

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO CANADA, THURSDAY, AUGUST 12 1886.

[No. 82.]

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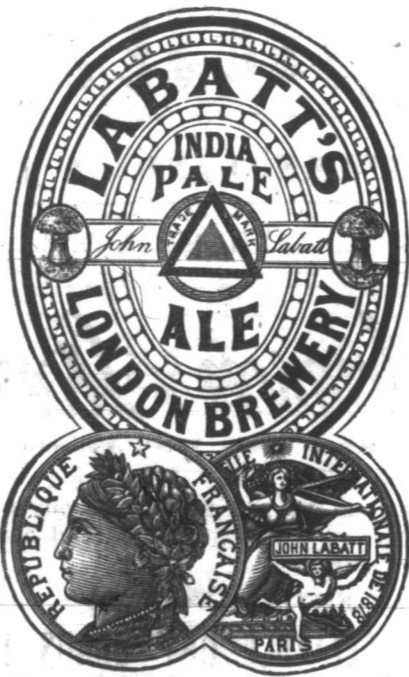
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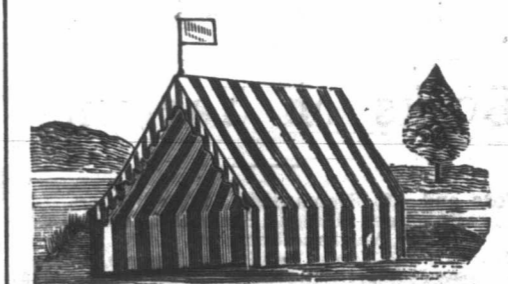
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LESSONS for SUNDAYS and HOLY-DAYS.

AUGUST 15th—8th SUNDAY AFTER TRINITY.
Morning—1 Chronicles xxix. 9 to 23. Romans xii
Evening—3 Chronicles i. or 1 Kings iii. Matthew xxiv. 29.

THURSDAY, AUGUST 12, 1886.

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

MONEY-SKILFUL CHANGERS.—Among the many sayings ascribed to our Lord by early Christian writers which are not recorded in Holy Scripture, one of the most striking in the precept, "Shew yourselves skilful money-changers." We are not here concerned with its genuineness; but it has suggested, with some show of reason, that either the remark is simply the teaching of the Parable of the Talents summarised, or that it may have fallen from His lips at the time of the utterance of this parable. At any rate, no Divine parable or saying has a more important bearing for Christians. At the public meetings of our great religious societies that are held from time to time, although the spiritual side of sacred effort is not forgotten, it is essential that the financial aspect of affairs should receive close and searching investigation, and that the import of this precept, which we believe to be justly attributed to the Master Himself, should be carefully borne in mind. The parable teaches us how to regard both our possession and ourselves, and sheds a flood of light upon all that we have and are.

It is hardly needful to explain what is meant by talents, for they denote, obviously, all the endowments of man. Every faculty and power which God has bestowed upon man is a talent, and the word must be taken in its widest and most comprehensive sense, comprising all that brings with it power and influence. It must not be narrowed down to mean either spiritual or natural gifts only, for all that confers influence, whether grace of manner or personal attractions, is a talent—something given by the absent Master, to be traded with here, and accounted for hereafter. "Every good and perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." These gifts flow forth from the Most High as drops from the clouds, and if we look above the creature, we shall discern that all human excellence is but a type of the per-

fections of the Uncreate and Eternal; and rising above all hero-worship and idolatry of genius, we shall learn to adore Him who has given such good gifts unto man. In the words of Browning—

"From the gift looking to the giver,
And from the ocean to the river,
From the finite to infinity,
And from man's dust to God's divinity."

The divine law of economy which is alluded to in the above passage from *The Rock*, is too little honoured in the Church. We have an enormous loss going on arising from the vanity and self-seeking of ambitious, restless men, who cannot work unless they are in some office. Hence duplication and triplication of organisations of all kinds, colleges, societies, newspapers, etc., etc., involving a frightful waste in mere machinery one half or more of which is needless except for the display of personal vanity or for party purposes of mischief-making.

SECULAR EDUCATION AND CRIME.—The *Rock* comes to us in a new form, it is now edited with such admirable skill and judgment, that we open its pages with pleasure and profit. While as thoroughly Evangelical as before, it is free from rancour. In a notice of Mr. Beecher's lecture in London our contemporary fires this telling shot at the secular educationists:

"It is in evidence that crime and mere secular education are all the world over in corresponding proportion. The more the people are educated in knowledge purely secular, without religion, the more crimes are committed. This is so in Prussia, where compulsory education is a matter of State policy, and where crime is fourteen times greater than in France, where the majority of the people can neither read nor write."

We trust those of our friends, by whom the *Rock* will be regarded as an authority, will be good enough to mark, learn and inwardly digest this utterance.

THE BISHOP OF LINCOLN ON LAY PREACHERS.—The Bishop of Lincoln thought that more information was needed on the part of the clergy with regard to the history and tenets of the various sects around. He recommended Canon Curteis' "Bampton Lectures" to his younger brethren, that they might study Dissent, not with a cold antiquarian interest, but on this principle—no body of men could hold to error as error; there must be some germ of truth in it, and that germ of truth, the thing for which they separated, must be acknowledged to them. He also recommended the clergy to get such volumes as the "Congregational Year Book," the "Baptist's Hand Book," and the "Minutes of the Wesleyan Conference," where they might get, at first hand, at what Dissenters really thought and wanted, instead of picking it up with comment in Church papers. The great desire of the Congregationalists, for instance, was to place small bodies of Christians in direct contact with Christ as their Head. If there were greater study and more information regarding the different truths enshrined in these doctrines of Dissent, the clergy could better show how these were to be had in their fulness in the Church. In his own diocese he thought theological antagonism to the Church was extremely small, if the political, the financial, and the physical elements were eliminated from it. He had always an immense admiration of John Wesley, and the marvellous success of his religious system—that net which was cast all over the world, with meshes so fine that not one single soul could be missed by it—long before he went to Wesley's birthplace. The Bishop then asked for suggestions on the extension of the working efficiency of the Church without lowering the standard of the three orders. Should we have Christian brothers as on the Continent, bound by certain vows, one of which was never to take orders so as effectually to cut off clerical ambition, while yet they devoted themselves entirely to the work of souls? There

were numbers of young men anxious to give their time to preaching the Gospel, who would yet never be able to master Greek and Latin. Such men were readily accepted by the Wesleyans, and their labours were blest in bringing souls to Christ. Should we accept them, and give them a proper position, liberty and powers within the Church? In some parishes there were two churches, one of which had to be shut up because the parson could not be in two places at once; and then very often a chapel was built, and this sort of young man put in in opposition to, instead of by, the Church. In these later years the Holy Spirit had perchance been making clearer to us the essential doctrines of the Catholic Faith, in order that we might now with safety put them into the hands and on the lips of persons less protected by the balancing power of a general education.

EVANGELISING THE MASSES.—The thoroughness of the work at St. Peter's, London Docks, should act as an incentive to incumbents all over England. The success which has attended the mission is phenomenal, and it has not been obtained by merely bringing the people to Evangelistic services while the great truth of the Incarnation, in all its ramifications save that of the Atonement, has been slurred over for fear of deterring the ignorant sinners have been brought to Jesus, and instead of being taught to say they feel saved, have been directed to exercise their faith in the cleansing power of His Blood by coming to Him in the ordinance which He has left for the remission of post-baptismal sin. They have, then, been carefully instructed in the truths of our holy religion, and brought to Confirmation and Holy Communion. They have been taught that the only way in which they can worship according to Divine authority is in the Holy Sacrifice of the Altar; hence to them the Altar is the centre of their worship here below as it will be heaven above, and they worship and receive Him now whom they will possess, enjoy and love hereafter. In this way Father Wainwright and his devoted band of colleagues are doing more to solve one of the great problems of the day than are those who work on other lines. They do not believe that people are to be raised merely by looking at beautiful pictures or misty mosaics, or even by hearing good music, however helpful these may be as subsidiaries; but they know the necessity there is for sinners to be born again, to be made partakers of the Incarnate life of Jesus Christ, to live by faith—faith, that is, in Him, and the Sacraments by which He unites and binds us to Himself. Believing this with all their hearts, they are showing the thoroughness of their convictions by their actions, and are raising the tone of the neighbourhood, and exerting an influence, upon a wide field around, which, if they were imitated all over the East-end, would solve the problem of how to Christianise the masses in our large towns.

—A most interesting autobiography of the late Dean Low is appearing by instalments in the *Record*. In last week's issue occurs an amusing story of the late Bishop Marsh of Peterborough. He was often late in his attendance at the cathedral, and when on one occasion the dean commenced the service before his arrival, he sent notice that having the privilege by statute of taking what part he pleased in the services he should in future always read the first sentence.

—There are ten thousand hearts in the community that are throbbing all the time with a sense of insignificance, and saying "Who am I? What can I do? I have no wealth, no education, no position." That may be true; but there is a Saviour who judges not by the magnitude of a gift, but by the desire there is behind it.

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CHURCH THOUGHTS BY A LAYMAN.

SHALL THE SHEEP ELECT THE SHEPHERD?

A LETTER signed "An old member of the Church of England" has been widely circulated, in which the writer attributes the success of dissenting congregations to their electing the pastor. He then accounts for the alleged failure of a certain Church to the people not being allowed to appoint the Rector. From these facts he draws the wide conclusion that the Church would prosper if each flock elected its shepherd. The writer places himself in a very doubtful position by heading his unhappy epistle, "The decadence of the Church of England." No loyal, or well-informed churchman could use such a phrase—*save as a target*. There has been no decadence of the Church of England this generation, save in a few isolated spots of no significance. In one city in Canada there have been twelve churches built in the last thirteen years, in spite of adverse circumstances. The letter reminds us that in the stormy days of 1848-50, Ledru Rollin issued a tract on "The decadence of England," based on the refusal of England to join the revolutionists. Nothing short of revolution would satisfy the pessimists in the Church. The whole argument in favour of popular clerical elections is a tissue of sophisms. Dissent has its failures as well as the Church. The infamous but successful pastor of a Congregationalist flock was elected by the people. The pastor of a Presbyterian Church who has been driven away by petty persecutions, was elected by the people. A Baptist pastor just ousted by a clique of opponents, was elected by the people. These three cases are recent in one city; *they are types of thousands which dissenting annals record*. So disastrous, indeed, had become the results of the popular election of pastors in the Congregationalist body, every vacancy causing a split, that the system is practically abandoned. It is notorious that every dissenting "Church," so-called, has a chief ruler in its synagogue, a Diotrephes, who not only *loves but insists upon pre-eminence in power*. This "Boss" selects, elects and ejects the pastor. When a new preacher is wanted a committee of two or three roam about the country inspecting pastors, just as cattle buyers visit farms inspecting bullocks. The visit of these worthies is known to the preacher who, if anxious for change, "makes an effort" to get a bid, as female slaves used to display their charms to catch the eye of a buyer they fancied. The system has been denounced by the leaders of Nonconformity as a degradation to the ministry—but it is essential to the popular election plan. But even granting that the flocks of dissent do elect their shepherds, there is not one atom of proof, direct or derivative, that any success they attain is the result of this system of election. A gifted preacher draws a crowd not because he was elected by the flock, but because of his eloquence. If "Old Member" is right, then, it follows that a pastor of great gifts would fail if appointed by the Bishop, whereas any stick will succeed if appointed by the people. The

theory is too innocent for this earth. It attributes to a popular vote not only such power as the highest spiritual and intellectual gifts exercise, but blasphemously gives to a Congregational ballot box the honor and the influence which are due to the Spirit of God!

