silent, he is dying, and all the Doctor can say to comfort the family is *Not dead yet.*" In those days Dr. Wiseman's eloquent sarcasm was not wholly unjustified. Dull and decorous orthodoxy, had well nigh stifled the Church. There had come over the congregations a faint scent of eau-de-cologne. The pulpits were largely filled with men who thought excitement ungentlemanlike. The highest ambition of the clergy was to be refined, quiet, well dressed gentlemen. The clergy were not alone in this. We saw in those days Wesleyan and Independent ministers preach in kid gloves. If Cardinal Wiseman were to revisit the glimpses of the moon, he would be constrained to admit that the patient he said was dying has had not merely a marvellous recovery, but a more wonderful rejuvenation.

The old tree has sent out new branches loaded with the noblest fruit it ever grew.

The Church of England working men's Society, a direct birth of the revival of Church life, which commenced soon after Dr. Wiseman's sermon, is we believe, one of the chief wonders of mission work in the old country. It began so humbly, not by any might of eloquence, nor power of scholarship was it helped on, it sprang right out of the Church as a new branch bursts the thickest bark to feel its way to life and growth.

One man began it nine years ago, and now 9000 men are in this league and army of workers for God and His Church. They discard all patronage, they seek only to be put to work, they regard not customs nor conventionalities, but where souls are perishing there they go lovingly to rescue the lost by the power of the Gospel. Hearty, informal services anywhere are held, working men, artisans, speak face to face with their fellows in shop or mine, mill or factory. The more vicious are hunted for with the zeal and skill men hunt for spoil. Every device which love and talent can devise are used to lift the abandoned to a plane of decency, sobriety, honesty, and so on, step by step, to the Church's higher life of grace and communion. The sneers and approbrium with which a certain set of Churchmen greet all their brethren whose lines of work are different to the stereotyped, fusty, musty and dusty methods practised in the days of the Church's torpor, only spur this Working Men's society to

greater diligence. The fierce wrath, the teeth gnashing of party organs, furious at the success of men who are so passionately faithful to the Church of England, only incites them to deeper reverence and love for the Catholic Church which gave England christianity and liberty.

Mr. Powell, who is the founder and moving spirit of this society, has made a short visit to Hamilton and Toronto, where he was most cordially welcomed by large audiences. It hardly needs Mr. Powell to speak to discover that he is richly endowed with the gift of personal influence. He is all life, and movement and expression, even when silent. His nervous beating out the time to give more swing and go to the singing, his swift sympathetic responses to the allusions made by other speakers, to himself or the society he represents, his bright, merry laugh, and the quickness with which he changes from the humorous to the pathetic, or from mere business to deep solemnity, his fervid manly avowal of fidelity to the Church, in doctrine, order and discipline, his sovereign contempt for shallow, social conventionalities, his dignity in asserting the claims of laymen to share in the work of the Church, "as part of the concern," and the abounding frankness warmth, boldness of his utterances, all combine to form one of the most original as well as most powerful personalities the English Church has ever produced. One speaker at the meeting said that Mr. Powell's work would in the future history of the Church, rank as a nobler one than Wesley's, because it is utterly devoid of any element capable of developing into division of the Church, such as the love of rule, which marred and ultimately corrupted Wesley's work until it ended in schism.

The Church Working Men's Society has demonstrated: First, that the Church of England has the divine gifts of elasticity or adaptability. Second, that she possesses a capacity to rescue from the wilderness, wanderers the most hopelessly lost. Third, that she is endowed with a power of shepherding and herding these recovered ones. Fourth, that in her own divine life, there exists a source of divine life to all who drink at the fountain of grace she provides. In those demonstrated facts there is a complete answer to her every adversary. They furnish, also, an overwhelming rebuke to those of her sons, who in their pride and ignorance, have left the welling fountains of grace provided by the Church, to hew out cisterns which can neither give nor hold water, cisterns hewn out of their personal conceits, and patterned after the fashion of those human cisterns which hold only the bitter waters of division and schism. With such a phenomenon before the world as the Church of England Working Men's Association, the plea of any sect that it exists to provide lay liberty of work, becomes a vain pretence. Had this society existed, or had its work ever been faithfully done in the past, there would have been no Puritan secessionary bodies to distract and weaken the Church, nor would Wesleyanism ever have become ought but an intensification of the Church's zeal. Mr. Powell proposes,

God willing, to revisit Canada. We can promise him a hearty, general and loving welcome.

We commend to the attention of those who have endeavoured to injure Mr. Powell's mission to Canada, a noble utterance by the celebrated French statesman, M. Jules Simon. In a speech at St. Etienne some years ago, he said, "When I find a Power or a man, whatever they may be, were they even my most mortal enemies, who give to the noble and grand cause I serve, a pledge of powerful interest and active solicitude,—when I see them aid with this vigorous effort the progress of that beneficent idea to which I have dedicated the most ardent passion of my life, the tenacity of the adversary and the implacability of the opponent abate within me, and I can only thank and bless."

If one could speak with such exalted magnanimity in regard to earthly politics or mere social reforms, what should be the attitude of all Churchmen to those who like Mr. Powell and his fellows of the Church Working Men's Association, are giving "pledges of active solicitude" to the "noble and grand cause" of reconciling their alienated brethren to Christ and to His Church? Surely in the splendid phrase of M. Jules Simon, the implacability of the opponent should abate, and such workers be crowned with every Churchman's thanks and blessings.

## NOTES ON THE SPIRITUAL LIFE.

NO 2.

## THE ORIGIN OF LIFE.

THE origin of all life is in God. With Him is the "will of life." In Him "we live and move and have our being." And this is of every kind of life—of the life of body soul and spirit, without God, therefore, there can be no life. The plant, the animal, the rational being, all have life because they draw it from the source of life.

It is emphatically true that we derive our Spiritual life from God, and from Him conscientiously. Here is one of the differences between natural life or intellectual life, on one hand, and Spiritual life or the life of God on the other hand. Every kind of life is as truly from God as the highest. But the highest comes from the knowledge of God. We can have natural life, or intellectual life, or, in a certain sense, moral life, without knowing anything of God; but we cannot have spiritual life, eternal life, apart from this knowledge. For "this is life eternal, that they should know Thee, the only living and true God."

Now, men, by nature, do not possess this knowledge, nor do they develop it by the mere natural training of their powers. It must be communicated from without. It must be given to them by revelation from God. This is true of mankind at large, and it is true of every individual man.

Men were, by nature, dead in trespasses and sins. "The world by wisdom knew not God." These two truths, so to speak, lie side by side. So long as men do not know God, they must

be in spiritual death. Now, we are not about to speak of the condition of the race, or of the provision made for bringing life into the world, we assume a knowledge of the facts of Divine revelation. We assume that we all believe that God sent His Son into the world, that men might live by Him. We are here concerning ourselves with the question of personal life; and we ask how it is that men begin to live in God. Every one who reads these lines is either alive or dead. How comes the one to be alive? How is it that the other is not alive?

When we ask the question as to the origin of life, we receive different answers. One person says, A gem of life was implanted in baptism, and that has been developed into a plant which bears fruit. Another says, A man receives life in his conversion to God through Christ, and so comes to live in Him. These answers seem very different, but, properly understood, they may both be received. There is a sense in which every baptized person is brought to Christ. He who has the Son, has life. There is also a sense in which life belongs only to those who have a true and living faith in Jesus Christ. We see, therefore, that both of these statements may be true, but they are true in different senses.

Baptism brings us into the Christian covenant, places us in the midst of the conditions of life. Life is ours the moment we accept it and make it our own. Let us put it in another way, our Lord Jesus Christ is the True Vine in which all spiritual life is contained. Every branch in Him which really lives by reason of its connection with the vine has the true spiritual life, and no other has it. In baptism we are grafted into the Vine. How or when the sap really begins to flow into the branch we cannot tell. But of one thing we are sure, when the branch puts forth leaves and then flowers and then fruit, we are sure that the life of the Vine has flowed into it. So when the baptized person thinks of God in Christ, feels his need of Him, turns to Him and trusts in Him, surrenders himself to Him, and lives to Him, then he is alive to God, then he has passed from death into life.

Here there are two things to be noted. We cannot say that a man is spiritually alive merely because he is baptized. He may, on the contrary, be as a tree twice dead, plucked up by the roots. Nor, on the other hand, can we say that a man is spiritually dead because he cannot remember the moment of his conversion. The spiritual life has different ways of beginning. Sometimes it begins in strong feelings, almost like the convulsions gone out of whom an evil spirit is cast. Sometimes it begins as gently and imperceptibly as the sap flows into the branches of the trees in early spring. The thing for us to determine is not so much the moment of its commencement as the reality of its existence.

It should, indeed, be a matter of deep concern to us all to ascertain the truth of our relations to God. This life eternal which consists in the knowledge of God—is it ours, or is it not? If it is not, then we have no true human

life. We may have the life of the plant, of the animal, of the rational being, but not the life of the child of God—and we were made to be the children of God. In so far as we fall short of realizing this idea, we fall short of being what we were made to be.

He only lives who has the Holy Ghost, the life-giver dwelling in His heart. It is the Spirit that quickeneth. And he alone has the quickening Spirit in and with him, who is truly a Branch in the True Vine, who is a real Member of the Body of Christ, who is a living stone in the Temple of the Holy Ghost. It is the Holy Ghost who builds this Temple, and Who dwells in it. It is He who makes men to be living Members of Christ, and who dwell in His mystical body, quickening the whole. He then has life who is by the living Spirit of God brought to have true faith in God through Jesus Christ, and who evidences by thought and word and deed the power of the Holy Ghost in his heart.

