

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY OCT. 6, 1887.

[No. 40.]

A Desponding Lady

RESCUED.

A. W. Adams & Co., 313 Spadina avenue, dealers in all kinds flour, feed, grain, groceries and St. Leon Mineral Water.
DEAR SIR, - Last summer I was down in a low typhoid fever, was sent by my medical adviser to the General Hospital. After one month's treatment I returned somewhat better, but remained in very poor health, unable to stand straight up, as I had a constant pain in my stomach. Got your St. Leon Water one week ago, drank freely, felt it do me good at once; three days pains all gone; to-day, sixth day, feeling well and can stand straight up.

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BY

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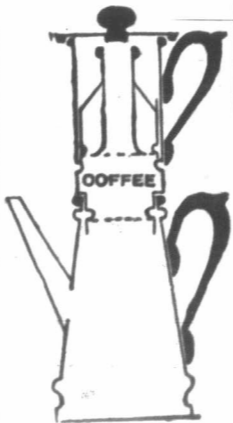
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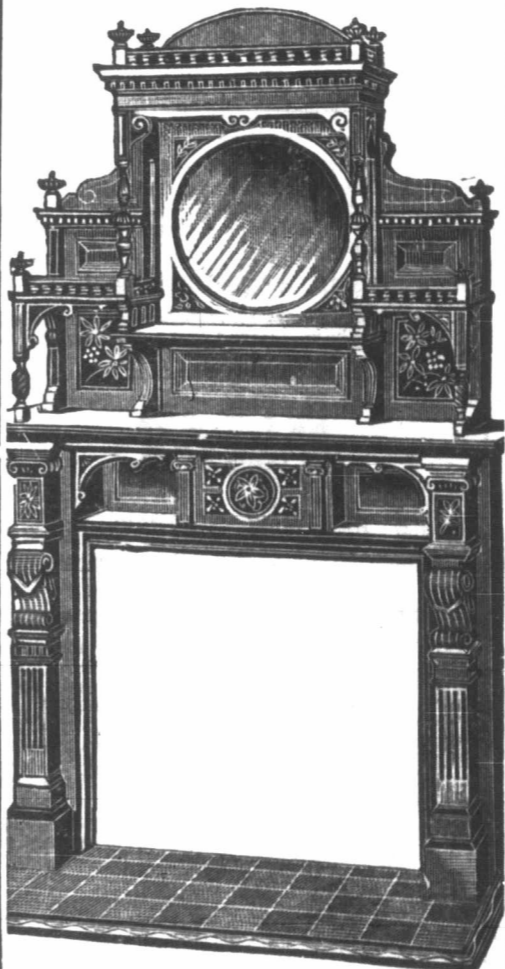
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No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order,
A. F. BRADLEY, Secretary.
Department of Railways and Canals,
Ottawa, 9th September, 1887.

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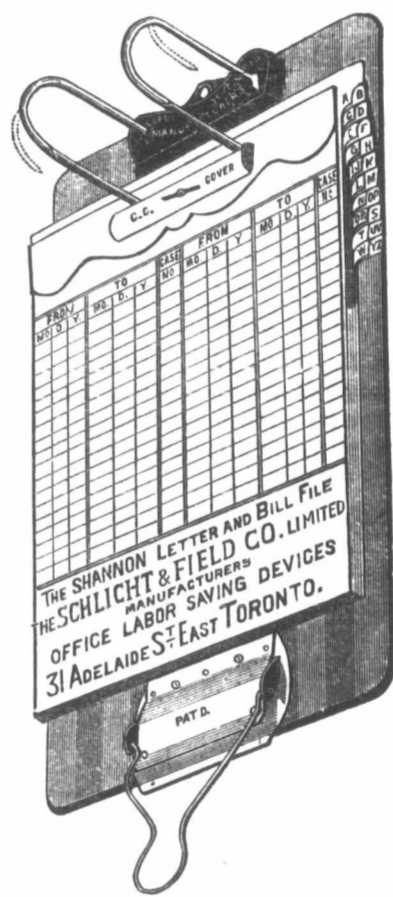
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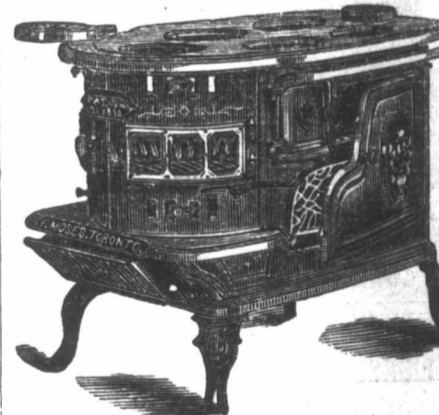
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Oct. 6, 1887.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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Address: P. O. Box 2640.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

October 9th, EIGHTEENTH SUNDAY AFTER TRINITY.
Morning.—Jeremiah xxxvi. Philippians iii.
Evening.—Ezekiel ii.; or xiii. to 17. Luke ix to 28.

THURSDAY, OCT. 6, 1887.

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

To CORRESPONDENTS.—All matter for publication in any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

PROHIBITION AND ITS FRUITS.—In a recent article, we stated that in Toronto the partial enforcement of prohibition, had led to a serious increase of drunkenness. We have now the figures before us taken from the police records, and they tell a sad tale indeed of the folly of that policy. Since the beginning of 1886, the most active measures were taken of a prohibitory nature in that city, and on the 1st August this year 74 licenses were cancelled. The result predicted by prohibitionists has been reversed, as the following figures demonstrate: In January, February and March, 1886, the cases of drunkenness were 788, in these months this year they were 804, in April, May and June in 1886, 1169, in 1887, 1366, in July, 1886, the cases were 386, in 1887, 488, at the end of July this year prohibition was enforced to a large extent, and the result was, that whereas in August, 1886, the cases were 399, under prohibition in 1887, for this month, they rose to 555! In September, 1887, the figures showed up to the 23rd, an increase of 90 over those of 1886. Thus in less than nine months under severity and prohibition the cases of drunkenness increased by 556 cases, or about 20 per cent. And in the period of total suppression of a large number of licensed houses, the increase in cases of drunkenness was at the rate of close upon 40 per cent. As we said before the prohibition movement is antagonistic to Temperance.

A HOME LESSON TO HOME RULERS.—During the last month the homes of three Roman Catholic priests have been attacked by burglars. We pre-

sume that their intention was simply to help themselves to the priest's property, but if they intended to teach a much needed lesson to their reverences, they took a highly practical mode of conveying instruction. These victims and involuntary pupils of burglars, have been aiding and abetting those criminals in Ireland who have shot down young girls and aged men in cold blood, who have sought to destroy the lives of delicate women by preventing help and food reaching them when seriously sick who have conspired to punish cruelly those honest tenants who paid their rents, who, in a word, have made murder, and rapine the ordinary weapons of a political and social agitation. Those who have taught Irishmen to rob their landlords, to assassinate them, to murder honest rent payers, should not complain if wicked men act upon their own principles by robbing them and threatening their lives. We find too, that the terrors of the law are threatened, if those burglars are caught. Surely this is a strange business for men who shrieked against Coercion? But these Home Rulers seem to hold that the law ought to coerce any person who injures a Roman Catholic priest! or disturbs his home, but that it is an infamous wrong for the law in Ireland to coerce the assassins and other scoundrels who injure a Protestant landlord, or who disturb the homes of those Irish tenants who honestly pay rent! We are sorry, indeed, that we have burglars so active amongst us. But if these rascals enable Archbishop Lynch and his priests and people, and help also their ultra-Protestants friends, to realize the horror of crimes of violence, and the wickedness of attacks upon home peace, and upon private property, even out of criminals will come valuable and much needed instruction by giving Home Rulers a home lesson.

IRISH DEMORALISATION.—Complaints are made in the newspapers at home by English merchants and local ones, that the lower class of Irish storekeepers are becoming utterly demoralised by the principles of the National League. They argue that if Patrick is justified in refusing to pay rent, that Dennis is justified in refusing to pay his debts. This leads to trouble with creditors, and when threats are used of legal procedure, the storekeepers evoke the aid of the local leagues, who issue a boycott against merchants who try to collect debts! A writer in the Times, says:

"I live near a large provincial town and deal with various tradesmen there. Lately on approaching a shop I noticed a man, known to me as a thoroughgoing Leaguer, stationed opposite on the watch. On entering I perceived at once, from the expression of the shopkeeper's face and from other indications, that something was wrong. I inquired what was the matter, and he informed me that he had been on a jury not long before; the question submitted to them was "murder or no murder." He stated that he could not have voted otherwise than he did without being guilty of perjury, the evidence being strong and clear. Yet for voting according to his conscientious conviction he was boycotted, his shop watched, his customers intimidated, and himself and family in a fair way to be ruined. He could only have escaped this fate by perjuring himself. The League, therefore, does not scruple to tyrannize over men's consciences, and requires them on pain of worldly ruin to peril their souls if the interest of the League demands it. Mr. Gladstone indulgently screens the methods of the League behind the euphemism "exclusive dealing," but in this class of cases the exclusive dealing is with the Devil.

It is most lamentable that any section of Englishmen should give countenance and support to so crime-stained an association.

Yet this policy and this crime-stained association, are supported by certain ultra-Protestant Canadians. It is significant to note the signs of what Roman Catholic ascendancy will lead to, what Home Rule will bring forth. A visitor to Ireland reports:

"Whole estates are passing into the hands of the monastic orders, and the most prominent object in every village is a great square pile of masonry, the home of a new monastery or nunnery founded within the past ten years, and growing vigorously in spite of bad seasons and American competition."

AN ENGLISH CLERGYMAN ON THE CHURCH IN CANADA.—Canon Trotter has a long letter in the Church Times on the work of the Church in Canada. As to mission work he writes:—A great deal of downright mission work has to be done, especially in the newly-settled parts of the country. True, the country is divided into dioceses and parishes, but the parishes are often of a size which would astonish an English parish priest in the most straggling and scattered districts. Before they are self-supporting and have a "rector," they are called "Such and such a mission." One Sunday I was asked to take the services in one such district, the mission priest having had to leave because of his health, and the churches, therefore, being supplied as best they could, and often not supplied at all. There are three churches in the mission—wooden buildings of a very humble character, and to take services in all three involves a prairie drive of about 40 miles every Sunday, wet or fine, cold or hot. In the diocese of Qu'Appelle, where Bishop Anson is doing a splendid but quiet work, some of the clergy have to hold their services in the waiting room of a railway station, or in some kitchen or shanty which may be lent to them. There is a parish at Kinbrae; the district assigned to it is 150 by 40 miles. There are two clergy, seven different points where services are held, the furthest point being 120 miles from Kinbrae itself. Hence monthly services are all that in many places can be provided. There are, as may be easily understood, in such widely scattered and newly settled districts, few who can afford to do much towards the income of the clergy and the Church expenses; they do what they can. What the Bishop asks for, and what the Church at home should give—is not her wealth only, but her sons, to go forth and be in the forefront of the battle. With all the missionary zeal that is now, thank God, being aroused at our Universities, and in our younger clergy, are there none who, not necessarily for life, but for say 5 or 10 years would offer themselves for this outpost work? Here let me make a practical suggestion. Why should not individual dioceses at home affiliate one or more colonial dioceses (just as some of our West London parishes affiliate a poor East London parish), some of the younger clergy, after two or three years' training and experience at home, go out to these distant outposts, where there is any amount of opportunity for hardship, self-denial, and devotion, where untold influence for good might be exerted on our young men who are "batching" out there. Then, with their knowledge of the world increased, and their sympathies enlarged and deepened, let them (if they will) come home again to have their places supplied by younger men again, and their Colonial work to be counted by the Church at home as so much "foreign service" placed to their credit, and not written against them.

—There was an old preacher once who told some boys of the Bible lesson he was to read in the morning. The boys finding the place, glued together the connecting pages. The next morning he read on the bottom of one page: "When Noah was 120 years old he took unto himself a wife, who was"—then turning the page—"140 cubits long, 40 cubits wide, built of gopher wood and covered with pitch inside and out." He was naturally puzzled at this. He read it again, verified it, and then said: "My friends, this is the first time I ever read this in the Bible, but I accept it as evidence of the assertion that we are fearfully and wonderfully made."

CHURCH THOUGHTS BY A LAYMAN

ENGLISH CHURCH ARCHITECTURE.