The number of those blessed with supreme gifts for the ministry, is very limited, as it is for all the higher vocations. Men who set so much store on popular election talk as though it is needed only to give each flock power to elect its shepherd in order to fill every pulpit with a Chrysostom or Liddon. There is already sadly too much grading of our clergy according to the vulgar demands of worldly minded congregations, who attend Church not for devotion but to have their ears tickled. The Christian plan would be to send strong men to aid weak congregations, and not for rich churches to monopolize high talent in order to please themselves. The Church of Rome, with its proverbial wisdom, does this; we have met distinguished Roman Catholic preachers who had been placed in charge of very poor congregations in order to build them up. The whole system of placing popular preachers in charge of large city churches is rotten to the core with intense, selfish worldliness. See its fruits in a western city. Three years ago one congregation, because of its wealth and endowments, dominated the Church of that city. Every movement for Church extension the rector and his people plotted to destroy. New parishes were needed; these they worked hard to prevent. Popular services were carried on with most successful results; these they raised up an agitation to squelch. Funds were in their hands ample for new churches, given for this sacred purpose, yet these large funds, sacred to pious uses—*God's money*—were monopolised for the building up, not of the Church, but of a vast family fortune. The agitation to which this pastor and his flock devoted themselves to carrying on, and the diversion of Church money to private enrichment together, robbed the Church of not less than two hundred and fifty thousand dollars. Had those funds been owned by the Presbyterians or Wesleyans, they would have reaped therefrom fifteen thousand dollars a year for missions. If we could recover this terrible yearly loss, and could also divert to the cause of Christ the sum now wasted in maintaining party institutions, and regain the loss inflicted by the paralysis caused by party strife, we should acquire for one diocese a yearly revenue of not less than forty thousand dollars, now wickedly wasted every year. A body bled and kept bleeding so exhaustingly, must have miraculous vitality to keep up its strength. Yet those responsible for this appalling waste affect to lament the decadence of the Church, which, but for Divine intervention, their party strife would have utterly ruined.

In the present state of affairs a few crafty, cranky men may rule a Church of England congregation, they may have set their hearts upon schemes for revolutionising the Church. However foolish, however vain such schemes might be, the promoters could inflict irrepar-

able damage by agitating for their adoption. If such men could have their way, they would secure a pastor like-minded, a mere tool of party. Such men are very scarce thank God, but one is in the Devil's market occasionally. To give such men power to afflict the Church for a whole generation, when in all probability they will be soon mercifully removed to another sphere, is a gross injustice to those who would naturally be their successors in the congregation shepherded by this party wolf. Popular election is a danger to the Church in such a case by giving some wealthy, imperious congregation the power to perpetuate a scandalous regime. But, doubtless, we as a Church, have been lamentably deficient in that passion for border enlargement which is a necessity in a country like Canada in order to keep pace with expanding populations. We have been too self-satisfied, we have been content to hold the fort instead of pushing out our forces for conquests over new lands. Popular election of clergy would have aggravated this evil by giving deeper intensity to congregational selfishness, which is the curse of the Church in Canada. No man is a Christian, save in name, as every jail bird is, who cares the snap of his finger whether his pastor was elected partly by his own vote, or was sent by the Bishop, for such a man puts his self-will high above the cause of Christ. The trouble of which the letter we allude to speaks of, arises from the members of a certain Church giving themselves up to a policy of obstruction and petty persecution of their pastor because they did not elect him. Then having abandoned their duties they set up a cry of the "decadence of the Church." It is pitiful. Two of the malcontents are seldom at Church service, they spend their Sundays preaching in Wesleyan and Presbyterian, Baptist and Congregational places of worship. In their cases there is indeed decadence of the Church of England.

Although Wesleyans do not elect their pastors, they give to every new shepherd a loving, honourable, welcome, he is made at once strong by the whole-hearted sympathy of his flock. Where we give a new pastor icy criticism and party snarls, because we did not appoint him, the Wesleyans give affection and help. Every generous heart must be drawn out towards a people so magnanimous, so Christian in spirit. The withering blast of party strife, ever howling in the Church, disgusts every noble nature, so that thousands of souls offended on the one hand by our repelling, revolting agitations, and their waste of God's treasure, are attracted on the other hand by the genial, brotherly, and sympathetic spirit of unity, which prevails outside our borders.

To laymen let me say, if the clergy in your parish are apathetic be you the more energetic. The most splendid victory of the Crimean war was won on Balaklava heights not by the genius of the Commander, but by the fiery enthusiasm of the common soldiers. The Church in Canada needs a common soldiers' battle raging all the time. Men who will not fight unless they appoint their officers, should be

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drummed out of the regiment. The Methodists appoint not their preachers—yet see their success. The Congregationalists do elect their pastors—yet see their failure. Away then with such miserably profitless discussions. Fellow laymen! whatever decadence, whatever defect of growth, whatever stagnation or dishonour afflict or weaken the Church, upon you rests the shame, upon you weighs the responsibility.

THE QUALIFICATION OF CANDIDATES FOR HOLY ORDERS.

AT no period in the Church's history has there been so great need for a highly educated Ministry as at present. There are, no doubt, practical difficulties in the way of insisting upon a uniformly high standard of mental attainments in all who are admitted into Holy Orders. It would be a humiliating confession to make in these days, when almost every profession and industry is suffering from the over-competition created by an excess of aspirants to its ranks, to acknowledge that the ministry is comparatively unattractive to men of ordinary abilities; but if it really be so, no time should be lost in ascertaining the causes for such a deplorable state of things and in endeavouring to remedy them. We are not, however, willing to make any such confession. The Church requires many more workers than she possesses, but it has yet to be shown that her needs in that respect can only be met by increasing the numbers of her presbyters, and also that she is economising the clerical power which she already has at her disposal. Until that is shown, we decline to admit that a supposititious necessity is a sufficient plea for not insisting uniformly on a respectable minimum of educational qualifications in all candidates for the *priesthood*.

Nor, are we disposed to accept the view, that so long as the Church can command the services of really able clergymen to champion her faith in the great centres of intellectual life, she may safely admit into her priesthood a limited proportion of comparatively uneducated men. There are, no doubt, spheres of clerical work in which high mental qualifications are not absolutely called for. It does at first sight seem as if the mental training implied, *e.g.*, in the possession of an University degree is almost thrown away should its holder happen to spend all his after life in ministering to a congregation of homely country folk, or dwellers in city slums. The mental stagnation which prevails in the Holy Eastern Church in the country districts of Russia is a sufficient warning against tolerating a low standard of learning, even among the rural clergy. It would be a grave mistake for the Church to assume that, because there are country charges and town missions where homely speech and an earnest manner contribute even more to a successful ministry than mental power or culture, therefore she may in a certain proportion of cases dispense with these latter in candidates for Holy Orders. We have no guarantee that those ordained for cures of the kind referred to will remain in them; even if we had, we have

great doubts of the propriety of dispensing with a fair amount of learning in those who occupy them.

These arguments hold good for the Church abroad no less than for the Church at home; unless, indeed, a positive necessity can be shown to exist for lowering the qualifications for the priesthood, in order that the Church's work may not be altogether left undone. And if they apply anywhere, above all they do so in Scotland. The characteristics of the people demand a highly educated ministry. Scotsmen are not always cultured, but what they may lack in culture is more than made up in native shrewdness. They are proverbially a hard-headed race, quick at discerning a weak point in an argument—especially a theological argument. They are, moreover, disposed to regard any betrayal of ignorance on the part of a minister with a feeling far more akin to Pharisaical contempt than to angelic pity, or even to the forbearance one might naturally expect from a fallible fellow-mortal. The facilities which Scotland offers for obtaining a good education also demand that the clergy should be well-educated men. A University course is, we may say, within the reach of the poorest, so numerous are the bursaries and scholarships offered for the encouragement of students of fair promise. Our own Church is fairly well provided with these, both for aiding her sons to attend a University, and for enabling them to pass through her Theological College. And there are reasons of another kind which should tend to induce the Scottish Church to insist upon a high standard of mental attainments in those whom she admits to the priesthood. She is surrounded by communities of Christians which make the most careful provision for testing the efficiency of those who aspire to fill their pulpits, from the moment of their admission to their Divinity Halls onwards.

No doubt the rapid extension of the Church, through the opening of new Mission stations, and the meagre attractions, whether in the shape of work or of remuneration, that some of our country incumbencies hold out to active-minded men, have combined during the last ten years to make it difficult to obtain a steady supply of clergymen with the full Canonical qualifications. The Church is surely bound to consider whether it would not be greatly to her advantage to make Canonical provision for extending her ministry by having a permanent diaconate, and to be more imperative in exacting reasonably high qualifications from all whom she admits to her priesthood.—*Scottish Guardian*.

PRAYER-BOOK REPETITIONS.

CHURCH defence and Church reform are very closely related. In times of progress and enlightenment like the present we cannot hope to carry on the one effectively without the other. The Church is, indeed, of Divine origin; yet she has her human side of weakness, defect, and fallibility. As our Thirty-fourth Article truly affirms, "Traditions and ceremonies may be changed according to

the diversities of countries, times, and men's manners, so that nothing be ordered against GOD'S WORD." There appears to be a growing conviction amongst Churchmen that the time has come for important measures of reform. The one slight modicum of change for which we now plead is such that no party, as such, can reasonably object to it. The needless repetitions in our liturgy have long been felt to be a weak point.

We do not for one moment admit the justice of the Dissenters' taunt, that we are guilty of the "vain repetitions" condemned by our Lord as heathenish. His own example has proved the possibility of saying the same words with increased fervency of spirit. To devout and cultured minds there is little difficulty in throwing a different shade of meaning at different moments in the same petitions. Still, to the mixed mass of our congregations, this mental exercise is by no means natural; to some, especially the young, the poor, and the unlearned, it is simply impossible.

These repetitions are not only unedifying to the generality of worshippers; they also considerably lengthen our services without any compensatory advantage. The fashionable cry for short services and short sermons may too often arise from a lack of interest in them and a desire to abridge as much as possible an irksome duty. Nevertheless, we must not shut our eyes to the requirements of the age. Men's minds move faster, if not more surely, now than in the days of our forefathers. Any unnecessary prolonging of our public worship may increase the distaste for it, and be discouraging to the young and inexperienced. To use the words of the judicious apologist for our Church in Puritan times, "The tender kindness of the Church of GOD it well becometh to help the weaker sort, which are by great odds more in number." We can also cite two precedents of no mean authority for our guidance in this question. The first Prayer-book of Edward VI., in its last rubric, enacted that, "If there be a sermon, or other great cause, the curate by his discretion may leave out the Litany, Gloria in Excelsis, the Creed, Homily, and the exhortation to the Communion." These are not, of course, the omissions that are now desired; but the principle is the same. Our transatlantic brethren have been before us in this respect. The young are more given to change than their more stolid and experienced elders. So the daughter Church of the Anglican Communion has very naturally outstripped her venerable and cautious mother. But sometimes the parent may learn from the child, as well as the child from the parent.

We note, then, in the American Prayer Book, in the first place, that the Lord's Prayer occurs only once in Morning or Evening Prayer, and may be omitted from the Ante-Communion office when it has been previously said. There would surely be no loss in our adopting the same plan, nor would it argue any want of respect for this Divine form. Again, under the same circumstances, one Creed is made to serve for one service, and the minister has the option of using the Nicene Creed at Morning

or Evening Prayer. This might suggest some arrangement by which one of the three Creeds might be recited in turn on certain days. Once more, the most loyal subjects of our beloved Sovereign could not hesitate to follow the lead of some of our Republican brethren in substituting a suitable Collect after the Commandments for the second prayer for her Majesty. In like manner, the Collect for the day, when said in the previous part of the service, might be left out from the Communion office. Why, too, should not the Litany be at times abridged by the omission of the petitions beginning with the Lord's Prayer, especially if these more penitential sentences were always used in Lent and other solemn occasions? Some curtailment also of the offices for Baptism and the Churching of Women would render their public use more practicable and general. These are the most striking omissions adopted in America, and, after a trial of nearly a century, likely to be adhered to in the Revised Prayer-book there. They certainly merit the candid and careful consideration of English Churchmen. They could not in the least impair the Scripturalness or Catholicity of our Liturgy, while, to both clergy and laity, they would afford sensible relief. If left optional to each clergyman they might pave the way for greater improvements.—*The Rock*.