Whosoever believeth in Jesus Christ hath everlasting life. But that is believing. It is taking God at His word. He offers us pardon. To believe is to accept this pardon. He offers us grace. To believe is to accept this grace. He shows us the ideal of a true life in Jesus Christ. To believe is to take that for our ideal.

Jesus Christ comes to us in these capacities—our Teacher, our Priest, and our King. If we truly believe in Him, if we have life from Him, we accept Him in these three aspects. We give ear to His teaching. We believe that He tells us of Himself, of God, of ourselves. This is the beginning of all. Do we believe this? That we need Him as our ransom, as the Bread of life? That we need God and can go to the Father only through the Son? That He is all sufficient? Here is the beginning of personal, conscious life.

But again, Jesus Christ is our Priest who made atonement for us. Do we place ourselves before God on the ground of his sacrifice? When He died, we died. Do we accept this? Do we in Christ confess our sins, and our liability to death as the penalty of sin? Do we present ourselves thus in the crucified One? Only thus can His sacrifice be ours. Only thus can we have the remission of sins.

Once more, Jesus Christ is King over all the realm of God. Do we acknowledge Him as having a supreme right to rule over us? Do we own that every other will must give way to His will? that nothing which He forbids can be sanctified by any other authority? that nothing which He commands can be set aside by any power in earth or in heaven. Here at last is the full explanation of the secret of life. If we do thus recognize the Lord Jesus as our Prophet, our Priest, and our King, then indeed have we the Son, and having the Son, we have life.

The life may be weak and feeble at first; but it is there nevertheless, and carefully tended it will grow stronger and stronger. Yes, where life truly is, there will be growth—growth in grace and in knowledge of the Lord Jesus Christ. And only when such growth is

seen, can we believe that life is real, we must further consider that is the idea of our life, and how we may grow up into that idea. C.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### MONTREAL.

MONTREAL.—At a meeting of the Protestant Insane Asylum Society, the Right Rev. Bishop Bond was elected first president of the society. A proposition was received from the proprietors of Lincoln College, Sorel, offering the school and grounds, which are valued at \$65,000, to the society for \$33,000. A committee consisting of Alderman Stroud, Charles Alexander, Edward Hollis and Richard White, was appointed to examine the property to determine its suitability for the purposes of an asylum. This committee will visit the place to-day. It was announced that the Government had made the society a grant of \$30,000.

The Synod commenced on the 16th inst., at 2 o'clock, the business portion of the proceedings being prefaced by a service and sermon in Christ Church Cathedral, at 11 in the morning. The congregation, which was composed almost entirely of delegates to the Synod, with a few ladies, was addressed by Rev. W. H. Naylor, M.A., Rural Dean and Rector of St. Paul's Church, Clarendon, Que., who, in the course of a powerful and earnest sermon (preached from Exodus, chap. 14, v. 15) urged upon his hearers the necessity for advancing Christian work. The church, he said, though bounteous in harvest and rewards, still lacked workers. She was now, as was constantly happening in her history, passing through a crisis, and workers for her cause must be energetic and faithful in their labours. The clergy and laity especially must work together, and schools and colleges must be founded and encouraged. It was, the preacher remarked, highly necessary that the Canadian branch of the Apostolic Church should push forward. Mr. Naylor, in alluding to the more prominent and earnest workers for the Church in the mission field, spoke of the Rev. Percy Chambers in eulogistic terms.

Work of the Synod.—At the first meeting of the Synod this afternoon, after the usual routine business had been transacted, the unfinished work of last session was taken up, and Dr. L. H. Davidson's motion referring to the sale or exchange of property held for Church work was discussed. Rev. H. W. Nye brought forward a motion to the effect that the Synod highly appreciated the excellent work that has been accomplished by the Montreal Theological College. Notices of motion on various matters were made by Rev. W. Ross Brown, Rev. F. H. Clayton and Dr. L. H. Davidson, respectively.

#### ONTARIO.

KINGSTON.—Synod of Ontario.—The annual session of the Synod of this diocese opened on the 9th inst. Divine service with celebration of Holy Communion was held and a sermon preached by Rev. J. W. Forsythe, M. A. A discussion arose as to which was the legal first day of Synod, in which it was ruled by the Chancellor that neither the service nor adjournment constituted an opening act. The Rev. A. Spencer, was re-elected clerical secretary, and R. V. Rogers, lay secretary, and R. M. Moore as treasurer. A committee was appointed to prepare suitable memorials of departed members of Synod, the action being called forth by the lamented death of W. D. Benson, M.P. The Rev. R. L. Jones, presented a report on the division of the diocese, which was ordered to be printed. A statistical return was presented showing that in sixty-one congregations had in their limits 80,892 members of the church. This would give us a total of 80,000 members. The financial returns of 45 parishes reach \$55,445, only \$5,057 being from pew rents. A motion intended to continue the benefits of the diocese to clergy who left to labor in Algoma was voted down.

Archdeacon Jones submitted the report of the committee regarding a superannuation fund. He spoke of the necessity of having such a fund. It was a painful thing for the Synod to ask clergymen, unable to work on account of old age, to retire without some compensation.

The committee proposed a superannuation fund derived from collections, benefactions, bequests and sub-

scriptions from clergymen. The following committee was suggested, who would be responsible for the management of the fund: The Bishop, Dean, Archdeacons, Chancellor and the first three lay and clerical representatives elected yearly to the Provincial Synod. Clergymen having reached the age of sixty-five years were eligible as claimants, and others incapacitated from labour might be placed on the fund at the discretion of the committee. The allowance of those who were on the trust fund lists was fixed at \$300 per annum, others \$400 per annum. The annual subscription to the fund will be voted as follows: Salaries of \$800 and under assessed at \$7; under \$1,200, \$10; under \$1,600, \$11; \$2,000, \$15. The rectors of Kingston and Belleville were not allowed as annuitants. The report was discussed clause by clause.

Rev. Mr. Pollard moved that the fund be taken up on Advent Sunday. The clause in the report was passed. The Synod decided that the committee to manage the fund should consist of the Bishop, four clergymen and five laymen, and that clergymen who had served twenty-five years in the diocese should be entitled to a claim on the fund, also that when such clergyman had reached the age of sixty-five years he could retire, receiving his superannuation, provided that he met the requirements of the canon and was in good standing.

The balance of the report was referred back to the committee.

Rev. W. B. Carey moved that following the example of Synods in Ontario and Quebec, the Episcopal fund of the diocese shall be relieved from any assessment or charge, on account of managing the same. After a discussion, Mr. Carey amended the motion so as to charge one-half of the expense of the management of the Episcopal Fund to the assessment fund on parishes and half to the other funds. In this shape it was carried by a rising vote. Only Rev. Mr. Lewis rose in opposition.

After some debate the canon on superannuation was passed with a proviso that a rector's consent to be superannuated was necessary.

**Diocesan Conference.**—During the Synod a conference was held at Kingston on the 10th June, which was well attended, Archdeacon Lander in the chair.

Rev. E. P. Crawford presented the first topic, "The obligation of the Tithes." He held that the payment of the tithe was a moral obligation, at least under the Christian dispensation. Under the Jewish dispensation it was a legal one. Man, however, was not exempt from the moral law of Christ. There was no direct re-enactment in the New Testament, but when had the law been abrogated? The speaker knew of no abrogation of the obligation. The Testament, however, clearly intimated that a certain portion should be set apart for religious purposes. In the early Christian church the tithe was enforced, and the moral obligation should be carried out in this enlightened age.

The obligation of tithes was enforced by the Rev. C. P. Emery and Mr. Rogers, after whose remarks, Capt. Pocock, R.N., presented the report of the Society of the "Treasury of God." There are twenty-five members, eight of whom are laymen. The receipts were \$164. The tithe system in the Anglican Church is very far behind those in non-conformist churches. Religion he held was paralyzed by a lack of funds. Work is being done by the society in many parts of the world. Rev. E. P. Crawford, of Brockville, is Honorary Secretary, and Deacon Pocock, of Ogdensburg, Secretary.

Rev. H. Pollard, of Ottawa, spoke upon "Women's Auxilliary to the Board of Missions." He desired to point out one way by which better work could be accomplished. He reviewed the way in which the Women's Auxilliary was organized in Ottawa in connection with the Dominion Board of Missions. The work of the auxilliary had for its object the uniting and systematizing of missionary effort, the securing of the help of all women in diffusing missionary zeal, and the securing of aid to carry on the work.

Judge Macdonald, of Brockville, said that the great difference between Christian and heathen religion was the position given women in the former. He quoted scriptural passages where women's work was specially mentioned. They were at the cross, at the sepulchre, and everywhere doing work in older days. It would not be so for women would come forth, proclaim the word, being full of Christ and His spirit. The manner of the work in the Women's Auxilliary was mentioned and endorsed. They should inspire missionary zeal, disseminate missionary intelligence, and help to gather sorrowing mankind into God's fold.

The Rev. Arthur Jarvis spoke forcibly on the same topic.

Mayor Smythe discussed "the importance of lay co-operation in the spiritual work of the church." The church of Christ was aptly compared to an army, and the mission of the church was to extend its work around all difficulties and trials. The watchword

was "duty." He pointed out the success attending the church in other lands, through laity help, and urged greater activity among the laity in this country, so that the work would spread and the cause of Christ be glorified. The mayor sat down amid applause.

Rev. W. Lewin, of Prescott, said the co-operation of the laity was vital in its relation to the clergy. The duty of instructing the young was a sphere of work for the laity to be engaged in.

Rev. C. P. Emery thought by assistance in Sabbath Schools, guilds, catechetical classes, the laity would have a good field in which to work. They should always co-operate in the work with the clergy, live in holy lives and setting holy examples to their children.