SIR GILBERT SCOTT, in his magnificent work on English Church Architecture, says that while "educated Englishmen have a general acquaintance with the several styles, a clear notion of the relation which English Church architecture bears to the early ages of Christianity is rarely met with." We had a striking demonstration lately of the ignorance that prevails in regard to this subject, in a statement made by a contemporary that a Cathedral in course of erection at Toronto, shows in its design an intention to use this building for the superstitious ritual said to have been peculiar to the middle ages. St. Alban's Cathedral—the building in question,—is of the ordinary type of English churches, indeed, when completed, it will fall very far below many old country structures built in villages for divine service, during the middle ages, and in modern times. Were those who witnessed the martyrdom of St. Alban to revisit this world, they would be amazed doubtless, at the size and glory of such churches, but they would see in their arrangements nothing but what they had seen on a smaller scale and of humbler style while Britain was part of the Roman Empire. The article to which we refer justifies the belief that the writer, in common with all those who have not made Church history a study, imagines that the distinctive features of an English Church, its chancel especially, were invented in the middle ages, in order to provide a theatre for the pomp of ecclesiastical ritual peculiar to Popery. It would require too much space to state the evidence which is afforded by the remains of ancient churches in disproof of this prejudice. Scott tells us that, "We see from the 4th to the 7th century the same type of Church building prevailing in Syria, in Byzantium, in Greece and at Rome, which we find to prevail in France, in Germany in Saxon England, and with slight modifications in Celtic Ireland." The history of the Diocletian persecution, which gave the British Church St. Alban as its first martyr, shows that an immense number of christian churches then existed, these we have evidence to prove were of a definite type of church arrangement closely akin to what now prevails. "Eusebius tells us that the great basilica erected by Constantine at Tyre was a restoration of the earlier one, and that great cost was incurred in continuing the new work, so as to preserve as much as possible of the original building." The great authority we are using thus describes the chapels of the catacombs: "A simple aisleless chapel, divided by a cross arch into two divisions, sometimes, in later times, into three, and terminating either in a square end or an apse, appears to have been the primitive model of what was afterwards the parish church, and this plan dates, we conceive, from the commencement of christianity itself. This type continued to run on in England side by side with the Basilican model, until the two merged into one in the larger parish churches of the middle ages." For those unfamiliar with such terms

we may explain that an "Apse," according to Audsley (Dictionary of Architecture) is a recess, semi-circular in plan, the termination to the choir of a church." The great French architect, M. Viollet-le-Duc, however, extends the term to include square-ended recesses. A basilica erected in the time of Constantine, at Treves, still exists. It consists of a parallelogram 239 ft. by 98 ft. with an apse at the end. "We have here," says Audsley, "a sacarium, or sanctuary for the altar and officiating priests with a large space for the congregation." Constantine, we may remark, did not live in the middle ages, yet in his day and the earlier days of the Catacombs, places for divine worship had chancels, that is to say, spaces set apart for the altar and the priests. There is an interesting divergence in the churches of Britain and Ireland from the type prevailing in the East. Our churches were always square ended, while those of Rome and the East, as already described, ended in an apse, or a round-ended recess. Some modern churches that were built especially to be without chancels, have this arrangement, thus an absurd fear of Romanising has led to churches being built on a Roman model! Scott attributes high antiquity to the British plan of a square end to churches, he writes, "Let us assume as the simplest and earliest form a square-ended chapel, divided by an arch placed very near its eastern end, separating the presbytery from the nave, under this an altar, and at the extreme end a bench for the bishop and clergy, such as we find in Ireland." This plan is seen in the ruins of some very early churches in Syria. Those who have visited old country churches of historic interest will bear us out in the assertion that the oldest Saxon church edifice in good condition, that of Bradford-on-Avon, bears a striking general resemblance to the type of Church, of which St. Alban's Cathedral, Toronto, will be a good specimen. This most interesting relic consists of three parts, a Nave, some feet higher and longer than the rest of the structure, an extension at the end with a lower roof, like a chancel, and a projecting portion at a right angle to the main building, is manifestly one wing of a Transept. At Wing, a village in Bedfordshire, is a church erected soon after the days of St. Augustine, it consists of a nave with aisles, and a chancel, seven-sided, which is reached by steps from the nave. At Brixworth, Hampshire, is another early building which, besides an apsidal sanctuary, has a chancel as wide as the nave, the sanctuary and chancel were each divided off by an arch, the former from the chancel and the latter from the nave. We thus find that all the distinguishing features of the temples of the old Catholic and Apostolic Church of England, the porch, nave, aisles, transepts, chancel, sanctuary, are very ancient, in one form or other were known in the first structures built for divine worship. Churchmen born on this continent, or who left the old land without seeing its historic treasures, should, if they visit England, make every effort to visit some of the places that are for ever sacred by association with the early labours of the founders of the

Church in Britain, they will return wiser and better Churchmen by studying these antiquities. Those to whom such personal inspection is impossible, will do well to enter upon the fascinating study of English Church architecture by the help of such writers as we have quoted.

We cannot conclude this most imperfect sketch better than by giving another extract from Sir Gilbert Scott, who says, "We have seen in the earliest ages of the faith there existed in Britain a simple type of Church building, distinct from that of Rome or Constantinople. We see this type competing with the latin basilica of Roman missionaries and gaining the victory, and as a result of its triumph imparting to our English Churches, throughout the whole of the middle ages, a character which is distinct from all the rest of Christendom. If we consider, for a moment, what it is that goes to make an English Church so entirely different from those of any foreign country, we shall find that, apart from architectural style, the following are among the important points of contrast.

The single tower placed in centre of West front.

The principal entrance by a south porch, instead of a great Western portal.

High chancel screens, surmounted by lofts, closing up more or less the chancel arch, &c.

Transepts lower than the nave, opening into the nave, which is continued independently of them. This is peculiarly English and almost unknown elsewhere.

Lastly—and most important of all,—the square-ended chancel.

It is not for architectural style that we are indebted to these early times. The interest of the question is not artistic, but ecclesiastical. What we English inherit from the early churches of Britain, is not any special manner of building, but an ecclesiastical type. This type may be said to have imbued the very soil of our country, for it has lasted on, though Saxon has overthrown British, Dane overborne Saxon, and Norman conquered both. Like Rome and Byzantium, England too, has its own ecclesiastical traditions, its own antiquity, its own type of Church building, distinct from theirs, though witnessing to one and the same faith, monuments of art whose merits are all her own, and—as in State so in Church—a history not inglorious."

To do a subject like this justice, drawings should be given in illustration of the matter in hand; failing opportunity to do this, we beg to suggest that architects, or other churchmen with skill as draughtsmen, might do the Church great service by preparing and delivering illustrated lectures on Church Architecture.

It should add to the claim of St. Alban's Cathedral for generous help, that its very stones will proclaim that we English have a continuous Church history of our own, from the days when young Alban, as an English Churchman, baptized our country with his blood.

—Nothing from man's hand, nor law, nor constitution, can be final. Truth alone is final.

PRESBYTERIANISM, No. 4

WE have made it clear, so far, that no ancient evidence exists in favour of the Presbyterian system of Church-government, either as discoverable in Scripture or as worked out for themselves by the early christians. We repeat that it is the barest literal fact that this polity was never seen in operation till Calvin set it up at Geneva in 1541.

But there are some questions to be answered even yet, before we are entitled to dismiss it absolutely, as incapable of defence.

First comes the inquiry as to the binding obligation of the episcopal form of polity. Seeing that no one pretends that there is any such definitely limited commission given to the New Testament ministry as that which restricted the Jewish priesthood to the descendants of Aaron, that the mandate to the Apostles contains no clause instructing them how the pastorate of the converts they would make should be set up and continued, are not Christians free to vary from what, however ancient and widespread, is not of unquestionably Divine institution, and to substitute some other polity for it, if found more convenient, and more for the advantage of religion?

This question is ambiguously stated, and can be answered truly with either Yes or No according to the sense put upon it. If it means that the whole body of Christians in the days of an undivided Christendom may well have been free to legislate unreservedly on all matters not already expressly provided for by Divine or Apostolic precept, the proposition may be granted as a purely hypothetical one, having no practical bearing in the present day. The real way to state the question fairly, and so as to square with the actual historical facts, is: Are individual Christians or small bodies of Christians, entitled to alter at their pleasure matters which have been settled in one definite way by universal Christendom from the earliest times of which we have positive record? Take for example, the Quaker rejection of the two great Sacraments. Quakers are neither silly nor ungodly folk, and they have a good deal to say in defence of their attitude on this question, much of it plausible, and some of it true. Nevertheless, all the rest of Christendom with good reason declines to listen to them for a moment, replying that since Our Lord's precept and example on this subject was never treated as a mere allegorical figure of speech, but as a literal command enjoining Baptism and the Eucharist as permanent rites of Christianity, and the whole of Christendom unanimously obeyed it till George Fox arose to explain it away, the argument against his being right, and all the Saints, Martyrs, and Doctors of Christendom for sixteen hundred years wrong, is so overwhelming that discussion is out of place. "We have no such custom, neither the churches of God," is full and unanswerable as a reply.

Now, while it is true that the rejection of Episcopacy is not such an open and manifest repudiation of Christ's own authority as the disuse of the Sacraments, yet the very same principle of action underlies both. And that

principle is the lawfulness of schism, when unity interferes with the vagaries of private judgment. But this is condemned over and over again in the New Testament, which contains frequent rebukes of those who separate themselves, and make divisions in the Church. And for even a show of legitimacy in the proceeding, there should at least be some corporate action, some ground of debate capable of defence as being an appeal to Scripture. Such was that old dispute which for a time divided Eastern and Western Christians, as to the proper day whereon to celebrate Easter. Granted that there ought to have been no quarrel over it, and the peaceful admission of variety wherein St. Polycarp, of Smyrna, and St. Anicetus, of Rome, agreed would have been the better way; yet this is to be said, that both parties in the dispute acted as Churches, not as individuals, and each believed itself to be contending for close obedience to divine precedent and Apostolic injunction.

But who was John Calvin, that he had any right to upset the whole system which had prevailed for fifteen hundred years before he was born? That he was endowed with extraordinary mental powers is true enough, but is not to the point. The point is, What authority had he to do what he did? We are not here speaking of his whole career, of his controversial attitude in its entirety. We are not discussing the question of the right of even the humblest Christian to protest openly against anything in doctrine or practice which he believes to be a corruption, error, or disobedience to the Divine command. That is not the present issue, which is, Who gave Calvin the right to deliver a new commandment on his own responsibility? He was not even a clergyman. He had taken minor orders as a mere child, in order to hold ecclesiastical preferment, and did become beneficed when he was only twelve. But as he grew up, and began to feel hostile to the Church, he had the honesty to throw up his preferment when he ceased to believe the doctrines which were part of the necessary qualifications of a beneficiary, and betook himself to legal studies, which he abandoned in turn as the career of a reformer opened before his eyes, and became irresistibly attractive to him. It is impossible to discover any commission, mandate, or authority conferred upon him which entitled him to construct a new system and set it up in place of the established one. No doubt, if he had been divinely inspired, that would have been warrant enough; and it is scarcely, if at all, an exaggeration to say that his disciples in his own lifetime, and for more than a century after, actually did regard him as inspired, so great was the ascendancy of his splendid intellect and powerful logic over men's minds. Nevertheless, not only did he work no miracles to attest his commission, but the moral sense of Protestant Christendom has now revolted everywhere from his teaching, and Calvinism is dying even in the societies which maintain Calvinistic formularies and adopt the Calvinistic name. If he is thus righteously abandoned as a teacher of doctrine, why should he be still obeyed as a

teacher of discipline? If he is confessed to have been fatally, hideously, revoltingly wrong on those doctrinal issues for which he could show seeming warrant in Scripture, and undoubted warrant in such writers as St. Augustine, St. Prosper, and St. Thomas Aquinas, why should he be trusted as a guide where he was bringing in an unprecedented innovation? "We have no such custom, neither the Churches of God," was a perfectly true statement to make of the Geneva platform.