BOOK NOTICES.

SCRIPTURES, HEBREW AND CHRISTIAN, arranged and edited for young readers, as an introduction to the study of the Bible, by Edward T. Bartlett, A.M., and J. P. Peters, Ph. D., vol. i., (Putnam's Son, New York, Williamson & Co., Toronto, 1886). We cannot give the reader a better notion of the aim of the work than by quoting from the preface. "The contents of this volume are Hebrew tradition and history, from the creation to the captivity. The story is told in the words of the Bible, but with considerable condensation and re-arrangement. Explanatory glosses have been added here and there. When these glosses consist of more than one or two words, and are not mere condensations of longer statements in the original, they are included in marks of parenthesis."

There can be no doubt that this is a useful work. There is some danger that the historical parts of the Old Testament will fall into comparative neglect, and this would be a great misfortune. We may not agree with that nearly extinct school that took the whole Bible as of equal value, and regularly went through the volume from the first verse of Genesis to the last of the Apocalypse, thereby they spent three or four times as much study upon the Old Testament as upon the New. Still, we must remember that in the Old Testament we have the history of the beginning and process of divine revelation which was brought to completion in the work of Christ, and further, that our understanding of the work of our Lord will, in some measure, depend upon our knowledge of the earlier revelation. It is also a good plan to give the history in the language of Scripture.

On the whole, the work seems excellently done. Each chapter has first, the parts of Scripture mentioned, from which its contents are derived, then the general subject treated, and then the special points. The topics are well chosen, and the omissions are judiciously made. Here and there the editions have not followed the very best authorities. For example, in the history of Cain and Abel, they follow the lxx. in the words, "Then Cain said to Abel his brother, let us go to the field." The Authorized Version is wrong. The Hebrew word does not mean *loquutus est*, but *disit*, and the Revised translates correctly *told*. There was no need for the addition made by the Septuagint.

THE TREASURY OF DAVID. By C. H. Spurgeon. Vol. 7 and last. Funk & Wagnalls, New York, 1886. *General Agents for Canada*, William Briggs, 80 King St., East, Toronto. We sincerely congratulate Mr. Spurgeon on the completion of that which he considers the great literary work of his life. We cannot, of course, reckon Mr. Spurgeon among those who approach nearest to our ideal Commentator. His theological point of view, and his personal characteristics alike render him incapable of reaching some of the higher and finer aspects of divine truth, and especially of that truth as it is expressed in the glorious Book of Psalms. But, having said this, we have said all that we need to say before giving a very high commendation to his whole commentary, and to the concluding volume of it, which is now before us. Mr. Spurgeon's qualities are well known. Robust common sense, decided, clear spiritual insight, practical wisdom, and a very remarkable power of clear and vigorous expression, are conspicuous here as in all the author's works. To which we must add that the writer has laid nearly all previous commentaries under contribution, and in doing so, has not restricted himself to any particular school or schools of exposition. Roman, Anglican, Puritan, have all contributed to the fullness of his work, and we may confidently assert that there is much in this commentary which will not be found in any one, two, or three commentaries by which it has been preceded. Often the very words of previous writers are given in full, and these not merely from expositions, but from sermons as well, and any source that might contribute to the enlightenment of the readers. The names of the original writers are frequently appended. It is a most useful book for clergymen and laymen. All will receive edification from it, and many a sermon may be indebted to it for most valuable material.

THE NON-ESTABLISHED CHURCH IN AMERICA.

"Two wonders in the world: a Stamp Act in Boston, and a Bishop in Connecticut!" exclaimed the *Boston Gazette* just a century ago; and now, there are not fewer than seventy of these episcopal "wonders" scattered throughout the United States of America, from Connecticut in the east to California in the far west. The "wicked heresy" of the year 1785 was in the year 1885 a very flourishing community, organized into 49 dioceses with 3,600 clergy, and representing the highest culture and the truest piety in American Christianity. It is true that the communicants of the Protestant Episcopal Church only number some 400,000, as compared with 2,250,000 Baptists and 1,700,000 Episcopalian Methodists; but I have found all sections of Nonconformity (and their name is legion) readily admit that the Episcopal Church is gaining rapidly in the affections of the people.

In the earlier history of the American Church, there was too great a desire amongst Churchmen to win over Puritans by yielding to Puritan prejudices; a desire to make it appear that the differences which existed between the Episcopalians and their Dissenting brethren were not very essential after all. There has been a vast change in this respect within the last few years. Still it is not unusual to find the vestry of a country church consisting of perhaps half a dozen Churchmen and a couple of influential Congregationalists. The evil of this arrangement is only apparent when it is remembered that this cosmopolitan vestry has absolute power in the election of its rector, and practically possesses the means of starving the poor man out when they are tired of his ministrations. In this respect the position of the Episcopal rector differs but little from that of his Nonconforming brother. Both are equally dependent, and both are equally at the mercy and caprice of their vestry and congregation.

In large cities the rectors of important churches are well paid; some getting as much as twelve or thirteen hundred pounds a year, but the stipend of the country clergyman is miserably small, seldom more than \$700 or \$800 a year, with the certainty of it being stopped in the event of the rector becoming unpopular with his people. The controlling power of the Bishop does, perhaps, exercise some restraint on the unruly caprices of vestrymen, but it is very slight, and there are very many sad instances of destitution, I have heard, amongst the country clergy.

The Church in America had from the very first rare opportunities of endowing its churches, even in country places, by the acquisition of land; but in this the Puritan prejudice against endowments was allowed to influence the action of the founders of the

Church. What might have been accomplished may still be seen in the practical use of the magnificent endowment of Trinity Church in New York, which supports the parish church and six chapels and a multitude of charities connected with them. The church in Chicago, I am told, once possessed an endowment which at the present time would have equalled that of Trinity, New York; but it was spent by the vestry in current expenses. The Bishops are, however, now becoming fully alive to the great necessity of fostering endowments. The first thought of the Missionary Bishops in the West is to procure endowments. They invest largely in land; and as settlements increase, and as railroads develop, these investments increase at a fabulous rate. There is, I know, an impression in the endowed Church of England that a voluntary system is likely to obtain a healthy state of things in the Church; but let Englishmen who think that a non-endowed or a dis-endowed Church will be free from unseemly scandal, visit America.

Bishop Bedell of Ohio, in a published sermon, shows the strength of the Church at home, inasmuch as she is in a position to be the *Church of the people*; while he says, "in the Churches of America the Christian religion is very largely the religion of the favoured classes." Observe, the Bishop does not say "the Church," but "the Christian religion." The Gospel, which the early days was the privilege of the poor, is now, in this land of wealth and commercial enterprise, a monopoly of the "favoured classes." The reason for this is not far to seek. It is precisely the very reason which compelled Mr. Newman Hall in London to remove from the poor regions of Surrey Chapel to the more favoured environment of Westminster. The evil of such a state of things is not apparent in England, where there is an endowed Church to gather up the fragments left by Mr. Hall's highly favoured chapel; but in a country like the United States, where there is no endowed Church, the fact that both clergy and vestries have to look out for themselves results itself into this. The "prominent" clergyman (to use an American expression) is obliged to study his own worldly interests by suiting his ministrations to the demand of his people, so that his Church may be "run" with success; and if the poor, or even the lower middle classes, are to be reached, it is done by establishing Mission chapel, which chapels are the means of raising up a system as hateful to the benevolent mind as the caste system of India or the slavery of old Virginia. The "favoured classes" (for of course there is no aristocracy in America) worship in a church with well-cushioned pews, a chorus and quartette choir, and richly painted windows, and an "elegant" rector, but the poor dressmaker is stopped at the portals of this luxurious church, and told to turn round the corner to the *Mission Chapel*. So dependent are the clergy upon the "favoured classes" for their support that they are often little else than the managers of religious joint-stock companies. In Mr. Beecher's church there was, in December last, a public sale of pews for the year, which resembled the auction of shares in some secular society; and although, thank God, the restraining influence of Episcopacy to some extent prevents such open scandals in the Episcopal fold, there is much in the vestry system, even in the Church of America, which is very humiliating to the clergy. Vestrymen are usually selected on account of their moneyed interest in the concern, and are often very unfit men to select a spiritual pastor for the cure of souls. Bad as the system of Church-patronage in England is, it is no worse than that in the non-established Church of America.—*Churchman Magazine*.

Home & Foreign Church News. From our own Correspondents.

DOMINION.

ONTARIO.

CARLETON PLACE.—(From a Travelling Correspondent.)—This important and rapidly growing parish received a great meed of praise in the report of the committee on Foreign Missions at the recent meeting of the Diocesan Synod. A large sum was sent in by the woman's auxiliary for mission work. Mr. Jarvis is a most energetic parish priest, and has recently engaged a lay assistant to help him in opening up mission work in the outskirts of the parish. This plan of obtaining clerical help is becoming much used in this Diocese, to the great advantage of not only the church, but the men themselves, as it gives them experience and an insight into practical work of a parish which will be a lasting benefit.

RICHMOND.—The rector of this parish, Rev. G. Jemmett, has begun the erection of a substantial stone

church at one of the outstations in this large parish. Manster is a central point, with many church families and a Methodist meeting house. Church services have for many years been held in two orange halls, but Mr. Jemmett with commendable energy has determined to concentrate his work and to form one congregation. He has had several years of hard work and long drives, and he is now seeing some practical results from his steady labours. We hope are long to chronicle the opening of this new church.

BELL'S CORNERS.—The Rev. H. B. Patton has recently moved into his substantial and pretty parsonage which immediately adjoins the church, and which reflects credit, not only on himself—for many previous efforts have been made to secure a parsonage to this parish—but also on the parishioners, sturdy farmers, who have come to the front and liberally contributed to its erection. Their only regret now is that it is but half occupied, the parson still clinging to single blessedness. They think it a pity to see a fine house wasted. Mr. Patton is what we call a worker; he is now preparing to erect a very neat stone church at Fallowfield. Everywhere one goes in this Diocese you hear of churches or parsonages going up. The clergy appear everywhere to be active leaders of willing people.

NEW EDINBURGH.—The Rev. Mr. Hanington has within a year or two opened up a Mission station in one of the suburban villages and is now beginning the erection of a church. It is purely voluntary work similar to that undertaken by the same priest seven or eight years ago, which resulted in a neat brick church several miles from the city, Green's Creek, and which of late years has been attached to an adjoining mission. Mr. Hanington is ever on the lookout for work.

OTTAWA.—Christ Church congregation are making extensive improvements in the interior of this handsome church, large and beautiful enough for a cathedral. In the event of a division of the Diocese this will doubtless be the cathedral. The congregation seems to have imbibed new life and vigour within the past year or two. They have two very energetic wardens, admirable financiers, and the archdeacon is personally a power. Genial, hearty and dignified he makes warm friends everywhere, and has a most zealous fellow-worker in his curate.

MOULINETTE.—Rev. F. Prime, for many years missionary priest of Moulinette and Hewington, has removed to Kingston where he is appointed to All Saints. The people here seem to feel very deeply their loss in his removal. Full of zeal and never weary of doing his master's work he was in and among them at all seasons, and as a natural result won his way right into their breasts. Young and old looked to him as a true friend. The tearful eye and tremulous voice as they related his goodness to your correspondent showed how deeply they felt his departure. He has lifted the parish, in a church sense, and many now realize what they never knew before about the church. Many prayers and good wishes follow him to his new field of labor, and may he succeed in building up a strong congregation at All-Saints where the glory and beauty of our church's services may be fully recognized.

PRESCOTT.—Mr. W. Lewin, B. A., is spending his vacation at the Rectory, returning home with high honors and his Trinity degree. We hope similar success may attend him in his further studies, and that ere long he may be called to the high office he has chosen for life. Would that more young men were offering for the sacred ministry. The cry is now more for men than means.

