

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JULY 19, 1888.

[No. 29.]

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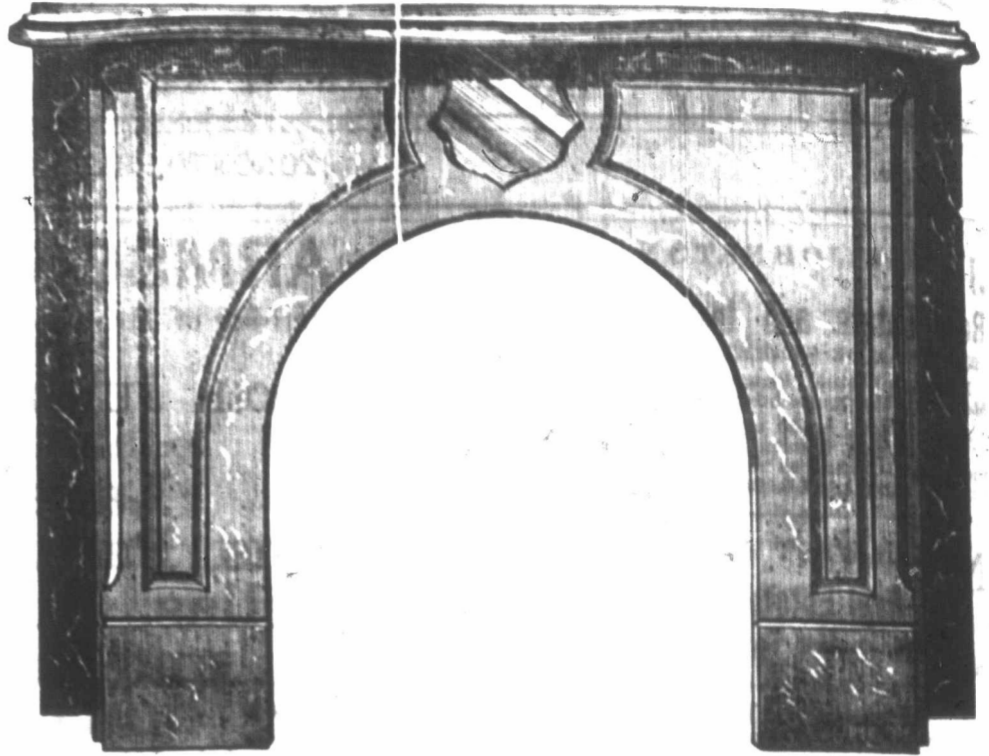
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LESSONS for SUNDAYS and HOLY-DAYS.

July 15...NINTH SUNDAY AFTER TRINITY.

Morning—1 Kings x. to 25. Acts xiii. 23 to xxiii 12

Evening—1 Kings xi. to 15; or 1 Kings xi. 26. Matt. xi.

July 25 ST. JAMES, APOSTLE AND MARTYR.

Morning—2 Kings i. to 16. Luke ix. 51 to 57.

Evening—Jeremiah xxvi. 8 to 16. Matthew xiii. to 24.

THURSDAY, JULY 19, 1883.

A STEP FORWARD.—The Churchman says: The Synod of the Old Catholics of Germany, held at Bonn, unanimously adopted a resolution offered by Pfarrer Bergmann of Coblenz, permitting the clergy to administer the cup in the Lord's Supper to members of the Anglican Church. As a forward step in reform this is important, as it is a recognition of the fact that the laity have a right to the Holy Communion in both kinds.

It is devoutly to be hoped that the Old Catholics may soon utterly do away with that mutilation of the sacrament which they have inherited from the Papal Church. Meantime this present action is to be looked on not merely as a courtesy toward the English Church, but as an assertion that whenever the Old Catholic laity are convinced of its lawfulness they also may receive the Holy Communion in both kinds.

THE SCOTTISH CHURCH.—Dr. Wordsworth, Bishop of Lincoln, a name full of honour among American Churchmen, recently presented a petition to the House of Lords, from the bishops of the Episcopal Church in Scotland. We gladly quote from Bishop Wordsworth's speech the following: "This petition, my lords, comes from a venerable and learned body, and it comes from the whole of that body; it bears the signatures of all the bishops of the Episcopal Church in Scotland. The bishops of that church are not represented in either House of Parliament, their predecessors in former times were peers of Scotland. They are the legitimate successors of bishops, some of whose Episcopal sees are more ancient than the Norman Conquest; and though those bishops are now reduced to half their former number, namely, to seven, yet they occupy the original Scottish sees, some of which have been now blended together. The present time is a memorable one in the history of the Episcopal Church in Scotland, and suggests some interesting reminiscences. Nearly two centuries ago, namely, in 1689, that church was disestablished, and greatly has it suffered from its disestablishment; all the bishops of Scotland were then deprived of their secular rank, civil privileges, and temporal revenues for conscience' sake, because they refused to take the oath of allegiance to King William and Queen Mary as their sovereigns *de jure* in the place of King James II., although they were ready, I believe, to affirm that they would submit to them as their rulers *de facto*. My lords, a good deal has been said lately about the oath of allegiance and many have condemned it as a mistake. My lords, if the oath of allegiance is a mistake, the disestab-

