

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY JULY 11, 1888.

[No. 28.

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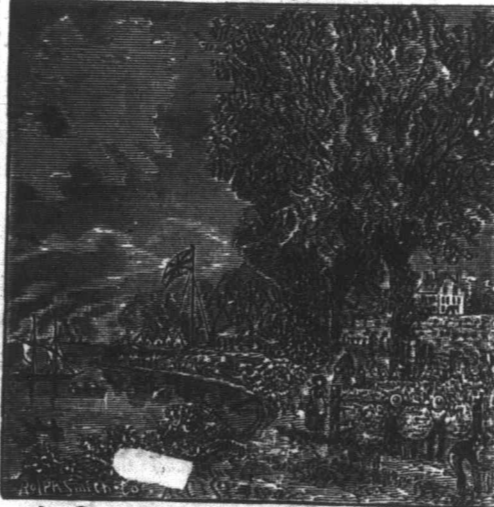
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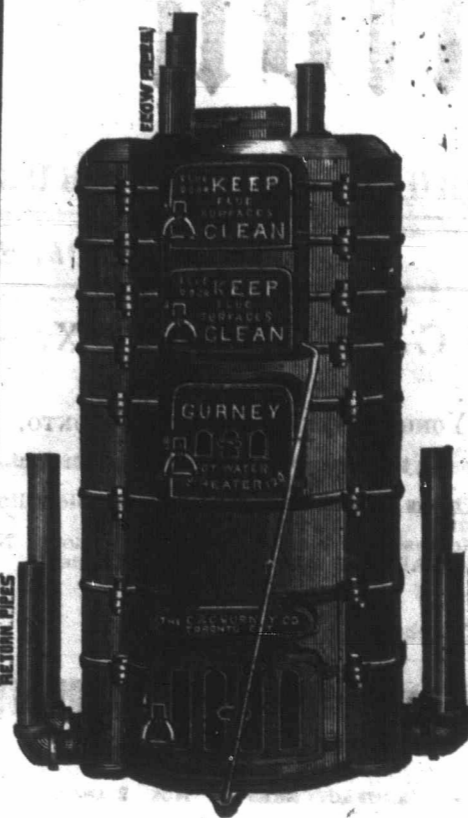
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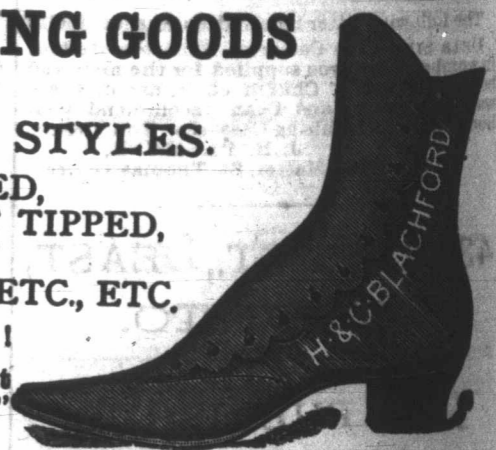
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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

July 14th.—FOURTH SUNDAY AFTER TRINITY.
Morning.—1 Sam. 13. Acts 18 to v. 24.
Evening.—1 Sam. 13; or Ruth 1. Matt. 6, 19 to 7, 7.

THURSDAY JULY, 11, 1889.

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

ADVICE TO ADVERTISERS.—The Toronto Saturday Night in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

TO CORRESPONDENTS.

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

PRESBYTERIAN ADVANCE.—The tendency, in more than one direction, of the Presbyterian Church of Scotland to become more "Churchly," is illustrated by a recent declaration of Dr. McCleod, strongly in favour of the Free and Open system. Speaking in the General Assembly, Dr. McCleod said—"He wanted to see realized what they saw abroad—in Italy and in other Catholic countries—the beautiful picture of the crowds of the very poorest, the very beggars of the street going there beside the richest and the best, and worshipping God without the slightest thought of intrusion, or without the slightest appearance on the part of the very richest that they were compromised by having these poor people beside them."

A SENSIBLE SIDESMAN.—As a companion paragraph to the above may be read the following from an Open Church Association paper. At the consecration of the new and beautiful church of St. Dunstan, Liverpool, on the 20th ult., amidst the well-dressed throng pressing towards the sacred building was a man almost in rags. He had reached the doorway when a detaining hand was laid upon his arm and a hard voice coldly said, "This is scarcely the place for you to-day, my man!" The poor fellow abashed, but with a wistful glance at the church, for which he was not fit, half turned to go; when a sidesman standing by, having witnessed the little scene, exclaimed with warmth, "Your pardon, sir, but this is just the place for such as he!" and adding a kindly "Come in friend," he took the poor man by the arm and led him to the best position remaining in the almost crowded aisle. Throughout the service no face in all that congregation showed more rapt attention, no attitude more reverent than his. And who shall doubt that the homage of that simple heart was precious in the sight of God, Who saw and loved him, in spite of tattered clothes?

THE ENGLISH CHURCH UNION.—The thirtieth annual report of the English Church Union which has recently been issued, states that the total number of communicants who have joined the Union during the past twelve months is 5,870, of whom 865 were clergymen, including five Bishops, and 5,005 were lay communicants. The number of names removed from the rolls on account of death and other causes, was 1,995. There was, therefore, a nett gain of 3,785, the total number on the books being 27,164. The reference in report to the Bishop of Lincoln's case has already been published in an extract from a speech by Lord Halifax (p. 785). With regard to the reredos in St. Paul's, the council expressed their conviction, that despite all attacks upon it, "the reredos will long remain as a witness within the walls of St. Paul's to the great evangelical doctrines of the Incarnation and the Atonement, and preserve for many future generations the memory of the Dean and Canons, and others, by whose piety and munificence, aided by funds at the disposal of the Cathedral Decoration Committee, it has been erected."

CANON BODY ON CHURCH WORSHIP.—On Saturday a festival of Church choirs in the deaneries of Bishop Auckland and Stanhope was held at South Church, Bishop Auckland. Nearly all the churches were represented, and there was a large congregation. Canon Body preached the sermon. He said the great revival of song in the Church of England was preceded by a revival—a great spiritual revival—but the revival of song demanded more than the legal application of the duties of the minister. There was a form of worship displeasing to God, and it lay in unreality. When their whole services became as instruments for the gratification of the singer, and when their holy services became as simple amusement for the worshippers, there worship became dangerous to spiritual life and a mere mockery to God in Heaven. England would never tolerate the services of the Church to be conducted by those simply clad in the chorister's robe and outwardly trained by the choirmaster's skill; but she would have those and those alone whose outward life corresponded with the Christian profession. He hoped that side by side with the development of Christian worship and Church life they would learn that the Church itself must be built up with living souls, that the choirs of the churches must be built up of men and women possessed with the Spirit of God, for they alone could acceptably render service unto Him.

A MAGNIFICENT FRONTAL.—A magnificent white frontal has been presented by three ladies to the Chapter of Chester Cathedral for the Lady chapel altar. The design consists of three figures, one of the Madonna and Child in the centre, and on either side one of St. Oswald and St. Yerburch, exquisitely worked on a background of cloth of gold by the East Grinstead Sisters. The panels between the figures are of white leek embroidery, and are studded with *fleurs-de-lys*. The canopy and dividing pillars are of gold, while on the super-frontal are the figures of four angels, with shields, which bear the emblems of the Passion. The robes of the angels are clasped with jewels, the whole forming one of the, if not the, most beautiful altar-cloth in the Church of England. The greater part of the work has been done by two of the ladies who have given the frontal.

WASTED STRENGTH.—Seeing the terrible waste of force involved in forty different bodies attacking the vast mass of Chinese heathendom, each for itself without regard to the others, Dr. Williamson, a veteran missionary, has addressed an earnest appeal to his fellow missionaries for union. Looking out on the state of Protestant missionary enterprise in China he exclaims, "What a waste of strength!" It is desirable to reproduce his own words. Their weight is as undoubted as their sincerity is evident:—

"To begin with, we have the Church of England with her Thirty-nine Articles, her Prayer-book and her formularies all translated, and she is striving and hoping to impose them all in their entirety upon China. Again, we have the Presbyterians with the Westminster Confession, their longer and shorter catechisms, their system of Church government, also translated, equally zealous and sanguine in their endeavour to lead the Chinese to adopt their system. Further, we have the Methodists, with their elaborate organizations; the Congregationalists, with their form of Government; the Baptists, with theirs; the Lutheran Church, seeking to produce in China a facsimile of itself, nothing less or more; the American Episcopal Church, with a like aim. And so with other denominations. What a spectacle to thoughtful Chinamen! No wonder they say to us—'Agree among yourselves, and then we will listen to you.' But this is not the worst of our divisions. We have three branches of the Episcopal Church, eight different sects of Presbyterians, six sects of Methodists, two Congregationalists, two Baptists, besides several other minor bodies, all acting independently of each other; and in addition to these we have the Inland Mission, many of whose members belong to our own denomination, but the bulk of whom disclaim creeds and systems; and unless the leaders of that mission receive special guidance from God it will become neither more nor less than another sect."

Dr. Williamson describes the Protestant army in China at the present time as going "to war at a woeful, shattered, tattered, sorry disadvantage." Each sect is trying hard to keep its own little heap of embers alive, and refuses to throw them all together, so that they may "blaze of themselves and set us free to kindle other fires in different parts." He looks forward to the time when all these little separate heaps shall be formed into "one great, living fire, which shall illumine, and warm, and comfort, and purify the whole nation." On one point he is clear. Here are his own words:—"Something must be done. In our present divided state we will never Christianise China. Never!"

SCIENCE IN PUBLIC SCHOOLS.—The following is from an English paper, it shows, we believe the average impression made by science lessons in public schools. Yesterday a half-time pupil, Standard V., was reading a temperance book on "Alcohol." The word "capillary" came rather often, and every time he came to a dead stop. At last there was a sentence beginning—"Now the capillaries of the Stomach!" He went at it bravely, in a good round voice—"Now the caterpillars of the Stomach, &c."

—But what arithmetic can estimate the inner peace and blessedness that come more and more to the man of God!—Bishop Harris.

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A WORD TO BICYCLISTS.

WITH much regret we saw in the organ of bicycle riders a notice that at their recent meeting at St. Catharines, Sunday was to be used, first for a general reception of visitors, and afterwards for sight seeing.

We sympathise warmly with young men in cities who have a longing for fresh air on Sundays. But we are unable to see why in order to obtain a breathing of pure air, they should ride their wheels many miles over dusty roads during all hours of Sunday. The utter disregard for the Sabbatical rest shown by cyclists their apparently ostentatious defiance of public opinion, shown by riding so much when others are on their way to Church, by no means do credit to the judgment or feelings of these young travellers, who display a degree of moral obtuseness, or indifference, which bodes ill for their future.

We do not affirm that riding a "wheel" on Sunday is a sin, but we do say that it is a very rapid way of falling into evil habits. In the old land companions often walk out on fine Sundays to the village churches round the city or town in which they reside. This combines an innocent, indeed laudable desire to improve the health, with an observance of religious duty which of itself is no small help in that effort.

The hard, oftentimes shamefully severe hours imposed on young clerks in stores and offices, will never be modified by young men making a secular holiday of their Lord's Day. The young have suffered in this respect terribly from the hard puritan spirit which is so ingrained into modern business life. Your thorough going puritan thinks there are only two things worthy a man's attention, one is, the making of money, the other is, getting to heaven after the first is accomplished, and there spending eternity in reflecting upon the glorious fact that he left a "pile" to his descendants. To the first effort he gives six sevenths of his whole time, to mark its relative importance. To impress this idea upon all in his service he compels them to devote as many hours day by day as human nature can endure, so that no erratic ideas as to life having other and higher aims and possibilities may have time to germinate during their leisure moments.

One of these utterly abominable beings recently rebuked one of his staff for retiring on a competency that he had saved. In doing so he boasted that he, though now past seventy, and wealthy, still kept up the early and long hours of arduous business life—especially praising himself for being down every morning in time to see that the clerks were at their desks punctually. What a glorious result of a life stretched beyond the Psalmist's span!

That is the spirit engendered by puritanism, and young men have to thank it for the slavish severity of long hours, rare holidays, and a general sense of being regarded as mere machines out of whom work to the utmost must be ground out at the lowest cost. This it is which almost compels young men to use Sunday for recreation. The Catholic Church

sets her face dead against this everlasting, unremitting toil. Her policy is to make life not six sevenths wholly a money seeking time, and one seventh a dreary solemnity, but rather to give to all time some "sweetness and light," by lifting men out of the grossness of material cares, and causing the Sabbath to be a delight and a refreshment to body, soul, and spirit.