TRINITY.—In most every parish we hear of Trinity, either college or school. A son of our esteemed rector, Canon White, is home for vacation, bringing with him valuable prizes as an evidence of the honorable rank he has attained at Port Hope. There is here and there encouragement for the future in seeing the sons of the clergy going forth to our seats of learning, wrestling from many competitors high distinction, and then in course of time, undeterred by what they know to be a hard and laborious life, offering all the gifts with which they are endowed to be sanctified in a lifelong preaching of those holy truths which from childhood's days they have imbibed in the humble home of a Canadian Missionary.

OSNABRUCK.—This is one of the finest parishes along the river front, having a very large Church population, and in charge of a very earnest young priest—Rev. S. Gower Poole. At a recent confirmation there was probably the largest proportion of converts from other religious bodies ever present in this

Diocese at one confirmation. A re-arrangement of parishes is about being effected, by which two new parishes will be formed and much new country to the north taken up by a resident missionary in what is now but outstations. Two parishes here are still without a clergyman. The Bishop has several vacant parishes, we believe, but will appoint only active, earnest men. His Lordship prefers to keep a parish open some time, rather than make a hasty appointment; but good men find ready employment, and there is not a Diocese in the whole province that excels Ontario in parochial or missionary work, or in which there is a higher tone of churchmanship. From one end of the Diocese to the other we see every indication of abundant life and growth. Your canvasser, Rev. W. H. Wadleigh, is spoken of all through this section in very high terms of praise; he has been most successful. The DOMINION CHURCHMAN is seen in most every house—and they like it.

KINGSTON.—Kindly acknowledge the following subscriptions received in aid of the Porter Fund:—Rev. A. Spencer, \$10; Rev. B. B. Smith, \$5; The Archdeacon of Kingston, \$6; per Mrs. Deacon, \$4 75; Rev. J. J. Bogert, \$2; Rev. A. L. Geen, \$5; Mrs. McKenzie, \$2; Rev. L. H. Kirkby, \$1; Rev. A. Williams, \$1; Rev. G. L. Colingham, \$1; Rev. U. T. Smithett, D. D., \$1; J. D. C., \$1; J. R. C., \$1; Rev. W. G. Poole, \$2. J. K. McMorine, Treasurer.

NIAGARA.

PALMERSTON.—On Saturday, the 17th, the Rev. G. B. Cook arrived home from his trip through England and Scotland. Many of the parishioners were at the station to meet their respected clergyman, and bid him a hearty welcome home.

A garden party and festival in connection with St. Paul's Church, was held in the parsonage grounds, on Thursday, 22nd July, when a large number of people were present. The evening was bright and pleasant, and the grounds were handsomely illuminated with lanterns and coloured lights, while the band rendered many of the choice selections. The proceeds amounted to over \$80.

HARRISTON.—The Rev. W. Bevan, having resigned the incumbency of the church in this very pleasant looking and bustling little town, the Rev. A. J. Belt, M. A., was appointed as his successor by the Bishop of Niagara. On the evening of the 6th July, there was a large congregation in the church to witness the induction of their new minister by the Ven. Archdeacon Dixon, acting for the Bishop of the diocese. The services, hymns, &c., were rendered in a very impressive manner. The Archdeacon preached, taking his text from one of the special psalms, the 122nd, 1st verse, "I was glad when they said unto me, we will go into the house of the Lord." The preacher showed in touching language, the way in which the Prayer Book services are interwoven with our hopes, and joys, and sorrows, through the whole course of our lives. In commencing, he dwelt on the gratification he felt on being present on so auspicious an occasion, and especially because the father of their incumbent had been a dear friend through nearly the whole of his clerical life, and the son also had excited a deep interest in his mind, from the very high stand he had taken in the examinations both for deacons and priests orders, and to which he could testify from his position as examining chaplain for the diocese. The crowded congregation were deeply impressed with the solemnity of the service, and so were the clergy who were present. The Rev. P. L. Spencer, and the Rev. A. Bonny assisted in the services.

QUELPH.—Sunday School Institute Examination.—On the 24th May, the Rev. Canon Belt examined in the vestry of St. George's Church, a class of seven, in the subjects appointed. The results have just come to hand. All were successful, and two took first classes in the advanced section, and two more took like honours in the lower division.

HURON.

MITCHELL.—It is likely that Rev. Mr. Kerr, of Quebec, will be appointed to the parish of Trinity, Mitchell, now vacant by the recent appointment of Rev. G. Ridley to be rector of Trinity Church. There are at all times parishes and missions in the diocese; though we occasionally receive aid from other dioceses, our supply is not equal to our need. At the last ordination here in St. George's Church, only three were ordained deacons, and of these three, only one was educated in Huron College. Account for the paradox as we may, there is an incessant efflux of clergyman from Huron to other dioceses. There are at present, four Huron clergymen in the diocese of

Michigan, and this is but one instance of the steady migration.

WINGHAM.—Rev. Robert McCosh, rector of St. Paul's Church, has returned from California, where he had been for two months. His visit to the south was caused by the severe illness of a friend. Mr. McCosh, the readers of the DOMINION CHURCHMAN will remember, had by his study of the church history, embraced the old church, though brought up a Presbyterian. Would that all of the church members and ministers were as zealous for the truth as some who have been led by the force of convictions to enter her fold.

BRANT.—The laying of the foundation for the Brant monument is progressing favourably. The work will probably be finished this week. The date for unveiling the statue, has not yet been decided. The Grand Master of Masons of Canada is to lay the corner stone. It is to be hoped that the Church authorities will, by taking a prominent part in the ceremonies, show that they hold dear the memory of the noble chief who built for his people the first of our mission churches; and to his life's latest day, by every means within his power, evinced his loyalty to his sovereign and love for the old, old Church.

THE INDIANS OF HURON DIOCESE.—There is in Canada, no subject of greater importance than the present and future of the Indians. They may be a source of strength to the Dominion. This has been proved by the records of the past. The Indians proved their loyalty to England at the time that the States separated from the Old Country, and again in the war of 1812. Were we even to ignore the blessings of Christianity to immortal souls, it must be admitted that religion is essential to loyalty, and all the blessings of civilization. This is the basis of our hope for the well being of the Indians, not merely for themselves but also of the Dominion.

Thanks to the Christian liberality of the missionary societies of England, and to the indefatigable labours of the missionaries here, there are now few pagan Indians in the diocese of Huron. In Munceystown, Oneida, Moraviantown, Walpole Island, Sarnia Reserve, and other places, the Church clergymen, catechists, and schoolmasters have been blessed in their labours, and above all others the Six Nations on the Grand River, have worthily followed in the footsteps of their loyal Christian chief, Joseph Brant. We merely speak of our diocese; the other dioceses, we believe can point to an equally good record. With the Huron diocese the Indian records are inseparably connected. From one of the nations that owned this district ere the white man explored its old forest, our diocese assumed its name. The Huron nation as well as others has ceased to exist, being ruthlessly slaughtered in their internecine wars.

Will the Indian race become extinct? This query is answered in the affirmative by many. Many tribes have become extinct, and hence, they argue, that the time is at hand when the aborigines of the continent will only be known from the pages of history. We admit that some nations, some tribes of Indians have ceased wholly to exist, and others have decreased in number. But there is at the present time, a conservative power influencing the nations that were dying in the destructive habits of paganism. Nations were dying away, as results of vices and diseases, many of which had been introduced by Europeans. The causes were incessantly going forward, while not a single preservative principle of social life was in any force. Virtue, the great conservator of national existence, was unknown. With the introduction of Christianity into the land, that state of society passed away.

Were additional proof needed to convince those who believe that the Indians are becoming extinct, we have the statistics now furnished by the Dominion Government. The only decrease recorded by the late census, is in the Mohawk nation, a decrease of sixteen, and this entirely due to exceptional circumstances. A trifling decrease such as this is no proof of the decadence of a race now numbering in the Dominion 129,522 souls.

PORT DOVER.—The members of Erie Lodge, A. F. and A. M., and visiting brethren, attended divine service last Sunday afternoon, the 25th inst., in St. Paul's Church here. The sermon was preached by the Rev. Bro. J. R. Newell, who took for his text St. Matthew xxii. 39: "Thou shalt love thy neighbour as thyself." He gave a very excellent discourse, that was listened to throughout with marked attention by the brethren. It abounded in valuable information regarding the objects and principles of Masonry, and the duties of the brethren to one another, and to society at large. The five points of fellowship were very clearly explained, and it was plainly shown that there was nothing in Masonry that did not accord with the teachings of the Bible, the laws of the land, and men's duty to themselves personally and to one another.

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The members appeared in full regalia. After returning to the lodge, a hearty vote of thanks was tendered to Brother Newell for his excellent discourse. The choir have also the thanks of the lodge for their kind attendance and valuable services. The church was well filled by members of all denominations.

ALGOMA.

ST. JOSEPH ISLAND.—On Sunday, July 11th, the Bishop confirmed a class of twelve persons at Holy Trinity Church, Jocelyn. Three of the candidates were married men, and two were married women. Only five of the twelve had been brought up to the Church. Services were held also at Hilton, Jenly Bay, Cascawan, and Richard's Landing. Three busy days were spent in this mission, and we hope and believe that the good seed sown by our beloved Bishop will bear fruit in God's own good time and way.

GORE BAY.—On the 22nd ult, the Right Rev. the lord Bishop of the diocese, visited this place, accompanied by Rev. Rural Dean Renaud as chaplain. On the day following, the Sunday School, under the care of Rev. W. M. Tooke and Mrs. Tooke, had a most enjoyable pic-nic to Maple Point, going and returning in the *Evangeline*. Sunday was a busy day for his lordship. In the morning he preached to a crowded congregation, when eight candidates were presented for confirmation. In the afternoon the Bishop addressed the Sunday School and preached again in the evening. All Saints' Church, at Gore Bay, has been recently painted, so it looks quite nice. It must be most gratifying to the kind people who aid Algoma, to know that within a few years, where there was no congregation and no church, there is now one of the prettiest wooden structures in the diocese of which the indefatigable worker, Rev. W. M. Tooke, is incumbent. It would have made their eyes fill with tears of gladness to be present last Sunday, and to see the change that has come over this neighborhood in five or six years. May their efforts in every other direction be crowned with a like success. Surely there is some life left in the Church yet, and there are many within the fold whose self-denial is telling in the world. The Bishop leaves for Little Current to-day (Wednesday).

Neepigon Notes.—Sunday dawned bright and clear. The services were attended by every Indian in the mission, old and young, save one or two in attendance on the sick boy. Elsewhere the great Trinity festival was being celebrated with all due honor; here no attempt was made to state the doctrine very definitely, or to trouble the minds of those poor untutored children of the forest with the metaphysical distinctions, and logical arguments, needed by more cultivated minds. Enough for them to know that God loved them, that Jesus Christ died for them, and that the Holy Spirit was even then whispering in their hearts, asking them to love Him in return, and to hate the sinful being that caused Him to be nailed to the accursed tree, and in their own simple, unquestioning way, they do believe, and many of them are trying to live better and more Christian lives. But much of the old leaven still clings to them. We can not wonder at it; the force of habit is not easily broken, either in red or white. In the former, reason suggests that only a comparatively low standard can be maintained. "To whom little is given, of them will little be required." Responsibility will be measured by knowledge and opportunity. But judged by this merciful and considerate law, I believe that many an Indian in Neepigon and elsewhere, will hereafter rise up, and condemn not a few among his so called superiors, whose light has been, as compared with his, the full blaze of noon day, beside the dim, grey dawn of morning.