lishment of the Scottish Episcopal Church in 1689 was a crime. But to pass on. Next year, the year 1884, will be a remarkable one in the history of the Episcopal Church in Scotland and of Western Christendom. Just a century will then have passed away since the disestablished and persecuted Episcopal Church in Scotland bestowed the gift of Episcopacy upon America. It did this by the hands of three of its bishops in the city of Aberdeen on November the 14th, 1784, in the consecration of Dr. Samuel Seabury, the first of a line of bishops who now amount to no less a number than sixty in the United States of America, to say nothing of British America.

A NOTE ON CONFIRMATION.—The Rev. G. D. Nicholas in the *Literary Churchman* has this short but forcible note on Confirmation in reply to the common statement of the uneducated in Church doctrine that the chief act of confirmation is that of the child. "A person goes to receive, not to give, Confirmation. The Office says Confirmation is the 'laying on of hands.' Ask a child on its way to Confirmation what it is going for, and it will answer, 'To be Confirmed,' not 'to Confirm.' The Bishop comes to do that—to Confirm. I always tell a child that, to reply to the question: 'What is it to be confirmed?' 'To Confirm my Baptismal Vow,' is to give a crooked answer to a straight question! The child has confirmed its Baptismal Vow every time it has said the Answer in the Catechism, 'Yes, verily, &c.,' and there can be no need for the Bishop to come to hear it do so once more. I am surprised that any one should be found to maintain the contrary opinion in your paper."

ARCHDEACON NORRIS AND CONFIRMATION.—In the same paper, Arch. Norris writes:—"I most respectfully beg leave to decline the responsibility with which some of your correspondents would saddle me, of putting forth a definition of my own with respect to confirmation, that it is 'a renewal of Baptismal vows.' Logically, such a 'definition' would be no definition at all, for it is altogether inadequate—it leaves out 'the essential attribute.' Theologically, it would be as inexact and wrong as it would be to 'define' Holy Baptism as 'a Sacrament in which a profession of faith or repentance is made.' I cannot think that Archdeacon Norris—whose book I have not seen—would for a moment sanction such a definition of Confirmation. If he does, I leave him to the tender mercies of his critics. All I meant to protest against was, that 'there is not a shadow of authority' for the statement that in the doctrine of the Prayer-Book, as laid down for us in the Office of the Laying on of Hands, there is 'a ratifying and renewal of Baptismal vows.' I am not concerned now either to find fault with—as some freely do—or to defend our Office; but taking it as we find it, I think I should not be far wrong in defining Confirmation, according to the Church of England view, to be 'a holy,—or, if you will,—a sacramental rite, in which, after public ratification of Baptismal vows by the candidate (baptized in infancy and come to years of discretion), the Holy Spirit's Grace is conveyed through the Laying on of Hands of the Bishop.'"

HOW TERRIBLE.—The recent decision of the Free Kirk to permit the use of organs in churches drew forth a remarkable protest from Dr. Begg, an ultra Puritan divine; "They were going to spend \$4,000 on an organ for St. Giles, and it was reported that they spent \$1000 a year in music in the Cathedral at Edinburgh. And what was the effect! From what he had learned, masses of young people flocked to the Cathedral every night, and that was going on all over Scotland!" It is encouraging to hear from so high an authority that the Church is attracting the young people of the land to her services. So says the *Church Review*, but there is another aspect which we in honesty must look at much as we delight in what is terrible to Dr. Begg. Are these

young people really attracted to the Church, or are they simply and only drawn to be "amused and charmed by good musical performance." That is for the clergy to consider and if they fail to give sound teaching to these young people and otherwise help to attach them to the Church by love and intelligence, there is very little to crow over.