If young cyclists, and those of other tastes, reflected they would recognize the Church as their best friend, as *the Church is a perpetual antagonist to narrow, harsh, puritanic ideas as to six sevenths of life, the year round, being only for work.* The worship of the Church they would find to be, or their influence would cause it to become so refreshing and elevating that the old exclamations would be again general, "I was glad when they said, let us go to the house of the Lord,"—"it is the Lord's Day, we will rejoice and be glad in it."

THE CHURCH AND THE POOR.

THE signs of the times clearly indicate that there is a tide beginning to rise which will be the great movement of the early coming time. The spread of education has engendered a feeling of discontent at the social conditions now surrounding the lower class of workers. Those who have no other source of happiness, as many have not, than superciliously looking down upon their fellow creatures who occupy less comfortable stations in life, may turn up their noses as much as they will at the growing discontent of the so-called "common people," those people are bound to go up higher in comfort, or to make trouble.

Canada has, we believe, a larger proportion of inhabitants than any other land, who are in comparative comfort. In no other country are the streets so devoid of rags. But we have bad quarters in our towns and cities, bad every way, miserable houses, wretched drainage, foul surroundings, cramped space, and a general condition of discomfort. That vice is the parent of this condition of things is *only half the truth*, for vice is created, stimulated, almost necessitated, by degrading domestic surroundings.

We rejoice much that certain Toronto Aldermen have made a move to compel all dwelling houses in that city to be of not less than a certain size, and each one to command the exclusive use of a certain open space, both conditioned on the laws of health. That regulation will be a great temperance reform.

We are unable to see any remedy for the wrong, and the evil, but wrong most bitter, and evil most grievous is it for young females to be kept at work all day, long hours, the week through, *for wages that do not keep them.* We hold as a fundamental economic principle that no human being has a right to the time and labor of another without such reward as will *maintain* the laborer. The slave owners even obeyed that law, and Christian men do not reach the slave owner's standard of equity in dealing with their servants.

We are much pleased with a vigorous protest recently made by the Rev. Canon Furse against

the old fashioned notion that poverty and foulness of life are according to the Divine Will.

"One view which a Christian may take of the poor is that their existence is a Divine ordinance. This traditional view of poverty is taken from the standpoint of some isolated texts in the Bible—e. g., "The poor shall never cease of the land;" "Ye have the poor always with you." This well-meant acceptance of the Word of God, colouring with a hue of piety the conservative traditions of the English world, is the author of that system of "pulpit-routineers," as S. T. Coleridge designates the clergy, which preaches patience to the poor and charity to the rich. One outcome of this view is the false but colourable impression made on the minds of English workmen that the clergy, and indeed all Churchmen, are gracious to the poor, but like to keep them poor. In this suspicion that the Church wishes to keep men poor there is implied a charge of patronizing, which at the best is contemptuous and unsympathising, and is absolutely remote from the rare virtue, the sense of justice and right. It follows not unreasonably that, in the mouths of men with acrid temper, and seasoned with over-much salt, the same phrases, "kindness to the poor," "patronage," and even "charity," may be used in *malam partem*; and the kindly advances of the privileged may be flung back by the unprivileged with muttered rage and insolence. Now is this view of poverty (however kindly expressed by religious talk) tenable by the Christian citizen? Is this Scriptural? Is it after the mind of God? I answer, "No." To survey human society with the presumption that poverty is a permanent institution in the kingdom of Christ, ordained by His Father, is in my judgment unwarrantable. And if a word here and there in Holy Scripture be tossed in the face of my denial, I say it is an example of that abuse of Scripture by which the letter is made to kill.

I do not forget that love is a theological virtue, and that justice is only a cardinal virtue; but I venture to say that that form of love, which has been received in the mind of English phraseology and is reissued with the modern stamp of charity, but it is inferior in worth to justice, and of the two virtues justice is incomparably the rarer of the two. Philanthropy, benevolence, world-bettering, pitifulness, are common as wild flowers in modern England; but justice is rare, and is as brave and noble as it is rare. Charity, in the modern sense, may be sentimental, effeminate, and unwise. Justice is masculine, robust, and the attribute of kings. "He that ruleth over men must be just, ruling in the fear of God."

It is not just that the Church in England should have allowed towns and cities to be over-populated without making provision for the moral and religious welfare of those multitudes; and then, when ignorance and misery and drunkenness and lust have propagated themselves through two or three generations, and hereditary predisposition to physical and moral disease has increased by geometrical progression, to turn round and say to the natural inheritors of this depravity, "Your misery is due to your own fault; your fetid air in workshop and garret and cellar may drive you to the gin-shop—but it is your own fault; your stifling single room for a family of grown-up sons and daughters may send your girls into the streets and your boys to the felon's cell, but it is your own fault!" I see no justice here; no equity in condemning the viciousness which our own neglect has propagated:—

Then at the balance let's be mute;
We never can adjust it.
What's done we partly may compute,
But know not what's resisted.

Poverty like this, which means a famine of the soul, a drought of all sweet springs of the heart's best blood, a destitution of every rag of righteousness to cover the stark nakedness of the child of sin, cannot, I conceive, be the poverty of the poor who in that most kindly and beneficent book of Deuteronomy are declared never to cease out of the land. So far as Socialism insists on justice being done to these our brethren, I think the Church should not pass by on the other side.

THE REIGN OF CHRIST.

I PROPOSE to speak to you to-night something about the present reign of Christ over our hearts by love. I will speak for a little while of our relation to human love after our disappearance from the earth by death. I will speak briefly, for it is perhaps an unwholesome subject to think about too long. In this matter we have the advantage of having a picture, so to speak, painted for us by the cynical genius

of Swift. Swift traces out the lamentation which he supposes to be produced by the news of his own death. He tells us how his friends lament for different lengths of time, according to their different dispositions. One mourns a week, another a month, another only one day; whilst the rest will give a shrug of the shoulders and say, "Tis pity, but we all must die." Yes, subjective morality is a rampant sort of morality after all. The place occupied by any on the ledge of fame and genius is very narrow indeed. Forgetfulness soon grows over us, and we are less than shadows after the sun has passed. I am clean forgotten, says Swift, as a dead man, out of mind and out of living hearts. Contrast this with the influence of the unseen Christ. By His death, Paul says, we see the Resurrection and Ascension; not only is our Lord Jesus Christ known to countless millions, but He is loved wherever He is known. The proof of love is sacrifice. The martyrs have been dying for Christ for over 1800 years. The noble army is added to year after year by fresh recruits ready to seal with their own blood their devotion to Christ. Amongst those who have never seen Him Christ has power to perpetuate His love through all ages. The first Napoleon, who trusted rather to the effect of his own fascination, awoke to the continued fascination of the love of Christ, and said, "I am a judge of men; but I tell you that this was more than a man." That was Napoleon's commentary upon St. Peter's words, "Whom not having seen ye love." We have spoken of the present effect of the reign of the unseen Christ by love. Let me apply it.

First, then, the text lies at the heart and root of the whole Christian life. A great writer has told us in his own picturesque way that Antioch was the capital of vice, the shore of all sorts of infamies, the house of moral and spiritual putrefaction. Yet the disciples were called Christians first at Antioch. It is a solemn time when a new influence gets its name, for the name is a distinct sign of separate existence. Many will, in all probability, say that that was the name by which believers were known to the Roman police. But this step was now taken; they were now no longer merely disciples, brethren, saints, and believers—but Christians. It may be that, as we have been told, the name was founded upon the misconception that Christ was a proper name. But at all events, ten years after the Resurrection and Ascension, our Lord's disciples called themselves by the name of One whom they loved and that name will never die—that beautiful, that worthy name by which we are called. Yes, brethren, save in the Gospels, there is no authentic likeness of Christ. Who had seen Him? In the long, worn features which are seen in the Lateran mosaics, many Christians are able to perceive the hands and feet, the wounded side, and the awful circle of the crown of thorns. Among all the pictures in galleries, and in all its forms, the crucifix stands out in distinct isolation, as if challenging the worship of those who believe the Gospel story; but none can claim to be the original and authen-

tic likeness of Jesus, the Son of Mary and the Son of God. And yet, said St. Barnabas, that name of Jesus is not the name of a man, but of One who is true, gentle, pure, holy, and sympathising, and who is also the true and Eternal God. This idea in all the Gospel and creeds is fixed again and again by the reign of the Holy Ghost upon the sensitive palate of the human heart, and is a proof of the reality of the object which it represents. "Whom not having seen, ye love."

Secondly, the text no doubt affords a personal text: "Whom not having seen, ye love." People are all too ready to put to others trisyllabic questions to which they must have monosyllabic answers. "Are you saved?" "Yes." Another question put in this form is, "Do you love Jesus?" *That is a question to put to ourselves rather than to others.* Imitate, brethren, the sensitive delicacy of St. Peter in our text. He tells us we have not seen Christ, but he has seen Him in the guest chamber, on the long summer evenings by the Lake of Galilee, and it is an exceedingly reverential statement to make when he says, "Whom not having seen, ye love." "Do we love Jesus?" The answer, after all, *does not depend upon what we say.* Who does not remember that sublime passage in dramatic literature where the aged king intends to make a trial of the love of his three daughters. Two of them, when asked if they loved him, heaped word upon word, hyperbole upon hyperbole. The third was the one alone whose heart was richer than her tongue: Who loved the old man best of all? We can read the answer upon the heath where the old man's form stands out in the flashing lightning, and his white hair is drifted by the storm. Our answer to the question is to be measured not by what we say, not by what we think we are enabled to do, but by what we do when the hour of trial comes.—*The Bishop of Derry.*

THE POPE OF ROME AND THE PAPACY.

IT is not wonderful that the erection of a public statue to Giordano Bruno in Rome itself, where he was burnt alive in 1600, should be eminently distasteful to the Pope. He began his career as a Dominican friar, but before long had quarrelled with his order and with monasticism in general, thereby raising up so many enemies that he had to escape from Italy, and went to Geneva, where he turned Calvinist for a time. But a year of it was enough for him, and he fell out with his new friends, and after oscillating as a teacher of philosophy between London and Paris, settled down for a couple of years at Wittenburg, the capital of Lutheranism, whence, after brief sojourns at Helmstadt and Prague, he returned to Italy, and lived quietly at Pavia for about six years. Then the Venetian Inquisition arrested him, and sent him to the Holy Office at Rome, by which he was sentenced to death by burning as an apostate, heretic, and renegade friar. He could have saved his life by a retraction, but this he steadily refused to make,

and underwent his sentence with much firmness. Much of his unpopularity in so many quarters was due less to his undoubtedly difficult temper than to the manner in which he challenged the Aristotelian philosophy, then generally dominant amongst theologians as well as metaphysicians; but he was, apart from this, a pantheist in his religious ideas, wherein he was the precursor and in much the actual teacher of Spinoza, and his pantheism, though including much which not a few Catholics even then would have found no difficulty in accepting, or at least tolerating, was too far-reaching in some of its inferences not to cause alarm, especially because the view it caused him to take of the plurality of star-worlds brought him into touch with the highly dreaded teaching of Copernicus, conflicting with all the popular science of the time. It is obvious that the motive for honouring him with a statue is not agreement with his changeable and eccentric opinions, most of which are as dead as those pseudo-sciences of astrology and magic in which he was a firm believer, but hostility to the ecclesiasticism which doomed him, and which still survives unaltered in temper, however weakened in power. It was because he claimed and exercised the power of thinking for himself, and refused to travel in the groove permitted by the Church in his day, that he is being made a hero now; and the recent demonstration simply means a veiled, but decided, repudiation of the Church as a teacher, and that by the citizens of the very centre and capital of Latin Christianity, the seat of the spiritual rule of the Popes since the first origin of the Papal monarchy, and the temporal metropolis from 1198 to 1870. It is a notable comment on the unsuccess of Curialist methods at their home.

What would the Roman clergy say of the Church of England, if a statue of Tom Paine were set up in London with general public applause?—*Church Times.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

Personals.—The Rev. L. H. Williams, M.A., rector of St. Matthew's church, Quebec, and family sailed for England by the Allan S.S. Caspian on the 27th ultimo. After spending a short time with friends in London and vicinity, he proceeds to Leeds to assume charge of Holy Trinity parish in that city, the rector of which, Canon Bullock, sailed on the same date from Liverpool to replace Mr. Williams at St. Matthew's for a couple of months.

The Rev. Canon G. Thornloe and wife, the Rev. W. H. Barnes and family, of Honolulu, Sandwich Islands, and the Rev. Mr. Redham, of Ryde, Isle of Wight, also sailed from Quebec by the "Caspian."

The Rev. J. E. Hatch, junior curate of St. Matthew's, and the Rev. R. L. Macfarlane, rector of Bromo, Diocese of Montreal, left last week to spend a month or two in Niagara district.