Holy communion followed morning prayer and the sermon, all the adults in the mission, save one or two, remaining to partake of it. In the afternoon the children sang their hymns, and recited the apostle's creed, and verses in Scripture, with a readiness and accuracy that showed that no little time and attention had been given by Mr. Renison to their instruction. Service was held again at 4 p.m., and the "old, old story" told once more, as simply as to "a little child." Then followed the customary dole of flour, pork, and tea, and after a while the little community settled down to its wonted repose, broken only by the frequent howling of one or other, sometimes several together, of the forty dogs that the necessities of winter travel, and hunting, compel the Indians to keep. Before night fall, however, the Bishop had a solitary visitor, this was Geuces, who had come as a deputation of one, to ask the "big black coat" whether he thought it would be wrong for the Indians to set their nets on Sunday evening. Hitherto they had not done so, in their desire to follow out the missionary's teaching as to the sacredness of the day, but now they had no food, and without fish they and their children must begin the week's work hungry. The answer

was, that since the Great Spirit did not work miracles now as in old time, when the day before the Sabbath brought manna enough for itself and the Sabbath too, therefore, if Saturday's nets did not contain fish enough for Sunday as well, their Father in heaven, who knew that they had need of food, would not be angry if they set their nets on His holy day. Geuces went away greatly relieved, but the interview served to illustrate two things, first, the conscientious scruples which our Indians have as to even a seeming breach of the fourth commandment, and next, the pressing importance of their having some less precarious means of support than the uncertain contents of their fishing nets. Monday morning was devoted to an inspection of the little school, numbering fifteen or sixteen children. For this department of our work, we have also been fortunate enough to obtain valuable assistance in the shape of an annual grant of \$200 for a teacher, and we are trying to find one who, to his other qualifications will add some little knowledge of agriculture to enable him to serve as a kind of farm instructor for the adult Indians. If he can act in this dual capacity and also, as a Christian man, co-operate generally with Mr. Renison, his presence will be an invaluable boon to the mission. Monday afternoon was set apart for the sports and games which have now become a recognized and eagerly expected element in the Bishop's annual visit. Old and young, braves and squaws alike took part in them, the zest quickened by the distribution of little prizes, specially provided for the occasion. The violence of all this exercise, of course, involved another demand on the tea chest, the pork, and flour barrel. The hungry wolf was appeased, the Bishop then gave them a parting address on sundry subjects, such as cleanliness in their houses and persons, forethought in providing fuel, etc., for the winter, the sin of wastefulness, their children's attendance at school, punctuality in church going, and care for the church building, faithful compliance with their missionary's instructions, and above all, obedience to God's law, to all which they responded with the customary "Kagate, kagate," (good, good), and dispersed to their homes.

Next morning, by 7 o'clock, the Indians assembled in the little church to witness the marriage of Jimmy and Dora. The former had been a Roman Catholic, but influenced partly by his love for Dora, and partly by his desire to share in the material improvements which he saw going on all round him, had decided to cast in his lot with the mission, and had already planted his garden, and commenced a substantial house for the reception of his bride. The Bishop officiated at Mr. Renison's request, reading the service in Ojibbewa, while Misquabooqua's guard ring performed a function by no means new to it. By this time the canoe had received its compliment of baggage, and all was ready for a start, so the last farewells were exchanged, and we began our return journey, reaching Red Rock by 5 p.m. next day, devoutly thankful to Almighty God for having kept us safely through all our journeyings.

One or two practical suggestions will fittingly close this letter:—First, Mr. Renison is toiling on bravely and faithfully, for these poor Indians, counting himself richly rewarded for all his pains, if he can only discover even the earliest tokens of the fruits of the Spirit in their daily lives, but his difficulties and discouragements are many. He is completely isolated, not merely from his brethren in the ministry, but from all Christian society and fellowship, outside his own domestic circle, not a friend or companion within reach, save on the occasion of the Bishop's annual visit, with whom to take counsel, or talk over the little vexing perplexities, that are continually cropping up. May we not confidently ask for him the prayers of his many friends, that the presence of the "Comforter" may be with him, sustaining his faith, inspiring him with courage, giving him a right judgment in all things, and infusing into his heart, in every season of doubt or discouragement, the strength of that sure word of prophecy, "My word shall not return unto Me void, but shall accomplish that which I please, and prosper in that whereto I have sent it." Secondly, improvement is urgently needed in the material comforts enjoyed by Mr. Renison and his family. The mission house is all but a ruin. The roof affords every facility for the study of astronomy. Not a shower falls but passes through it, to be received in tubs, pails, dishes, &c., scattered over the floor. Plans for its repair and enlargement have been freely discussed, such as raising the walls by the height of four or five logs, and putting on a new roof with three dormer windows to light the attic rooms above; but whence are the two or three hundred dollars to come from to do it with? We have not a farthing for such a purpose, necessary though it be, and hence Mr. Renison is going to content himself with spreading a few strips of cedar bark on the top of the split and broken shingles! I cannot believe that the friends of Neepigon will allow its faithful and self-denying missionary, his wife and five children, to continue housed after this fashion.

E. A.

SASKATCHEWAN.

FORT MACLEOD, N. W. T.—The churchwardens of Christ Church, beg to acknowledge, with many thanks, the receipt per Mrs. Alan Macdougall, Toronto, Ont., of the following subscriptions, for the building fund of the new church, to replace the building destroyed by fire on 2nd June last:—Messrs. Homer Dixon, \$1; James Henderson, \$4; Elmes Henderson, \$5; H. S. Northrop, \$5; Frederic Perkins, \$5; Dougall Macdougall, \$1; Wm. Ince, \$5; John Young, \$5; E. B. Oaler, \$10; Alan Macdougall, \$5; Mrs. W. Cassels, \$2; Mrs. McCaul, \$10; Mrs. Winn and Mrs. E. C. Jones, \$10.

Fort MacLeod, N. W. T., 17th July, 1886. The following appeal has been issued: MacLeod, N. W. T., June 7th, 1886.

DEAR SIR,—Early on the morning of the 2nd June, Christ Church, Macleod, was totally destroyed by fire with all its contents, including a new organ, worth over \$200, and church furniture. The total loss is about \$4,500. The fire was the supposed work of an incendiary.

The work done by the Church, in this pioneer community, is, however, of such importance that the vestry and congregation have determined to make every effort to rebuild Christ Church before winter. The cost of building material and labor is very great; the members of the Church in the parish, by no means wealthy, have already liberally contributed towards the building of the old church according to their means, and will now be called upon for fresh contributions. Under those circumstances the vestry are obliged to appeal to outside assistance, and any contributions that you may be able to give or procure to aid in rebuilding the church, will be thankfully acknowledged. Kindly circulate this among your friends. Subscriptions may be sent to any of the undersigned at Fort Macleod, N. W. T., Canada. R. Hilton, missionary in charge; F. W. G. Haultain, warden; C. E. D. Wood, C. C. McCaul, W. S. Anderson, R. Patterson, E. C. Miller, L. G. DeVeber, M. D., vestrymen.

QU'APPELLE.

The following resolution was unanimously adopted by the Synod of the diocese of Qu'Appelle, at its meeting in June.

This Synod is of opinion that it is very desirable for the welfare of our Church, that some title should be as speedily as possible adopted, more clearly indicating our geographical position than that by which our Church is at present, the Church of England. The Synod does not desire by such alteration to lessen in the least the bonds that at present unite us with our Mother Church, whose liturgy and discipline we prize as our precious inheritance; but we consider that some alteration would bring the name of our Church more in accordance with the primitive usage of the Church, and more clearly define our position as belonging to the country.

The Synod is further of opinion that if any change is made in the name of our Church, it is most desirable that the same name should be adopted throughout the Dominion.

The Synod, therefore, desires very humbly to petition the Synod of this province, and the Synod of the province of Eastern Canada, and the Synods of the dioceses of British Columbia, to take the matter into their consideration, that if it is generally thought advisable that a change should be made, some means may be devised, whereby united action may be taken in the matter.

FOREIGN.

The Bishop of Ely has re-opened the church of Acton, Suffolk, said to contain the oldest perfect brass Cross in England, that of St. Richard de Bures.

The death is announced, at the age of eighty-six years, of the Rev. Robert Holberton, formerly Archdeacon of St. John's, Antigua, West Indies. He was for twenty-five years vicar of St. Peter's, Norbiton, Surrey.

The Rochester Diocesan Chronicle state, that since May 2nd the Bishop has confirmed at 52 centres 8,680 candidates, and 14 more are due before the vacation. The number of deacons ordained at Trinity was 80, and that of priests 24.

The contractors have commenced the erection of the chapel on the south of the chancel of Manchester Cathedral, which is being raised by Mrs. Fraser to the memory of her husband, the late Bishop of Manchester.

The foundation-stone of a new church was laid at Cardiff. The edifice will hold about seven hundred people, and will cost £6,000.

It is announced that Lord Derby had given sites for three new churches in Bootle, and one of these churches is as good as begun, since Mr. Thomas W. Cookson wrote to Canon Lefroy offering £4,000 to be paid when £2,000 was collected.

The voluntary offerings of English Churchmen for the spread of elementary education and for training colleges, down to the passing of the Education Act of 1870, amounted to £15,104,988, and since that period to £13,806,295, making a grand total of nearly twenty-nine millions.

South London contains about one hundred parishes; East London has about ninety-three parishes; 280 more clergy would be needed in South London if a parson were provided for every 2,000 souls. No wonder, then, that the Bishop of such a diocese should call loudly for financial help towards supplying the spiritual needs of his people.

A new church has been opened at Grindelwald, Switzerland. It has been erected chiefly through the efforts of Canon Butler, of Winchester, who, nearly two years ago, made known the need that existed for a church in a place which is frequented by large numbers of English and Americans, and who has since laboured assiduously to carry his project into effect. The opening ceremony was performed by the Bishop of Ripon. There is still a debt of £600 on the church, and contributions toward the fund will be thankfully received by Canon Butler.

At the annual meeting of the Universities Mission, it was reported that £15,500 had been raised against £14,000 last year, and there are now twenty-six clergy, twenty-three laymen and fourteen ladies engaged in this mission.

The Archbishop of Canterbury recently confirmed at the cathedral seventeen children belonging to the old Kent Road Deaf and Dumb Asylum.

On Trinity Sunday and St. John the Baptist's Day, the two archbishops and twenty-nine bishops admitted 235 candidates to the diaconate, and 255 deacons to the priesthood. Of these 148 were graduated of Oxford, 145 of Cambridge, and only twelve were "literati."

The Bishop of London presided at Exeter Hall at the annual meeting of the Association of Volunteer Lay Helpers for the Diocese of London, which now numbers about five thousand members. His lordship dwelt on quality being of more importance than quantity, and pointed out that it was the holy life that told, whether in the choirman, the Sunday-school teacher, the sidesman, the lay-reader, or the visitor, and not what they sang, or said, or did.

The Bishop of Lahore laments the delay in providing an Anglican Church at Quetta, the British station on the Afghan-Beluchi border. "I am told that the Russian Government at each advance no sooner forms a new military centre (as recently Askabad) than the church is one of the first buildings their engineers are invariably charged with. Also at Quetta, as elsewhere, the Roman Church precedes the Anglican."

As regards the Diocese of Clogher, Ireland, now happily revived, it is remarkable that no prelate was consecrated to it from 1645 until, on the death of Lord R. Tottenham, that see became annexed to Armagh in 1850, under the provision of the Church Temporalities Act. The explanation of this fact is, that the revenues of the see were so good that it was usually filled by translations from some other see. Lord John George Beresford was his own successor in this see, which he held as bishop for a short time in 1819, and again succeeded to as primate in 1850.

Four ladies were "set apart" as deaconesses by the Bishop of Manchester on St. Peter's Day, this being the first time that the "service for the admission of deaconesses" has been used in that diocese. The Deaconesses' Home, Rochdale, of which Canon McClure is Warden, was established about two years ago.

The Bishop of Liverpool has appointed the Rev. John Burbridge, of Liverpool, to succeed the late Canon Carr as Canon of the Liverpool Cathedral. A report upon the designs for the new cathedral is in preparation, and it is hoped will be issued soon. Bishop Ryle recently consecrated, in a densely populated portion of Everton, a new church, to be built at a cost of £4,000, and to seat 600 persons.