Another question which may be put is this: Do the Presbyterians believe in their own system? And the only possible answer is that they do not. For, whatever question may be raised as to the identity or difference of the offices of Bishop and Presbyter in Scripture, one thing is indisputable, that Presbyter and Elder are the very same, elder being simply the English translation of Presbyter. But when we come to examine the actual Presbyterian polity, instead of finding that "parity of ministers" about which they talk so much, there are three grades of ministry amongst them, as amongst the historical Churches, to wit, Ministers, Elders, and Deacons. Now, as Elders and Presbyters are the same and office, and as Presbyterians tell us that Presbyters are Bishops, every one of them, it follows that Presbyterian Elders must be Bishops, too, and do everything which any Christian pastor is entitled to do. Nothing of the kind. The Presbyterian elder of the present day, though in a limited sense one of the ministry, is in fact only a churchwarden. He does not conduct service, he does not administer Sacraments, he does not preach, he does not ordain, he follows lay occupations, and differs from other laymen only in being a member of the parochial judicature known as the Kirk Session, and being eligible for a seat in the higher courts known as Presbyteries, Provincial Synods, and General Assembly. And the deacons are scarcely more than vestrymen. Now, this is clearly in the teeth of Scripture (which knows only one sort of Elder), as well as of history. If the principles of Presbyterianism are true, then the elders should be equal with the presbyters and ministers in rank and function. The fact that they are not, that the interval between them is indefinitely greater than that which separates the Bishops and priests of the historical Churches, is conclusive proof that Presbyterian ministers do not in the least believe their own system, but reject it, the moment it calls on them to share the powers they have usurped.

The last question to be asked is this: Success has often justified acts which cannot be defended by strictly conclusive precedent or logical argument. Has Presbyterianism succeeded?

The answer is that no system has failed so universally and scandalously as it has done. It has not only been the parent of the vast majority of the sects and schisms which divide and disgrace Christendom, but it has miserably failed to maintain the Christian creed. Every important Presbyterian body in the world, with the solitary exception of the Scottish Establishment, powerfully checked by English forms

of religious thought, has for the most part fallen away from the faith, and has dropped away into either actual unbelief, or into those forms of religious opinion, such as lax Socinianism, which differ little from unbelief, and lead down into it twenty times for every time they lead up out of it. Even of Scotland it was said by one who knew the country well, that the reason there were so few Arians outside the Kirk was because there were so many inside it. And in all this declension it is the ministers who have led the way. This holds good of German Lutherans, Swiss Calvinists, French Huguenots, American Presbyterians, and is illustrated in England by the fact that the litigation about Lady Hewley's charities showed that out of 204 Unitarian congregations 170 had been founded as Presbyterians. Thus, while Rome, with all its errors and clumsy additions to Christianity, has never let go the articles of the Creeds, the Great Apostasy, which denies the Father and the Son, has been manifested in and through Presbyterianism.—*Church Times.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—The Church of St. James the Apostle was opened on the 16th Sunday after Trinity, after being closed several weeks for redecoration. Dean Carmichael preached in the morning an eloquent and very appropriate sermon. In the evening Canon Ellegood preached, taking for his text the fourth chapter of St. Matthew's Gospel, 17th, 18th and 19th verses. He spoke of the missionary work of the Church, and made special allusions to the labors of Dr. Livingstone. The musical services were very effective, and there were large congregations. The Church now presents a most beautiful appearance. The roof of the chancel has been painted a dark blue, studded with large and small gold stars, which accord well with the rich carmine of the walls. The roof of the nave has been treated very effectively, the panels being colored light blue with broad stripes of copper bronze, the beams and mouldings are of oak with crimson chamfers. The walls have been painted a greenish blue, with a bold chocolate border above the line of pews. On either side of the chancel behind the pulpit and organ, the walls have been covered with white tiles which present a very pleasing effect; the whole of the wood-work has been cleaned and varnished; the old gas standards have given place to handsome pendants. At the same time it seems a pity that the very effective natural wood of the ceiling of the nave has been covered with cotton canvas and this covered with poor stencelling panel patterns. The Church architecture always seeks the reality; no sham arches or paint imitation of stone should be allowed. This canvas business is equal to the white-washing of the calm stone pillars and arches of Christ Church Cathedral some years ago, and is a remnant of that dark period in the history of Church architecture, when the beautiful carvings and frescoes of the Middle Ages was covered with plaster and whitewash.

It is reported that the Rev. Mr. Windsor, now curate in charge of the rectory of Sorel, will be appointed by the bishop as assistant-minister of this parish.

The parishoners are to be congratulated upon the very large donation made by Mrs. Phillips towards defraying the expenses of renovation. Such generosity should be reported to encourage others who are as well able, if not so willing, to contribute to the necessities of the saints.

ONTARIO.

PETAWAWA.—The series of pic-nics which have lately been held in the Upper Ottawa Mission, were brought to a termination on Tuesday, at this out-

station. Mr. Bliss came from Mattawa on the Friday in order to take the Sunday duty, and on Tuesday we had our first pic-nic. Unfortunately the day turned out very wet, notwithstanding which, about one hundred were present. Three times that number was expected had the day been fine. As it was all enjoyed themselves after the rain ceased, and games, races, dancing, &c., was kept up till nearly dark. The grounds were well prepared in view of future pic-nics, as this congregation has decided to have one annually for the future. Mrs. Bliss accompanied her husband this time, it being her first visit here, and spent a very pleasant week at churchwarden Dempsters, visiting, also, with Mr. Bliss some of the nearest Church families. The Church is strong in these parts, plenty of life and activity. A piece of land is about being secured with view of building next year. Settlers here for twenty years without Church privileges, yet loyal to the last. Verily the Church is not a human society, else she would have been dead and buried long years ago.

KEMPTVILLE.—On Thursday, September 1st, the parish of Kemptville celebrated its annual Harvest Home. It is a happy time for the people as they come together from all parts, make new friends, and strengthen the bonds of old friendship. There was a glorious service in the beautifully decorated parish church. The Holy Eucharist was offered by the Rev. Rural-Dean Nesbitt, assisted by the Revs. W. A. Read and T. Gorman; the Rev. H. Pollard being preacher; the Rev. A. Houston said matins; the Revs. W. Lewis and W. A. Read read the lessons. At 12 o'clock there was the usual sumptuous dinner in the parish hall, provided by the ladies. Afterwards the juveniles enjoyed a succession of games. Evensong was said at 7.30 when the Rev. W. Lewis preached. The sermons of the day were excellent, being thoughtful and appropriate and left a good impression. The proceeds of the day came to \$73 00.

On Tuesday, Sept. 21st, the excursion to Smith's Falls by C. P. R. came off, so long expected by all, but especially by the Sunday School, in whose behalf it was got up. The day was perfect. There were fully 400 people. Smith's Falls turned out in great force to welcome their former rector, Mr. Emery and his people and friends from Kemptville. The Mayor, D. Ferguson, Esq., placed at their disposal the Town Hall and the Skating Rink. H. Gould, Esq., gave the use of his beautiful grove. Flags were hoisted, open house entertainment was offered, some brought out their carriages to drive, and others accompanied on foot the visitors around the town. The excellent brass band of the town was placed at their disposal for the whole day. During the day a well contested game of base ball was played between the Perth and Kemptville clubs. The large crowd that welcomed the excursionists with kindly words, shaking hands, and sweet strains of music in the morning, accompanied them in the evening to the station, expressing the old-fashioned feeling, "Happy to meet, sorry to part, happy to meet again." The train moved off as the bands poured forth its melodious sounds at 5.30 p.m., not a single incident having occurred to mar the pleasure of the day. The sum of \$163 50 was taken in.

The Rev. R. S. Forneri, B.D., has, we understand, resigned the office of Rural-Dean of Lennox and Addington.

MANOTICK.—A harvest thanksgiving service was held at St. James' Church, Manotick, on the 8th ult. The Church was beautifully decorated for the occasion. Holy Communion was also celebrated and a sermon suitable to the day was preached by the Rector, Rev. J. T. Gorman. The neighboring clergy were, unfortunately, all engaged except Rev. A. Snowden, Rector of Billing Bridge, who did not appear until the evening. After service dinner was held in the Drill Hall, a very commodious building, of which a very fair number partook. Dinner over, all repaired to Rickey's grove close at hand, to enjoy and participate in the numerous sports. This prepared their appetites for tea. About 7.30 p.m. we had a promenade concert, which was voted by one and all a complete success. The Hall was illuminated with Chinese lanterns, and the Manotick brass band which was in attendance, conducted by Prof. Denmark, had their hats illuminated with lamps, so that the whole presented a very pretty spectacle. The proceeds were devoted to paying the rent of the house in which the incumbent resides. This is a new parish, so we have not yet built a rectory, but we hope to hold meetings very shortly to consider this need, and we doubt not but that the people will be quite willing to go to work and build one, as they themselves see the importance of possessing a house for their clergyman.

A harvest thanksgiving was also held at Wellington, another station in this parish, two days previous to the one at Manotick. Holy Communion was celebrated by the rector, and an able sermon was

preached by Rev. C. P. Emery, rector of Kemptville; a good congregation was present. When service was over the people all repaired to Russell Grove, a beautiful spot on the banks of the Rideau for dinner. Short speeches were delivered by Rev. C. P. Emery and Rev. Mr. Hervey, the new rector of North Gower, whom we very gladly welcomed amongst us, as the successor to Rev. S. Daw, who has gone to Belleville. The day was unfortunate as regards weather, but a fairly good gathering came to the grounds. Over \$100 was taken in; this was devoted to paying off the debt on Osgoode Station Church, which has only been just recently built at a cost of \$1,100. There is still a debt of \$200, but we hope very soon to clear the whole off. The little church of which the corner stone was laid by the Hon. T. White last summer, is a Catholic looking little building; it has a pretty belfry surmounted by the emblem of our salvation. It has seating capacity for 150. It is situated in a part of the parish where little Church work has heretofore been done. A good congregation is being gathered together, the average attendance being about 60, most of whom were comparative strangers to the church. Fortunately we have a good Churchman in our station master, Mr. W. F. Ritchie, who has done a genuine and lasting work for the Church there. We trust with God's assistance to have a good and established congregation at this new church.

TORONTO.

St. Alban's Cathedral.—Another stage has been reached in the building of the new St. Alban's Cathedral. On the past two Sundays the crypt under the choir and chancel has been occupied for Divine service. For some time services were held in the south aisle of the crypt, but this was uncomfortably small, as the congregation is growing under the Rev. J. G. Lewis' zealous efforts. The walls being two and a half feet thick, the work of erection is necessarily slow, and as there is no probability of the full height being reached during the present season, the congregation asked to be allowed to occupy the central portion of the crypt. The chapter decided to allow this, and a temporary felt and gravel roof was put on. All the inside work, such as the construction of a platform of a temporary character, the whitewashing of the walls, and the putting up of scrolls and texts to give a church-like appearance, as well as other matters, were voluntarily undertaken by the choir and Sunday School teachers, and for a couple of weeks they worked during their spare hours with praiseworthy devotion, Mr. John Carter of the Chapter being also an active worker. The result of these efforts is a comfortable and cheery room. It is thirty-four by eighty-four feet in size, with a height of about 14 feet. This will give all the accommodation required till the walls are carried up to the permanent roof. The services were well attended and the congregations were devotional. The choir and people rendered the services most heartily.

At the morning service Rev. T. C. S. Macklem was the preacher. He chose for his text Matt. xi. 12: "From the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force!" The rev. gentleman referred in the course of his remarks to the work which the members of the congregation had done. He said he saw before him a congregation of earnest men and women, composed of those who have labored zealously in the cause of Christ, and used their God-given talents to the glory of God and the spiritual welfare of His people, working with their own hands to make ready a fitting place for the worship of the Lord of Hosts. The labours which they had freely bestowed on that sacred edifice would be richly blessed. They should show that they expected a blessing by seeking to make that day one of thankful progress, not only in the external affairs of the visible kingdom of heaven, but also in that invisible kingdom which is established in the heart of each one.

Rev. J. G. Lewis preached at evening service on the words: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Daniel xii. 3. After speaking of the influence of one upon another he referred to the work of the congregation. He said they had done what will stimulate others to do work for the spread of the divine cause. He pointed out the value of sanctified enthusiasm, and the work of a few earnest people, others being thus influenced to give of their substance and labour.

A branch of the Church of England Workingmen's Society is to be formed in the congregation.

Laying the Corner Stone of St. Augustine Church.—The ceremony of laying the corner stone of a new church building in Toronto was performed on Saturday afternoon by the Venerable Archdeacon Boddy. The church is to be erected at the northeast corner of Parliament and Spruce streets; will be called St. Augustine. It will cost about \$24,000, and in style

Kemptville; service was rove, a bear- 1 for dinner, U. P. Emery North Gower, t us, as the to Belleville. ather, but a s. Over \$100 g off the debt nly been just re is still a to clear the a the corner ; summer, is has a pretty ur salvation. situated in a ork has here- ion is being adance being ive strangers good Church- chie, who has Church there. a good and rch.