Rev. Stearne Tighe combatted the idea that religion was effeminate. He pointed out the presence of so many children and ladies at confirmations as the evidence of the extent to which the idea was believed. The reason was that men were too proud to accept the plain, simple teachings of Jesus Christ. The grandest commanders, by sea or land, were noble Christians, and no layman should consider religion so effeminate as to be unnecessary for him after the illustrious men mentioned had found it desirable for them.

Rev. Dr. Morrison, of Ogdensburg, quoted Barnabas, as a noble example of a Christian layman. Prayer was a most essential thing in securing aid and help in extending God's kingdom. Prayer beget work, and the churchman who prayed earnestly would work earnestly. Full of faith, he would visit among his friends, tell of his fullness of God's grace, and ultimately cause a feeling which would result in a widespread growth of religion. He eulogized the growth and increase of the Church of England in Canada, and claimed more advancement in the Diocese of Ontario than in any other diocese in America. He heartily thanked God for the blessing bestowed upon them in the diocese. Co-operation of clergy and laity would result in greater work and grander results.

Rev. J. W. Burke, moved a vote of thanks to Ven. Archdeacon Morrison, of Ogdensburg, for his attendance. Mayor Smythe seconded the motion in a neat address, and R. T. Walkem heartily supported it. The motion was carried by a rising vote. The other speakers were also accorded a vote of thanks.

**MARBLEY MISSION.**—Sunday, June 14th, was a red letter day. The Bishop visited St. Stephen's Church, Bathurst, and administered the Holy Catholic and Apostolic rite of confirmation. A class of twenty-six candidates was presented by the mission priest in charge, amongst whom were several adults. The Bishop delivered as usual a splendid address to the candidates. Sixty persons partook of the blessed sacrament. The newly confirmed, the regular communicants and their friends. Miss Dorcas Butter, of Perth, very kindly presided at the organ. Two vases of flowers adorned the altar. Miss Cavanagh, who has always taken a warm and real interest in church work at St. Stephen's, presented the vases; and Miss Wright, Miss Ida Hicks, Miss Emma Cavanagh and Master E. Butter, the flowers. May God bless and reward their warm hearts.

June 15th. The Bishop visited St. Paul's Church, Oso, forty-one candidates were presented to him here. The church looked bright and cheerful, reflecting as it always does great credit on the congregation. His Lordship's address was eminently practical, and opened up many rich views and avenues of thought. Thirty-six of the newly confirmed received their first communion, including the regular communicants and their friends, about sixty-three partook of the Holy Communion. Surely when 123 souls draw nigh the altar of God at such a solemn and serious time as confirmation, it must be productive of good results, and we can only pray that as in the past so also in the future, God's blessing may rest upon the work of His church, and her faithful praying children. The Bishop during his stay in the mission was the guest of Mr. Joseph Perkins, of South Sherbrooke, by whom he was hospitably entertained.

**TYENDINAGA.**—In consequence of the failure of the Mohawks to fulfill the conditions upon which the Rev. Rural Dean Baker consented, at the suggestion of the bishop, to resign to the Rev. G. A. Anderson, the upper church of the reserve, his lordship we learn has written to Mr. Anderson, cancelling his appointment. This leaves the Rev. E. H. M. Baker where he was before the compromise, sole missionary of the Tyendinaga reserve. There is no truth in the statement that Mr. Baker was dismissed from his parish. From the time that he settled at Pembroke, a quarter of a century ago, with the whole county for his parish, until now, he has proved himself to be one of the most laborious and enthusiastic missionaries in the diocese. The promotion of the reverend gentleman to a better parish, not his "dismissal," is probable in the near future.

**KINGSFORD.**—It is contemplated to present the Lord Bishop of the Diocese with a handsome Episcopal residence in this city, worth \$10,000, when he attains the twenty-fifth year of his Episcopate. The proposal is an excellent one, and we trust it will be carried out. It would be even more pleasing and proper to present it to his Lordship ready furnished.

**TYENDINAGA.**—We are glad to hear that Charles Baker, son of Rural Dean Baker, is winning distinction in the North-west Mounted Police, and that he has been promoted by being placed in charge of the mail from Medicine Hat to Moose Jaw. He was one of the guards that took Riel from Regina to the goal. Mr. Baker inherits his military tastes. His grandfather, long a resident of old Bytown, was the well-known Capt. Baker of the British army, and other near relations were in the same service.

## TORONTO.

**Meeting of Synod.**—The Rev. Canon Tremayne presented the report of the Widows and Orphans fund, which showed an income of \$4,449, being \$245 less than in past year, while expenses have gone beyond the income \$215. The Divinity Students fund shows a balance in hand of \$1,110. The defaulting parishes were ordered to be appealed to, to make up deficit in Widows and Orphans fund.

The Rev. John Vicars read report of General Purpose committee, showing income \$5,440, and expenses \$5,958, leaving with last year's account a deficit of \$1,228. The Rev. J. D. Cayley presented the Sunday School report, which spoke of the difficulty of placing 10,000 leaflets weekly in hands of teachers and scholars.

"The lesson scheme of the present year comprises lesson on the Church Catechism and Genesis. The committee have selected for the Prayer-book lessons of next year, the collects; and for the Scripture lesson, the parables and miracles of our Lord. The institute leaflet will be based upon the Rev. John Kyle's lessons on the collects, and the Rev. John Watson's lessons on the parables and miracles, an excellent series of lessons, which appeared in the Church Sunday School Magazine of 1882."

The Audit, Printing, and Sunday observance committees reported. Mr. Campbell moved certain recommendations to place clergymen moving from Toronto diocese into Algoma, practically in some position as though still in the Toronto diocese as regards the Widows and Orphans fund. A very lengthy report was read by Rev. Provost Boddy from committee on religious instruction in schools, upon which an animated address took place, which ended in the resolution being carried, which was moved by the Provost, expressing thankfulness for a measure of success in their efforts.

Rev. John Langtry presented the report of the special committee appointed to consider a scheme for the permutation of the missionary clergy, as follows:—

They beg to report that the following suggestions were carried as the foundation of a scheme for effecting the permutation of missionaries:—

1. When a license shall hereafter be given to any clergyman in the diocese, to any parish or place which receives assistance from the mission board, such license shall in no case run for a longer period than three years.

2. Nothing in this scheme shall, however, prevent the bishop, in conjunction with the mission board, if in their opinion it be in the best interests of the church, from continuing such clergymen in such parish or mission for such longer period or periods of time as they may think proper.

3. It shall be the duty of the bishop, in conjunction with the mission board, at once to sever the connection of a clergyman with a parish or mission in every case in which it is found that the interests of the church demand such a course of action.

4. In considering such removal or continuance, the bishop in conjunction with the mission board, shall be bound to demand the views of the churchwardens and delegates of the parish or mission where such appointment is being considered, and where the same are given, to consider such representations.

The committee were unanimously of the opinion that great good would result from the enforcement of the mission by-law.

The report was received, and ordered to be printed and put on the order of business for to-day.

The See House report showed that \$7,000 was in hand, and that \$11,000 would be spent over the building. The resolution to go on with the work was carried. The Rev. W. O. Bradshaw read report of Girl's Friendly Society, and moved for committee to extend the work.

The synod then took up and considered the report of the committee on the Sustentation fund. The report was passed in the following shape:—



in Toronto on the 18th June on behalf of the Sisterhood funds was a great success. All the Church congregations were represented, and visitors appeared from neighbouring Churches. The Lieutenant Governor and Mrs. Robinson were present at the evening garden party. The Sisterhood has peculiar claims upon Toronto, now that the wounded in the North West have been so happily given an experience of their skill as nurses. We hear of the Sisters having revolutionised the camp hospital, working order out of chaos and cleanliness out of its opposite. The Sisterhood will be largely helped by the bazaar; it is manifestly settling quietly down to be a permanent and growing institution. Much amusement has been excited by the characteristic way in which a contemporary throws mud at the Sisterhood by inserting anonymous letters, containing manufactured, libellous reports as to the inner life of the Sisterhood home. The writer of these venomous attacks, knows as much of what he writes about, as he does of the man in the moon, but as his venom accords with that organ's general policy of antagonism to everybody and everything which is pre-eminently helpful to the Church, these scandalously and mendacious letters are made welcome.

**CONFIRMATION AT HOLY TRINITY CHURCH.**—On the 18th June a confirmation service was held at the Church of the Holy Trinity. The rector-assistant had the satisfaction of presenting sixty-two candidates for the Apostolic rite, of whom a large proportion were adults of both sexes, inclusive of several skilled artisans which testifies to the zealous pastoral work, done by the Rev. John Pearson and his curate in this well worked parish. One of the candidates told the writer of this report, that the Plymouth Brethren and Wesleyans had done all they could to draw him and his family to their services, and failed solely because of the loving pastoral visitations of the clergy of the Holy Trinity, and, said he, "if all the clergy were as kind and attentive, the people would not run of to other places." The address of the Bishop was highly practical, explaining the spiritual aspect of the rite, its benefits and responsibilities, and urging the candidates to resort to Holy Communion as the chief source of help and grace. The choir were present and gave a festal tone to the service, which was attended by a very large congregation. The offertory was devoted to the School Building Fund.

**St. John the Evangelist Church.**—An entertainment (in behalf of the Organ Fund) consisting of music by the Band of the Royal Grenadiers, also the game of Chess played with Living Chessmen, refreshments &c. &c., will be held at the Adelaide Street Rink, on Friday evening, the 26th, under the patronage of his honor the Lieut. Governor and Mrs. Robinson.