The following facts are given of Church extension in the Diocese of Liverpool:

Fifteen large new churches have been built and consecrated and are now the centres of parochial districts; four large new churches have been built and opened by license, and will be consecrated as soon as the endowment and repair fund is completed; five new churches have been founded and are being built; three old churches have been taken down and rebuilt; three new districts have been provided with iron churches or temporary buildings until permanent churches can be built, and are regularly worked by licensed mission curates with Sunday and week day services; at least two more new churches are planned and proposed, and large sums of money already provided for their erection; three large old churches have been restored at a cost of £4,000 or £5,000 each; four churches have been enlarged at great expense by the addition of chancels. Such is a brief account of material Church extension in the Diocese of Liverpool during the first six years of its existence. It is work that has been done in a period of extraordinary commercial depression. It has been done in a diocese where there are only about 200 incumbents. Not least, has it been done in a diocese where at least half the inhabitants (and not a few of the wealthiest) are either Presbyterians, Nonconformists, or Roman Catholics, who cannot reasonably be expected to contribute to the extension of the Church of England.

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.

PRAYER.

SIR.—I intended not to trouble you again with my rustic notes. But as one of your correspondents has kindly informed us of the approved attitude at public prayer, in Edward VI. time, I also shall, with your permission, offer a few hints. In this, as in all other things, the testament which contains the records of the only Catholic Church in which we believe, is to be consulted. 1. Attitude.—Presbyterians, Lutherans, &c., love to pray standing in churches. It is to be wished they do not so, to be seen of men, Matt. vi. 5. The English Church and others kneel in synagogues, this is the Scriptural mode of public prayer, Acts xx. 31. He kneeled down and prayed with them all, xxi. 5. And we kneeled down on the shore and prayed. 2. Direction.—Under this head, every one should choose that position, in which he will be most retired. Turning from the minister we cannot see him in earnest prayer, nor he us. Because we turn from the minister, that we be not seen of men, our simple Presbyterian and Roman Catholic brethren, jestingly apply to us an epithet less dignified than back turners. The minister by kneeling in the same direction as the people in front of him, will thereby be better able to edify them. Let all things be done to edifying, 1 Cor. xiv. 12-26.

WM. MONSON.

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 Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

AUGUST 22nd, 1886.

VOL. V. 9th Sunday after Trinity. No. 39

BIBLE LESSON.

"The Barren Fig Tree."—St. Luke xiii. 1, 9.

The opening verses of our lesson give us an account of what led to this parable being spoken. Pilate, the Roman Governor, had cruelly caused the death of some Galileans, while in the act of offering sacrifices. Some persons brought the news to Jesus, and they told it in such a way as to show that they shared the popular belief, that such a terrible judgment must have been brought on by some great sin of which they had been guilty. We have an example of this belief in the case of Job's friends, see Job iv. 7; Job xxii. 5. This idea was a wrong one, and Jesus points out that we are not to regard God's judgments as special punishments for special sins, see what He tells them,

verse 3, but as an awakening call to repentance. This was the lesson Jesus wished to bring home to them and us.

1. A Fruitless Fig Tree. "A certain man had a fig tree." This was not a neglected one, growing by the wayside, as was common in Palestine, such as that, perhaps, mentioned in lesson xxvi., but it was planted in his vineyard, the soil rich, he expects plenty of fruit. For three years he searches at the proper time for figs, but finds "nothing but leaves," it must be hopelessly barren, it is taking up room which might be better filled, see the order he gives, verse 7, "Cut it down." But was it cut down at once? No. The dresser or cartetaker pleads for one more trial, another twelve months, verse 8. If after enriching and cultivating the soil fruit appear, the labor will not have been thrown away, but if not, he will not ask that it be left to cumber the ground longer.

2. A Fruitless Nation. The Jews were like this fig tree, it stood out distinct among the vines, so did the Jews as God's "peculiar people," they are often in the Bible compared to a vineyard, see Deut. xiv. 2, see Isaiah v. 1, 2. But how like this barren fig tree they had been, time and again had he come "seeking fruit." He had come by Moses and the prophets calling them to repentance, and to bring forth fruit. Above all, this well beloved Son, the dresser of His vineyard, had come, repeating the warnings given, and urging them to repent, and all to no avail. Yet a last chance, God gave them a respite of forty years, and then at last the fruitless fig tree was cut down. His judgments were poured out upon the guilty nation, and Titus and the Roman army were the axes by which the decree was carried out. But this parable has a lesson for us. What is it?

3. Fruitless Lives. Just as the fig tree described the Jews in former days, so it represents the Christian of these days. We are by baptism members of God's Church, as such, God the Master of the vineyard, comes year after year "seeking fruit," this He has a right to expect, St. John xv. 5, 8, 16; Col. i. 10; Hos. xiv. 8. What does He find? the "fruit of good living?" or does He find us barren and unfruitful? Christians only in name, and not in heart and life, if so, have we any right to complain if the sentence were to go forth "cut it down, why cumbereth it the ground." But some one may say, what fruit can boys and girls bear? When they grow up will it not be time enough? Ah! that is just the mistake so many make, they have a wrong idea of religion, that somehow it takes the brightness out of young people's lives. Are not the fruits of the spirit as enumerated in Gal. v. 22, 23, just such as with the blessing of God the youngest of us may show in our lives. And if we are bearing none of these fruits, we are bearing other fruit, which, alas, is only too common, hatred, envy, spite, lying, intemperance. Yet still the merciful Intercessor pleads for us, Heb. vii. 25; Rom. viii. 34; 1 Tim. ii. 5; 1 John ii. 1. See the wonderful forbearance of God. He is anxious that sinners should repent, not willing, as Peter tells us, "that any should perish but that all should come to repentance." see how, before the flood, He gave one hundred and twenty years, Gen. vi. 3. How He warned Nineveh, Jonah iii. 4, and although we have sinned against Him, we are still spared, perhaps, may be having our last chance now, for there is a limit of the long suffering of God. May it never have to be said of any of us, "Ye would not come unto Me that ye might have life," rather may we

Give our hearts to His obedience, Serve and love Him best of all.

Family Reading.

ONLY.

It was only a word of kindness, But it brought a wealth of rest, As it lovingly lay enfolded In the midst of a weary breast.

It was only a small white daisy That lifted its tiny head; But it preached a sweet spring sermon Of the rising from the dead.

It was only a thoughtless answer To a young enquiring heart; But it made the soul grow careless Of the good and better part.

It was only a little shamrock That the outworld eyes could see, But it told a blessed lesson Of the hidden Trinity.

AGNES TRESHAM.



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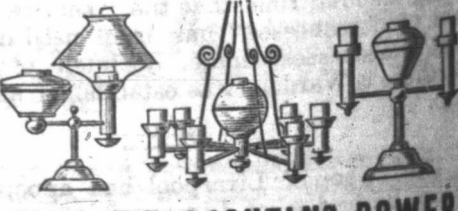
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THE SCOTCH THISTLE.

Little Minnie, in her eagerness after flowers, had wounded her hand on the sharp, prickly thistle. "I do wish there was no such thing as a thistle in the world," she said, pettishly.

"And yet the Scottish nation think so much of it, that they engrave it on the national arms," said her mother.

"It is the last flower that I should pick out," said Minnie. "I am sure they could have found a great many nicer ones, even among the weeds."

"But this thistle did them such good service once," said her mother, "that they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make an attack on a sleeping garrison. So they crept along barefooted as still as possible, until they were almost on the spot. Just at that moment a barefooted soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. So, you see, this thistle saved Scotland, and ever since it has been placed on their seals as their national flower."

"Well, I never could suspect that so small a thing could save a nation."

BISHOP W. WALSHAM HOW, ON HOPE.

We go forth in the name of God to tell poor souls of another and a better hope. They are slaves, in bondage to their various sins. And we carry a Gospel in our hands. But what is the good news which the poor slave longs to hear? Is it not that his bondage is over, and that he is free? And we proclaim a Gospel of freedom, a Gospel of hope. Oh, I am sure we do not encourage enough in our teaching. I am sure we do not give enough place to hope. This is no question touching only the poor and wretched. It touches us all. Poor souls are bowed down with a sense of sin. They groan under its thralldom. And to how many does the bondage seem too hard to break! "How shall I escape?" they cry; "how shall I break these fetters and burst these bonds? I have tried again and again, but I fail as often as I try. I am so weak and sinful, it is no use trying." Nay, not so. Indeed, we would make answer, you shall not try in vain. There is freedom for you. Christ came to "save His people from their sins," mark, not from the punishment of their sins only, but "from their sins." Fight on, and you shall win the victory. Thousands as weak and sinful as you are have fought and conquered. The battle may be long and weary; you may at times be wounded and ready to die; but never despair. He who died for you will not let you fail. Every victory is the pledge of farther triumphs. Do not expect to gain all at once. Do not despair, if at times you fail and faint. Ever be ready to make fresh endeavors. As often as you fall, rise up, and set forward again with deeper humility, more watchfulness, more reliance on God's strength. But hope to the end. Look up again and again and cry, "And now, Lord, what is my hope? Truly my hope is even in Thee."

PARDON OF SIN.

And, as with the conquest, so with the pardon of sin. Ah! how many are ever despairing of this! "Can my sins be forgiven? Dare I think that God will pardon such as I am? My faith is so weak; my repentance is so poor and shallow; how can I hope for acceptance?" Ah, my brother, again let me make answer, and speak words of hope. Why will you not take God at His word? Is it not written, "If we confess our sin, He is faithful and just to forgive us our sin?" Yet we confess our sin, and will not believe in the forgiveness. No doubt your faith is weak, and no doubt your repentance is poor. Yet God is merciful, and Christ has died. I am not telling you to be content with your shallow achievements. Nay, strive and pray for the strengthening of your faith; strive and pray for the deepening of your repentance. But do not doubt God. Take your sins simply to the foot of the Cross. Lay them down in lowly

confession. Tell God, as a little child might tell its mother, how you have left undone those things which you ought to have done, and done those things which you ought not to have done, and that there is no health in you. And then believe God. Believe the message of comfort and assurance which tells you that "He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel." Believe Him when He says, "I am He that blot out as a thick cloud thy transgressions, and as a cloud thy sins." Oh, do not go on forever making God a liar. Yes, my brother, indeed I bid you believe and hope.

HOPE BEYOND.

And then there is the hope beyond—the hope that "entereth in within the veil." And this hope too we will proclaim with boldness. We hope for much better here, but for how much more there! "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." That is our hope—to be like Him; to be transformed into the same image, reflecting as a mirror the glory of the Lord. Ah, yes. We want not idle sentiment, not vain dreams, but a longing expectation of the presence of God and of all which that embraces. And this hope is founded on the knowledge of God's purpose and will. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "God hath not appointed us unto wrath, but to obtain salvation through our Lord Jesus Christ." "God willeth not that any should perish." How God will fulfill His good pleasure we know not. What dealings He may have in store for souls beyond the veil we know not. We believe in His love. We cling to His mercy. And we hope.

LISTENING.

It is a great accomplishment to know how to listen. "Why, that is easy enough!" we hear some of our readers exclaim. We are very glad if you have found it so, but we think it must be very hard to be good listeners, or there would be more of them. As a general rule, especially among boys and girls, we find that persons like to talk themselves rather than to hear others talk.

Some few years ago, we remember speaking with a gentleman about an attractive young girl who had just come into society. In giving his opinion of her he said, "I don't know when I have so enjoyed meeting a young lady; not because of her beauty and her charming manners, but because she is a good listener. Really," he continued, "to listen well is a great accomplishment." We heard another young lady spoken of in a different way by a friend of ours, not long after. He said, "There is no pleasure or satisfaction in talking with her. While I was doing so, her eyes were wandering about the room, and I saw that she was trying to hear, at the same time, what those near her were saying. She has become so used to doing this," he added, "that I fear it is now a habit with her."

Learn to listen, boys and girls. When any one is talking to you, give your whole attention to what is said, unless, of course, it is something you should not hear. Don't do it because you think you must, but try to get really interested in what you are hearing. You can often learn more from the people you meet than you can from books. Remember this, and see how much you can gain in this way.