St. Peter's.—Several Christian Chinamen have lately established themselves in business in St. Roch, Quebec, and immediately on arrival made themselves known to the Rev. A. J. Balfour, M.A., rector of St. Peter's, and connected themselves with his church.

St. Matthew's.—The Sunday School of this parish

closed for the summer months on the 1st Sunday after Trinity. At the close of the school on that day the annual prizes were distributed by the rector. The annual Picnic of the school was held on the 18th ultimo at the Royal Engineers Camp, Levis, and was attended by a large number of the children and their parents and friends. All kinds of games and sports were indulged in, and prizes awarded to the successful ones. All present enjoyed themselves very much.

LENNOXVILLE.—Bishop's College.—The annual convocation of this University, which is always of an interesting character, was doubly so this year, on account of two special occurrences—the handing over by the building committee of the new wing, named after Bishop Williams, to the corporation of the College, and the unveiling of a portrait of the Bishop, who was at one time Rector of the school. The new wing has an area of 60 ft. by 82 ft., and was begun last summer, and \$5,000 has already been expended upon its erection. Its construction adds greatly to the comfort and convenience of the school. The proceedings of Convocation Day (June 27th) were commenced as early as 7 a.m., when several lay readers were admitted to the Brotherhood. At 7.30 there was a celebration of the Holy Eucharist in the College Church, at 11 a.m. service was held and was well attended by both clergy and laity. The Rev. John Langtry, M.A., Toronto, was the preacher, and he selected his text from Romans vi. 17, and on the words of the text he based an able discourse on the importance of complete Catholic faith being a part of the Educational system.

The business session was held at 2 p.m., Chancellor Heneker presiding, and supporting him on the platform were the Rt. Rev. Bishop of Quebec, Rev. Professors Allnath, Scarth, Dr. Adams (Principal), Ven. Archdeacon Roe, Rev. John Langtry, J. J. Manton, Hon. J. G. Robertson, M.P. P., the Commissioner of Agriculture (Col. Rhodes) and Col. Chapman (Bursar).

Among the audience present, which was large and representative, and included a number of ladies were the following clergy:—Revs. Canon J. Foster, F. G. Scoth, J. Hepburn, H. Hubbard, E. A. W. King, (Montreal), J. Kemp, R. C. Lambs and T. A. Young (Ocean Landing).

Before the business session was opened he intimated that he had a duty of a pleasant character to perform, and he proceeded to read the following address:

BISHOP'S COLLEGE,
Lennoxville, June 27, 1889.

To the Right Rev. the Lord Bishop of Quebec:—

May it please Your Lordship,—The building committee of the Bishop Williams' wing have the greatest pleasure and satisfaction in handing over to Your Lordship, as President of the Corporation of Bishop's College, in the name and on behalf of the subscribers, the new-wing building named after Your Lordship. They regret that the funds at their disposal were not sufficient to do full justice to the suggestion made by the Rev. the Principal, "That some enduring monument should be erected in memory of Your Lordship's administration of the school."

They trust, however, that the Bishop Williams' wing may serve a useful purpose in supplying a long felt want in connection with the school, and at the same time in affording to the university a convenient convocation hall wherein on occasions like the present the friends of the college may assemble to witness the conferring on successful students of the degrees which give proof of their attainments.

All who have ever been connected with Bishop's College School, whether as masters or scholars, bear willing testimony to the high tone given to the institution by Your Lordship's example as well as precept. It was your aim, as they believe, to transplant and build up in this Province the great public school traditions of the mother country. In no other nation are such schools to be found, where the moral, the intellectual and the physical qualities can be developed in such a healthy manner. The records of English history bear testimony to the benefits conferred on the nation by her great public schools, and in every walk of life, in every great profession, public schoolmen are to be found holding high positions and wielding a salutary influence. You have been the means of extending to your adopted country the advantages of this well tried system of education, and your old friends and pupils have thought fit to hand down the memory of this great fact to the generations to come as a testimony of their esteem and regard for you personally, and as an example worthy to be followed. That both college and school may long continue to derive advantage from Your Lordship's able presidency of the corporation is the earnest prayer, as it is the heartfelt wish, of the subscribers to the memorial. On behalf of the subscribers,

R. W. HENEKER,
Chairman of the Building Committee.

Unveiling the Bishop's Portrait.—Mr. A. D. Nicholls then stepped forward and read the following address:—

To the Right Rev. J. W. Williams, D.D., Lord Bishop of Quebec, President of the Corporation of the University of Bishop's College:

MY LORD,—We are here as a committee of friends of yourself and of Bishop's College, including many "old boys" who desire to mark this occasion by what seems to us all a fitting memorial. The desire to have the privilege of presenting to you, as President of the Corporation, a portrait of yourself, with the request that you will allow it to be placed in this new hall.

To ourselves of the committee it is a source of peculiar pride and pleasure to be permitted to represent the other participators, since we chance to be three of your Lordship's "old boys."

We have in mind the earnest, devoted work of Your Lordship as rector of the school from the days—now thirty-two years ago—when, under your headmastership, it was first formally made a part of the college system. We also recall the notable time from the opening of that noble building, which stood upon this site, to Your Lordship's elevation to the Bishopric of Quebec.

Permit us here, My Lord, to express the proud satisfaction with which we have ever since then observed your continued unflinching, laborious and successful work in the highest office of the Church.

It was a matter of regret that, when the present school was built, the want of money prevented the builders from completing their scheme by erecting a suitable hall, which might replace, even if it could not fully represent, the grand old hall, in what we remember affectionately as the then "New School." It is, therefore, a cause of most sincere pleasure and congratulation that, growing from the suggestion of our esteemed Principal, carried out by his abundant and persistent energy, and aided by the generosity of many friends of the institution, this spacious hall has been erected to supply the long felt want.

Especially would we, My Lord, express our sense of the fitness of naming it the "Bishop Williams' wing."

We therefore beg you to accept this portrait of yourself, to remain here as an appropriate and manifest memorial of our grateful recollections and our indelible remembrance of Your Lordship's whole-souled devotion to duty as head master of this school, and of the justice and fearlessness which have characterized, not only your relationship to your boys, but the administration of your diocese and your intimate connection with both college and school to this day—a connection which we trust it may please God will remain unbroken for many a long year to come.

We are confident, My Lord, that the presence of your portrait on these walls will have an influence in maintaining that high ideal of honor and integrity, of justice and fair play, which have been in the past, and we trust ever will be, characteristics of those who have come, or shall come, under the training of our college and school. Charles Gibb, Ernest A. Willoughby King, Armine D. Nicolls, Committee.

The portrait was then unveiled by Mrs. Heneker amid loud cheering. It is executed in oils, and represents the Bishop three-quarter length, seated and attired in his episcopal robes. It may fairly be pronounced an excellent likeness.

In replying to the addresses the Bishop said:—Mr. Chancellor and Mr. Nichols,—In my character and capacity of President of the Corporation of Bishop's College, I accept with pleasure this addition to the efficiency of the school equipments which you have provided, and I thank most warmly Dr. Adams for his first proposing the plan, and with him all the members of the building committee, for the trouble they have taken in carrying out the proposal that you have been pleased to associate with my name. This augmentation of the college building cannot, as you may conceive, be anything but gratifying to myself. I came to this country for the school's sake, and whilst I was rector my life was bound up in the life of the school, nor since the closeness of my connection with the school has ceased has there been any cessation of the warm interest with which I have watched the fluctuations of its fortunes. Temporary depression in all establishments of this kind, owing to various causes, are unavoidable. But these things, though they may retard the pace of its prosperity, do not hinder the ultimate and permanent welfare of an institution that is sound at the core; and the present condition of the school plainly shows that through all the changes and chances of time and circumstances it has vigor, vitality, and recuperative power, whilst it continues to be what it will remain—a credit to the community and a lifelong benefit to those who have passed under the influence of its teachings, its tone, and its traditions. And now having accepted this hall, the next thing is to accept myself. Of the fidelity of the picture I say nothing; I really am no judge of that. But I do esteem it a great honor that you have caused my portrait to be painted that it may be

hung in this hall. I do thank you, Mr. Nicholls, Mr. King, and Mr. Gibb, and all those who have been associated with you in this matter, most sincerely for the kindness which prompted your exertions.

The Chancellor then declared the business session open, and delivered his annual address, which owing to want of space we are unable to publish.

The principal, Dr. Adams, Col. Rhodes, Com. of Agriculture, Rev. Dr. Langtry, Hon. J. G. Robertson, and Richard White, Esq., of the Montreal Gazette, also addressed the assembly.

The conferring of degrees was then proceeded with as under:

DEGREES.
D.O.L., honoris causa—The Rev. John Langtry, M.A., of Toronto, prolocutor of the lower house of the Provincial Synod of Canada.
M.A., in course—Rev. T. Blaylock.
M.A., ad eundem—Rev. E. Koons, M.A., Pennsylvania college; W. L. Shurtliff.
B.A., in course—Classical honors, H. E. Wright, F. A. Fothergill, Rev. J. M. King. Mathematical honors, H. A. Dickson, G. F. Hibbard.
Matriculants—F. Bacon, Bishop's College School; O. E. Bishop, Bishop's College.

A. A. DIPLOMAS.
Sherbrooke Academy, girls—M. J. Pearce, F. N. Bown, J. Rugg, E. Moy.
Coaticook academy—F. E. Baldwin, L. L. Foster, H. E. Keough.
Waterville Model School—W. T. Freeland, E. J. Ball.
Sherbrooke Boys' academy—W. E. Morehouse.
Junior Certificates—M. McLellan, Sherbrooke Girls' academy.

COLLEGE PRIZE LIST.
S.P.G. Jubilee scholarship, \$200 a year for two years—H. E. Wright, B.A.
Prince of Wales' medal—B. G. Wilkinson.
General Nicholls scholarship—\$60, H. A. Dickson. Additional for 1889, \$30, G. F. Hibbard.
Long prize—(2) \$30, Rev. J. M. King, B.A.
Mackie prize—\$15, (English essay), W. T. Lipton. Commended, C. B. Wright.
Chancellor's prize for best average on aggregate—H. Young, (first year).
Department of Public Instruction prize for French—T. E. Montgomery.
Divinity prize—1, G. H. Murray, B.A.; 2, Sutherland.

Hebrew prizes given by Archdeacon Roe, (open to both faculties)—G. H. Murray, B.A.
Prizes for aggregate first-class marks—Third year, H. A. Dickson; second year, J. N. Kerr, B. G. Wilkinson; first year, H. Young.

Before conferring the degrees, the Chancellor said "the principal degree which I shall have the pleasure, I may say honor, of conferring this day is that of D.O.L. to the Rev. John Langtry, of Toronto, prolocutor of the Provincial Synod of this ecclesiastical province. The University is chary of her honors, but she recognizes the high qualities as well as the high position of the Rev. Mr. Langtry, for he is one of the most esteemed clergymen of Ontario, and in this as in other cases of high class men who have come to preach for us at convocation, this University receives as well as confers distinction. I am sure I need not dwell in your presence on the combination of qualities necessary to make a successful prolocutor. The Synod embraces men of varied character and men of zeal, which at times will show itself even to indiscretion—as will men of bright intelligence belonging to the different parties into which, unfortunately, the Church is divided. He who presides over the deliberations of such a body must himself possess high intelligence. But he must also be calm and yet sympathizing, and be gifted with almost unerring judgment. I need only say that the Church is fortunate in having the Rev. John Langtry as its prolocutor.

The following is the

SCHOOL PRIZE LIST.
Governor-General's medal for first boy in the school, and Walker scholarship, \$60 a year for three years—H. P. Buck.
Lieutenant-Governor's medal and one year scholarship of \$60—F. Bacon. Special commendation for classical progress.
Dean of Quebec's Latin prose—R. R. Fairweather.
Mathematics—H. P. Buck.
Chancellor's prize—J. B. Paterson. Best average in fifth in Math. and English.
Old boys' prize—R. R. Fairweather. Best average in classics in fifth and fourth forms.
Irving prize—J. Ross. Commended, Bleber, Ballour, F. White.
Mr. G. R. White's prize for essay—J. S. Thornton. Commended, H. A. Toffield, F. Heneker.
Mr. Farwell's prize (Lennoxville) for natural science—F. Bacon.
French prize from Department of Public Instruction—H. P. Buck. Commended, Bacon, C. D. White.

German—Crosby. Highly commended, Norton. Drawing prizes—1. D. W. Mitchell. Commended, H. Buck, J. B. Paterson; 2. Smith, maj. Commended, Reimer.

Prize for the greatest service to school—H. Tofield. Rev. A. H. Robertson's prize for best collection of wild flowers—D. W. Mitchell.