### NIAGARA.

**ANCASTER.**—Unusual but most proper.—On Saturday, June 13, the Bishop of Niagara having arrived at Ancaster early in the afternoon, was requested by a deputation from the Ancaster Carriage Company, to hold a short, solemn service at 7 p.m., at the laying of the corner stone of their new factory building. It is but a few weeks ago since their extensive premises, machinery and stock, were altogether destroyed by fire. In the work of re-building upon the old site, the shareholders appreciated the desire of one of themselves, to commit their laudable enterprise to the Supreme Ruler and Protector of all things, and to seek a blessing upon it, and upon those employed, as well as the employers. This being the purpose of the request to the bishop, his lordship complied in a very solemn and impressive manner. The large congregation of villagers and others was evidently deeply affected during the proceedings, earnestly responded to the prevailing thought of the service, and that they all might pass through things temporal, that finally they lose not the things eternal.

**St. John's Church.**—On Sunday, a.m., June 14, the bishop of Niagara administered the rite of confirmation to a large number of chiefly young candidates. The bishop's address was very forcible. The congregation filled the church, which is the largest of our country churches in this diocese. The Rev. W. R. Clarke, B.A., rector. The Rev. Thomas Geoghegan, of Flamboro West, was also present.

**FLAMBORO WEST.**—On the evening of Sunday, June 14, the bishop of Niagara attended divine service at Christ Church, Bullock's corners. Never was there a heartier service or more attentive congregation, which was crowded to the doors, than on this occasion. The service was choral. At 8 o'clock on the following morning, there was a celebration of the holy commu-

nicion, when sixty communicants or more were present. Many had travelled four or five miles in order to be present. The bishop was celebrant, and was attended by the Revs. Rural Dean Bull, W. R. Clark, F. E. Howitt, and Thomas Geoghegan, rector. At 10 o'clock, on the same day the bishop received the children of Christ Church Sunday School, at the parsonage, about one mile from the church. The children were remarkably attentive throughout, and eagerly listened to the bishop's address on the word "Invitation." Our church readers will not fail to discern the use and application of this word on such an occasion, especially if they refer to the Gospel appointed in the Prayer book for the second Sunday after Trinity. From 2 o'clock to 4 p.m., another reception was held at the same parsonage, when the rector, Rev. Thomas Geoghegan, had the pleasure of introducing to the bishop, the adult members of his large parish. Noticeable among them were several very aged and precious servants of Christ. The age of one woman was ninety-three, of another, eighty-six, others again not far less in their pilgrimage, with each of whom his lordship was able to converse upon their blessed hope in Christ Jesus.

**Personal.**—The Rev. J. Francis is absent, and is about to receive the high distinction of B.D., at a convocation to be holden at Nashotah College, Wisconsin, United States, on the 29th June, St. Peter's day. Mr. Francis is an alumnus of high honor, of St. Augustine's, Canterbury, England.

**WATERDOWN.**—Grace Church.—On Monday evening, June 15th, the Bishop of Niagara administered the rite of confirmation here to twenty-three candidates. The congregation was crowded, even surrounding the outside of each window of the church. The service being choral, was sufficiently heard at a distance. It was led by Rev. J. C. Munson, and sustained by 40 or 50 voices, some from the neighbouring choirs, aided by Miss Mackenzie, the regular, and very efficient organist of Grace Church. Notwithstanding the oppressive heat, the Bishop succeeded in retaining the rapt attention of all in the unusually large gathering of people. We would gladly desire to extend our notes of the Bishop's various addresses, could space be afforded in the columns of the DOMINION CHURCHMAN. The Bishop was attended at Waterdown by Revs. R. D. Belt and R. D. Bull, W. R. Clarke, F. E. Howitt, Thos. Geoghegan, G. B. Bull and J. C. Munson. On the following morning, at 8 o'clock, the Holy Communion was administered to about fifty. The Bishop and clergy were afterwards most kindly entertained at the parsonage by Mrs. Francis.

**ELORA.**—Confirmation was administered here and at Alma, the out station, on Thursday, 11th inst. The service at the latter was held in the afternoon, the following clergy being present:—Rev. A. J. Belt, M. A., of Arthur; Rev. A. Bonny, of Moorefield; Rev. R. T. W. Webb, of Luther; and Rev. P. L. Spencer, incumbent. Six candidates were presented. In the evening at the service in St. John's Church, Elora, the Ven. Archdeacon Dixon, B.A., of Guelph, was present, in addition to those previously mentioned. Nine candidates were presented. Of these, five had formerly belonged to other religious bodies. The attendance at each service was large. Rev. R. T. Webb acted as staff-bearer at Elora, and the incumbent at Alma. The Bishop's addresses were admirably suited to the two occasions, being delivered in clear tones, chaste and simple language, and fluent and earnest manner. Just before the close of the service at Elora, an address was presented to the Bishop, the reader being the incumbent. It spoke of unity among the members of the congregation, loyalty to the Anglican Communion, and a longing desire to have the parish church free from debt, so that it might be duly consecrated. To this address, the Bishop made a thoughtful reply, expressing a hope that when the time for consecrating the church should arrive, it would be suitably and permanently adorned and beautified. After the service some of the congregation and their friends met the Bishop at the parsonage, and having been introduced to him, spent a short time in pleasant conversation.

Confirmation was held in Fergus on the previous day, when about a dozen candidates were presented. On the 8th inst., the Bishop paid a visit to Garafraxa, a neglected station, and made arrangements for resuming the services.

**MILTON.**—The bishop of Niagara reached Milton at about 4 p.m., on Tuesday, June 16, for another evening church service, Rev. W. T. Mackenzie, rector.

**BURLINGTON.**—On Wednesday, June 17, the bishop visited this parish. Reception 3 p.m., and evensong at 8 o'clock.

**FONTHILL.**—The laying of the corner stone of a new church at Smithville, south of Grimsby, will take place on Tuesday, June 23. The Rev. F. C. Piper, missionary in charge.

**GARAFRAXA.**—An appeal.—A debt of \$274.58 still remains on the church building at Dracon, in a rear section of the large township of Garafraxa. The bishop of Niagara in an appeal for assistance, dated June 11, says, "I have visited the church in Garafraxa, and held an interview with Messrs. Hammill and Magowan. In my opinion they are men who cannot afford to forego the sum of money still due to them. As soon as the debt is wiped out, the church may be consecrated, and regular ministrations afforded to the people by one of our neighbouring clergy. The amount is not large. The bishop adds, I hope that you will see your way to assist in making it up." Donations for the above worthy object, may be sent with as little delay as possible to J. J. Mason, secretary-treasurer, synod office, Hamilton, Ontario.

**DUNNVILLE.**—Obituary.—The death of Mrs. Jane Cotter, in her 84th year, occurred on the 11th June, at the residence of her son-in-law, Harry Johnson, Esq., Dunville. Mrs. Cotter was the widow of the late Col. Cotter, Port Maitland, and formerly in H. M. 47th regiment. Although Mrs. Cotter was a great invalid for about twenty five years, she maintained a cheerful, happy, Christian mind and manner, until greater weakness set in, which terminated at length in death.

**FORT ERIE.**—St. Paul's Church.—A special service was held in St. Paul's Church on Saturday evening, June 18th, for the purpose of administering the sacrament of baptism. The Rev. James Ardill officiated, and baptized upwards of forty children.

### HURON.

**Meeting of the Synod.**—The annual meeting of the synod of Huron, commenced at the Chapter House on the afternoon of the 16th instant, when the lord Bishop delivered his initial charge. The annual service was held in the Bishop Cronyn Memorial Church on the same evening. Among the more important matters of business to come before the Synod, will be the consideration of a new canon on the expenditure of the mission fund, a canon to consider the order and procedure of the synod, to amend the constitution, a canon to provide for the re-arrangement of the missions of the diocese, resolutions respecting discipline, annual reports, reports granting license to clergymen holding diocesan offices, church statistics, travelling expenses of standing committees, and others of importance.

**PORT DOVER.**—His lordship the Bishop of the diocese, has appointed T. B. Barret, of Port Dover, lay reader. Thus the church here is putting to good account the talents of her sons and daughters, and we have no doubt they render judicious supervision, and assist the clergy in bearing the onerous labours that they are often called upon to bear.

**A Flower mission for the London City Hospital.**—At a meeting held in Cronyn Hall, of ladies of the Anglican Church, it was decided to form the flower mission in connection with the Church of England Ladies Diocesan Missionary Association. The following ladies were elected officers of the Mission:—Mrs. Baldwin, president; Mrs. B. Cronyn, Mrs. Innes, and Mrs. Stanley, vice-presidents; Mrs. White, head secretary-treasurer. Committees were formed for distribution, collecting flowers, money, and vases, and for arranging bouquets. It was to have the flowers sent to the Cronyn Hall every Saturday by 10 o'clock, when the committee will meet. On Saturday last, the first day for the appointed meetings, the ladies responded most liberally to the call of the Church Flower Mission for contribution of flowers and cards. The Bishop Cronyn Hall contained about sixty ladies, belonging to the various Anglican churches, who brought an abundance of flowers and tracts for distribution. The whole were assorted and arranged in bouquets, and the distributing committee took the offerings to the city hospital, Protestant Orphan Home, and individual sick persons.

**LONDON.**—St. Paul's Church.—Rev. Canon Innes has had a reply from Rev. Mr. Hicks. He accepts the invitation to be assistant minister of St. Paul's Church, and expects to commence duty early in July.

**Christ Church.**—The lord bishop of the diocese held confirmation service in Christ Church at evensong, on the first Sunday after Trinity. There were fifteen candidates for the apostolic rite of the laying on of hands, presented by the rector, Rev. Canon Smith. The evening service was read by the rector, Rev. Evans Davis, G. B. Sage, and E. W. Hughes. The candidates were addressed by his lordship, previous to being confirmed. An eloquent and impressive sermon was preached by the bishop.