We know a friend who has done this for years. He has made it a rule to learn what he can from all whom he meets, no matter whether they are young or old, rich or poor, whether they know much or little, because as he says "There is not a person who does not know more than I do about some one thing, at least, and that one thing I want him to teach me." The consequence is, that he has gained information on all sorts of subjects that have been valuable to him and to others all his life. We think his rule is a very good one, and that it would not hurt any one to follow it.—*Parish Visitor.*

BRIDGE OVER THE JORDAN.

The erection of a bridge across the Jordan at Jericho is an event of great importance for Palestine. The transport of produce from the corn-lands of the trans-Jordanic district will be facilitated, and intercourse between the eastern and western divisions of the country be promoted, to the advantage of both. The bridge is of wood. It was made on the shore, and, when complete, pushed forward, by means of rollers, to its position on substantial piers which had been built for it. The Pasha and a large party of invited guests were present, and a grand banquet was provided, at which Moslems, Christians and Jews attended. It is said that even the Bedouins, who are so generally supposed to be adverse to any attempt to bring their country into more direct communication with the Western world, are themselves much pleased with the bridge, as it will enable their camels to cross at all times, and prevent the loss of life which takes place every year at the fords.

—The Cross of Christ is the measure of the love of God. From the height of Heaven to the depth of earth, from the bliss and glory which the Beloved Son had with the Father before the world was, to the torture and ignominy of the Cross, this is the measure of the love of God for sinful man. The Cross is St. Paul's measure of "the length, and breadth, and depth, and height" of "the love of Christ which passeth all knowledge," (Ephesians iii. 18, 19). The dead Christ on the Cross! What countless representations of it have men made to themselves, from the rude sketches on the wall of the hermit's cell, to the ivory and jewelled masterpiece of art on the altar of a cathedral; what countless better representations of it has faith presented before the eyes of the penitent sinner closed in prayer, and the eyes of the dying saint closing upon this world. It is the symbol which sums up Christianity—God Incarnate dying for men. Sin atoned; death conquered. Heaven won!—*Dr. E. L. Cutts.*

HOW THE WOMEN OF WELF SAVED THEIR HUSBANDS AND BROTHERS.—During a certain contest, the little town of Weinsberg held out gallantly for the Weifs against the Emperor Conrad. Exasperated at the persistency of their defence, Conrad threatened to kill all the men when he took the place. When, at length, Weinsberg was forced to yield, the provisions therein being exhausted, the emperor consented that all the women should be allowed, unmolested, to leave the place, and to carry with them their choicest valuables. Then the gate was thrown open, and out through it, and down the hill to where Conrad sat before his tent, came the Countess Ida, carrying her husband, Welf, on her back, followed by all the women of Weinsburg, carrying their husbands and fathers and brothers and lovers on their backs. Some of the army of Conrad were angry, and wanted to stop this strange procession, and kill the men, but the emperor was touched at the devotion of the women, and he answered:

"Not so; I gave my word, and an emperor's word must never be broken."—*From "The Story of Germany," by Sabine Baring-Gould, M.A.*

—"No man has any right to live on the toil of his neighbors; no man has any right to be a useless burden on others; no man, unless he be utterly base, will sit down at the feast of life and meanly rise up and go away without paying the reckoning. I need hardly pause to correct this abuse. I trust that all of us, of every rank, of every age, have learned the dignity of work, the innocence of work, the holiness of work. I trust that the very poorest person here present has a healthy scorn for the unworthy indolence of the drunkard, the idler, and the tramp."—*Archdeacon Farrar.*

—Another benefactor to the Irish Church is the late Miss Anglin, of Wexford, who has left £1,200 to the parish sustentation fund. A short time before her sister, Mrs. Stevenson, bequeathed £600 for the same purpose.

OUR GREAT HIGH PRIEST.

Aaron, the High Priest of Israel, was a very eminent type of our Blessed Lord in His Priestly Office. As Aaron did not make himself a priest, but was openly called by God, and consecrated by the laying on of Moses's hands before all the congregation of Israel; even so our Blessed Lord was publicly called by God the Father, at His Baptism, and at His Resurrection from the dead, and on His Ascension.

1. In the Consecration of Aaron, three things were made use of, *water, oil, and blood.* (Exod. xxix). Thus also in our Saviour's Consecration to His everlasting Priesthood, there is the *water*, of His Baptism, and the *unction* of the Holy Spirit, and the *Blood* with which He was baptized on the Cross, in order that He might become a perfect High Priest.

2. Next, the duties of Aaron's office were three, to atone, to intercede, and to bless.

(a). Every day he was to make *atonement* with sacrifices of lambs and oxen; and once a year he was to make a very special Atonement for the sins of the people (Lev. xvi).

(b). He was to *intercede* for the people continually by the offering of Incense, see (Numb. xvi. 46-48); and also once a year by entering into the Holy of Holies. He then appeared before the Mercy-seat, the special Presence of God, and sprinkled the blood of the sacrifice on the Mercy-seat, covering it with a cloud of Incense.

All this action strikingly prefigured the entrance of our Great High Priest into the Heaven of Heavens on His Ascension, there to appear in the presence of God for us, and there to present continually before the Father the One ever living Sacrifice, which He consummated on the Cross in this outer world. There does he continually plead His all-sufficient Merits; and obtain for us grace, mercy, and peace; covering the Mercy-seat with His all-prevailing Intercession, so that the Father may not see our sins and iniquities, but may be merciful to all who come to Him for pardon and grace through the One Mediator and Advocate.

(c). Aaron was also ordained to lift up his hands and to *bless* the people when the Sacrifice and the Intercession were completed. (Lev. ix. 22. Numb. vi. 23). So our true High Priest gives us the blessing of Peace, through the ministrations of those whom He has appointed to serve in His absence. At present He is alone at the right hand of the Father, having passed through the Heavens (Heb. iv. 14); being made higher than the Heavens (Heb. vii. 26); far above all Heavens (Eph. iv. 10); far above all Principality and Power (Eph. 1-21); within the Veil (Heb. vi. 19, 20); dwelling in the Light unapproachable by Saints or Angels (1 Tim. vi. 16). But, as the High Priest came forth from the inner Shrine of the Tabernacle to bless the people who were worshipping without, so will our True Priest return from the Sanctuary above, arrayed in all His Glory, to bless and welcome His chosen. Ah! who can express their happiness, as their eyes behold the King in His Beauty, and they are out of themselves with His Love. What joy and felicity and sweetness and peace will flow into their souls, and "inebriate" them (Sol. Song v. 1. Acts ii. 18) for all Eternity!—See *Figures and Types of the Old Testament.*

A TEMPERANCE LECTURE.—A harrowing temperance lecture comes from Jersey City. James McGuire, a boiler-maker, missed \$500, his savings for many years. His wife confessed that she had taken it while drunk and given it to a strange man. The sorely-trying husband assaulted her with a hatchet, and is now in jail awaiting trial. Mrs. McGuire has been drunk a good deal of the time since her husband was locked up. A few days since the health officers found Joseph, six years old, one of her four children, lying dead in the house beside his drunken mother. He died of diphtheria and croup, brought on through his mother's neglect. Those are the facts. It would be superfluous to point the moral. Men and brethren, is not this rum question one of the issues of our day?

HEATHEN TERRACE.

There are some very funny names in the world. There are names of people and names of places which make you laugh at their very mention. Yes, but there are sad names as well as funny ones; names which are more likely to make you cry than laugh.

Now, it is about a sad name that I want to write about in this letter—one of the saddest, I think, I have ever heard. It was given me by a lady who, looking out of her window upon a terrace of houses in front, told me that the name she had given it was *Heathen Terrace*. And it was a heathen terrace, for it was a terrace from which nobody went to church, and in which nobody seemed to care for his soul.

Now, it strikes me there are a *great many Heathen Terraces*, and we should not have to look very far for them either. One need not be very long-sighted, or take much trouble to point out Heathen Terraces. There is scarcely a parish where there is not one or more.

But what a disgrace it is to live in Heathen Terrace! I shouldn't like to live in it, and I don't know anybody who has much respect for himself who would. What! live in a house where nobody goes to the house of God, where everybody is deaf to the call of the sweet bells, and the sterner calls of conscience; where everybody is robbing God of his day, and shutting his eyes to eternity!

What uncomfortable houses they are in Heathen Terrace. Furnished with every modern improvement, no doubt; rooms high and broad, and plenty of them, but no God. I would as soon live in a house without a roof as a house without a God. If men or women were all body, and nothing but body, then Heathen Terrace might do very well; but a terrace which has as many souls as bodies in it, and where there is no God, must be indeed a wretched and uncomfortable place.

What dangerous houses they are in Heathen Terrace. The drains, no doubt, are all right, and the stairs are not too steep for careful people, and there are bars before the nursery windows. So far Heathen Terrace is safe enough. But when in that quiet bedroom somebody lies dying, dying in darkness and sin, impenitent, with a heathen past behind him, and a judgment seat in front of him, is not Heathen Terrace a dangerous place?

There are not many open Bibles in Heathen Terrace. There are not many bent knees in Heathen Terrace. Are there any?

What a corrupting place is Heathen Terrace. One Heathen Terrace makes many similar ones. A terrace over the way is as likely as not to become Heathen Terrace too. Church Terrace is a sort of rebuke and standing protest, and as likely as not Heathen Terrace will, for its own peace sake, try to pull down its name.

Perhaps some of my readers are living in Heathen Terrace. Then I must say I am sorry for them; and the best thing they can do is either to get out of the Terrace, or, what amounts to the same thing, change its name.

But they can't change the name unless they change themselves by coming to the house of God. Ah, what a blessed thing it would be if every dweller in Heathen Terrace would not only come to God's holy house, but would cast his poor guilty soul into the arms of the crucified Saviour.—*Rev. C. Courtenay.*

CHURCH ENTERTAINMENTS.

A Methodist Church paper gives the following, which is both ideal and real: "Our Church festival is over. The treasury has \$53.19 net gain—that is credit side. The debit shows an appalling list of misunderstandings; several cases of dyspepsia aggravated by late suppers eaten on the supposition that Church suppers are not injurious; a thin attendance at prayer-meeting the evening following; a spirit of exultation because we cleared \$1.79 more than our Baptist neighbors; a spirit of bitterness because some one said their singing was better than ours."

TRUE STORY ON TRUTH.

The other day we came across a story from a London paper which contains a useful practical lesson. Some young wittlings, who are incapable of being moved by an appeal to a sense of honor, may perhaps appreciate the kind of argument which the story contains in favor of truth-speaking.

"There has never been, as far as we know, a more remarkable instance of a tangible and yet a fugitive wealth than of the fortune that evaded the grasp of the relative of a friend of the writer. He was, many years ago, at school at Harrow, and returning along the road by the bathing place, politely went to the assistance of a stout farmer on horseback in difficulties with a gate lock. He opened the gate and held it back for the rider to pass.

"'Thank you, my boy,' said the farmer, one of the wealthy Middlesex graziers who own large tracts of the Harrow and Pinner rich meadow lands. 'What may your name be?'

"'My name is Green,' returned the boy, with an ill timed burst of imagination.

"'And what is your father?'

"'Oh, my father's a cheese-monger,' said the smart scholar, chuckling internally at his ready wit, 'and he lives in London in the Theobald's road, rather a small shop, with two steps down out at the street.'

"'I'm very much obliged to you,' replied the farmer, by no means—as it afterwards appeared—a man of straw. 'You'r a capital young chap, I shan't forget you.'

"'Don't!' was the scholar's final thrust. 'Remember Green, and a cheesemonger in Theobald's road.' And up the hill he went, almost as much pleased with himself as if he had been asked to play against Eton at Lord's.

"What his feelings may have been when, ten years later, a young gentleman of the name of Green was advertised for, whose father kept a cheesemonger's shop in the Theobald's road, and who, in return for politely opening a gate at Harrow in the year 183—, was left a large legacy by the wealthy farmer, recently deceased—what his feelings were then none of his relatives cared to inquire too closely; but it was observed by all, that from that hour the unhappy young man never lost an opportunity of insisting on the incalculable blessings of the most rigid adherence to truth; of the disasters invariably incident to even a momentary deviation from which virtue he himself was a most marked and melancholy example. For neither was his name Green or anything approaching it, nor had his father, a quiet country gentleman, ever, even in the remotest fashion, been interested in cheese; indeed, as his son has been heard pathetically to remark, in the smallest amounts it invariably disagreed with him."