Fifth form—1st aggregate, J. B. Paterson; 2nd aggregate, Wurtele, maj.; 3rd aggregate, Heneker; commended, Wurtele, max., Landsberg.

Fourth form, aggregate prizes—1. G. Montgomery; 2. R. R. Fairweather; 3. Crosby; commended, Lomas, E. Smith, Thornton, Norton, Shaw and Cunningham.

Third form, aggregate prizes—1. McLimont; 2. Balfour; extra prize, F. White; commended, J. Ross, Boyle, maj., Smith, maj., Bleber and Simpson, maj.

Second form, aggregate—1. Yeo; 2. Reimer; commended, McDougal, Polyart, Douglass, Davy, Coolican, maj.

First form, aggregate prizes—1. J. Kippen; 2. T. Gillespie; commended, Clark, Billingsley, Welsh. Short-hand prize—Tofield.

In the evening a conversation was held and was largely attended and the proceedings of Convocation Day, 1889, were brought to a close.

Alma Mater Society.—The following have been elected officers in this Society for the ensuing year:—President, Lt.-Col. J. B. Forsyth, Quebec; Vice-Presidents, Rev. A. J. Balfour, M.A., Quebec, and Mr. G. W. Hamilton; Committee.—Rev. E. A. W. King, Montreal, Messrs. W. Morriss and F. E. Meredith; Secretary and Treasurer, Mr. H. J. H. Petry, Lennoxville.

ONTARIO.

Appointments.—The Bishop of Ontario has made the following appointments: Rev. Mr. Rollin, to Onabrook; Rev. Mr. Goodman, Bells Corners; Rev. Mr. Haslam, Osgoode; Rev. Mr. Leake, Cobden; Rev. Mr. King, Pittsburg. These are newly-ordained clergymen. Other changes made are: Rev. Frank Fraser, Osgoode to Manotick; Rev. A. W. Cooke, St. George's, Kingston, to Cataragui; Rev. M. T. Harding, Brockville, to the Curacy of St. George's, Kingston; Rev. Sterne Tighe, Lansdowne, to North Augusta; Rev. J. Hallowell, Hillier, to Vanleek Hill, exchanging with Rev. Mr. Fleming. Dr. Mountain remains at Cornwall, with Rev. S. G. Poole as Curate.

Appointment.—Missionary work has lately received a distinct recognition at the hands of the Bishop of Ontario, who has appointed the Rev. Forster Bliss to the vacant Rural Deanery of the County of Renfrew. We believe that Mr. Bliss is now the youngest Rural Dean in the Province; and as the first missionary in active work who has been raised to the post, he is to be congratulated upon his promotion. Mr. Bliss has on more than one occasion during the past seven years been offered other and less arduous work, but he has preferred to remain in the mission field. He is even now organizing the sub-division of his large mission district, and the formation of a second head quarters, from which new stations may be opened, and the work greatly extended. The Ontario diocese leads the van in opening up new districts.

JANEVILLE.—The Woman's Auxiliary in connection with St. Margaret's Church, has just completed its first quarter's existence, the organization has been a success from the start, though the congregation is small, 15 good churchwomen are active members, their combined influence is making itself felt in Church matters, a number of useful articles has already been made up and sent in towards filling up a box which they intend sending away in September to some needy mission, all expenses have been paid, a small balance in cash, \$5.12, is in the Treasurer's hands. Girls and boys branches have been formed to help on Church work, and make the rising generation interested in these things as they should be, and grow up intelligent church men and women—their own Church is not forgotten, as a very handsome prayer desk is being made to their order, improved lighting of the Church is also under consideration, which will no doubt be an accomplished fact before the dark days of winter set in, the motto of the auxiliary is being literally carried out, one of the vice-presidents, Mrs. Chas. Olmstead, having generously given up her sitting room to the ladies to hold their meeting in for the first year.

TORONTO.

NORWOOD.—On June 21st, the corner stone of a new Church was laid at Havelock, by the Rev. Rural Dean Allen. Havelock is a village of about 500 inhabitants. It is in the township of Belmont, County of Peterborough. Six years ago the site on which it

stands was covered with forest. When the Ontario and Quebec O. P. Railway was built, the company made it a divisional point and erected an engine house, coal shed, and other buildings upon it. In January of last year, the services of the Church were begun in a hall by the Rev. John Gibson, the present Incumbent of the mission of Norwood, Westwood, and Belmont. With the assistance of Mr. McClure, who is an active lay reader, he has been able to hold regular weekly services, and to establish a Sunday School. The building of a Church soon became a necessity. By volunteer labour the stone was quarried and drawn on the ground. The lime, shingles, and a large proportion of the lumber were contributed and drawn by the members of the congregation. Work on the building was begun in May. The corner stone was laid with appropriate ceremonies in the presence of a large congregation. The united choirs of Norwood and Havelock furnished the music. The Revs. G. E. Cooper, of Hastings, and John C. Davidson, of Peterborough, were present, and took part in the office.

St. Phillips.—On Wednesday evening last, Rev. Dr. Sweeny, rector, was presented by the ladies of his congregation with an envelope containing a sum of money sufficient to defray the expenses of a proposed and much-needed holiday trip. This thoughtful act was quite unexpected and was suitably acknowledged.

Toronto Church School.—This institution was established in connection with the Episcopal Church some eighteen months ago, on the model of the great English public schools. The closing exercises in the school house at the corner of St. Vincent and St. Joseph streets, were held on the 5th June. In the absence of Bishop Sweatman, who was detained from attending through illness, Judge Osler presided. On taking the chair he read a report which had been prepared by Mr. Freer, head master of the school. The report stated that at its origin the school had only 42 boys in attendance, while during the months of 1889 already passed the average attendance had been 68.

The chairman said that the president and council of the school were highly pleased with the progress made, and he complimented Mr. Freer and his assistants as being mainly instrumental in making the school a success.

Mr. Lockhart Gorden was the next speaker. He reiterated much said in the chairman's address, and he further stated that they had concluded that it would be necessary to raise the amount of the fee as soon as they had moved into their new school, which is being built at present on Alexander street. The cost would be \$15,000, and they would have to take this means to cover expenses.

Rev. John Langtry gave a very brief address. He was followed by Prof. Clarke, who impressed upon the boys the necessity of making a reputation for their school. Some of the old English institutions, he said, had retained the same character for centuries, and he hoped that the "esprit de corps" of Toronto Church School would not be a whit inferior to that of the proudest of them.

Rev. J. P. Lewis and Mr. Freer also spoke briefly, but each giving much good advice to the pupils.

After the addresses the prizes won at the late examinations were presented. They consisted of solidly bound books and were given by the chairman in the following order:

Class work—Form V., R. Innes; Form IV., S. Holmstead; Form III., K. Macdougall; Form II., E. Walker; Form I., A. Hills.

English—Form V., R. Innes; Form IV., H. Chespe and S. Holmstead; Form III., A. Price; Form II., E. Walker; Form I., Z. Lash.

Mathematics—Form V., O. Wenborne; Form IV., Hugh Patriarche; Form III., K. Macdougall; Form II., H. Brooks; Form I., C. Macdougall.

Latin—Form V., R. Innes and F. Gordon; Form IV., E. G. Osler; Form III., H. Dixon; Form II., E. Walker and E. Burnside; Form I., Z. Lash.

Greek—Form V., F. Gordon; Form IV., E. G. Osler; Form III., O. Wenborne and R. Stovel.

French—Form V., R. Innes; Form IV., John Boulton; Form III., G. Stewart.

German—Form V., R. Innes and O. Wenborne.

Mrs. George S. Holmstead held a reception after the business of the day, which was much appreciated by the pupils.

NIAGARA.

NORVAL.—A large number of members of St. Paul's Church met at the residence of Mrs. Robert Glendinning, on Friday evening last, June 28, and presented the Rev. H. A. Bowden with a purse and an address, prior to his leaving for England for a three months leave of absence. A most enjoyable evening was spent.

HAMILTON.—The following members were elected to the Provincial Synod:

Clerical.—Rev. Canon Belt, Rev. Rural Dean Belt, M.A., Rev. E. M. Bland, Rev. W. R. Clark, M.A., Rev. E. J. Fessenden, B.A., the Very Rev. Dean Geddes, D.D., D.C.L., Rev. Canon Houston, M.A., Rev. E. A. Irving, Rev. A. W. MacNab, Rev. Canon Sutherland, M.A., Rev. O. E. Whitcombe, Rev. Canon Worrell, M.A.

HAMILTON.—Christ Church Cathedral.—It is expected that the Rev. Canon Mills, now of Montreal, will receive the appointment to the cathedral at Hamilton, as rector in charge. It is understood that the conditions of the Rev. Canon are a stipend of \$2,400, with a free house, and to be made by the Bishop a Canon of the Cathedral.

Church of St. Matthew.—The Girl's Friendly Society Branch in this parish, spent a very pleasant evening by invitation of the Lord Bishop and Mrs. Hamilton at the episcopal residence on the evening of the 27th inst.

Dr. Ridley has presented the above Church with a handsome pair of brass candlesticks.

Union Sunday School Service.—On the first Sunday after Trinity, the Sunday Schools of the Church of England in Hamilton marched to the Cathedral for united evensong. Though the School of the Church of the Ascension, following its precedent of last year, declined to unite with the rest, yet the large building was tested to its utmost capacity. The arrangements were not carried out very well, and there was much confusion. The centre of the Church had been reserved for St. Thomas Church, and All Saints' Sunday Schools. The evil of reservation was shown in that neither of these schools arrived until half an hour after the hour appointed. When they arrived the Cathedral choir was about to enter, and had to be stopped. The confusion thus created seems to have continued, for at the time of the sermon the Rev. Prof. Clark was much put out and was compelled to speak to the congregation, and delivered a short address.

MOOREFIELD.—The Rev. A. J. Bonny is leaving Moorefield, and is to take charge of Palmerston.

Port Robinson is to be filled by the appointment of Rev. W. J. Pigott. Port Robinson and Allanburg having been cut off from Thorold and formed into a separate parish.

OAKVILLE.—The choir of Church of St. Matthew's, Hamilton, goes into camp at Oakville in the second week of July, for their summer holiday.

HAMILTON.—Church of St. Matthew.—An addition of 104 feet by 125 feet, to the grounds of this Church has been secured. As the east end of Hamilton is rapidly filling up, this property will shortly become very valuable.

HURON.

FOREST.—On Monday a number of the members of Christ Church Sunday School called at the parsonage and presented Mrs. A. Murphy with a handsome silver egg and toasts stand, and also a silver mug for baby, Kathleen, together with the following address:—

Mrs. A. MURPHY:—Dear Friend,—The teachers and co-workers in the Sunday School desire to express their regret at your departure, and at the same time to testify to the pleasant relationship that has existed between us as workers together in the Master's vineyard. We beg your acceptance of the accompanying as a memento, not for its intrinsic value, but as a slight testimony of our regard with best wishes for your continued happiness, and praying that the giver of every good and perfect gift may bless you and yours abundantly wherever in the good providence it may please him to lead you. Signed on behalf of Christ Church Sunday School. Thos. Jones, Superintendent, Lizzie Holmes, Annie Dix.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, July 4th, 1889.—The preliminary report of the committee on liturgical revision, appointed by the general convention of 1886 has been published by Messrs. J. Pott & Co., the well known Church publishers of this city. It is full of interesting matter and serves to show the drift of popular sentiment in the American Church in favor of having, not only as perfect a Prayer Book as possible, but also one that shall be more in verbal conformity with that of the Church of England. The Holy Communion Office, it may be noticed right here, will not be altered at all