**Lisrowel.**—Rev. Mark Turbut, some time incumbent of Wallaceburg, has been appointed incumbent of Christ Church, Lisrowel.

**Chapter House.**—Wednesday evening the Guild of the Chapter House had a conversazione and sale of ladies work, in the Convocation, Hall Western University. The large numbers in the hall were highly pleased. It was in every respect very successful. No appointment of a minister has yet been made, though for over six months the church has been without a supply. Truly they are a long suffering and patient people.

ALGOMA.

**BURK'S FALLS.**—The Rev. W. B. Magnan begs to acknowledge, with gratitude and thanks, the sum of £80 from S. P. C. K., toward completing the church at Emsdale, and \$5.00 from F. B. Maxwell toward the building fund of church in Bethune.

**PORT SYDNEY.**—The Rev. R. W. Plante gratefully acknowledges the gift of a pocket Communion service and a beautiful set of altar linen, from the Rev. Wm. Crompton. Five dollars (\$5), from Mrs. Lett, and one dollar (\$1), from Miss Campbell, of Collingwood, for mission purposes. A large donation of S. S. papers and books from the children of St Timothy's Church S. School, Collingwood, per Miss McMaster, and from All Saints S. School, Collingwood, per Miss Jennie Hamilton.

UNITED STATES.

Bishop Howe, speaking before the Diocesan Convention at Reading, Pa., yesterday, said an organized attempt should be made by christian men to reform the licentious divorce laws of Pennsylvania, and declared that in easy divorces and frequent re-marriages, Pennsylvania tolerated polygamy as bad in the essence, though not so openly proclaimed, as among the Mormons. Rev. Dr. Alsop, of Grace Episcopal Church, in Philadelphia, is responsible for the statement that in 1800, in Cincinnati, there was one divorce to every one hundred marriages; in 1849 there was one to thirty-five marriages, and in 1878 one to every ten marriages. In Philadelphia there were four times as many divorces in 1882 as in 1862, and now there is one divorce granted to every fifteen marriages. "During the last thirty years the proportion of divorces to marriages has doubled throughout the whole of the Northern States."

**Notes on the Bible Lessons**  
FOR SUNDAY SCHOOL TEACHERS, ON  
THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.  
Compiled from W. S. Smith's work on Genesis and other writers.

JULY 5th, 1886.  
Vol. IV. 5th Sunday after Trinity. No. 32

BIBLE LESSON.

"Abraham's Faith."—Genesis xxii. 1, 12.

We have seen that Ishmael was sent away from his father's home. Years passed on, and Isaac grew up; how fondly loved by his father and mother we can guess. He is called the "only son" of Abraham in the sense of being peculiarly marked out as the child of promise, and now God will see what Abraham's faith is worth, verse 1. To tempt, among us, means to entice another to do wrong; but that cannot be the meaning here, for see St. James i. 13. It means to try or prove, as in Deut. xiii. 8, Heb. xi. 17. God had tried Abraham before in taking him from his native land; in not giving him a son for many years; it was a trial too, parting from Ishmael, but all these were as nothing compared to what now happens.

(1). *The Trial of Faith*, verse 2. Abraham is com-

manded. God to take Isaac and offer him as a burnt offering upon a mountain which He should point out. Burnt offerings, were the bodies of slain beasts consumed by fire on the altar. Can we imagine anything more terrible than this was to Abraham? To sacrifice his son, whom God had promised should be a blessing to all the world, very sad must Abraham have been, but he does not hesitate, he does not argue, he does not refuse; the language of his heart is like Job xiii. 15.

(2). *The Obedience of Faith*, verse 3. He obeyed promptly, made all his preparations, and went without a murmur on his strange errand. The journey took them three days, verse 4, so that all this time he might have repented and turned back, but no, he knew that God was able to raise up his son even from the dead, Heb. xi. 19, his faith was firm, and so he went on. Arrived near the place, verse 5, he withdrew from the servants that they might be alone with God. The words "come again unto you," show that he had "hoped against hope," Rom. iv. 18, verse 6. As Isaac carried the wood, so Christ carried the wood on which He was about to suffer, St. John xix. 17. How Isaac's artless question in verse 7, "where is the lamb?" must have touched his father's heart; he could not make up his mind to tell Isaac yet; he only said, "my son God will provide, etc.," verse 8. This answer of Abraham was a prophecy, see St. John i. 29. In that mountain God provided a Lamb, even Jesus Christ, the great sacrifice for sins. At last Abraham must have told Isaac the awful news, verse 9, he gave himself willingly up, he submitted to be bound, and laid upon the altar, in this foreshowing that Christ, the seed of Abraham, in whom all nations should be blessed, should be laid upon the wood of the cross. And now, verse 10, "Abraham stretched out his hand, etc.," so complete was the obedience of faithful Abraham.

(3). *The Reward of Faith*. It is enough! God has tried him, the sacrifice has already been offered, even obedience. "to obey is better than sacrifice," 1 Sam. xv. 22. The sacrifice of the Son of God was obedience even unto death; "Lo, I come to do Thy will, O God," Heb. x. 7. The command came, verse 12. "Lay not thy hand upon the lad, etc.," Abraham won God's approval, and with joy and thankfulness offered up the ram that was substituted for his son, verse 13. Then God gave him a fresh blessing, verse 16, 18, and he set out with his son on their happy journey home, verse 19.

(4). *The Sacrifice of Isaac typical to the Death of Christ*. Our church provides that this chapter containing our lesson shall be the first lesson for the morning of Good Friday, as indicative of the above. Let us look at a few of the points of compassion. (a) It was an appointed sacrifice, compare St. John iii. 16; Rom. viii. 32.

(b) *It was a willing sacrifice*, compare St. John x. 17, 18; Phil. ii. 8; Psalm xl. 7, 8. Let us learn this lesson from Abraham's obedience, that no difficulties or distress should prevent us from putting our whole trust in God's mercy and truth, or from obeying Him at any cost; for such a faith will lead to obedience, St. James ii. 20, 23. And for all who trust in and obey Him. He has in store approval and reward, St. Matt. xxv. 21

Though dark my path and sad my lot,  
Let me be still and murmur not,  
Or breathe the prayer divinely taught  
They will be done.

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.

THE SLAVERY OF DEBT.

SIR,—I have been frequently asked "How is it with a person in the future world, dying in debt." I have heard of an old clergyman who never preached without ending his sermon with this good advice, "be careful friends not to run into debt." Debt is one of the discomforts to individuals and to families, and one of the worst evils that can afflict society. Debt is wrong both in principle and practice. It is the cause of much inconvenience, and frequently of injustice to those to whom it is due. It makes a man a slave. Persons who form the habit of living in debt, seem to be insensible of the fact that they are in a measure living on what is not their own. Debt is a galling burden on life, mentally and morally. He who makes purchases without money, for the necessaries and the unnecessaries of life, lives on the chance or chequer-game of the future, with all its uncertainties of health or sickness, of business, of changing circumstances, and of misfortune in its various forms. He has no certainty of future ability to

pay those liabilities, especially if they are large in proportion to his means, and hence, how often have creditors to suffer losses, and virtually pay for the unwisdom, and for the frequent luxuries of those who go into to debt. We preach to the people the exercise of self-denial. We ought to practice it in respect of our means of income and outgo. What a blessing it would be to the church and the world were the apostles' advice adopted by families generally, "Owe no man anything." And if this principle had a practical embodiment in the doings of Christian men and women, the example and influence thereof, would doubtless tell against the over-spending tendencies of our times, and also there would be the possession of greater means to be devoted to Christian liberality. There are congregations who run in debt to their minister. The obligation of a congregation to pay the minister's stipend as soon as it is due, is as much a matter of business, as their obligation to pay the merchant, or the doctor, or the lawyer. A minister stated to his congregation, that they were behind in their payment five hundred dollars, and that it was making him dishonest, as he could not pay his own liabilities as he promised, but if they would pay him two hundred dollars, he would forgive the balance. Another congregation voted a hundred dollars more to the minister's salary, but he positively refused it, for said he "I have to go round and beg, and plead, and importune, for the three hundred salary you voted (all of which I have not received), and to go round and have to beg for another hundred would kill me." Nations cannot repudiate their debts without losing their character, but some congregations think nothing of it. And thus parishes will run into debt to their minister, who would not think of owing the carpenter that built their church, or the sexton that takes care of it. The privations suffered by ministers, because of the neglect of the prompt payment of their salary, are very great. We have known some to sell the best books from their libraries for less than quarter of their value, in order to meet current expenses, when the congregation owed them hundreds of dollars. We have known some compelled to keep their children from school, because they could not clothe them in a proper manner or pay the teacher. We have known some to borrow money and pay interest for it, to keep themselves from starving. Such things are a shame and a reproach to congregations bearing the name of Christians.

"There was a good prayer I knew a man to offer once—a very good prayer. A brother was praying with much noise for faith—soul-saving faith, sin-killing faith, devil-driving faith. There was a quiet friend next him, to whom the noisy brother owed a long bill. 'Amen,' said the quiet friend; 'Amen, and give us debt-paying faith too.' We want that faith nowadays." People don't believe in a religion that don't pay debts. If a man do not do his duty to his brother whom he hath seen, how will he do his duty to his God whom he hath not seen. A long time ago, it was the custom in Turkey, that when a person died, the body lay above ground until his friends came forward and paid his debts. "Whatsoever ye would that men should do unto you, even so do unto them." May 20th. PHILIP TOCQUEZ.

Family Reading.

LET IN THE SUNSHINE.

Some of us remember the old-fashioned parlor with curtains closed all the year except at Thanksgiving, or possibly when the school ma'am came to her regular turn of "boarding round." The consequence was a damp room in the house, and an element of depression and disease, which only the large proportion of outdoor life in the olden times could counteract.