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will be of the early English type, with accommodation for about 600. Its length will be 93 feet and its width 64 feet. The structure will stand as a monument to the zeal and energy of G. I. Taylor, the rector, and his flock. The clergymen who took part in the ceremony of Saturday were: Ven. Archdeacon Boddy, Rev. J. P. Lewis, Rev. J. H. McCollum, Rev. R. Harrison, Rev. C. L. Inglis, Rev. J. F. Sweeney, Rev. John Langtry, Rev. John Pearson, Rev. G. I. Taylor and Rev. Wm. Grant. The corner stone having been laid the Venerable Archdeacon Boddy addressed the large concourse of people present. He congratulated the parishioners of St. Bartholomew's upon their zeal and devotion, as testified to in their desire to raise a fitting edifice to the worship of God, and hoped they would not permit themselves to worship in a building without wiping out the debt incurred in its erection. Rev. John Pearson, Church of the Holy Trinity, considered the church, whether it was called after Augustine of Canterbury or Augustine of Hippo, was well named, as no more distinguished saints lived since the days of Paul. Mr. Wm. Gooderham urged upon the Church to subscribe liberally to the building fund, and clear off the debt. Rev. J. H. McCollum, St. Thomas, addressed a few appropriate words to the assemblage, as did also Rev. G. I. Taylor, after which a collection was taken up, and the hymn "The Church's One Foundation" sung. The proceedings were brought to a close with the benediction.

NIAGARA.

HAMILTON.—A very interesting and impressive ordination service was held in the Church of St. Thomas, in Hamilton, on Sunday, the 25th of Sept., 16th Sunday after Trinity, by the Lord Bishop of Niagara. Morning prayer was said at 9.30 a.m. by Canon Curran, assisted by Mr. William McCormack, student. At 11 o'clock the Bishop, with Venerable Archdeacon Dixon, of Guelph, examining chaplain, Canon Curran, Rural Dean Forneret, Rev. Thos. Geoghegan, Rev. C. E. Whitcombe and Rev. F. Howitt, Mr. McCormack and Mr. Lennox Smith, the candidates for ordination, entered into the church in procession from the school room, the choir singing a processional hymn. The sermon was preached by Venerable Archdeacon Dixon, after the Bidding Prayer had been said. He took for his text Ephesians ii, 20 and 21, "And ye are built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner stone. In Thou all the building fitly joined together groweth unto an Holy Temple to the Lord." The preacher dwelt forcibly on the simile of the apostle as illustrative of the divinely established order and system that characterized the Church of Christ from its beginning, even as they characterized the Jewish Church, of which the Christian was the successor. The ordinances of the old dispensation were not destroyed, but changed and spiritualized into christian rites and ceremonies, and endowed with more glorious privileges. In the Jewish Church we find the types and shadows of the gospel ordinances—thus the covenant of circumcision was superseded by baptism—the new circumcision. The presentation of children in the temple, prefigured confirmation, the three grades of the Jewish ministry prefigured, the three-fold orders of bishop, priest and deacon, while the Passover was the foreshadowing of the Holy Communion. The archdeacon then proceeded to show that the Anglo Catholic Church of to-day held the apostles' doctrine and fellowship—the breaking of bread and the prayers—as fully as the church did in St. Paul's times, being built on the same foundations, Christ Himself being the corner stone. He then pointed out that even then, in that house of God, they were witnesses of the repetition of a scene that occurred in the dawn of Christianity at Jerusalem—the ordination of the deacons; and to-day the promise, "Lo, I am with you always," is fulfilled, for our chief Pastor, bound to Christ by the many linked golden chain of the apostolic succession, is here to-day to exercise the divine function with which he is invested. The sermon closed with a touching appeal to the candidate who stood up while addressed. Then followed the presentation and ordination, after which there was a celebration of the Holy Communion. The young deacon is a son of Mr. Laratt Smith, Q.C., of Toronto. The parents of the young gentleman with several other relatives were present on the solemn occasion. The hymns, canticles, &c., were most admirably rendered by the well-trained choir of St. Thomas' Church. Mr. Smith is to assist Mr. Geoghegan and Mr. Whitcombe in a part of Hamilton, which has become densely settled within a short period with working men of various occupations.

HURON.

HAYSVILLE.—The annual harvest home was held on Thursday, 8th inst. The Rectory house and grounds were decorated with flags, and there were tents on the lawn. The tables were laid in the 'orchard.

Nearly three hundred guests sat down to tea. The thanksgiving services in the church close by were crowded. The decorations were chaste and handsome. The afternoon service was conducted by Rev. John Ridley, of Galt, and Mr. Edmonds, rector of the parish. The sermon was preached by Rev. Robt. Kerr, of Mitchell. After the sermon was the celebration of the Holy Communion; evening services commenced at 7.30. There were addresses by Rev. John Ridley, Rev. John Downie and Rev. Robt. Kerr. The singing of the united choruses of the parish was excellent. The offertory at both services amounted to \$26.40, and the proceeds from the harvest supper were \$52, total \$78.40, to be given to the maintenance of the Indian Homes at Sault Ste. Marie, Algoma.

BRANTFORD.—Rev. Canon Innes, Rector of St. Paul's Cathedral, conducted the services on sixteenth Sunday after Trinity, at St. Jude's church, Brantford, at the re opening of the church after some extensive repairs.

LONDON.—Rev. D. Freeman, assistant minister of the Cathedral, officiated at Matins and Evensong. His Lordship the Bishop of the diocese preached at Matins, and Rev. G. G. Ballard at Evensong. There were large congregations. Mr. Ballard, who was for some time assistant minister of the Chapter House, here, is now rector of St. John's Church, Buffalo, U.S., and is here in the Forest City paying a brief visit to his old friends.

Executive Committee.—The regular meeting of the Executive Committee of the Synod met on Thursday, at 2.30 p.m. The Bishop presided. The members in attendance were Revs. W. Young, A. Brown, Canon Smith, Canon Innes, Principal Farvell, R. S. Cooper, H. Ashton, Canon Paterson, Canon Richardson, Archdeacon Sandys, Archdeacon Marsh, J. T. Wright, W. Davis, J. H. Moorhouse, John Gemley and Canon Hill; Messrs. C. B. Reed, R. S. Gurd, H. Crotty, Thor. Moyte, W. G. Grey, R. Ransford, E. J. Hutchinson, T. D. Stanley, L. Skey, F. Woods, R. N. Light, F. Rowland, Judge Woods, W. J. Imlach, A. N. Dymond, Crowell Wilson, A. C. Clark.

Minutes of last meeting were confirmed. The report of the Finance Committee was read, and the accounts found correct.

The bishop's commissioner reported having visited all the remaining missions, except that of Lion's Head, and recommends that his appointment be consequently cancelled. The report recommended the sub-division of the mission of Warton and the re-arrangement of several others, and that the Incumbent of Tilsonburg be requested to take the oversight of the new church at Colloiden. Adopted.

The question of Indian missions occupied considerable time.

The reorganization of the Clarksburg mission, as proposed at last meeting, was confirmed.

The appointment of Maintenance and Mission Committee was next taken up. The following gentlemen were elected by ballot, in accordance with the provisions of the canon: Revs. W.A. Young, Canon Innes, Canon Smith, Messrs. A. H. Dymond, W. Grey, A. C. Clarke.

The bishop appointed the following additional members: Archdeacon Marsh, Rev. R. Ashton, Messrs. N. C. Currie and Charles Jenkins.

A request was received from the Diocese of Toronto to appoint a committee to confer with committees from the other dioceses of Ontario with reference to the consolidation of the statutes affecting the same. The request was accepted, the committee to be appointed by the bishop.

The Vestry of Christ Church, Chatham, requested permission to consolidate the debt on the church property. Request granted.

St. George's Church, Goderich, requested permission to transfer the debt to another company. Granted.

The committee appointed to inspect the Indian churches at Sarnia, consisting of Rev. T. R. Davis, Dr. Pousette and Mr. R. S. Gurd, reported having visited the place and found urgent need for repairs, and obtained estimates as to the probable cost. Report adopted.

The Rev. R. Ashton made report concerning the affairs of the Indian congregation at Walpole Island. A meeting had been held, and all matters satisfactorily arranged. The continuance of the pastoral care of the Island by Rev. J. Jacobs was recommended.

A special committee was appointed to procure the necessary information in regard to the standing of each clergyman on the lists in order to the proper carrying out of the provisions of the canon on the expenditure of the Missions and Maintenance Fund, the committee to consist of Rev. Canon Innes, Archdeacon Marsh, Canon Smith, W. A. Young and the secretary. The bishop appointed the following committee on finance: Rev. Canon Innes, W. Craig, E. Davis, Messrs. W. Grey and F. Rowland.

The Investment Committee of last year was rejected.

The Finance Committee were directed to invite tenders for the synod printing in the usual way.

A number of applications and appeals against assessment were read and referred to the Mission and Maintenance Committee.

After some further business the committee adjourned, the Mission and Maintenance Committee to commence work in the evening, and their report to be printed for circulation in due course.

ST. JOHN'S, HORNING'S MILLS.—*Shelburne Mission.*—The Horning's Mills ladies sewing circle have presented St. John's Church with a beautiful set of sacred vessels for the communion service, which was obtained from St. Mark's Guild, Barriefield, Ont. The service, which is said to be of a perfectly correct design and finish, arrived too late for the opening service. The vessels are silver gilt with handsome glass emets, and are enclosed in a very neat case lined with blue satin. The alms plates used at the opening were the gift of the Rev. A. L. Green, of Belleville, through Mrs. Roberts, of this village. A clergyman from a distance having learned, through the press, of this church, has written to Mr. Moore to ask for the plans and specifications of the church. This is a pleasing tribute to the taste and enterprise of Rev. H. G. Moore and the congregation of St. John's. We venture respectfully to suggest that now the congregation have secured this beautiful church, they should give it a generous and hearty support. We are informed that the Rev. Mr. Moore purposes holding mission services, which will doubtless be productive of much good. We hope, ere long, to hear the solemn, yet joyous tones of a bell pealing from the bell cote of St. John's, summoning the drowsy and indifferent to the worship of God.

Diocesan of S. S. Lessons.—At the meeting of the Sunday School committee for the Diocese of Huron, held at the Chapter House, London, on Wednesday, Sept. 21st, the following resolution was passed:—Moved by M. J. Imlach, seconded by E. Baynes Reed, and resolved, "That this committee, in furtherance of the action taken by the S. S. Association of Toronto, recommend that the publications issued by the Church of England S. S. Institute be accepted as the basis of the uniform system of teaching for the Sunday Schools of the Church of England in Canada." The Rev. Canon Innes, M. A., and the Rev. Ernest C. Saunders, M. A., were appointed delegates to attend the Conference of Diocesan Sunday School committees to be held in Toronto on November 9th, 1887.

ALGOMA.

The Rev. John Gresson has been obliged to resign the mission of Uffington on account of ill health. The Bishop of Ontario has given him a parish in his own diocese.

SASKATCHEWAN.

Boundaries of the Diocese.—At the meeting of the Provincial Synod recently held in Winnipeg, some important changes were made in the boundaries and organization of the diocese, particulars of which are given as follows in the proceedings of Synod: "That the civil territory of Alberta be formed into a separate diocese from the rest of the Diocese of Saskatchewan, to be called the Diocese of Calgary, subject to the consent of the Archbishop of Canterbury to the appointment of the present Bishop of Saskatchewan, on his choosing either the diocese of Calgary, or the diocese consisting of the remaining portion of the diocese of Saskatchewan—which shall continue to be known as the Diocese of Saskatchewan—to be Bishop of the diocese until such time as in the opinion of the Provincial Synod an adequate endowment is provided or other sufficient provision made for the Bishopric of Calgary, when the Bishop shall resign either of the dioceses as he shall see fit."

The Clergy.—There are at present twenty-one clergymen working in the diocese—thirteen in the Saskatchewan District and eight in Alberta, and there is a prospect that this number will soon be increased by four or five.

BATTLEFORD.—On Sunday, 28th of August, his Lordship held a confirmation service in St. George's Church here, when twelve candidates received the rite at his hands. This was the first occasion on which he exercised his office since his consecration. At the conclusion of the service he addressed the candidates, clearly explaining the object of confirmation and earnestly exhorting them to live up to the solemn vows they had taken upon themselves. He preached at the Industrial School at nine in the morning, and in St. George's Church in the evening.