in that direction. For while all admit that the Anglican Liturgy contains enough for a valid Eucharistic Celebration—even Cardinal Wiseman allowed that, if he did not allow that England's priests were priests, yet that it comes seriously behind the American Liturgy in some very important details none can deny. American Churchmen are, therefore very jealous of preserving the integrity of the Seabury office. But of that hereafter. The present scheme of revision represents the fruits of two years hard and conscientious work on the part of the committee, which numbered in its ranks men all more or less famous as liturgical students and authorities, some of them Broad Churchmen, but the majority of the old solid High Church school. The Episcopal members are the Bishops of Albany (Dr. Doane), New Hampshire (Dr. Niles), Mississippi (Dr. Thompson), New York (Dr. Potter), and Pittsburgh (Dr. Whitehead). The clerical members are the Rev. T. F. Davies, D.D., (bishop elect of Michigan); W. J. Gold, D.D., (Professor in Racine College); S. Hart, D.D., (Professor in Trinity College, Hartford); J. H. Egar, D.D., (late professor in Nashotah Seminary) and C. E. Swope, D.D., (Trinity Chapel, New York). The lay members are Messrs. H. W. Sheffy (the late), G. C. McWhorter, J. M. Woolworth, J. W. Gilbert, and G. B. Jackson—the last a most pronounced Low Churchman. The Low Churchmen in the committee will be found among the laity, the Broad Churchmen among the bishops—Bishops Potter and Thompson notably; and the High Church, more or less advanced, among the simple priests, of whom not one is in any sense of the word a Low or even a Broad Churchman, and while of the remaining bishops, except perhaps Bishop Whitehead, not one even touches the hem of the garment of ritualism. The outcome is a book, which, with a few modifications, should please every reasonable Churchman, supposing it should pass the convention of this year, and be finally approved in that of 1892. It has yet to be recast before October, and criticism is being dealt out unsparingly from all sides. As to the alterations already sanctioned by the convention, they are now law, and are, as a rule, acted upon by every bishop and priest. A "Notification," to be acted upon in October, contains sundry other proposed changes and alterations, which, if agreed to in the ensuing fall, will likewise finally pass into law. These include at Morning Prayer about a dozen new introductory sentences. Of these some are penitential, and some refer more or less generally to the Church's seasons. Half of these might advantageously be cut off, as what we have already are really enough, and are not used except by a minority of the clergy. With one of these the minister must always begin the service, but on weekdays he may omit "Dearly Beloved Brethren," and pass right on to the Confession—as is practically done in all churches where daily service is said. The office may be ended with the collect for grace and the Apostolic Benediction. Should the Holy Communion follow on a weekday, the choir office may begin with the Lord's Prayer preceded by "The Lord be with you" and its responses. When the Holy Communion immediately follows Morning Prayer on Sunday and the Litany is not said, the same order is observed with the additional liberty given the priest of passing at once to the Celebration after the prayer for the President. Thus, those who persist in leaving the church after the Prayer for the Church Militant will do so unconfessed, unshriven, unhouselled, and unblest, in pretty much the same condition as when they entered it, so far as their spiritual state is concerned. But the ordinary Protestant Episcopalian Gallic calls for none of these things, and so long as he has his ears tickled by a quartet choir and a sensational sermon, departs perfectly happy and fully persuaded in his own mind that he has thereby "remembered the Sabbath Day to keep it holy." In the order for Matins the "Gloria in Excelsis" is no longer to be printed, though it may still be said or sung after the Psalter instead of the "Gloria Patri." And hear let me add that during the many years that I have been present at Matins and Evensong in American Churches in nearly every part of the United States, I have never heard the "Gloria in Excelsis" used in this place. It is done in some churches, but the fashion is fast dying out—as, indeed, are most liturgical solecisms of the same sort. The "Benedictus" is to be printed in full—at present only the first four verses of that canticle appear, and before, not after the "Jubilate" as is its position in the authorized Prayer Book. It is also to be sung or said—as of obligation—in its entirety from Advent to Septuagesima. The committee of 1886 accepts all the improvements as well as the concessions to the popular cry for shortened services. In addition, it would restore the missing final verses to the "Venite" by allowing the 95th Psalm in its integrity to be sung as an alternative to the present extraordinary canto—seven verses of the 95th Psalm and the 9th and 12th of the 96th. This is a change that will be hailed with joy by all liturgists as a return to the correct invitational of the old office. In the "Te Deum" it is proposed to make the 12th, 16th, and 28th verses as in the Anglican version.

It was worse than the worst of bad taste to alter the 16th verse and to make it read as it does at present,—a reading which, I may add, I have heard adopted in some of the churches of Huron. But the substitution of "adorable" for "honorable," as the equivalent for the Latin "venerandum" was a decided improvement, and it is doubtful whether the proposed return to the Anglican wording will go through. The archaic meaning of "honorable" is lost, and the word is now altogether associated either with a moral quality which the original Latin never bore, or with a titular distinction assigned in this country to members of the legislature, mayors of cities, and other State and municipal officials to whom, in the majority of instances, it can apply only in irony. And while the committee was at it, the question might fairly be asked why the "noble army of martyrs" should be allowed any longer to represent the original "martyrum candidatus gueritius." Surely the "white-robed army" far more graphically and correctly expresses the noble band of those who have "washed their robes in the Blood of the Lamb." Why also should the American Church continue to pray, "Make them to be numbered with thy Saints," when the true reading is "to be rewarded" (remunerari). Correctness in translation is at least as desirable as the restoration of archaisms. The committee likewise allows a large part of the "Benedicite" to be left out, retaining only that portion which the priest was compelled by the Sarum rite to say as his thanksgiving after Mass. Is it necessary to pander so far to popular laziness in this matter? It takes at the outside only four minutes to say,—and say reverently too—the whole canticle, while, by a perfectly lawful and intelligent arrangement of its several parts, so as to avoid the continual repetition of the refrain, "Praise Him and magnify Him for ever," its chanting need not occupy much longer time. The various versicles and responses—the pieces—which occur in the Anglican book, as well as the opening of the Morning Prayer as before the collect for the day, it is proposed to restore, with the alterations necessary in a Republican country. Why they were even omitted by the compilers of the Prayer Book of a hundred years ago passes all understanding. There is nothing in any one of them that in any shape or form can give offence to the very strongest Protestant Episcopalian.

It was conceivable that such an one should shy at the "good estate of the Catholic Church" in the "Prayer for all Conditions of Men," and it is not improbable that the deputies from Virginia, and some perhaps, from New Jersey, Pennsylvania, and Ohio, may kick at the proposed restoration of the word "Catholic" and the obliteration of the word "universal" in their prayer, but why there should be any outcry over substituting the original phrase "good estate of the Catholic Church," or, suffering the anti-Catholic spirit to abound, of the "Church Universal,"—unless that thereby people should imagine the Church to be a body richly endowed with real estate, for the preservation and good condition of which she prayed every day, is what none can comprehend. Nor again, except for the fear of flying in the face of those lazy and slothful Christians, who grudge Almighty God one day in seven, is there any reason which, when it is proposed to restore the *pieces*, as alluded to above, the ancient, venerable, and devotional "Kyrie" and Lord's Prayer should be left out before their recital. The amount of time saved by the omission would be hardly appreciated, and that added to the service certainly not enough to burden even the most wearied worshipper.

THE BISHOP ELECT OF MICHIGAN.

The Rev. Thomas F. Davies, D.D., rector of St. Peter's Church, Philadelphia, who as already said, forms one of the committee of revision, has just been unanimously elected Bishop of Michigan, in the room of Bishop Harris, whose death in England last year was so universally and so deservedly lamented. At a diocesan convention held some time ago, the Rev. Dr. Satterlee, rector of Calvary Church, New York, was the choice of the diocese. He followed the bad fashion of the day—for the second time, having previously been chosen as assistant bishop of Ohio, and declined the duty to which he was called by the Holy Spirit. In Churchmanship as in profound scholarship, Dr. Davies is a great improvement on Dr. Satterlee. By ancestry he is a Herefordshire man, and his family were always pioneers of the Church in Connecticut, when to be a Churchman was to invite persecution. The bishop elect is a graduate of Yale, and received his theological education at the Berkely Divinity School, where he was afterwards professor of Hebrew. He was ordered deacon and ordained priest by Bishop Williams in 1856 and 1857, and after having been rector of St. John's Church, Portsmouth, N.H., he was called in 1868 to his present parish. He has greatly advanced the cause of the Church in Philadelphia, and was so much respected by the clergy and laity as to be put prominently forward as assistant to Bishop Stevens, from which candidature, however, he withdrew his name. He has served as a delegate to

four general conventions, and has been returned for that of this year, and has besides done most effective work as a member of the Board of Missions. It is earnestly to be hoped that Dr. Davies, who is in his 58th year, will accept the nomination, as the diocese of Michigan is suffering greatly from its prolonged widowhood.

THE PRESIDING BISHOP IN THE NAME OF THE CHURCH.

The Bishop of Connecticut, presiding Bishop of the American Church, has come out strongly against changing the name of the Church. He reminds his convention that, while to adopt a name for a national Church is one thing, to change one that "carries with it the prestige and the memories of a century is quite another thing." Under its present legal title have been won all the glorious victories of the American Church, and no legislation of to-day can "change the historic fact that our constitution was adopted, and our Book of Common Prayer ratified by a body which called itself the Protestant Episcopal Church in the United States." He admits that dropping the word "Episcopal" would not change the Church's position toward the historic Episcopate "so long as the ordinal, the constitution, and the canons retained their place in its polity." He granted that dropping the word "Protestant" would "change our attitude toward the Roman Church, so long as our Prayer Book with its continuous living, and constant protest against the corruptions of that Church, regulated our faith and our worship." But the bishop insisted that these facts do not "touch bottom in this discussion; do not exhaust what is to be said in it, and are very far from proving that any change in our name is to be desired." He urged his conclusion that "no change would be attempted until there is an unanimity in the desire for it." With the bishop we may well agree that, if we are to wait for the fulfilment of this last condition, this generation at least will have to remain as a Protestant Episcopal institution. Of course, no one is so sanguine as to believe that the style of the Church will be changed in 1889, but there are no few who are firmly convinced that the beginning of the 20th century after Christ, will have seen the obnoxious misnomer laid aside with the 19th century and its ways.

ADDITIONS TO THE CHURCH.

Within the last few weeks, as an outcome of the Lenten and Pentecostal prayers, there have been added to the fold of the Church no few converts from the bodies outside her. In the diocese of Maryland, a German Reform (Lutheran) minister has been confirmed, and has become a postulant for Holy Orders. A fortnight before a daughter of Mr. James G. Blaine, the ex-candidate for the presidency, and the present republican secretary of state, was likewise confirmed by Bishop Paret. In New Jersey four students for the ministry of the Dutch Reform body—themselves sons of ministers, have been received into the Church from the ultra-Calvinistic Dutch Reform Seminary at New Brunswick. They will all study for holy orders at Princeton University, true blue Jersey Presbyterian in creed, theological students are constantly found attending the services of the Church, hardly a term passes without some of them renouncing the Westminster Confession for the Catholic Faith. At Utica, N.Y., in the diocese of Central New York, the son of the Dutch Reformed minister has just been confirmed, and has become a postulant for Holy Orders. He also hails from the seminary of New Brunswick, N.J. The Dutch Reformed minister of a city in the same part of New York State has also given notice that he intends taking a similar step, and hopes to be admitted to the priesthood in time. The Dutch Reform body is hugely perturbed at this movement within its most conservative, not to say sluggish bosom, which it fears precludes a still larger secession from its ultra-Calvinism and its blue bigotry.

THE TEMPERANCE CAUSE.

It is directly due to the efforts of the Church Temperance Society that the number of saloons has been so greatly reduced in this city. When our population numbered only 1,000,000, New York had 10,500 saloons. The number of our inhabitants have increased 50 per cent, while the increase in saloons, which now number only 6,811, has been pulled down 85 per cent, and this under a most venal, corrupt, every way imperfect system of licensing. If, therefore, in the face of such drawbacks, the saloon population has been reduced 57 per cent, how much more telling would be the reduction if Governor Hill would but shake himself clean of the shackles of the tavern-keepers, and refuse to veto any more of those two high license bills which are year by year drawn up so carefully, and carried by such large majorities at Albany by the efforts of the Church Temperance Society. As it is, there is in New York city one saloon to every 220 inhabitants. If the prohibitionists, nearly all Methodists and Baptists, would cease from their jealousy of the Church's policy, and join with her in

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practical legislation, then, under high license, the giant intemperance would be smitten hip and thigh. But as long as there is division in the camp, liquorism and its benchman, Governor Hill, will have it all their own way.

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.

WORDS OF ENCOURAGEMENT.

Sir,—Can you make room for the enclosed words of encouragement and sympathy which have reached me in connection with the plea for the occasional education of children of our far away Missionaries? also for the extract from the letter of the Bishop of Algoma which cannot fail to prove that the need is a very real one.

Donations have reached me from Montreal and Ottawa, in addition to the prompt promise of action on the part of the Diocesan Branch of the Auxiliary at Quebec. I would like to say that it would perhaps be better for every such gift to be handed to the Treasurer of the Diocese from which it comes, to be dealt with by-and-by, in accordance with the decision arrived at by the assembled delegates in Montreal at the Triennial gathering in September. I have simply tried to bespeak an interest in this cause, before the important moment arrived for its full and free discussion, but only as a very humble and insignificant member, and with no official right to a hearing, have I asked my sisters of the W.A.M.A. to remember the claims upon us of the children of our self-sacrificing and devoted Missionaries. Yours gratefully,

H. A. BOOMER.

London, Ont., June 13, 1889.