The later generation is learning that not only ventilation but sunshine is essential to healthy living in the house. Sunlight, and good air are as much food for body and soul as are the meat and grain and vegetables that we eat.

We are too niggardly of sunshine. It cannot be too freely used. There is no better physician than nature, no better doctor than sunlight. We use too little judgment in its enjoyment. It is the gift of God, and one of His great boons to men.

Open your windows. What if your carpets fade and other ornaments suffer? Your children in robust health are the noblest ornaments of the household.

Your own health is more consequence than all the bric-a-brac the world can gather. If either must be sacrificed, let it be rather the inanimate things which are merely the abornments, not the elements of human happiness.

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HYMN OF FAITH.

Tossing at night upon a stormy sea,  
What earthly help can now avail for thee?  
How the frail boat, on which thy hopes are cast,  
Shivers and trembles in the rising blast!

Lift up thine eyes! Behold! upon the wave,  
The Lord draws near, thy trembling life to save.  
He knows thy peril, though thy lips are dumb:  
Across the watery waste he bids thee come.

Cling to no frail supports that round thee float;  
Arise, and quickly leave thy sinking boat:  
Strong in His strength, and in His courage brave,  
Stand thou upright upon the slippery wave.

Think not how high the angry waters rise;  
Think not that men will gaze with wondering eyes;  
Think not it is thine own exalted power  
Upholds thy feet upon that treacherous floor.

But fix thine eyes upon that face divine;  
Take the kind hand so gladly stretched for thine;  
Let not thy clear faith waver nor grow dim:  
So on the water shalt thou walk to him. R.S.P.

PHYSICIAN HEAL THYSELF.

The following is the concluding portion of the Rev. Canon Knox Little's recent discourse at St. Pauls Cathedral, London, on the Marriage and family relationships. The organ of the Wesleyans in England, speaking of this sermon said, "It was all good—very good."

Two lessons would seem to be suggested by this 101st Psalm of King David. Let them observe the method of David's proceedings. He began with improving himself: "O let me have understanding in the way of Godliness. I will take no wicked thing in hand; I hate the sins of unfaithfulness; there shall no such cleave unto me." No man could hope to influence others, who was not taking pains with himself. No man to whom eternity, sin, prayer, were not real, could hope to get others to seriously think about them, no man to whom Jesus Christ our Lord was not a personal friend, whose uncreated Godhead, and Incarnation in time, and atoning Death, and Resurrection, and Ascension, and perpetual intercession in glory were not constantly the subjects of his adoring thoughts, could hope to bring others to know and to love Him; no man who was not endeavoring to rule his own temper and his own life by the law of Jesus Christ could hope to make that law the rule of life for others. David began with himself before he proceeded to make plans for others. Only when he had done what he could for himself and his family did he, King though he was, venture to say: "I shall soon destroy all the ungodly that are in the land; that I may root out all wicked doers from the city of the Lord." The moral reformation of the land of Israel, and of the city in which Jehovah dwelt, was to follow on the moral reformation of the palace and its master. Too often we adopted a different method. As it was easier to improve others than to improve ourselves, we began with others. We took up social movements of some sort when we had better by far be looking into our own consciences or family, and we flattered ourselves that in so doing we were unselfish, forgetting that true religion began with self-discipline and self-improvement.

And next, the improvement of the family could only be procured by religious as distinct from merely moral influences. David did not expect to do much with his household until the return of the sacred Ark to Jerusalem. Do not let it be supposed that common sense, or wide culture, or good society, could do the work which a knowledge of the love of God alone could do. There was one mark of a household in which God was known and loved, which was too often wanting in our day—he meant the practice of family prayer. Depend upon it, the worth of such a practice could only be measured by its effects during a long period of time; and family prayer, though occupying a few minutes each day, did make a great difference in any household at the end of a year. How indeed could it be otherwise? When each morning, and perhaps each evening too, all the members of a family, old and young, parents and children, the master and the servants, met on

a footing of perfect equality before the Eternal, before Whose presence each was as nothing, or less than nothing, yet to Whom each was so infinitely dear that He had redeemed by His Blood each and all of them, how must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy, of pride, of untruthfulness, and sloth, and the whole tribe of evil thoughts—and make way for His Gracious Presence in the hearts of old and young alike, Who as he brought us one by one, nearer to the true end of our existence, so did He, and He alone, make us "to be of one mind in an house," here within the narrow precincts of each home circle, and hereafter in that countless family "of all nations and kindred, and peoples and tongues," which should dwell with Him, the Universal Parent, to all Eternity.

NEVER HASTING, NEVER RESTING.

Never hasting, never resting,  
With a firm and joyous heart,  
Ever onward, slowly tending,  
Acting, aye, a brave man's part.

With a high and holy purpose,  
Doing all thou hast to do;  
Seeking ever man's upraising,  
With the highest end in view.

Undepressed by seeming failure,  
Unelated by success;  
Heights attained, revealing higher,  
Onward, upward, ever press.

Slowly moves the march of ages,  
Slowly grows the forest king,  
Slowly to perfection cometh  
Every great and glorious thing.

Broadest streams from narrowest sources,  
Noblest trees from meanest seeds,  
Mighty ends from small beginnings,  
From lowly promise, lofty deeds.

Acorns which the winds have scattered,  
Future navies may provide;  
Thoughts at midnight whispered lowly,  
Prove a people's future guide.

Such the law enforced by nature  
Since the earth her course began;  
Such to thee she teacheth daily,  
Eager, ardent, restless man.

Never hasting, never resting,  
Glad in peace, and calm in strife;  
Quietly thyself preparing  
To perform thy part in life.

Earnest, hopeful, and unswerving,  
Weary though thou art, and faint;  
Ne'er despair, there's one above thee,  
Listening ever to thy plaint.

Stumbleth he who runneth fast,  
Dieth he who standeth still;  
Not by haste nor rest can ever  
Man his destiny fulfil.

"Never hasting, never resting,"  
Legend fine and quaint, and olden,  
In our thinking, in our acting,  
Should be writ in letters golden.

THE RAG-PICKER AND THE BEGGAR.

M. Arnault, who was a member of the French Academy, and who has recently died, left us the memoirs of his life, in which is found the following striking incident.

When about eighteen years of age, he went often from Paris to Versailles where his mother resided, and on the way there he invariably met at a certain place, a beggar who as invariably cried, "Charity, if you please, good sir!" to which young Arnault generally responded with two sous.

One day after having just bestowed his alms, a small man with quick, energetic step reached the same spot, and after gazing a moment attentively at the beggar, said thoughtfully:

"It seems to me you look quite able to work, why do you follow this beggarly mode of life? I

can tell you how you can lift yourself above this miserable condition, and have finally, an income of ten thousands livres.

Antoine, the beggar, smiled incredulously. "Laugh if you will," said the little man, "but follow my counsel, and you will realize my promise; for I can speak from experience. Once I was quite as poor as you, but instead of begging, I procured a worn out basket, and going from village to city asked, not alms, but cast-away rags that no one wanted, and these I carried to the paper mills, receiving a fair price in return. At the end of a year, I no longer asked rags, but bought them, and moreover owned a little cart and a donkey with which to collect them. At the present I myself am a paper manufacturer, and own two houses in Paris. Go, and do as I have done."

The stranger passed on, leaving Antoine so lost in thought that two ladies actually passed without being stopped by the usual cry—"Charity, if you please."

In 1851, adds M. Arnault, I entered a bookstore in Brussels, to make some purchases. A tall, well-to-do looking man walked up and down the store, giving orders to five or six clerks. We glanced at each other as men do, without being able to recognize one another, yet feel that they have been acquainted.

"Monsieur," said the store-keeper to me, at last, "did you not often go to Versailles twenty-five years ago?"

"Antoine!" I cried, "Can this be you?" "Yes, Monsieur," he answered, "and you see, the little old gentleman spoke truth; he has given me an income of ten thousands livres."

Now this sum is far greater than that needed for daily life, and greater than can be promised to all who follow the same advice of seeking to live by their own hands; but such can at least be sure of eating their own bread. For, in all labor there is some profit, but the companion of sluggards shall know nothing but poverty.—Translated from L'Avenir.—Young Churchman.

Childrens' Department

CALIFORNIAN GROWTH.

Written for the DOMINION CHURCHMAN.

On a bright morning three weeks before Easter in the year 1885, the sun shone down on a certain field off the highway in a beautiful valley of Southern California. This field was part vineyard, and part orchard, the trees were full of apricot blossoms, and on one of them, perched on its highest bough, was a mocking bird trilling forth his morning hymn. Presently his eye fell on a pile of timber among the trees; two meadow larks were gossiping together near it and exchanging the compliments of the morning. "Look here! look here!" he piped out, addressing them; but they were so engaged in each other that his call remained unheeded. Now you must know that the mocking bird is not a favourite among the other songsters of the grove, because he mimics their notes so unmercifully; and birds do not like to be made fun of any more than we ourselves do. Suspecting that their deafness was merely pretence, he called in his most imperious tones, "Come h-e-r-e! come h-e-r-e!" "Well," enquired one of the larks, "what's the matter?"

"Tootle, tootle! matter enough!" said he, for this field was a favourite hunting ground, and the sight of bricks and timber scattered over it made his heart sore. "What is all this stuff for, I want to know!" "That," replied the lark, "why, don't you know? it's for the new Episcopal Church." "Who dares bring all this rubbish here?" cried the other indignantly; but at this moment the lark called out that danger was ahead, and so both hid themselves in the purple and kept quite still, while their companion mounted to the topmost bough, and waited to see what would happen, his feathers bristling with wrath. A man came off the dusty road towards them, a great big fellow he was, but evidently not a workman; his clothes were black, and his coat was long; he carried a stout walking cane, and walked with great strides. "Half-past six," I heard him say, glancing at his watch, "I

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wonder where the other men are!" Then spying the mocking bird he whistled to him and said, "Come pretty fellow, give us a song this morning."