On Sunday, 4th September, his Lordship consecrated St. George's Church, in this town. It is a neat frame building, twenty-four by forty feet, with a chancel 16 by 18 feet. Its erection was begun last year, and it speaks well for the energy of the congregation that to day it stands free from debt.

The Bishop was met at the west door of the Church by the clergy, the churchwardens and the vestrymen, and presented with a petition praying him to consecrate and set apart to the service of God the building now completed, to be known as St. George's Church, of Battleford. The Bishop having granted the prayer of the petitioners, the procession formed and the solemn and impressive ceremony was performed. The sentence of consecration was read by Rev. T. Clarke, Rural Dean of Battleford, and the sermon preached by the Bishop. At 8.30 p.m. a special confirmation service was held, to accommodate some candidates who were unable to be present at the first one. At the evening service, Mr. John B. Ashby, was publicly licensed as a lay reader in the diocese.

GLEICHEN.—Sunday, 11th September, was a red letter day for the little congregation of St. Andrews. Our new Bishop was present amongst us. The fact of his coming had been announced beforehand, and notwithstanding the inclemency of the weather a large number attended. Usually the morning attendance is small and the evening large, but on Sunday last the order was reversed. The special object of the Bishop's presence was to consecrate the little Church, which had been erected with so much self-denying liberality.

The form of service used by His Lordship on this occasion, was that adopted in the Diocese of Winchester. The change from the ordinary service was much appreciated. The Bishop was assisted in the service by the Rev. J. W. Tims, to whose untiring efforts the people of Gleichen owe their charming little church. His Lordship preached from the 28th chapter of Genesis, 16th and 17th verses. We thank God for the words we were privileged to listen to. The happy service closed with the sacrament of the Lord's Supper, of which about ten partook. His Lordship was assisted in the administration by Mr. Tims.

In the afternoon, Mr. Tims assembled the Indians in the school adjoining the Mission House. Chiefs, men, women and children, all assembled there, for they had heard that the "Big Holy Man" was to speak to them. The large gathering, the sweet voices of the children in the singing, the eager interest with which all listened, has made our good Bishop's heart glad, and impressed him with the fact that they cannot long remain indifferent to the blessed message of salvation. In the evening His Lordship was again at Gleichen and took the first part of the service; Mr. Tims taking the latter. The lessons were read by Mr. Gibbon Stocken. An interesting feature in this service was the induction of Mr. Stanley J. Stocken into the office of licensed reader in the Diocese of Saskatchewan. After the second lesson the Bishop spoke a few words explaining the office of a licensed reader, and then knelt before the Holy table, while His Lordship read his official license. Mr. Stocken then returned to his seat and the service proceeded. The Bishop preached an excellent and timely sermon on "Gratitude," basing his remarks on Christ's healing of the ten lepers as recorded by St. Luke (xvii. 11). At the close he asked for the prayers and sympathy of all on behalf of Mr. Tims, and those engaged with him in the work of evangelizing the Blackfeet, as well as for the services and ministrations in Gleichen. He also asked the prayers of the congregation on behalf of Mr. Gibbon Stocken, who was to be ordained to the holy office of a deacon on Sunday, Sept. 25th, in Calgary. Thus ended a happy and, we trust, blessed Sunday. And yet the interest of the day was not over, for by the evening train arrived Miss Brown, the lady appointed to the charge of the Home for Blackfeet children, by the Women's Auxiliary of the Board of Missions for Canada. Miss Brown is a lady of much experience, and with a heart full of zeal for the work to which she has been sent. By the grace of God much blessing is in store for these poor people.

FOREIGN.

Of the nearly 4,000 clergy of the Church in the United States some 521 bear the title of D.D., or its equivalent S.T.D.

The party of eight clergymen and laymen going to India to conduct special mission services for the Native Christians is to sail on October 20th.

The late Mrs. Thompson, of Seabrook Vale, Hythe, has, by her will, bequeathed the sum of £10,000 for the erection and endowment of a new church at Cheriton, near Folkestone.

More than £45,000 has now been promised for the Church House. The colonial diocesan contributions have begun by the payment of £50 to the fund by the Bishop of Wellington, New Zealand, collected in his diocese.

It is proposed to present Mrs. Benson with a token of affection from the people of Cornwall. As the Truro Cathedral was begun by Archbishop Benson, the opening of that building is considered a fit time for the presentation of the memorial.

"A few years ago," says the Pall Mall Gazette, "it was thought improper for a woman to be a foreign missionary unless she were a missionary's wife. Now there are two thousand four hundred unmarried women in the mission field." It is only explanatory to add that these women are, for the most part, members of sisterhoods.

Visitors to Switzerland this season have been delighted by the opening of two new English Churches. One at St. Beatenburg, of which the foundation-stone was laid last September by the Hon. and Rev. F. T. O. Spencer, was opened with a dedication service on Saturday, August 20th, the chaplain (Rev. C. E. S. Ratcliffe), who first suggested the scheme, giving an impressive address. The other new edifice, the little chapel of the Good Shepherd, at Bel Alp, was consecrated by the Bishop of Gloucester and Bristol on Sunday, August 21st.

ALBANY.—Mrs. Charlotte Austin, late of Cairo, who died on August 22, at the age of 80, has left the following bequests: \$10,000 each to two nieces; \$20,000 to the Diocese of Albany, the interest to be equally divided between the Churches at Greenville, Cairo and Oak Hill; \$5,000 to the Church at Oak Hill for the repairing of the Church building, etc. The rest of the estate is left to the Domestic and Foreign Missionary Society. The estate is valued at about \$100,000.

IRELAND.—An interesting report has been submitted by the registrar general, Mr. T. W. Grimshaw, showing that in spite of all adverse statements there is and has been for several years an increasing prosperity in this island. This is indicated by the steady and continuous increase of deposits in savings banks and other investments. In joint stock banks the increase is \$580,000; in post-office savings banks the increase is over \$1,000,000; in trustee savings banks the amount of increase is \$180,000. The capital invested in government and India bonds is \$1,275,000.

The Bishop of Ripon writing to the papers respecting the Wakefield Bishopric scheme, says: "We have been disappointed, as I explained in my last letter, in our hope of receiving a contribution of £10,000 from the Additional Home Bishoprics Society. A friend has most generously offered £4,000 to meet the resulting deficiency, on condition that the remainder be raised during the current year. I think I may appeal to friends of the movement not to allow this second anonymous and generous offer to be lost. The sum needed is so small that a little effort will place us within reach of success."

Duly Baptized.—The following letter has been recently published upon the subject:

We, the undersigned, learning that an incorrect impression has arisen as to the force of words "duly baptized," occurring in the declaration of the House of Bishops upon Christian Unity, communicated to the House of Clerical and Lay Deputies, under date of October 20, 1886, think it but right to state that, according to our understanding, at the time of framing the declaration, the word "duly" was inserted to cover differences of opinion which might exist as to the necessity for a ministerial commission on the part of the administrator, and was intended to leave the whole question of lay baptism untouched. (Signed), A. N. Littlejohn, W. E. McLaren, Geo. F. Seymour, Alfred A. Watson, Wm. J. Boone, Wm. Paret.

In the Chinese Recorder for March, there is a statistical table of missions in China, dated December 31, 1886. Thirty-seven societies are mentioned, having 919 missionaries, of whom 446 are men, 316 wives, and 157 single women. Of the men, the China Inland mission has 92, the various Presbyterian societies (American, Canadian, Irish, Scotch, English) 93, the Methodists (English and American) 70, the Congregationalists (L.M.S. and American Board) 53, the Episcopal Missions (C.M.S., S.P.G., and American) 39. The Americans are altogether 164, and the English 280, besides the smaller Scotch and German missions, etc. Of the single ladies, 69 are American, and 55 China Inland. The number of native Christians are not given, "only communicants," which tells against the Church of England, as in several other missions, bap-

tized and communicants are the same, while in C.M.S. missions the communicants are an inner circle. But as they stand, the chief figures are, American Presbyterian North, 4,368; English Presbyterian, 3,312; L.M.S., 3,052; C.M.S., 2,545; Methodist Episcopal North, 2,408; Basle Mission, 1,611; American Baptist North, 1,433; China Inland, 1,314; American Board, 1,235.

Correspondence.

All Letters containing personal allusions will appear only the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

FASHIONABLE AMUSEMENTS.

SIR,—Certain things there are which, as institutions, Satan has long used to lead souls away; such as the theatre, opera, card-table, dance and horserace. Some go to the opera because they "love music." Others say, a game of cards is no harm, and yet the defiling touch of gamblers and pickpockets has for centuries made the game leprous. Not a few say there is nothing wrong in the dance,—that it is simply the "poetry of motion," these institutions for thousands of years have been the gilded gateway to ruin.

Bishop Coxe says:—"You are welcome to quote me anywhere and everywhere as regarding the modern dance—waltz, german, or whatever else they call it—as immoral. My standpoint in the Scriptures, as understood in the primitive Christian age, when 'renouncing the world' meant anything but conformity to the licentious and heathenish indecencies of that 'excess of riot' which disgraces the Laodicean religion of these times. These shameless dances, with play-going and social parties, are all denounced by the spirit of the New Testament, discouraged by the example of saints and martyrs, and everywhere discountenanced by moralists. Not to the Puritans belongs the exclusive honor of setting their faces against such things. Nowhere has play-going been so written down as by the pen of Jeremy Collier, the stout old High Churchman. I have strong convictions on the subject."

Playing cards for pastime, is regarded as an innocent amusement, but soon becomes a passion, and leads a man to forego home, family, business and pleasure, for the exciting scenes of the card-table. The presence of culture and genius may embellish, but can never dignify it. It is the resort of the starved in soul and intellect. It cannot recommend itself to the favor of Christian people. Dr. Holland, the accomplished American writer, says:—"I have this moment ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.' Fathers and mothers, keep your sons from cards in the 'home circle.'"

A dancing Christian felt it his duty to try and win one of his many associates to Christ. "O!" says he, "I long to see you a Christian," "For what?" "Why, for salvation." "Don't you want to be saved?" "Yes, I do." "Do you pray?" "No, do you?" "Yes, said the 'Name-To-Live,'" "I pray for you." "For me! When, I'd like to know? Monday night you were at the dance; Tuesday night, I met you at the ball; Wednesday night, I saw you at the sociable, and, like the rest of us, you carried on; Thursday night, I don't know where you were, but if cards could testify, they would tell what you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me, I can't tell what time you've had for prayer this week, or when you could have felt like it. As far as I can see, you seek your happiness just where I do—in the world and the things of the world." What a great amount of money is spent by people who have "renounced the world," attending theatres, circuses, &c. Not long ago, at a ring performance in a tent in Virginia, the circus clown thus addressed the audience:—"We have taken in \$600 here to-day—more than most ministers of the Gospel receive for a whole year's service. A large portion of this audience is made up of members of the Church. And yet, when your preacher asks you to aid him in supporting the Gospel, you are too poor to give anything. But you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it. You profess to be wise, and yet you support me in my folly. Now, isn't this a pretty place for Christians to be in? Don't you feel ashamed of yourselves? You ought to."

Bishop Baldwin in his sermon to the delegates of the Prison Congress, says:—"What were the results of the 'Life of Jack Sheppard' upon the community? Was it not to encourage the crime of robbery? and what can these scenes of blood and violence do but encourage murder. Who put temptation in the way that made the criminal? Amid the swell of voluptu-

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ous music, amid the glitter of the theatre, amid the deadly scenes of the circus that heart was led on, it knew not how, until the hand had the glittering dagger within it, and the foul crime was perpetrated that ended in the scene of the gallows." And Sir Walter Scott speaking of the theatrical performance of the 'Life of Jack Sheppard' takes the same view of it. He says:—"Christianity from its first origin was inimicable to the institution of the theatre." Four players were canonized by the Roman Catholic Church. It is said that several actors while representing the Christian religion, and throwing it into ridicule before the Roman Emperor, were led to embrace Christianity, and some of them suffered martyrdom. I knew an actress who was a regular attendant at the daily service, and a constant communicant in the Church where I officiated many years ago. The greater portion of her income was given to the poor. Dr. Young, author of the "Night Thoughts" and of the "Last Day," wrote a tragedy called "The Brothers," which was performed at Drury lane theatre. As he went into orders, the play was withdrawn. About thirty years after, the Doctor consented to have his tragedy acted again at the same theatre. In mitigation of this circumstance, however, it is stated in Davie's Life of Garrick, that the Doctor formed a design of giving a thousand pounds to the Society for the Propagation of the Gospel, which he hoped to have been able to have realized from the acting of the play. It is said the profits of the play were insufficient to make good the sum, but that the Doctor made up the deficiency, and so accomplished his benevolent purpose of giving a noble sum for the diffusion of Christianity. In the reigns of Elizabeth, James', the Charles' and George's, the stage was considered the fourth estate of the realm, and was regulated by Acts of Parliament. Thousands obtained their knowledge of history and poetry by attending the theatre. Numerous proofs, however, might be collected to show, that in the reign of George III., the theatre was the nursery of the grossest immoralities and vice. The moral beauties of Shakespeare has been collected and published, but what a small proportion they bear to the mass of his writings. "He wrote," says Dr. Johnson, "without any moral purpose."