Extract from a letter from the Bishop of Algoma: MY DEAR MRS. BOOMER,—I am so thankful that you keep hammering away upon the education question. The more I think of it the more I feel for our Missionaries and the position of their children in the matter. They feel it keenly themselves and are going to bring it up for discussion when we meet in Parry Sound. Any one understanding the circumstances would sympathise with them. Naturally they desire the advantages of a fair average education for their sons and daughters—but how is it to be secured? The city schools are entirely out of their reach. At the very lowest they would have to pay \$120 to \$150 for the board of one child, but what a tremendous hole this would make in an income of \$700 or \$800, and so nothing is left but to keep them at home, and give them such crumbs of instruction as the busy father, and even more careworn mother is able to bestow upon them. Well, I expect a good many of them will have to be content with this, and so, will fall to the level of mere "hewers of wood and drawers of water," though God has fitted and meant them for something better and more useful. Our Missionaries are talking of establishing some kind of a wee Church School of our own, but I do not see my way clearly. I am sure it could not be self-supporting. Perhaps it may come in the future. Meantime there are some 3 or 4 children I long to see provided for, two of them being thrown altogether into Indian companionship. I hate to see them losing their time and opportunities. I only wish I could run down to the Ontario Diocesan Annual Meeting and enforce your appeal by telling my own story. I would have done so but for an engagement to spend the 9th at the Rev. Mr. Frost's mission, en route to Parry Sound. I trust you will have most successful meetings, and with kind greetings to all, Believe me very faithfully yours,

E. ALGOMA.

Sault Ste. Marie, 1st June, 1889.

DEAR MRS. BOOMER,—At the Annual Meeting of the Diocesan Branch of the Women's Auxiliary lately held here, the ladies and members unanimously agreed to give \$80 annually towards the maintenance of a Missionary child. That amount will be forwarded to you as soon as possible by the Treasurer. Yours truly, TILLIE SHAW, Assistant Secretary Diocesan Branch. Quebec, June 4th, 1889.

A message from the Rector of Carleton Place where the Annual Meeting of the Ontario W.A.M.A. Diocesan Branch was held. "The scheme, (i.e. the occasional education of a child of some of our far away missionaries), seems to have made much impression. Several have spoken of it. In my opinion the idea is a noble one, and I sincerely trust that the Triennial meeting will see its way to carrying it into effect. Many have expressed a regret that time did not permit a more general discussion of it. Could you not be

present at our regular monthly meeting to be held next week on any day you name. . . . I should like to rivet the impression made by the addresses, and endeavor to give a practical turn to the meetings as far as they may have affected this parish."

Resolution unanimously carried at the Ontario Diocesan Branch W.A.M.A. annual meeting, at Carleton Place.

"Moved by Miss B. Yielding, Ottawa, seconded by Mrs. Elliott, Camden East, that this meeting give an expression of their sympathy with the plea for the occasional education of the daughters of our far away Missionaries, and of their desire to further the object as soon as possible.

PARTY IN NIAGARA.

Sir,—In your issue of 27th June your Niagara correspondent makes a statement about the proposed division of All Saints' parish, Hamilton, which is somewhat misleading. He says, "The rector of All Saints' has consented to the division, but has qualified his assent by the condition that the missionary appointed to the new field meet his approval. Consequently the choice of appointees is limited somewhat to a certain school of thought. The work has been offered to several clergy who meet the rector's approval, but they have one and all declined the undertaking."

Now, the inference apparently intended is that the rector of All Saints' is a narrow partisan (of course "Evangelical") who cannot tolerate a brother worker who is not of his own way of thinking, and that none of his own stripe can be found to volunteer to work "without a guarantee of stipend" in the proposed new parish.

Now, Sir, kindly give me sufficient space to state the facts.

All that has been offered to anybody is the Western part of All Saints' parish, as a new parish without a building or building lot, without any promise of stipend—but with the promise of the goodwill of the rector and people of All Saints'—which, no doubt, would result in something more tangible than good wishes. All Saints', though prosperous, is not able to undertake a new mission of itself. It has all it can do to collect funds for building its own school-room and enlarging its church edifice. It is not able to afford a curate, and a clergyman is absolutely necessary to take Sunday work in the new district. The district contains about eighty nominally Church families—many of them very poor—and many lapsed. The population is, however, growing.

Let it not be supposed that the district is pastorally neglected. It receives exactly the same attention as the Eastern part of the parish, but a small free-seated church is needed in the new district to reach a good many people who cannot readily avail themselves of the present church, which happens to be "pewed," though full—and which is situated in the extreme East end of the parish. Now, the new district has been offered to the following gentlemen, viz., Revs. G. B. Cooke, F. E. Howitt, Moore (of Tapleystown) and Ardill. These are all married men who very naturally shrink from accepting a "starving." Is your Niagara correspondent bold enough to assert that these gentlemen are all of one stripe of Churchmanship? Ritualistic, Evangelical, and Broad Church are relative terms which have different meanings in different Dioceses. In some Dioceses All Saints' would be called Ritualistic, because a floral cross is tolerated on the Lord's Table, there is a credence table, the people stand at the offertory, there are early, but no evening Communion, the clergyman stands prayerwise in the pulpit during the ascription, and the church door is kept unlocked all week. In the Diocese of Niagara such Churchmanship is not quite Catholic, because the "six points" are not considered essential to a reverent and valid celebration of the Holy Communion, however they may be to an Anglican "Mass."

The tone of some of the debaters at our last Synod meeting was painful beyond measure. The truly apostolic statement that the Ritualists were now going to have their "innings" was received with thunders of applause. One Ritualist sneered at the refusal of some men to take the Western district without a guarantee—and asserted that a "Ritualist" would have to undertake it. To be candid, the rector of All Saints' would not care to hand over half his parish to any man who would endorse or applaud such sentiments. He wishes to remain an orthodox and tolerant Broad Churchman, and he steadily refuses to attend "caucuses," but a few more Synod meetings such as the last will do much to kill his sympathy for avowed Ritualists, who are now going in for their "innings," and who leave no work in the Church to be done by any school of thought other than their own. Now I hope that what I have said will shew that my willingness to welcome as a neighbor any man of moderate Churchmanship who is not an avowed Ritualist or a Plymouth Brother, and that those gentlemen who have seen fit to decline my

district have had sufficient and honorable reasons for doing so,—quite apart from their very various types of Churchmanship.

Will not some earnest young clergyman who can tide over a couple of years of city pioneer work with little or no stipend volunteer for the work at hand? A hardworking priest in the East end of Hamilton, who has private means, is able to give his services at little or no cost to his parish. Will not such a one start the good work in the West end?

I shall be glad to correspond with a willing worker. GEORGE FORNBERG.

Hamilton, 1st July, 1889.

HEARTY THANKS.

Sir,—Kindly allow me space to acknowledge with hearty thanks the following contributions for our Indian Church not yet complete:—Miss Peache, England, £100; John Summers, Esq., Carlington Place, Ont., \$10; Rev. E. F. Wilson, Sault Ste. Marie, a new church bell; (100 lbs) Mrs. John Roper, Caledonia, a Communion set and two Communion cloths. We have also to thank the same good friend for a valuable box of medicines for Missionary's family and Indians, handsome presents for Mrs. Renison and several beautiful floral cards with Scriptural texts for Mission house and houses of the Indians. Who will send us a carpet for chancel? I am, Dear Sir,

Your obedient servant,

R. RENISON.

Post office address, Nepigon, C.P.R.

CORRECTION.

Sir,—In my letter on the Commutation Fund Canon there is a mistake which is worth correcting.

The number of clergy present and voting on the question was forty-four per cent of all the clergy of the diocese, not sixty per cent.

The number of parishes present and voting bore exactly the same proportion, forty-four per cent to the whole number of parishes.

So that the clergy were, in proportion to their numbers, just as conspicuous by their absence as the lay representatives of parishes were. Both orders were fairly represented.

Yours truly, CHURCHMAN.

SKETCH OF LESSON.

FOURTH SUNDAY AFTER TRINITY, JULY 14TH, 1889.

Walking on the Sea.

Passage to be read.—St Matt ix 22—38

How wonderful the last miracle, that of feeding of 5,000. This is the greatest miracle they have ever seen Jesus do (recall the incidents of it to your class). All the people now are excited, and cry out that He is to be their King. They will make Him king at the great feast at Jerusalem. Even the Apostles, who ought to know better, are just as bad as the people, and Jesus has to send them away (ver. 22) before He can quiet the people, and get them to go home. The Apostles have themselves been working miracles, and feel very proud over it; now surely the time of their glory is at hand. The miracle should have taught them a lesson, but now they are to be taught indeed something of their weakness and of Jesus' real glory.

I. How Christ Looks upon His servants (vv. 22-25).—Getting dark now. The disciples get into a boat, and go (as ordered) towards the other shore; but a dreadful storm arises, and many hours afterwards when the night is almost over they are still in middle of the lake trying to reach the shore but unable to do so and in danger of being wrecked. They most likely remember the time before when so nearly wrecked, but then He was with them. Now He is absent, and they know how much they need and miss Him. But Jesus will show them that He is always near to take care of them. He came out for rest, and yet what has he been doing in the morning (S. Luke ix. 11), afternoon (v. 19), evening (v. 22), and now all night praying. But through all this He sees them (S. Mark vi. 18), and thinks of them with love and pity, and will come to help them when they have learned the necessary lesson. But not only does He as God see through the darkness (Psalm cxxxix. 12), His feet also control the water as God (Job ix. 8, Psalm xxix. 10). If He can do these wonderful things, how should He care for an earthly crown? He will use His great power, not to give honour to

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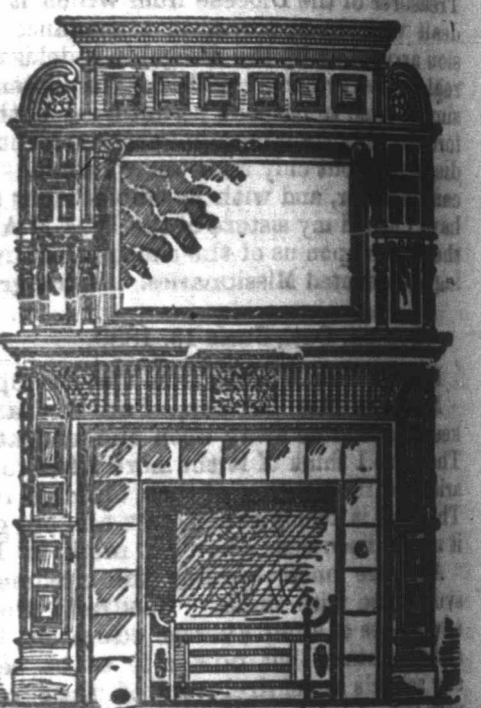
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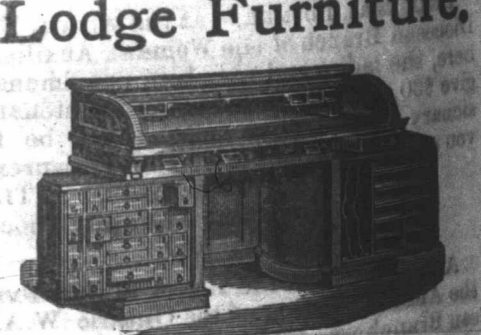
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Jewish Nation, but to watch over His own people.

II. How Christ's Servants Should Look Unto Him (vv. 26-28).—How terrified all in the boat are at Jesus' coming, because they did not at all expect Him. As soon as they hear His voice, however, they know Him. At once Peter (who has healed sick and cast out devils, like Jesus, and a few hours ago was helping in the miracle of the loaves and fishes), thinks he can walk upon the sea like Jesus. He therefore asks permission, which is granted. He sets out. Soon, however, he begins to sink, and would do so altogether, if Jesus did not stretch out His hand and save him. At once they are in the boat; and now two more miracles, the wind ceases (v. 32) and they at once find themselves at the end of their journey (S. John vi. 21).

1. Why did S. Peter not sink at first and yet soon fail, though the storm was as great? At first he did not look at or think of the storm, but his eye was fixed on Jesus—he was "looking unto Jesus." When he looked at the storm instead, he grew afraid, and so began to sink.

2. What did S. Peter need? Faith. He had a little (v. 31) but he was thinking of himself and of how he could do more than the others; but when he was sinking he did not remember that Jesus could save as well at a distance as near.

HINTS FOR TRAVELLERS TO EUROPE.

Old European travellers are so often asked: "What can I do in Europe on \$500?" that I venture to offer the following plan for your consideration:

Choose a steamer on which your two voyages will cost you \$120.

Allow 22 days for ocean travel, thus leaving 78 days to be provided for in hotels at \$2.25 per day, which will cost \$175.50.

Buy Cook's ticket for a tour from London back to London in addition to your trip from Liverpool to London and return. Such a ticket, allowing you to visit England, France, Switzerland, Italy—go down the Rhine to Cologne, and include Brussels and Antwerp—can be had for \$101.40, leaving a margin of about \$108 for side excursions, cab hire, washing, baggage (if you have any), and fees, which last are numerous and never-failing demands.