The bird cocked his head on one side, and seemed to take a different view of the case now; soon he whistled in reply, and began to imitate a robin's note, while the new comer busied himself taking measurements, and set to work with a spade, digging away round the roots of a fruit tree. Soon another man came up, and throwing off his coat, both worked away together, loosening roots, digging and tugging, till lo, after a fierce struggle, down tumbled the tree. Then they attacked another and dug it up; vines too were plucked out, and soon a space was cleared; but not till then did they relax their efforts.

"Whew! what warm work it is!" said the tall man in the black clothes, removing his hat for a moment; "Now they may come as soon as they please, we're ready for them!"

While he was speaking a little band of workmen arrived, and set to work manfully in laying the foundation of the new church; the mocking bird from his perch encouraging them with a song of, "Do it! do it! do it!"

## II.

Apparently this bird had resigned himself to circumstances, for he was often in attendance near the building ground; watched the brick piles rise from their bed, and then the setting of the studding. He was either a specially wise bird, or he knew a good deal about what was going on, as his remarks testified, so *apropos* they were at times; he would hide himself among the apricot blossoms and ring out the changes of his song, a sweet whistling trill, a rippling melody, the note of any bird he happened to think of at the moment, and then a sharp call to one of the workmen whom he considered lacking in the diligent performance of his duty, "Take care! take care!" You might have heard this cry at the top of his voice many times a day. With such a diligent overseer no wonder that the men worked with a will, and that the church, under their hands grew as by magic. Every day carriages passed up and down Colorado street filled with visitors, tourists, or townspeople, and all turned enquiring looks towards the new building that rose higher and higher each day till the chancel was built out, and the "rustic" had reached half way up the windows. And several times each day, came the tall man who had been first on the ground before the foundations were laid. How eagerly he watched the progress made. I believe he was often inclined to throw off his black clothes, don a workman's suit, and to toil away with the men. On his way from the ground to the architect's office one afternoon he encountered a couple of carriages full of people, some of whom were putting questions to a bystander as to the purpose of the new building; for in this valley everybody takes an interest in the prosperity and growth of the community.

"It's for an Episcopal Church," said the man, "and it's to be finished in less than a fortnight from now."

A loud incredulous laugh greeted this.

"They've only been a week putting it up so far," he went on; "and the contract is out for three weeks."

"Perhaps you mean three months," said some one, intending this for a joke.

"No I don't," was the reply, "the Episcopalians intend to hold service in that church on Easter Sunday—and that's less than a fortnight off."

"Oh! well," put in one of the visitors, "I don't see why they shouldn't; here in California houses are built faster than I ever saw them before; they're not strong substantial ones, such as we have out east; and I presume the Episcopalians will just have the walls put up, and a roof on, put in a number of seats, and hold their service; that will be easy enough."

"Catch Episcopalians doing that!" cried a young lady of the party; "not they! they must have their chancel, and lectern, and altar and reading desk, and goodness knows what, or they don't consider it a church at all. My cousin's wife is an

Episcopalian, and I've heard her tell about their church hundreds of times, so I ought to know."

"How they're going to do it is a mystery to me then, and I'm very certain they'll all be awfully disappointed," observed another.

"Look! here's their minister!" said the bystander; "he can tell you all about it, for he almost lives on the place, and folks say he'd build the whole concern himself within a week if he could, he's so mortal anxious to see it up."

It was our tall friend of the long coat tails who now came up, and seeing the enquiring looks of the party, drew near. In answer to their questions, he assured them that unless heavy rains should fall before the church could be roofed, they confidently hoped to hold service in it on Easter Day. The entire chancel furniture was being made on the spot, some of it elaborately designed and richly carved, all of which was to be ready by the day appointed, with the exception of the walls being plastered, and the outside painting, everything was to be finished.

The people who listened to this, were too polite to laugh at what they regarded wholly as an air castle, but as they drove away, said among themselves.

"Poor man! how disappointed he will be when Easter comes, and his church only half finished; we know what miserable creatures these contractors are!"

But the mocking bird laughed at their dismal prophecy, and sang out after them, "croaker, croak, croak."

## III.

Everybody was prophesying rain; none had fallen for several months, and the clouds threatened every day. The Episcopalians of the "Crown of the valley," as this beautiful village is called, were full of anxiety; for, added to the fear of a downpour on their opening day, perhaps a very deluge such as they had known in past days; a whisper had gone abroad that in spite of the most strenuous efforts, and all the screws put upon contractor and workmen by the building committee, that the church could not by any possible means be finished. But a few days remained, and the skilled men who were engaged in carving the altar and lectern, shook their heads at the shortness of time allowed them for the task. Our clerical friend grew desperate; the contractor must have been weary of his visits to the office in those days, perhaps the workmen too, for he spent much of his time among them, criticizing, encouraging, and admiring. For hours he would stand on the giddy scaffolding, oiling the open woodwork of the roof, in company with two other volunteers, while another was putting finishing touches to the graceful arches and pillars of the rood screen, and oiling the chancel walls, wainscotted in Oregon pine.

The rain held off wonderfully, and the morning of Easter eve came at last. The excitement was at its height, such bustle and preparation. The long black coat tails seemed ubiquitous; builders had done their work bravely; the contractor's face was all smiles. The way those walls were covered with lathing was a sight to behold; in a few hours the thing was done; the men worked as if their lives depended on its being accomplished in a given time. Stacks of chairs had arrived, and were piled up outside; rolls of matting, curtains, great baskets of palms and ferns, immense tubs filled with flowers in wonderful profusion, calla lilies by hundreds, roses innumerable. Energetic workers were arriving in bands, each bringing something to add to the wealth of decoration; fine wreathing for the slender pillars of the rood screen, to be brightened by tiny bouquets of rare roses, were in progress by willing fingers. One pair of hands was toning down the glass of the chancel windows, others were running a frieze border of palms and evergreens round the whole church, fringing the windows in green with clusters of palms and gay flowers between, so that the lack of plastering need not be perceptible. Along the screen ran masses of calla lilies, others formed a reredos that made an effective background for the vases and floral cross that were to be put in position next day over the Lord's Table. Such a wealth of banksia roses intertwined with ivy encircled the chancel windows, and a large crown of pure white flowers to be hung

over the altar cross had just arrived, in company with a floral harp for the organ. Then the chancel carpet was laid down, the matting too, chairs were put in place, with the kneeling benches, curtains hung, the beautiful carved altar and credence with the rest of the furniture were set in their appointed positions, the organ too, for now there was to be a choir practice, and each member fell into his or her place with reverent decorum.

At last everything was finished; the more perishable flowers to be added in the morning, had been stored in the vestry; it was very late, the band of workers had gone home, leaving the church, now a very bower of beauty, with its sleeping flowers, to await through the silent night the glory of the Easter morn. Two persons stood for a moment in the porch looking out on the night.

"To think," said one, "that less than three weeks ago, the ground on which this church stands was covered with vines and fruit trees, does it not seem almost miraculous. God has been very gracious to us; how can we be thankful enough for such great mercies?"

"And the best of it all is," said the other, "that it will be entirely free of debt, paid for by people in our community, with the exception of the chancel furniture, that the ladies of the San Francisco Mission Aid Society gave us. The seedtime was pretty hard work, but oh! what a harvest. A free church and no debt! Jubilate!"

Instead of going to sleep like any respectable member of society, the mocking bird piped his song through the night, pouring out his ecstasy in saying, "pretty, pretty, pretty!"

## IV.

As the congregation poured out through the open doors after the second celebration of the holy communion on that Easter Day, out through the noble porch that with its broad steps smiled a welcome to all passers by, the sunshine flooding everything in its golden glow, the mountains bathed in it, the smiling orange groves glad in it, the grateful hearts of priest and people filled with holy enthusiasm, the mocking bird perched himself on a pinnacle of the cross that crowned the roof, and looking down on the ever increasing stream of people, rent the air with his glad cry, "Look here! Look here!"

G. M.

## A POPULAR DELUSION ONCE MORE EXPLODED.

In connection with the renewed agitation against the English Establishment, the question is raised, "Are the Bishops and Clergy of the Church of England State paid?" Mr. Gladstone's Secretary, contents himself with the simple rejoinder, on the Prime Minister's behalf, that "the Clergy of the Church of England are not State paid." Lord Salisbury's Secretary says that he is directed by the Marquis to say "that the Bishops receive no grant from the State, but they receive a revenue from ancient endowments given to the Church." Lord Granville's Secretary goes a little more into details, stating "that tithes existed in England, before acts of Parliament, though the present mode of assessment and payment was settled by the Tithes Commutation Act, 6 and 7 William IV., c. 49, and subsequent statutes." He adds, that the querist "will find a short summary of the origin of tithes, which is very complicated, in Blackstone's Commentaries, or other text-books of English law, or in most Encyclopedias."

—Sin is that which interposeth itself between the soul and the light of God's countenance. But whether it be a slender mist, or a thick cloud, an infirmity or a commission, the Sun of Righteousness, as eyed by faith, can and will disperse it, so as to make it vanish.—Arrowsmith.

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.

A PEEP AT A JAPANESE VILLAGE.

THE TOWN MOUSE TO THE COUNTRY MOUSE.