The necessities of our being, demand recreation and amusement of some description. There are some kinds of recreation, which, though they have no inherent sinfulness, still possess such a fascination as to make them dangerous. No limit can be prescribed for all persons, beyond which indulgence in amusement is sinful. Each one must determine for himself.

Sept. 5th. PHILIP TOCQUE.

UNION OF DIOCESES.

SIR,—Not having seen in your paper any indication of the progress of the scheme for the federation of the dioceses throughout the Dominion, and thinking some information of the movement might be interesting to your readers, I submit the following facts for their consideration:

In order partly to forward the work of the committee nominated by the Parochial Synod and partly also to instruct and assist the laity in their duties as legislators for the Church, the Canadian Church Union was formed in the early part of the year. Your readers will remember that the Provincial Synod of Eastern Canada appointed a committee to discuss the question of union with the Province of Rupert's Land, and also passed a resolution asking that province to take some steps in the same direction. The Church Union then requested the different dioceses to appoint committees to confer with the Provincial Synod committee, which suggestion was acted upon by the diocese of Toronto, that diocese having taken up the scheme with considerable interest. Our own synod of Huron failed to pass the necessary resolution owing to the little time it gave to business (some factions opposition was certainly engendered, but in a full house no doubt the question would have been favorably received). At the same time the Union entered into correspondence with members of the Province of Rupert's Land which resulted in the passing of a resolution in their Synod, and this step was followed by a visit of some members of the synod to Columbia which evoked an expression of strong British approval and sympathy from the bishop of that province and the promise of support in the further prosecution of that scheme. The result of the first meeting of the Provincial Synod committee has not yet been made public; their efforts could however be but tentative owing to the immature views possessed on the subject. The Canadian Church Union favors the plan of one Provincial Synod for the whole of Canada, which shall control such matters as doctrine, liturgy, discipline, widows' and orphans' fund, mission fund, superannuation fund; such a synod under a Primate or Archbishop would be in accordance with the practice of primitive Christianity; many however favor the retention of the present provincial synods and the establishment of a general or Dominion synod meeting, say every 5 years, taking from the

provincial synods the legislative control of the subjects above mentioned, the provincial synods being then only consulting boards or conferences of their respective groups of dioceses. Personally, I prefer the plan of one Provincial Synod for the Dominion, meeting every three years, and five or six Provincial councils, meeting annually, formed from groups of dioceses, composed of the bishop and one clerical and one lay delegate from each diocese, with one clerical and one lay member nominated by the Provincial Synod for each council. It would materially help the cause of federation if those favoring the idea would become members of the Canadian Church Union.

Yours, &c., R. H. ARCHER.

London, 24th Sept., 1887.

IMMEDIATE HELP.

SIR,—Will you kindly allow me through your columns, to call the attention of the Church to our trouble? Our Church building has gone in the terrible destruction of Gravenhurst. We must rebuild, but our people here, who could give, are now utterly unable to do anything. I plead for help that I may rebuild and carry on the work here. If I am to hold any ground, assistance must come from the outside. All donations should be sent to yours faithfully,

ALFRED OSBORNE.
Incumbent and Examining Chaplain to the Bishop of Algoma.
GRAVENHURST, Muskoka,
Sep. 24th, '87

COUNSEL OF TRUSTEES—SHINGWAUK AND WAWANOSH.

SIR,—I am glad to find that our very zealous friend, the Superintendent of the Indian Homes at Sault Ste. Marie, Algoma, has a letter in your columns of Sept. 22nd, in response to your correspondent, signed "Niagara," Sept 8th. Mr. Wilson, in his response, would "remind me and your readers that he has often expressed the desire that a board of trustees or a counsel should be appointed to assist him in the work of Indian education." Have his plans been formulated and sent to the Bishop of Algoma? The Bishop, I am sure, would lend sympathetic and substantial aid to such a very important work as that of Indian education in his diocese. It is quite true that Shingwauk and Wawanosh Homes "were in operation before there was any diocese of Algoma," but this is no reason why the bishop should not be officially interested in every Church institution within his diocese, organized before or since its creation. Mr. Wilson, single-handed, has worked hard and well, but extensions are needed, funds are required, and endowments, if possible, established; he therefore must have co-operation, influence and counsel, especially if similar homes are to be founded in other dioceses of the N. W., whose bishops likewise must have much to say and do in such matters. The Church will rise to the emergency, and will contribute largely; but first steps must be taken to lay the lines and arrange the foundations. The work which Mr. Wilson began 15 years ago and more, has greatly increased, and its borders are lengthened out beyond his single energies. It is far too large and important to be treated by a single hand effectively. No one seeks to take from him his present distinguished position, but many are anxious to see him aided and strengthened to fulfil it, not weakened, weaned and exhausted. We trust that many years of usefulness are yet before him; the past record is excellent and worthy of our best commendation.

SKETCH OF LESSON.

18TH SUNDAY AFTER TRINITY. OCT. 9TH, 1887.
The Serpent of Brass.
Passages to be read.—Numb. xxi. 4-9.

After the unsuccessful embassy to the king of Edom, which was the subject of last Sunday's lesson, the Children of Israel, having been refused permission to reach the land of Canaan by way of the mountain passes which led eastward from Kadesh, and which would have enabled them, by the east bank of the Dead Sea, soon to reach the fords of the Jordan opposite Jericho, had to turn southward into the valley known as *El Arabah*, which extends to the northern extremity of the Gulf of Akabah, the eastern arm of the Red Sea. See Dent. i. 1; ii. 8, in the R. V. [NOTE.—A map is indispensable to the correct understanding of the situation.] Their first stopping place was at Mount Hor (*Jebel Harun*), one of the mountains of Seir. Here Aaron died and was buried (ch. xx. 22-29). After a halt of thirty days (xx. 29), the people (doubtless directed by the cloudy pillar) continued their journey southward "to compass the land of Edom," i.e., to go down nearly to the edge of the Red Sea (Gulf of Akabah) and thus turn the corner of the mountain range of Seir, in which the Edomites dwelt (Gen. xxxvi. 9).

It was on this gloomy march, as they turned away from the grassy valleys which led straight to the Promised Land, and once more faced the dangers of the "great and terrible wilderness" (Deut. viii. 15), that "the soul of the people was much discouraged because of the way; and the people spake against God and against Moses."

I. *The Disease*.—Observe what happened. The moment they became unwilling to walk in the path which God was pointing out to them, the path indicated by the cloudy pillar—the moment they began "to despise the riches of His goodness and long-suffering,"—He simply withdrew from them His gracious protection against the peril which beset their path. (See "Words and Phrases," post). Then the "fiery serpents" which infested the desert "had their poisonous jaws unbound" (*Kitto*) and attacked the disobedient people.

So God let them feel their dependence upon Him. But when "much people of Israel died"—when the loss of fathers and mothers and wives and children had taught them the need of God—when no one knew what evil might next befall them who had chosen their own way, not His way,—then "the people came to Moses and said, 'We have sinned * * * pray unto the Lord;' and Moses prayed for the people" (Psalms lxxviii. 34). How anxiously they must have waited for the answer to his prayer!

II. *The Remedy*.—A little later their is a great stir throughout the camp—people running together to see what is being set up in the midst. At length the tall pole is fixed in the ground; it rises high above the tents, and can be seen from every part of the camp. But what is that on the top? How strange! what is it for? The news soon spreads; it is for the healing of the sick—but how? for they cannot all come near it. *All can look.*

So to every suffering, dying Israelite comes the message—"Look at the serpent, and you are saved." How they wonder! But God has said it, and His word is true. Some crawl out of their tents, others are carried out by their friends, others can but just draw aside the curtains of the door, hardly lift their heads, only the eye turned, and with *one look* they are healed. Are there some doubting—"What good can I get by looking at that figure?"—others who were near death a moment ago, come rushing to tell them "I looked and I am healed; only do the same." And some bitten hardly feel the poison, and think "No need for me to be in a hurry." But oh! why put it off till the terrible pain comes on—why not be spared the suffering? And what glad songs of praise rise up from the saved ones—how the groans and cries are changed to notes of joy and gratitude!

Family Reading.

THE QUEEN IN THE HIGHLANDS.

The June issue of *Good Words* contains an admirable paper by the editor on "Our Queen." He thus describes her at home in the Highlands: The Queen among her people at Balmoral gives a splendid example to every landlord. "The first lady in the land" is the most gracious mistress possible. Her interest is no condescending "make-believe," as we sometimes find it in the case of others, who seek a certain popularity among their dependants, by showing spasmodic attentions which it is difficult to harmonize with a prevailing indifference. With the Queen it is the unaffected care of one who really loves her people and who is keenly touched by all that touches them. She knows them all by name, and in the times of their sorrow they experience from her a personal sympathy peculiarly soothing. If we might apply such a term where the difference of rank is so great, we would characterize her relationship as "neighbourly"—so hearty and simple is it. There is indeed no part of the volumes she has given us more surprising than the minute knowledge she there shows of all the people who have been in any way connected with her. The gillies, guides, and game-keepers, the maids who have served her, the attendants, coachmen, and footmen are seldom mentioned without some notice of their lives being recorded as faithfully as is the case with peers and peeresses. How few mistresses are there who, burdened as she is with duty, would thus hold in kindest remembrance each faithful servant, become acquainted with their circumstances, and provide for them in age or in trial with generous solicitude. It is this rich humanity of feeling that is her noblest characteristic. The public are accustomed to see messages of sympathy

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sent by the Queen in cases of disaster and accident, but they cannot know how truly those calamities fall upon her own heart. As far as her life in the Highlands is concerned, she is now perhaps the best specimen we have of what the old Highland chieftain used to be, only that in her case we find the benefits of paternal government without its harsh severities. There is the same frank and hearty attachment to her dependants, the same intimate knowledge of each one of them, the same recognition of services.

EIGHTY YEARS IN ENGLAND.

The whole face of the country and of society has been changed by railroads, which were unknown in the early years of the century; so, too, was gas; and many persons, not very old either, can remember the tinder-box, which was in use before lucifers were invented. Great was the prosperity of farmers; but with bread at 2s. 6d. a quarter, a heavy tax on tea, and coals at 5s. a chaldron, it was a hard time for the poor. Meat, however, was cheaper than it is at present, beer was purer, and house-rent, of course, far lower. If the excitement of travel in those days was great, so also was its costliness, as well as danger from bad roads and highwaymen. People made their wills before leaving Scotland for London; rich people could go "post;" but poorer folk had to travel by public wagons; and, in 1802, it took a Londoner twenty-four hours to reach Tunbridge Wells by this conveyance. The age was cruel and it was coarse, and the sympathy now felt for every kind of suffering was comparatively unknown. Cock-fighting was a familiar amusement; so was bull-baiting; so was prize fighting. Men were impressed, without mercy, for the king's service—as cruel an action, in some instances, as it is possible to conceive. The pillory was a frequent punishment; and small must have been the street traffic when this machine was erected at Charing-cross and in the Haymarket. Whipping, also, was performed in public; and in 1800 a certain John Butler was whipped from White-chapel "to the farther end of Mile end town," a distance of two miles, for receiving some trusses of hay, knowing them to have been stolen. In 1810 there were 60,000 French prisoners in England; in the same year the old custom of driving a stake through the body of a suicide was still in vogue. Executions for the most trifling offences were as common in those days as in Sam Rogers' boyhood, when he saw a whole cartful of young girls on their way to be executed at Tyburn. Common, too, were duels; and, as Mr. Ashton observes, it is difficult to pick up a newspaper of the time and not find one recorded. On the whole, the "good old times" of eighty years since were not so good that we need wish them back.—*London Illustrated News.*

THE SCIENCE OF SILENCE.