To make such a tour to advantage, you can best divide your time somewhat as follows:

- Liverpool to London, and stay in London..... 8 days.
- London to Paris via Dieppe, Rouen, etc. 2 days.
- Paris 8 days.
- Paris to Rome via Genoa, Turin, and Pisa ... 7 days.
- Rome 8 days.
- Florence and Venice 14 days.
- Milan and Lake Maggiore 2 days.
- Switzerland and the Rhine 21 days.
- Cologne, Brussels, Antwerp to London 4 days.
- London to Liverpool via Warwick, Stratford on Avon and Chester 8 days.

Making just 77 days.

If you wish to see less, but more thoroughly, the Rhine and Belgium may be omitted and this extra time spent in some interesting city or enchanted mountain spot. And as it is not safe to go to Rome in the summer, the trip may end at Florence and Venice. You will find such rapid flight and such constant sight-seeing the hardest work you ever did, and therefore every possible strain should be avoided and long rests taken. In the above scheme allowance is made for the passing of every Sunday in perfect quiet.

You will need a guide book, and I need hardly mention Budecker's, for they have become the classics of European travel. Appleton publishes a bulky volume, descriptive of all Europe, for \$8, while a smaller, more concise book, which includes all the routes is called the Satchel Guide, and costs \$1.50. Knox has written a smaller one still,—a Pocket Guide—for \$1. But for plans and prices, I cannot do better than to refer you to the agencies above mentioned, and to a pamphlet published monthly by Cook, called "The Excursionist," and sold at ten cents per copy.

My last words refer to your conduct in travelling—a warning not needed, I hope. You will observe among most Continental nations a courtesy of speech and manners quite unusual amongst our-

selves, and when with foreigners it is well "to do as foreigners do." Especially is this noticeable in regard to commands given to servants. It is always, "Will you kindly," "If you please," and every small service receives a pleasant "Merci," while offers of assistance are declined with "non merci," and a bow.

Among your equals a certain amount of reserve is most commendable. You can find plenty to say at a *table d'hote* dinner without telling your neighbor of your private concerns. The very fact that you are both travelling will furnish many topics of a neutral character, and pray remember that "sharper" are to be found of all nationalities, and that you cannot be too careful about keeping within the bounds of a graceful courtesy, which does not invite intimacy.

On the Continent people generally make passing remarks to those they meet in railway carriages and at *table d'hote* meals; but Englishmen, in England, seem to prefer being "let alone," therefore, you need not feel too badly if such a one refuses to meet you half way.

Do not hesitate to have your bill corrected if you see errors in it—at the same time do this far more courteously, and gently, than you would feel obliged to do if you were speaking your native tongue to an Englishman. A foreign language, on either side, adds so much to the apparent force of the most trivial expression, that you may find yourself in a wrangle before you know it, and then you are sure to be worsted.

There is one item on hotel bills which is like "a red rag to a bull" for most Americans—that is, "candles." You cannot always avoid this, even when you carry your own, but, as a general thing, the charge is taken off if you can show that you did not light the candles placed in your room.

Armed with patience for the inevitable small annoyances which are bound to arise, blessed with sound health, a clear head, and some enthusiasm, your trip is sure to be a delight to you, and the memories of it a gracious possession forever. I have done all I can to help you, and it only remains for me to join with your friends in wishing you "Good luck and bon voyages."—*Ladies' Home Journal.*

OF GENEROSITY AND THRIFT.

It is very easy to win a reputation for generosity. You have only to give waiters, railway porters, cabmen and crossing-sweepers a shilling where anybody else would give sixpence; to make a good many presents of trifling value, and chiefly to persons from whom you hope to get something in return; and to take care that the fame of these magnanimous actions shall be well bruited abroad—and your character as a generous, whole-souled being is established.

It is very noble to be liberal, but not at other people's expense. The old copy-book maxim is a very sound one: "Be just, before you are generous." If your liberality hinders you from paying what you owe to your butcher or your tailor, you are not just to him; nor, it may be added, are you really generous, but only lavish. But avoid meanness and stinginess. Give away as much as you please, the more the better, always, provided that nobody but yourself suffers by your giving, that the person benefitted by it is worthy, and that it is done without ostentation.

The truly generous man is he who denies himself some luxury, or, better still, some necessary, in order that he might have wherewith to give to those who are in need. The millionaire, with his £40,000 a year, often gets great praise for his gifts of £1,000, £2,000, £3,000, or even £10,000; and when his donations reach a quarter of a million, statues are erected to his memory, and poems are sung in his praise. But in all probability the signing of his big check does not entail the sacrifice of the smallest pleasure or the slightest gratification. Unless he gambles on the turf or the stock exchange, he cannot spend on himself more than a certain not very large annual amount; and there is therefore no very marvellous generosity in his handing over the surplus to one or half a dozen charitable organizations.

NOT THE WAY.

A life of indulgence is not the way to Christian perfection. There are many things that appear trifles which greatly tend to enervate the soul, and hinder its progress in the path of virtue and glory. The habit of indulging in things which our judgment cannot thoroughly approve, grows stronger and stronger by every act of self-gratification, and we are led on by degrees to an excess of luxury, which must greatly weaken our hands in the spiritual warfare.

All believers receive of Christ's fullness.

THE SUFFERINGS OF CHRIST.

We must share in his sufferings if we would partake of his glory; we must share in his sufferings if we would enjoy his consolations, or have our consolation abound by him. That is, we must devote ourselves to him, and hold ourselves in readiness to suffer—ready to suffer as he did. That is what he means when he commands us to take up the cross and follow him; it is not self-denial merely, but entire consecration to Christ—such consecration as to follow him fully and to hold ourselves in readiness to be crucified for him—following him, and bearing our cross with us ready to be nailed to it and suffer the death he died. To bear the cross is to be ready to be crucified for Christ. We speak of some little self-denial as bearing the cross. It is unworthy the name. To bear the cross is to be ready to be crucified for Christ's sake; just as he bore it for us on the way to Calvary, and there was nailed to it and died to expiate our guilt. So we must bear the cross, be ready to suffer and ready to die, and live to him and serve him, and do what we can to extend his kingdom and fill the world with knowledge of his salvation, even if it exposes us to suffering and to death—even if the sufferings of Christ abound in us. And to encourage us we know that our comfort shall equal our trials; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

LAWNS AND LAWN-MOWERS.

A large portion of the lawns in city, village and country are deteriorating, and close examination shows the turf to be thin, the desirable grasses weak, brownning quickly under drought and hot sun, while coarse, unsightly plants creep in and retain a foothold. The beauty of the lawn diminishes with age in spite of liberal fertilizing and close and regular cutting. What is the reason? Mainly, it is the excessive use of the modern lawn-mower. In nearly every locality may be found pasture lands long set with grasses fine and rich, holding the color well under mid-summer sun and drought, with a thick, elastic turf, through which no color of soil can be seen—the very perfection of a lawn if it were trimmed close and even. Why does the pasture flourish through a score of years and the lawn decay? Simply because the pasture is kept nearly under natural conditions, and the lawn is subjected to an intense Chinese-dwarfing system. Suppose the lawn is newly made, according to the best instructions, the soil deeply dug, enriched and made clean and fine, the seed sown and the grass plants show thick and strong. What next? The lawn-mower—twice or three times a week until growth stops in autumn. Next spring the grass makes a renewed struggle for existence, starts early and strong again. It lifts its blades to the sun and air that it may push its roots into the rich soil for moisture and sustenance. The effort is promptly met by the lawn mower. Growth is checked above and under ground; so through an entire season and succeeding years. The law is that the root growth of the plant is in proportion to its top growth; the root growth is shallow. Of what avail is the deep, rich soil? Is it a wonder that the lawn browns early, and that coarse, hardy plants get a foothold?

Give the grass plant a chance to make adequate root growth if you would have and keep a good lawn. Read the lesson of the pasture lands. Encourage it a little, in early spring, and in the autumn

lay the lawn-mower away early, and let a thick, strong growth of grass be the winter protection of the lawn.—*American Agriculturalist for July.*

The Bishop of London at his recent Diocesan Conference advocated very strongly—and his advocacy is of the highest importance—a new departure which it is proposed that the Ecclesiastical Commissioners shall take. Briefly it is as follows:—Any parish with a population of not less than 6,000, and an endowment below £800 a year, shall, on paying over to the Commissioners a capital sum of £2,000, receive from that body £120 a year towards the stipend of a curate. And, with a view to carrying out this plan at once, the Bishop of London's Fund is ready to make grants of £1,000 each to a certain number of parishes. It is, therefore, a grand opportunity for those poor and populous parishes (which possess in their vicars, or in others, the means for making their wants known) to obtain from the public at large the other £1,000, which will enable them to take advantage of the joint offer of the Bishop and the Commissioners. An endowed curacy is an advantage worth some trouble to secure.

HOW TO BE GRACEFUL.

A school-girl misses a great deal of valuable education who hurries away to school, morning and afternoon, without having used her muscles in helping her mother. She misses something else, which, in a few years, she will know how to value better than she does now—grace of movement and carriage.

What makes a girl graceful? It is using all her bodily powers. A student, who is nothing but a student, soon begins to stoop, and the habit, once begun, grows inveterate and incurable. Half our school-girls cannot walk with ease and grace.

We see this plainly on commencement days, when the members of the graduating class are obliged to walk a few steps before the audience. Their dresses are often too costly and splendid; their hair is beautifully arranged; their pieces are creditably written; one thing only they lack; they cannot walk!

A girl who would have a graceful carriage, a sound digestion, a clear complexion and fine teeth, must work for them every day, and no work is better for the purpose than the ordinary work of a house done with diligence and carefulness.

HARMONIOUS LIVING.

There is a satisfaction in living, and in having lived, which rarely arises out of life for those who have not acquired the habit of accommodating themselves, nobly and properly, to the temper of the passing moment. To possess a frame of mind in unison—or, even better yet, in harmony—with the vicissitudes through which we are called to pass, is to be richly and sweetly content. But to be thoroughly and helplessly out of tune with the events or the temper of the passing moments, as they pass, is to be dissatisfied and miserably discontent. So, then, it is necessary to cultivate a power of appreciating and joyfully entering into the sudden, surprising, and the various changes that each hour of the day is likely to bring us. We may be called upon to pass, without notice, from sunshine into shadow, from jubilee to sorrow, from ecstasy to pain. We may need to mount from the gay to the grave, from the petty to the sublime. We may be led without opportunity for preparatory reflection from merest trifles to deciding and momentous crisis. Physician, pastor, teacher, may be summoned from the feast to the deathbed, from the search for a lost pin to the search for a lost soul. A word brought by the post or spoken by a neighbour may make revelations of existing facts that will require instant change of demeanor. In all enjoyment of peace and pleasure we are, like the soldier, to be ready for marching orders to the front; in every flush of victory we are supposed to be prepared to graciously accept the orders to retreat. And in all these vicissitudes the satisfaction of living consists in our ability to speedily adjust our-

selves to the word of the Master. If we can accept cheerfully the orders that the Master gives us, and even under painful or happy surprises attune our being to the temper of that wherewith we are surrounded, our life will be enriched and glorified in its bright sides, and yet more, deeply enriched and made grandly sublime in its darker sides.

KEEP STILL.

Keep still. When trouble is brewing keep still. When slander is getting on to its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter, and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I learned reticence, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, and then you will not need to speak may be. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.

UNSEEN PROTECTION.

"A lady was awakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backward and forward inside the window in a great fright, because outside there was a sparrow pecking at the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow." It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on thee." "The Lord shall preserve thy going out and thy coming in from this time forth and evermore."

HINTS TO HOUSEKEEPERS.

MANY a cake and batch of bread are ruined by slamming the oven door. A maker of celebrated sponge cake will not allow any one to touch the stove or walk heavily across the kitchen floor while the sensitive compound is baking.

GINGER WATER, which is simply water sweetened with molasses, with two tablespoonfuls of cider vinegar added to each cup of molasses, and the whole spiced with ginger, is a very palatable drink, and one which may be safely used by farm laborers unless indulged in too freely when overheated.

COCOA TEA is healthful and inexpensive. It is made from the shells or nibs, which cost three cents per pound. Wet two ounces with a little cold water, and pour over them a quart of boiling water; cook one-and-a-half hours; strain and add a quart of milk heated to boiling. It should be slightly sweetened.

STRAWBERRY SHERBET.—Crush one quart of fresh, ripe strawberries to a smooth paste; add the juice of one lemon and three pints of water, and let it

stand three hours. Then strain through a cloth over three-quarters of a pound of granulated sugar, squeezing the cloth tightly. Strain again through a fine strainer and set in a cool place until wanted.