(Continued from last week)

Our next visit was to an umbrella shop, where we saw the parasols now so fashionable in England. Lady Brassey, in the "Voyage of the Sunbeam," says the Japanese have a horror of getting wet, and that she saw a man walking along in the rain there attired in little beyond a pair of clogs, a huge hat, and a large paper umbrella. Even the poorest classes carry them. The manufacture of these "indispensables" appearing not unlike the English process we soon moved on in search of something novel. We were much amused at the excitement created by a little Japanese baby of two years or so. It ran about the village, followed by quite a crowd of admiring English ladies, who looked as if they had never seen a baby before; but indeed its behaviour was very similar to that of an English one of the same age. It looked a taking little body with black hair cut over its forehead, and beady black eyes, and is sure to get its due share of attention and petting. There were some bigger girls of nine or ten running about too; but their shiny black hair was hideously done in large coils, with huge ornamental pins. Their faces were painted and eyebrows picked out with vermilion. Let us hope that the paint is only a holiday custom, and not an every-day one, for it is both unhealthy and unbecoming. Their bright-tinted garments were adorned with sashes, arranged into a huge fan-shaped bow covering the back; and they clattered about on their clogs, getting over the ground very quickly and cleverly, all things considered. We next visited some of the art shops, and admired the delicate way in which the workmen used their tools with their long slender fingers. Some were busy over freehand designs for screens, vases, and other ornaments. The pencil is held perfectly upright in the hand, and lines are produced which would rival the famous round "o of Giotto." All the workers sit cross-legged, bending over their little tables, raised about six inches from the ground. Such postures would be very trying to English backs, and perhaps account for the rounded shoulders and slender lower limbs of the Japanese. They are very expert in wheeling round as if on a pivot, and getting anything they want without rising. We saw them carving cups from pieces of bamboo, embroidering screens, inlaying enamel, carpentering, engraving, printing those beautiful crape-paper pictures in water-colors, carving sticks, sewing screens, and making lamps on frames. There was a great crowd round the shop where jars are manufact-

ured and painted, and a very intelligent Japanese did his best to explain the process to a lady by placing the vases in a row, according to their various stages, pointing to them in turn, and saying, "one, two, three," and so on. Some of the vendors were laughing together, and doubtless having their private little joke over the open-eyed curiosity of their English visitors. We also had tea at the tea-house, where, if you like, you can have it as the Japanese do, with salt in it; but we preferred ours with milk and sugar. The tea was served by a young lady with black teeth, who on presenting the tray, half hid her face with her sleeve. The Buddhist temple was likewise very interesting. All the shops were pretty much alike—open in front, with screens, which are drawn together at night. The floors are carpeted with matting, and there are a few shelves and pegs on the walls. At the back there is generally a view, in imitation of Japanese scenery, representing a wood, a garden, a rustic bridge, and a temple. The houses of the higher class have little furniture beyond beautiful screens, tiny tables and a few rugs. There are no regular windows, but the screens are pulled aside at pleasure, so that if you feel cold you are compelled to sit in semi-darkness. These erections look more like dolls-houses to me than abodes for human being, but may be suitable for a country subject to earthquakes. It is very curious and interesting to know that the Japanese customs, mode of building houses, social life, etc., are very much what they were more than a thousand years ago, when the inhabitants of Europe were still living in a primitive and semi-barbarian condition; but I must not begin to moralise at the end of this long letter, especially as want of space prevents me from writing about the curious idols, the pictures of Japanese tea plantations, and various other interesting things we saw. Altogether we had a delightful morning; still, in spite of the biting wind and sleet which greeted us outside, we were not sorry on emerging to find ourselves still in dear old England, going back to our own cosy home to luncheon, and once more in the midst of Western surroundings and civilization.

Aunt Mary intends—but this is a dead secret—asking you to spend a long day with us soon, when you will be able to pay a visit to the Japanese village and see for yourself all I have endeavoured though imperfectly to describe.

Hoping, therefore, to meet before long believe me to be your affectionate friend,

DOROTHY SHARPEYES.

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THE GOOD SHEPHERD.

Children do you know why Jesus is called the Good Shepherd?"

That is the name He gives Himself in the Bible. He says, "I am The Good Shepherd, and know My sheep."

It is because, in this world, we are like sheep out in a great field who needed the love and care of a shepherd. You little boys and girls are the lambs of the great flock. And, oh! how much the Dear Shepherd loves you! and how He watches over you, and wants you to keep in the right way, and not to go in any danger or sin.

Jesus is just as careful as the earthly shepherd, who takes up the very little lambs, who are weak or sick, and carries them in his arms.

Jesus has His kind Arms close about you, little children. Do not be afraid of anything but sin. The Good Shepherd will keep you safe from all harm. Listen to His Words, and follow Him closely!

BE KIND IN LITTLE THINGS.

The sunshine of life is made up of very little beams that are bright all the time. In the nursery, on the play ground, and in the school-room, there is room all the time for little acts of kindness that cost nothing but are worth more than gold or silver. To give up something where giving up will prevent unhappiness—to yield when resisting will chafe and fret others—to go a little around rather than come against another, to take an ill word or a cross look rather than resent or return it; these are the ways in which clouds and storms are kept off and pleasant smiling sunshine secured even in the humble home among very poor people, as well as in families in higher stations. Much that we term the miseries of life would be avoided by adopting this rule of conduct.

A PRETTY CHURCH THOUGHT.

Little Bessie was trying to explain to Emma that the Episcopal Church, through her services as an educator, was a mother to her members.

"Do you mean me to understand, Bessie, that you regard your Church as a kind of mother?"

"No, not a kind of mother, Emma, but a real, tender, affectionate mother, who with all a mother's unwearied love, began with a thanksgiving at my birth, and has followed me in infancy with baptismal privileges, in childhood with the holy teachings of her Catechism, in youth with confirmation vows, and will follow me in maturity with holy sacraments; who will go with me to the marriage altar, and will follow me with the gentlest and most loving words to



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the chamber of sickness and suffering; who will send up to heaven the most fervent of petitions when I am breathing out my life, and will then with sad and solemn words reverently lay my body in the grave to await the resurrection morning. Yes, the Church is a precious mother, and I thank God that while I am under her maternal guidance I cannot be altogether an orphan.

THE MAN IN THE MOON.

Would any of our young readers be disappointed to hear that the funny face which they see in the moon is formed by deep valleys or the shadows of lofty mountains? The moon does not really present such a smooth calm surface as she seems to us who look at her silvery face with the naked eye. Through the telescope she reveals a very different character. High mountains, huge masses of rock piled up in the utmost confusion, deep fissures, presenting desolation on all sides, with no green thing growing to cheer the eye, no babbling brook to arrest the ear, and no moving creature to greet us, is the scene we should probably discover were we to visit the moon, who so generously reflects some of the sun's rays during a part of the hours we are deprived of his more direct favors. The moon has no light of her own to shed, but simply reflects the light of the sun—this reflected light falling upon us only while we are in certain positions. Don't fail to look through the first telescope you have access to, and see our neighbor's face.

THE HISTORY OF HUNDREDS.—Mr. John Morrison of St. Anns, N. S., was so seriously afflicted with a disease of the kidneys that dropsy was developing and his life was despaired of. Two bottles of Burdock Blood Bitters cured him after physicians had failed.

MAGGIE'S SIXPENCE.

A missionary told us the other day a very affecting little incident. He had been preaching a mission sermon in Scotland and telling of the condition of the poor women of India, and he observed that many of the audience seemed quite affected by his account. A few days afterwards, the pastor of the church where he had preached, met on the street one of his parishioners, a poor old woman, half blind who earned a precarious livelihood by going on errands, or any other little work of that kind that came in her way. She went up to him, with a bright smile put a sixpence into his hand, telling him that was to go for the mission work in India. Her minister knowing how poor she was, said: "No, no, Maggie; this is too much for you to give; you cannot afford this. She told him that she had just been on an errand for a very kindly gentleman and instead of the few coppers she generally received, he had given her three pennies ad a silver sixpence; and said she: "The silver and the gold is the Lord's, and the copper will do for poor Maggie." How many lessons do God's poor teach us! "Poor in this world, rich in faith and heirs of the kingdom!"

THE LIGHT WITHIN.

Has it ever been a part of your work to cleanse and polish a lamp-chimney? If so, then you can scarcely have failed to notice how easily deceived one is as to when the work is thorough and complete. We look at the glass, and it seems quite bright and clear, with not a blur or blemish. But wait till evening comes, and the bright flame is lit within. Ah, how many a blur before unseen, how many a blemish unnoticed, how much less clearer and stainless than it appeared in the ordinary day-light!

And is it not just so with the heart? We brighten it hastily as it were, with the usual daily devotions and imperfect self-examination, and glancing at it, think it does well enough. But when something touches a match to the wick of Conscience within, and there flames up the clear steady light of GOD'S pure law, how many a blur, and spot uncleaned, how many a stain stands forth revealed, obscuring the perfect holiness which should shine forth in those who are as lights in the world.

Then, if we would know when our work is pure and perfect, let us light that flame within, oftener, and be not satisfied with the polish which is only in outward appearance.

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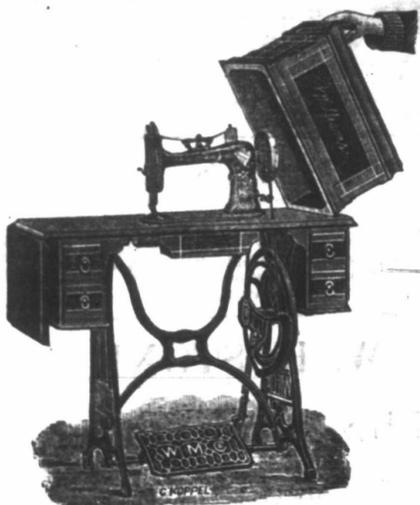
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