I have read somewhere the following arrangement for avoiding family quarrels:
 "You see, sir," said an old man, speaking of a couple who lived in perfect harmony in his neighborhood, "they'd agreed between themselves that whenever he came home a little contrary and out of temper, he wore his hat on the back of his head, and then she never said a word; and if she came home a little cross and crooked, she threw her shawl over her left shoulder, and he never said a word." As it takes two to make a quarrel, either the husband or the wife might often prevent one by stepping out of the room at the nick of time; by endeavoring to divert attention and conversation from the burning question; by breathing an instantaneous prayer to God for calmness before making any reply; in a word, by learning to put in practice on certain occasions the science of silence. Robert Burton tells of a woman who, hearing one of her "gossips" complain of her husband's impatience, told her an excellent remedy for it. She gave her a glass of water, which, when he brawled, she should hold still in her mouth. She did so two or three times with great success, and at length, seeing her neighbor, she thanked her for it, and

asked to know the ingredients. She told her that it was "fair water," and nothing more; for it was not the water, but her silence which performed the cure.

He who has learned the science of silence may hide ignorance, and even acquire a reputation for knowledge and wisdom. A story is told of the painter Zeuxis, how he reproved a certain high-priest of Great Diana of the Ephesians, who discoursed of pictures in the artist's studio, with so reckless an audacity of ignorance, that the very lads who were grinding colors could not refrain from giggling, whereupon Zeuxis said to his eloquent friend: "As long as you kept from talking you were the admiration of these boys, who were all wonder at your rich attire and the number of your servants, but now that you have ventured to expatiate upon the arts of which you know nothing, they are laughing at you outright." Denouncing the rapid verbiage of shallow praters, Carlyle exclaims: "Even Triviality and Imbecility that can sit silent, how respectable are they in comparison!" It was said of one who was taken for a great man so long as he held his peace: "This man might have been a councillor of State till he spoke; but having spoken, not the beadle of a ward."

Lord Lytton tells the story of a groom married to a rich lady, and in constant trepidation of being ridiculed by the guests in his new home. An Oxford clergyman gave him this advice: "Wear a black coat, and hold your tongue." The groom was soon considered the most gentlemanly person in the country.—*The Quiver for June.*

GETTING READY FOR CHURCH.

Some persons never get ready for any good thing until it is a little too late, and then the opportunity is lost. Sometimes the influence of that loss is felt in eternity. Much carelessness concerning the neglect of Church duties comes of bad management. In a well ordered home what can be and should be attended to on Saturday night will not be left until Sabbath morning. Secular work and secular indulgence are wholly unnecessary on the Lord's day. A real spiritual and joyous Christian will not tolerate either at such a time. Many persons neglect God's house and set a bad example in the home and out of it by attending to Saturday's work on Sabbath morning, or by late hours on the night previous for indulgence' sake, or by other mismanagement which not only makes them too late for church, but entirely unfits them for Christian worship. It is lamentable! In the home, the morning of the Lord's day will not always be kept free from such hurtful intrusion without effect. But if the wife has the sympathy and help of the husband, and the husband the sympathy and help of the wife, and if both love the Lord and reverence His house, the effort will be made, and thereby brightness and blessing will be given to the whole day. When weary mothers can so arrange without neglect of home duties to get to God's house, it is a shame for those of fewer cares to neglect the sanctuary, because of carelessness, indulgence or mismanagement. What is the sacrifice sometimes required in arranging for Sunday worship, compared with one hour in the house of God on the Lord's Day? The busy wife, the toiling husband who is faithful to the house of God, is helped through all the week, but who neglects this holy shrine from careless indifference, evil indulgence or mismanagement puts a strange hindrance in the way of home life, and is treasuring up a memory that will inflict unutterable pain upon the soul in eternity. Your Church privileges are going, and soon the blessed hour of worship will summon you to the sanctuary no more. It will be too late then to get ready, of no avail to mourn the careless indulgence, lack of inclination and mismanagement you willingly allowed to prevent you from getting ready here.—*M. Rhodes, D.D.*

—The Earl of Granville pronounces the passage in the Prayer-Book beginning: "Therefore with angels and archangels," etc., as the finest in English prose.

THE SONG OF BIRDS.

To a certain extent we may take the sounds uttered by birds and animals as an index to their emotional condition. If you hear a man humming an air as he walks along, you conclude either that he is a lunatic or that he is happy. Spontaneous song, whether of birds, animals or man, is possible only when the singer is cheerful. A pianist may of deliberate purpose play a set piece, but he will never successfully improvise when he is miserable. The song of our hedge warblers, though it of course contains inherited elements, is essentially an improvisation; it is by no means necessary to their existence or their perpetuation. Developed at first as an adjunct to sexual selection, it has been extended as the highest exponent of pleasure of all kinds. It begins each year in the breeding season, but it is by no means confined to that season. Our woods and fields are vocal all the summer, and until late in November. In some species there appears to be a partial silence in the month of August, but the song breaks out again in harvest time, to be continued until the winter. It therefore has no exclusive, or even principal connection with the pairing time; rather it is a welcome to the time of roaming; the skylark pours forth its song to the rising sun, while the bittern, with his hoarse cry, welcomes the approach of night. The song is the appropriate expression of the joys of freedom, and the first result of captivity is the cessation of its strains.

THE NEED OF THE CHURCH FOR VOLUNTEER WORKERS.

One want in the Church and in the world to-day is the need of workers who mingle, or at some time have mingled, fully in the every-day concerns of life.

Very few religious teachers, who have never been in common life used to all kinds of men, have versatility enough to meet all the needs of every-day men and women. Those who, out of busy lives, give a few hours weekly to mission work of whatever kind, bring to bear upon those among whom they labor, a very fresh and intelligent sympathy. Others, who are engaged continuously in visiting the sinful, the sorrowful, the sick, often become worn and depressed. All honour to those who thus devote themselves entirely to this work; but if all Christians took their share, these might have the rest which is their right, the rest of change of work. We have seen workers so jaded that, while their hearts have been as full of love to the Lord as ever, they have dreaded to make their accustomed calls, body and mind being unable to bear the strain any longer. Then again we have heard words like these: "Oh, that I had time to earn my living and visit the people as well; then I should not feel that they thought I was working for pay."

—If we pray for any earthly blessing we must pray for it solely "if it be God's will, if it be our highest good!" but for all the best things we may pray without misgiving, without reservation, certain that if we ask God will grant them, for what we desire we ask, and what we ask we aim at, and what we aim at we shall attain. No man ever yet asked to be, as the days pass by, more and more noble, and sweet, and pure, and heavenly minded, no man ever yet prayed that the evil spirits of hatred, and pride, and passion, and worldliness might be cast out of his soul, without his petition being granted to the letter.—*F. W. Fa rar.*

—Now are you right down sure that you are saved from covetousness—"from the world, and all covetous desires of the same?" Can you point to anything you have lately done or sacrificed for humanity or God's cause? How about hospitality—do you grudge the pittance it cost you.—*Har-vester.*

—Make not a bosom friend of melancholy, sad soul; he will be sure to aggravate thy adversity and lessen thy prosperity. He always goes heavily loaded; and thou must bear half.—*Fenelon.*

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TO THE DOUBTING ONES.

When a man has to go over a river, though he ride once and again into the water, and come out, saying, "I fear it is too deep for me," yet, considering that there is no other way for him, he resolves to venture. "For," saith he, "the longer I stay the higher the water will rise, and there is no other way for me. I must go through at the last, why not at the first?" And so he ventures through.

Thus it is with you. You say, "Oh, but my heart is not humbled; oh, but I am a great sinner—and how can I venture upon Jesus Christ?" Will thy heart be more humbled by keeping from Jesus Christ? and wilt thou be less a sinner by keeping from Him? No, certainly; the longer you stay from Christ the harder it will be to venture on Him at the last. Wherefore, if there be ever a poor, drooping, doubting, fearing, trembling heart reading these words, know that I do here, in the name of the Lord, call out to you and say, "O soul—man or woman—venture, venture, venture upon Christ now! for you must come to trusting in Him at last; and if at last, why not now?"

Bring all thy hardness, His power can subdue it;
How full is the promise! the blessing how free!
"Whatsoever ye ask in My name I will do it,
Abide in My love, and be joyful in Me,"

HINTS TO HOUSEKEEPERS.

MOCK TURTLE SOUP.—Stew a knuckle of veal and two calves' feet for four hours in four quarts of water, to which have added two onions, twelve cloves, twelve peppercorns, and a little salt, some thyme, marjoram, and parsley. The meat should be put on in cold water, and should not be uncovered whilst stewing, as the goodness of the soup by uncovering easily evaporates. When stewed from five to six hours, strain the soup and cut the best part of the meat into nice square-shaped pieces and put it again to the soup. Set it by to cool; when cold take off the fat, make about two dozen forcemeat-balls to put into the soup; before serving add a quarter of a pint of sherry, a tablespoonful of lemon juice, a little ketchup or sauce, and some very small button mushrooms are a great improvement to the soup.

LARDED PIKE.—Choose a large fish; when clean lard it over with fresh bacon, put 4 oz. butter into a baking-dish with a little water, lay in the fish, the tail skewered into its mouth; bake in a quick oven; when half done strew fine breadcrumbs over, with pepper and salt; baste occasionally, and when cooked of a delicate brown remove on to a dish; pour caper sauce with a good squeeze of lemon juice added into the baking-dish; mix well with the crusting of the dish, pour over the fish, and serve.

LOBSTER OUTLETS.—Pick the meat from the shell and pound it into a mortar with a seasoning of pepper and salt to taste. A hen lobster should be selected, as the spawn improves the appearance of the outlet. 1 oz. butter should be mixed with the lobster while pounding it; when it is beaten to a smooth paste shape it into outlets; wash them over with egg, cover with breadcrumbs, and fry in boiling lard for rather less than ten minutes; drain the outlets before serving; garnish each with a short piece of the small claw of the lobster, arrange them neatly on the dish, and pour bechamel sauce in the middle of the outlets.

ROAST RIBS OF BEEF.—Choose a fine rib of beef, bone it, and roll the meat around, secure it with wooden skewers, and if necessary bind it round with a piece of tape; split the beef firmly, and place it near a clear fire; let it remain near until the outside of the meat is set, when draw it to a distance and keep continually basting until the meat is done, which you will know by the steam from it going towards the fire; allow a quarter of an hour to each pound of beef; garnish with scraped horseradish.

BOILED TURKEY.—After drawing the turkey,

wash the bird inside, wipe it dry on a towel, and fill the breast with breadcrumb and butter stuffing. If oysters are liked, some persons use them minced finely with the breadcrumbs for the stuffing. In trussing draw the legs into the body, break the breast-bone, and give the bird as round and plump an appearance as possible, tie it in a floured cloth with some slices of lemon on the breast; put it into plenty of warm water, or into as much boiling water as will rise an inch above it, and when it has boiled ten minutes cool it down by the addition of cold water, and then take out a portion of the water, leaving only as much as will keep the bird entirely covered until it is ready for table. Clear off the scum carefully as it rises to the surface, and boil gently for from an hour and a half to two hours according to size. When serving, a good tureen of celery sauce or of white sauce must be sent to table with it.

BREAD SAUCE.—Peel one onion and quarter it, simmer it in one pint of milk till perfectly tender, break the bread, which should be stale, into small pieces, carefully picking out any hard outside pieces, put it in a very clean saucepan, strain the milk over it, cover it up, and let it remain for an hour soaking, beat smoothly with a fork, and add a seasoning of cayenne, pounded mace, salt, and 1 oz. butter; serve; a little cream added is a great improvement.

PLUM PUDDING.—1½ lb. raisins, 1½ lb. currants, 1 lb. sultanas, 1 lb. moist sugar, 2 lb. breadcrumbs, 2 lb. finely-chopped suet, ½ lb. chopped candied-peel, 1 oz. spice, ½ oz. chopped almonds, sixteen eggs, the juice of one orange, and one lemon. Mix all the dry ingredients well together, moisten with the eggs and two wineglasses of spirits; boil for six hours in a well-buttered mould or basin a day or two before it is to be eaten, and for two hours when it is wanted for use. A spray of holly is put into the top of the pudding; it should be sprinkled over with sifted white sugar.

MINCE MEAT.—1½ lb. beef suet, 1½ lb. apples, 1½ lb. raisins, 1½ lb. moist sugar, ½ lb. candied-peel, half a tumbler each of sherry and brandy, the juice and grated rind of two lemons, a pinch of salt, powdered mace, nutmeg and cinnamon to taste; chop the dry ingredients all rather finely, and when well mixed pour on the sherry and brandy.

"I HAVEN'T FELT MY SINS ENOUGH!"