HOMES WITHOUT GOD.

One of the greatest evils of the nineteenth century is the vast number of irreligious homes to be found in every community. Not socially disrespectful homes; not homes without culture, refinement and elegance; not homes wanting in social and worldly enjoyments; but *irreligious* homes; in which practically there is no prayer, no God, no Bible reading, no worship. Practically, God is as much excluded from many homes as He is from the marts of trade or the ball-room. Alas! for such homes! The father unsaved, bearing no testimony for Christ, placing before the children no Christian example. Sometimes both parents are indifferent to the gospel. O, what a calamity is this! O, what an account awaits such! If parents are irreligious, can, and do dispense with God and His Church, how are we to expect better of the children? Godly homes have done more for the peace of society and the spread of the gospel throughout the world than any other single agency. If this be true, who can speak the dreadful influence and results of irreligious homes? Many of them excellent in many things, but wholly unchristian. God have mercy on such! —*Dr. Rhodes.*

A GOOD SHOT.

A Short Tale in short words for boys both tall and short.

Once there was a boy who was a good marksman with a stone or a sling-shot, or a bow-and-arrow or a cross-bow, or an air-gun, or anything he took aim with. So he went about all day, aiming at everything he came near. Even at his meals he would think about good shots at the clock, or the cat, or the flies on the wall, or anything he chanced to see. Near where he lived there lived a little bird that had five young birds. So many large mouths in small heads, always opened wide for food, kept her hard at work. From dawn to dark she flew here and there, over fields and woods and roads, getting worms, and flies, and bugs, and seeds, and such things as she knew were good for her young birds. It was a great wonder what lots of food those five small things could eat. What she brought each day would have filled that nest full up to the top, yet they ate it all and asked for more before daylight next morning. Though it was such hard work, she was glad to do it, and went on day after day, always flying off with a gay chirp, and back with a bit of some kind of food; and though she did not eat much herself except what stuck to her bill after she had fed them, yet she never let them want, not even the smallest and weakest of them. The little fellow could not ask as loudly as the others, yet she always fed him first. One day, when she had picked up a worm and perched on a wall before flying to her nest, the good marksman saw her, and of course aimed at her and hit her in the side. She was much hurt and in great pain, yet she fluttered and limped, and dragged herself to the foot of the tree where her nest was, but she could not fly up to her nest for her wing was broken. She chirped a little and the young ones heard her, and as they were hungry they chirped back loudly, and she knew all their voices, even the weak note of the smallest of all; but she could not come up to them, nor even tell them why she did not come. And when she heard the call of the small one she tried again to rise, but only one of her wings would move, and that just turned her over on the side of the broken wing.

All the rest of that day the little mother lay there, and, when she chirped, her children answered, and when they chirped she answered; only when the good marksman chanced to pass by, then she kept quite still. But her voice grew fainter and weaker, and later in the day the young ones could not hear it any more, but she could still hear them. Some time in the night the mother-bird died, and in the morning she lay there quite cold and stiff with her dim eyes still turned up to the nest where her young ones were dying of hunger.

But they did not die so soon. All day long they slept, until their hunger waked them up, and then called until they were so tired they fell asleep again. And the next night was very cold, and they missed their mother's warm breast, and before day-dawn they had all died one after the other, excepting the smallest, which was lowest down in the nest, and in the morning he pushed out his head and opened his yellow mouth to be fed, but there was no one to feed him, and so he died, too, at last, with his mouth wide open and empty. And so, the good marksman had killed six birds with one shot—the mother and five young ones. Do you not think he must be a proud boy? Should you not like to do the same? If you know him, please read this little tale to him. He may like to hear it.

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A BRAVE BOY.

I shall ever remember a lesson which I received when at school in A—. One morning as we were on our way to school, one of our scholars was seen driving a cow toward a neighboring field. A group of boys met him as he was passing. The opportunity for ridicule was not to be lost by a boy of the name of Jackson. "Holloa!" he exclaimed, "what's the price of milk? I say, Jack, what do you fodder on? What will you take for the gold on the cow's horns? Boys, look here. If you want to see the latest Paris style, behold those boots!"

Watson waving his hand to us with a pleasant smile, and driving the cow to the field, opened the gate, and then closing it came and entered the school with the rest of us. After school in the afternoon, he let out the cow and drove her off, none of us knew whither. And every day for two or three weeks, he went through the same task.

The boys attending A— school were nearly all the sons of wealthy parents, and some of them were dunces enough to look down with a sort of disdain upon a scholar who had to drive a cow.

With admirable good nature did Watson bear all their silly attempts to wound and annoy him.

"I suppose, Watson," said Jackson one day, "I suppose your papa means to make a milkman out of you?"

"Why not?" asked Watson.
"Nothing. Only don't leave much water in the cans after you rinse them—that's all."

The boys laughed, and Watson, not in the least mortified, replied:

"Never fear. If ever I should rise to be a milkman, I'll give good measure and good milk, too."

The day after this conversation there was a public examination, at which a number of ladies and gentle-

men from the neighboring towns were present. Prizes were awarded by the Principal of our school, and both Watson and Jackson received a creditable number, for in respect to scholarship, these two were about equal. After the ceremony of distribution, he remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost, as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years ago to a boy in the first class who rescued a boy from drowning.

The Principal then said that with the permission of the company he would relate a short anecdote:

"Not long since, some boys were flying a kite in the street just as a poor lad on horseback rode by on his way to the mill. The horse took fright and threw the boy, injuring him so sadly that he was carried home and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster, none followed to learn the fate of the wounded lad. There was one boy, however, who had witnessed the accident from a distance, who not only went to make inquiries, but stayed to render service.

"This boy soon learned that the wounded boy was the grandson of a poor widow, whose sole support consisted in selling the milk of a cow, of which she was the owner. Alas! what could she do? She was old and lame; and her grandson on whom she depended to drive her cow to the pasture, was now helpless from his bruises. 'Never mind, good woman,' said the boy, 'I can drive the cow.'

"But his kindness did not stop here. Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with, but I can do without them for a while.' 'O no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who can't wear them. If you would only buy these, we should get on nicely.' The boy bought the boots, clumsy as they were, and has worn them up to this time.

"Well, when it was discovered by the other boys at the school that our scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth. But he kept on cheerfully and bravely, day after day, never shunning observation, driving the widow's cow and wearing his thick boots, contented in the thought that he was doing right, caring not for all the jeers and sneers that could be uttered. He never undertook to explain why he drove the cow, for he was not inclined to make a vaunt of his charitable motives; and furthermore, in his heart he had no sympathy with the false pride that could look down with ridicule on any useful employment. It was by mere accident that his course of kindness and self-denial was yesterday discovered by his teacher.

"And now ladies and gentlemen, I appeal to you: was there not true heroism in this boy's conduct? Nay, Master Watson, do not slink out of sight behind the black-board. You are not afraid of ridicule; you must not be afraid of praise."

As Watson, with blushing cheeks, made his appearance, what a round of applause spoke the general approbation of his conduct! Those clumsy boots on Watson's feet seemed a prouder ornament than a crown would have been on his head. The medal was bestowed on him amid general acclamation.

The other boys who had ridiculed Watson were heartily ashamed of their conduct and sought his forgiveness and friendship.—*The Children's Own.*

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TO LITTLE GIRLS AND BOYS.

Shut every door after you, and without slamming it. Never shout, jump, or run in the house. Never call to persons upstairs or in the next room; if you wish to speak to them go quietly where they are. Always speak kindly and politely to servants if you would have them do the same to you. When you are told to do or not to do a thing by either parent, never ask why you should not do it. Tell of your own faults and misdoings, and not of those of your brothers and sisters. Carefully clean the mud or snow off your boots before entering the house. Be prompt at every meal hour. Never sit down at the table or in the parlor with dirty hands or tumbled hair. Never interrupt a conversation, but wait patiently your turn to speak. Never reserve your good manners for company, but be equally polite at home.

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THREE MISTAKES.

There are three very common mistakes; these mistakes are made by boys and girls, and by men and women.

One mistake is, in not doing what ought to be done. We must all plead guilty to this.

Another mistake is, in underdoing or half-doing what ought to be done.

The other mistake is, in overdoing what ought to be done. The following incident illustrates this fully. The dog overdid a good thing and lost by it.

AN ARTFUL DOG.

One summer afternoon a group of children were playing at the end of a pier which projects into Lake Ontario, near Kingston. A careless child of the party, made a backward step off the pier into the water. None of his companions could save him, and their cries had brought no one from the shore, when just as he was sinking for the third time, a superb Newfoundland dog rushed down the pier into the water, and pulled the boy out. Those of the children who did not accompany the boy home, took the dog to a confectioners on the shore, and fed him with as great a variety of cakes and other sweets, as he would eat.

The next afternoon the same group of children were playing at the same place, when the hero of the day before came trotting down to them with the most friendly wags and nods. There being no occasion this time for supplying him with delicacies, the children only stroked and patted him. The dog, however had not come out of pure sociability. He remembered what had gained him the cakes and candies of the previous day, and resolved to have some more. Watching his chance, he crept up behind the child who was standing nearest the edge of the pier, gave a sudden push, which sent him into the water, then sprang on after him, and gravely brought him to shore.—London Spectator.

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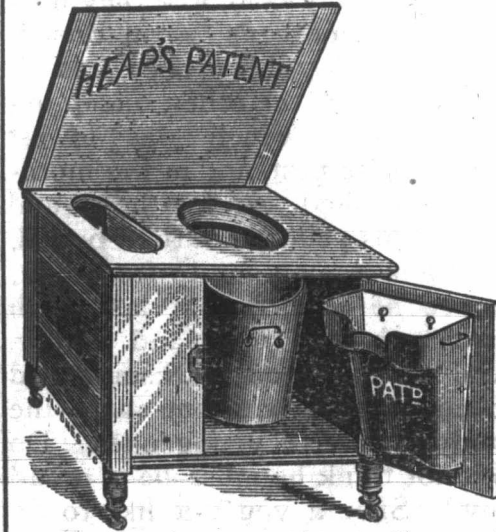
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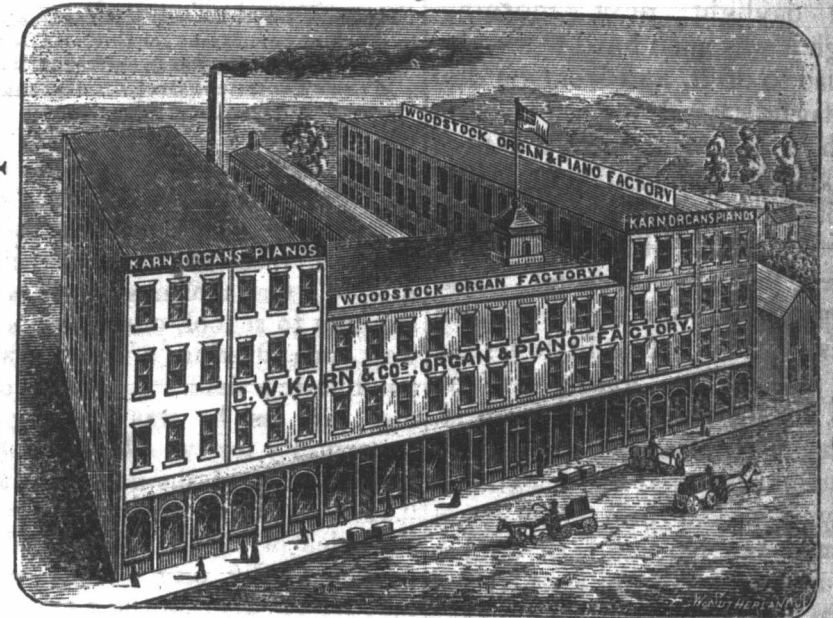


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