BUTTERMILK.—Farmers' families seldom appreciate what a delicious and healthful drink they have in home-made buttermilk. It was the fashionable drink in New York last summer, and brokers, bankers and merchants indulged in it at three cents a glass, from street stands or waggons. Ice is not an essential where a beverage can be stood to cool in a porous earthen jar in a cold cellar or milk-room, such as belongs to every farm-house.

OATMEAL WATER is the cheapest and one of the most healthful hot-weather drinks. It is simply oatmeal stirred into cold water, and allowed to settle before drinking. This is sold in New York at a penny a glass, giving the vender about ninety-nine per cent of profit. It makes a pleasanter drink if a very thin gruel is made, using one tablespoonful of oatmeal to a quart of water. Boil for an hour, strain, and let it get very cold. Still another improvement is to add the juice of one lemon, and two tablespoonfuls of sugar to each quart.

GINGER BEER.—A ginger beer costing about fifteen cents a gallon is a good standby. There are many different recipes for this, but the following is one of the simplest. Pour four quarts of boiling water over three-fourths of a pound of white sugar; add the minced yellow peel of one lemon, and an ounce of ground ginger. Let this stand covered until lukewarm, then add the juice of the lemon and a gill of good yeast. Mix thoroughly, cover and stand in a warm place over night. Next day strain, bottle and cork, tying down the corks securely. Lay the bottles on their sides in a cool place.

RASPBERRY VINEGAR is a luxury that may be indulged in by families living in the country who have an abundance of fruit. Put four quarts of berries in a stone jar, with one quart of the best cider vinegar, and mash to a paste with a wooden pestle. Set in the sun twelve hours, and then place all night in a cool place. Strain off the juice the next day and pour it over four quarts of fresh berries. The second day strain, and to each quart of the juice allow one pint of water and five pounds of granulated sugar. Heat over a slow fire until the sugar is dissolved. Bring to a boil slowly, skimming off the skum. As soon as it reaches the boiling point, strain and bottle while warm, sealing the corks with wax. This syrup, or cordial, although too expensive for ordinary use, is a delightful drink for summer evening gatherings. Put two tablespoonfuls in a glass of ice water, and embellish with any fruit in season.

Sometimes we act very rudely with human souls, old and young, plucking up by the roots native convictions—growing flowers—and putting in instead artificial flowers without roots, on the plea that the natural flowers are only primrose and daffodil, while we can supply camellias. Brethren, we have had too much of the habit of applying dried truth, sometimes not even in the form of flowers, but cut in squares and lengths. The true teacher must ever reverence the individuality of each pupil. The lessons that are motive powers of abiding good, are the lessons which supply facts, and stimulate the child to arrange and interpret and pursue their suggestions till he has learned something of the God of the facts from them. The only thoughts that are of use to child or man are those that set him thinking on his own lines, or that assist the struggling birth of thoughts within his soul. Do not insert your feelings—set his moving, for thought or feeling born from within is a living and growing thing, dear to its parent bosom, full of blessing, and incalculably more precious than much bigger thoughts and better feelings that are merely mechanically inserted.

HOW

Harry the way had been fore, an the road switchin side. Nettie crossly a "You Harry spoke no "Say said. "I'm "The like." "I ca "Yes you." "You splashed. "The can't ma "Now did not o water. a spoken p ped at or would st her. "I sh mean boy Nettie. Harry tried to switch an ever as spotted w at him as Nettie when Ru at her a feel half fore Nettie. Do yo cause Ne so; for n without But Har wrong, t to suffer "Stop Harry," "I don Harry. "But me pass. "I don stop." "Oh, y a laugh. "I sho



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HOW SHE MADE HIM DO IT.

Harry was standing on the road, on the way home from school. There had been a heavy shower an hour before, and there was a large puddle in the road. He had a switch, and was switching the water from side to side.

Nettie came along, and looked very crossly at Harry.

"You stop that!" she said.

Harry did not like the way she spoke nor the look on her face.

"Say 'please,' and I will," he said.

"I'm not going to say 'please!'"

"Then I shall do it as long as I like."

"I can't get by till you stop."

"Yes you can. I'm not hindering you."

"You are. I shall get all splashed."

"Then stay where you are. You can't make me stop."

"Now, the truth was, that Harry did not care a bit about switching the water any longer. If Nettie had spoken pleasantly he would have stopped at once. But now he felt as if he would stay there all day just to spite her.

"I shall tell your mother, you mean boy, if you don't stop," went on Nettie.

Harry laughed louder as Nettie tried to run by. He gave a harder switch and laughed more loudly than ever as he saw Nettie's white apron spotted with mud. She scowled back at him as she went on.

Nettie had just turned a corner when Ruthie came up. Harry looked at her a little sourly, for he did not feel half so pleasantly as he had before Nettie came.

Do you wonder why? Was it because Nettie had been cross? Partly so; for no one can speak or look cross without leaving a shadow behind. But Harry felt that he had been wrong, too, and that it is worse than to suffer wrong from others.

"Stop a minute, and let me get by, Harry," said Ruthie.

"I don't have to stop," growled Harry.

"But I can't get home till you let me pass."

"I don't care. You can't make me stop."

"Oh, yes, I can," said Ruthie with a laugh.

"I should like to see you try," said

Harry, holding his switch tighter than before while he looked at Ruthie. "You're as big as I am; but who cares for that?"

"I can though," said Ruthie.

How do you think she did it? She came nearer, still smiling, and said:

"Harry, please let me pass. You would not be ugly to me, I know."

He gave a little laugh as he stood back to let her pass, saying:

"Well if that's the way you're going to make me, I guess I'll have to give up."

Try it, little children. You have all seen how one angry word or look will bring another, and how little good they do, and how much harm. Try how much power there is in a gentle word.—ur Little Ones.

Best care for colds, cough, consumption, is the old Vegetable Pulmonary Balm. Outlets Bros. & Co., Boston. For a large bottle sent prepaid

HOW GIRLS MAY BE CHARMING.

Every young girl cannot be beautiful, for to every one God has not given a comely face or a graceful figure. But every one can be attractive. Indeed, health and cleanliness go far to giving those bright eyes, blooming cheeks and fair skins which conduce to good looks, though some have plain and irregular features, and can easily see, by the testimony of the truth-telling mirror, that they are not remarkable for external graces. Let them comfort themselves by the thought that they may make very beautiful old ladies if they cultivate sweetness of disposition and contentedness of mind, and trust in God's goodness and love. How can the plain be charming? Well, true self-forgetfulness and kind thoughtfulness for others are always winning. The vain, selfish beauty cannot compete with the homely maiden who is popular because she is so very lovable. Her father confides in her; her mother leans upon her; her friends go to her for help and advice. The little girls bring their broken toys, and the boys come for aid when lessons are hard. By-and-bye a marvellous thing happens. She is spoken of everywhere as "the interesting Miss Parker," or "the agreeable Miss Dornell," or "the captivating Miss Mark." She has grown interesting, agreeable and captivating; and each quality is far more valuable to women than the possession of mere beauty without other winning personal characteristics.

A SOLID FACT.—Three years ago I had liver complaint and indigestion. Nothing did me any good until I tried Burdock Blood Bitters, three bottles of which cured me. I shall use B.B.B. as my medicine. John Floyd, Barnesville, N.B. B.B.B. regulates the liver.

I WATCHED FOUR BOYS.

Last summer I sat in a yard and watched four little boys at their game of "hop scotch." These noisy, rollicking boys full of life and fun, were alive to their play.

Were they good and kind? I can safely answer, Yes. Shall I tell you why? Out from under a doorstep where I sat and near the field marked out for the game, came a bright-eyed little toad. "There he is!" "There

is No. 1!" they shouted. He was not afraid. Why should he be? He was one of them. They said he came out every night, and many others beside. Sure enough, while I was sitting there I counted more than a dozen of these little fellows in different parts of the yard. They were all out for their evening sport as well as the boys. The boys loved to see them and would let no one hurt them. Would not you call that kindness to dumb animals?—Our Dumb Animals.

ELLA AND HER KITTEN.

There is no animal of which young children are so fond, as of kittens.

I had a cat in my youthful days, of which I was very fond. Once my father moved from one portion of the town to quite a distant and strange part. The cat and four kittens were carried, just at night, in a bag, to the new home. The next morning no cat or kittens were to be seen. Going back to the old house, all were found there. The old cat had carried the kittens all back the long distance, of course being obliged to make four trips. We carried her back and kept all shut up till they became acquainted with their new home.

KELLY'S CROSS, P.E.I.—Kidney complaint and bad stomach troubled me for years, but I was cured by taking less than one bottle of Burdock Blood Bitters. For my present good health I owe my thanks to B.B.B., writes James Gorman, Sen.

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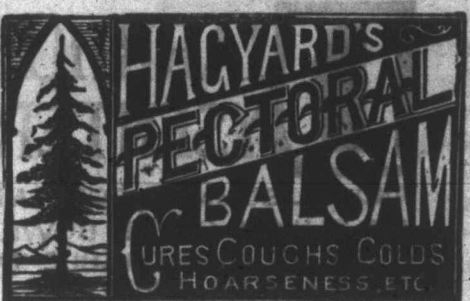
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A BOY IN THE OLDEN TIME

The boy of to-day who thinks we should beg his pardon for calling him a boy, generally professes a great deal of pity for the privations and general surrounding of the boy of fifty or sixty years ago. His pity is waste and can be withheld. The boy of those old-time days was better satisfied with his sources of enjoyment than is the boy of to-day. He really had a better time. If those sources were fewer, so were his wants and his expectations. He was contented to be a boy, and to be considered one. He didn't call his parents old fogies, and put himself at the head of the household firm. Generally he obeyed the fifth commandment; when he didn't he wished he had. He wasn't ashamed of useful work; his health was vigorous and his sleep sound. He remembered the Sabbath day, and tried to observe it as well as a boy could. It was a pleasant day for him, even with its strict, old-fashioned observance. He didn't vote religion a humbug and Christians to be fanatics or fools. If he didn't see as much money in a year as the boy in this period thinks he must have in every day, he was just as happy—more happy, indeed. His boyhood laid the foundation for a stalwart, useful, and honored manhood. On the whole, the old-time boy needs no pity from the boy of to-day.

A CLOSER CALL.—After suffering three weeks from Cholera Infantum so that I was not expected to live, and, at the time, would even have been glad had death called me, so great was my suffering, a friend recommended Dr. Fowler's Extract of Wild Strawberry, which acted like magic on my system. But for this medicine I would not be alive now. John W. Bradshaw, 398 St. Paul St., Montreal, P.Q.

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Why do we say, "Our Father," so often? Because it is the Saviour's prayer that He taught us. Because it is short and it is not hard; and because God's children have said it for nearly two thousand years.

Don't say this prayer, dear child, too fast. If you do, you will not have time to think about it. And if you don't think, you cannot pray.

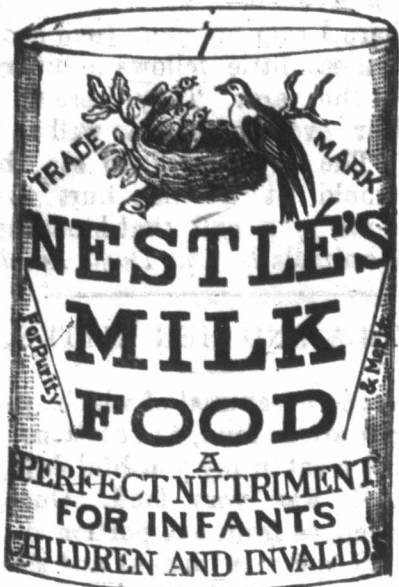
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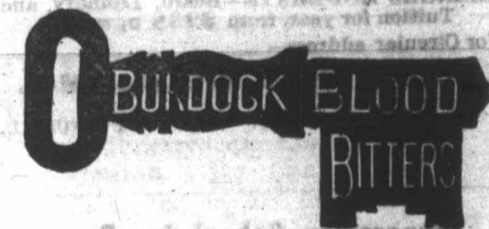
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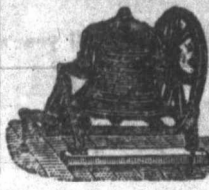


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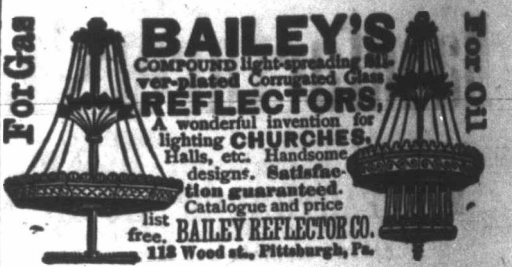
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