"I hear people say what an awful load their sins were, and what misery they were in for a long time before they got peace, and I haven't felt all that."

"What, then, do you suppose that helped to save them?"

"Perhaps, not; but I always thought we must feel like that about our sins before we could be saved."

"It is quite true that we must know that we are lost sinners before we can believe in Jesus as our own Saviour, for he is the Saviour of sinners and not of righteous persons; but that is a very different thing from supposing that we must undergo a certain amount of misery about our sins before he can save us. Suppose you and I were asleep in two different rooms in a burning house. You wake up, and finding out your terrible position, you throw up the window and shriek for help, but none seems near.

Every moment your anguish increases and only when you are almost frantic with despair, the fire escape appears and you are rescued. I am still sleeping on, and the first I know of my danger is from the fireman getting in at my window, and calling on me to descend by the 'escape.' Is it necessary for me to wait till I have gone through a like period of agony to yours? No, of course not, I must believe in the reality of the danger, or I will not leave my room; but, if I believe that, and trust myself to the fireman's care, I shall be just as safe as though I had in imagination passed through all the torture of being burned alive. Just so, friend, if you are convinced that you are a lost sinner, you may at once trust in the Lord Jesus, who died for sinners; for years of misery you might feel could not add to his power to save you.

QUIETNESS IN GOD.

Warmth of imagination, ardor of feeling, acuteness of reasoning, and fluency of expression can do but little. The true agent is a perfect abandonment before God, in which we do everything by the light which he gives, and are content with the success which he bestows. This continual death is a blessed life known to few. A single word uttered from this rest will do more, even in outward affairs, than all our most eager and officious care. It is the Spirit of God that then speaks the word, and it loses none of its force and authority, but enlightens, persuades, moves and edifies. We have accomplished everything, and have scarce said anything.

On the other hand, if left to the excitability of our natural temperament, we talk forever, indulging in a thousand subtle and superfluous reflections; we are constantly afraid of not saying or doing enough; we get angry, excited, exhausted, distracted, and finally make no headway. Your disposition has an especial need of these maxims; they are as necessary for your body as your soul, and your physician and your spiritual adviser should act together.

Let the water flow beneath the bridge; let men be men—that is to say, weak, vain, inconstant, unjust, false and presumptuous; let the world be the world still; you cannot prevent it. Let every one follow his own inclination and habits; you cannot recast them, and the best course is to let them be as they are, and bear with them. Do not think it strange when you witness unreasonableness and injustice; rest in peace in the bosom of God; he sees it all more clearly than you do, and yet permits it. Be content to do quietly and gently what it becomes you to do, and let everything else be to you as though it were not.—*Fenelon.*

SOMETHING WRONG.

I cannot believe that we can have earnest piety amongst ourselves unless we feel that these blessings which we ourselves possess we must impart to others; and, unless they are like fire in our bones that can set others alight with the same blessed fire—that fire which Christ came to kindle upon earth—I believe that when a Church renounces missionary work, or when a Church is not expanding in the missionary work, there is something fatally wrong in the heart. I am sure that when ancient imperial Rome began to contract its dominions, and to recall its legions and armies from one and another distant land; and, when for instance, she left the Dacian provinces; and when, again, she left England, and could no longer possess it as she had done for centuries, these were signs that she herself was stricken with death at the heart—that the augury was true concerning her.—*Archbishop Trench.*

—A London merchant had a dispute with a Quaker about a bill; the merchant said he would go to law about it; the Quaker tried all means to keep him from doing so. One morning the Quaker resolved to make a last attempt, and he called at the merchant's house, and asked the servant if his master was at home. The merchant heard him and knowing his voice called out from the stairs: "Tell that rascal I am not at home." The Quaker looking up at him, calmly said: "Well, friend, God grant thee a better mind." The merchant was struck with the meekness of the reply; and he looked into the disputed bill, and found that the Quaker was right and he was wrong. He called to see him, and after confessing his error, he said: "I have one question to ask you; how were you able so often to bear my abuse with patience?" "Friend," said the Quaker, "I will tell thee. I had once as bad a temper as thou hast; I knew that to yield to this temper was sinful, and I found that it was unwise. I noticed that men in a passion always spoke loud, and I thought that if I could control my voice I should keep my passion. I have therefore made it a rule never to let my voice rise above a certain key, and by carefully observing this rule I have, by God's help, mastered my temper."

Childrens' Department.

USE YOUR EYES

There was a story I read when I was a boy called "Eyes and No eyes."

It concerned two lads who went out on a walk one day. When they came home they were asked what they had seen. One answered "Nothing at all."

But the second had seen a number of things. He had seen the rooks building their nests, weaving the sticks in and out together. He had seen a squirrel up a pine, busy picking off the bark and throwing it down. He had seen a wood-pecker running up an oak, tapping at the bark, to find where a worm was hidden. He had seen a mole burrowing in a field; and straw-mice under a hedge.

He had found a scarlet "Jews' ear" among some dead sticks, and a white hyacinth; and in the pond a lot of frog spawn. He had seen the little crimson flowers bursting on the larch, which children call "straw baskets;" and he had found a butterfly just creeping out of its case, in which it had lain as dead.

"Eyes," had seen and taken interest in a thousand things all along his way as he walked; but "No-eyes" had seen nothing of interest at all.

That is, one boy used his talent of sight, and the other had not used it. So is it with Grace, to enable us to see and to help us to walk, in the Spiritual Kingdom. God gives us Grace, but we must use it, and if we use it, He will give us more Grace.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.

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A TALK WITH GIRLS.

We are thinking, more or less, now, of what we shall wear, what we shall buy for the coming season.

It is always a serious question what to buy, and how to have what we buy made. There is a principle that can be laid down that will apply with equal force to every girl: Buy only what is suitable to your position. Nothing is in worse taste than an overdressed person, or an extravagantly dressed one. Our friends know whether we can afford to appear in clothes they see us wear. If these are more costly than we should wear, they must feel a perfect contempt for us. Our clothes reveal our character. A daughter who appears in clothes more costly than those worn by her mother, or more expensive than her father can afford, is going about with a placard on which is the word, in very plain letters, SELFISH.

A young girl who appears in clothes that cause people to notice them and comment upon them, carries the word UNREFINED in plain sight.

Nothing shows so clearly the thoroughly refined, unselfish and sensible young girl as simple, unassuming attire, in harmony with her family's position. —Parish Visitor.

THE DOLLARS GO BUT THE LIE STAYS.

"Would you tell a lie for five cents?" asked a Sabbath School teacher. "No, ma'am."

"For ten cents?"

"No, ma'am."

"For a dollar?"

"No, ma'am."

"For a hundred dollars?"

"No, ma'am; not even for a hundred dollars."

"For a thousand dollars?"

Henry hesitated. He could buy many things with a thousand dollars.

While he was thinking, Charlie answered "No, ma'am," very positively.

"Why not?"

"Because when the thousand dollars are gone the lie is the same."

Which of these boys was the stouter, morally? Ten cents would have measured the moral strength of some boys.

STRUCK WITH LIGHTNING, neatly describes the position of a hard or soft corn when Putnam's Painless Corn Extractor is applied. It does its work so quickly and without pain that it seems magical in action. Try it. Recollect the name —Putnam's Painless Corn Extractor. Sold by all druggists and dealers everywhere.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Collingwood Work," will be received at this office until Tuesday, 18th October, for the construction of work at Collingwood, in accordance with a plan and specification to be seen at the Department of Public Works, Ottawa, and at the Harbour Master's Office, Collingwood.

Tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
A. GOBEL, Secretary.
Department of Public Works,
Ottawa, 26th Sept., 1897.

THE PEDLAR AND HOW WE GOT RID OF HIM.

DEAR MR. EDITOR.—Kindly insert the following for the benefit of my fellow-sufferers:—Very few housekeepers escape the annoyance of weekly or even daily visits by these persistent and sometimes insolent perambulating merchants.

You do not like to treat them harshly, for they often excite your sympathy, and if to get rid of them you purchase some expensive trifle, you may be sure that the visit will be repeated soon and often.

Having made a small purchase of one of these pedlars, I soon had occasion to regret my folly; his persistent visits became so annoying and insolent I thought it best to acquaint my husband, who of course was very angry and determined to punish the intruder.

When first I became acquainted with my husband's little plot I was very much frightened, as its execution against the poor pedlar was to be performed entirely by me without his or any other assistance, for these gentry know exactly how to select time when the men are all away, but as I became familiar with the scheme by several experiments, I lost all fear and entered heartily into the joke.

The pleasure of having revenge on my enemy and wondering if the plot was to be a success or failure fully occupied my mind. He did not put in an appearance as soon as I had hoped and expected, and I began to fear he had escaped me, but before a week had expired I heard his familiar soft knock at the back door. He smiled and bowed as usual, pleaded and urged his great poverty, and urgent need of a little money to get bread for his children, etc., etc. I began to relent and was fast losing courage, but remembering I was under definite promise to my husband I abruptly closed the door, and through the window motioned him to go away. He became very angry and pushed against the door as if to force it. With all the impudence imaginable, he began to open the door, which was followed by a loud report like the bang of a small canon.

It may be my imagination, but it really seemed to me that the man jumped several feet into the air, the contents of his basket were scattered far and near, and a more pitiable, frightened man I never saw. He seemed to act as though he thought he must be severely hurt or had narrowly escaped. It was only the work of a few seconds for him to gather up his scattered trinkets and get away out of sight.

It may seem a cruel practical joke, but in reality it was perfectly harmless. Placed inside above the door was one of Stark's Patent Burglar Alarms charged with a blank cartridge, and all I did after slamming the door in his face was to set the alarm, but the work of a moment, with the happy result that I was at once, and I hope forever, rid of my enemy. Yours truly,
A. T.

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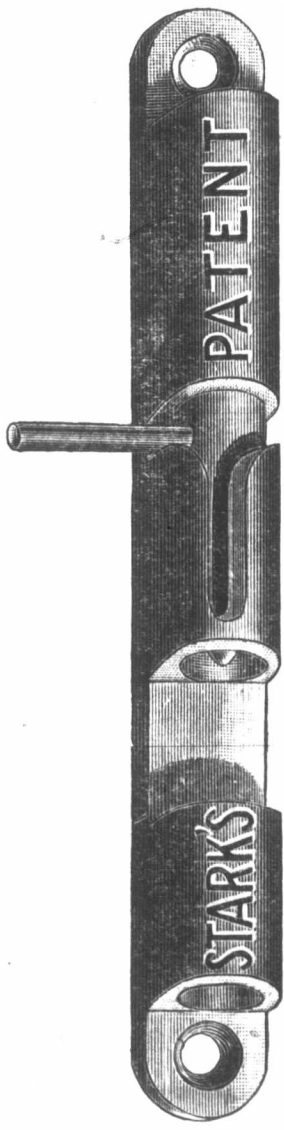
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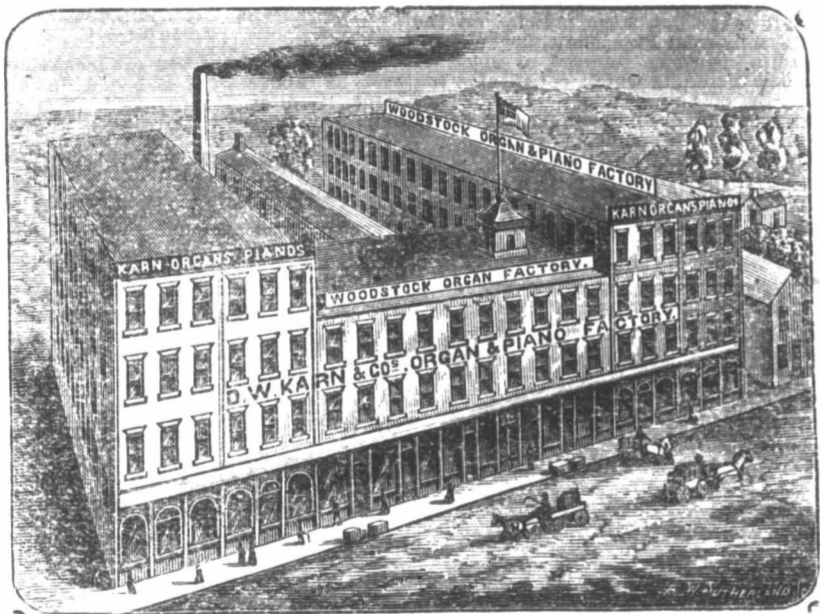
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