THE SISTER'S MARRIAGE BILL.—So much abuse is being poured upon the bishops and clergy because of their determined stand against the legalizing of unions prohibited by the Church that it is only just to them and the laity at large to give the following condensed report of a meeting held on 7th June, Earl Beauchamp in the chair. The significance of the gathering is very greatly heightened by its being held under the auspices of the English Church Union, the *bete noir* of the Low Church party, and the chief spokesman being the celebrated and godly Lord Shaftesbury, the lay chief of that party and the distinguished patron of the Y. M. C. A., and Evangelical Alliance movements. We give of course only extracts from the speeches.

THE EARL OF SHAFTESBURY said:—"This is a special meeting of honest and holy men banded together to assert a great truth and maintain a great purpose. Whether they were agreed on other matters or not, they all professed the Head and they were come together to uphold a law which had been revealed to us, and to preserve to the utmost of their power a Divine Institution which was hedged about by many precautions, which constituted the basis of true domestic life and on which depended the honour and stability of the Empire. (Loud cheers). The measure before Parliament to legalize Marriage with a deceased wife's sister, would break down that security and open a door for innovations of a most perilous character. After a powerful exposure of the social evils which had flowed from this breach of the Divine Law in the States, where Divorce was almost as common as Marriage the noble Earl moved—"That this meeting pledges itself to resist by every means in its power the Bill to legalise Marriage with a Deceased Wife's Sister on the ground, that it is contrary to the law of the Christian Church from the beginning, violates the foundation upon which the marriage law of England is based, endangers the purity and happiness of families, and cannot fail to bring about disastrous conflicts between conscience and the civil law of the land."

THE ROMAN CATHOLIC BISHOP OF EMMAUS seconded this resolution.—DR. MILLIGAN, Professor of Biblical Criticism at Aberdeen, in supporting the motion, read the following extract from the "Westminster Confession," the authoritative standard of both the Established and the Free Presbyterian Churches of Scotland:—

"Marriages ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any of man or consent of parties, so as those persons may live together as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own Chapter xxiv. 4." If the measure which they were met that evening to oppose should pass into law, the Presbyterian ministers of Scotland would not, on pain of deposition from their office, be permitted to perform the ceremony of marriage between a man and his wife's sister (cheers); they would not under the same penalty, be allowed to admit persons who contracted such marriages to participation of the Sacraments (renewed cheers), and they would not be permitted to baptise the children that were born of such unions (sensation). There would immediately follow a conflict between the Church and the civil power (loud cheers). But it might be said that the Church might alter her rules. She could not alter them (loud cheers).

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

TRADITIONAL HATRED OF THE
HEBREW RACE.

BY THE REV. EDW. RANSFORD, M.A., LL.B.

THE Austro-Hungarian Jewish sensation now exercising men's minds at Vienna, is another straw pointing to that hatred of the Hebrew race which is at present rampant in Germany, Russia, Austro-Hungary, and some parts of Switzerland, notably St. Gall. Its whole end and aim is the expulsion of the race with a view to spoliation and robbery.

The real begetters of this plot against the Hebrews are men selfishly interested in their destruction, and moved thereunto by fanaticism or the lust of gain. It is noticeable in the case now being tried at Vienna, that the truth of the charge is testified to by "converts" to Christianity, all of more or less recent date, and that the accusation against the Jewish prisoners assumes a religious form—that of murdering a young Christian girl, in order to mingle her blood with their paschal sacrifices. This is but the revival of ancient calumnies against this race, which had their forerunners in the legendary tales of early boy martyrs, the victims of "infidel perfidy and hate." Thus, in Lincoln we hear of "little St. Hugh," and the house is still pointed out where the "sauntlie chylde" was done to death one Good Friday some 800 years ago, his blood being caught in a brazen dish to add the missing ingredient to the fullness of the paschal rite. So in Norwich men tell of little St. RICHARD, who was sacrificed on the same anniversary in the eleventh century, "out of contempt of the God of the Christians." York, Chester, Gloucester, all had their Jewish quarters, their ghettos, in which similar orgies and horrors were enacted, each of which formed an excuse, if any were wanted, for a massacre of the Israelitish folk, and, as a necessary consequence, the confiscation of their goods. Each story, however, lacks one element, that of truth—except so far as the nearly annual oppression and persecution of the Jews in some one of the ancient English cities was a too sad truth.

In like manner EVAGRIUS the ecclesiastical historian of the 6th century, and GREGORY of Tours in his treatise on miracles (Book I. ch. 10) tells of a Jewish father in Constantinople, who threw his son into a burning fiery furnace, being enraged at the boy (who was "miraculously saved") for having partaken of the Holy Eucharist with his Christian companions. That father also suffered in person and pocket for his offence. So likewise we read of other Jews in Flanders and elsewhere offering insults to the sacred Host on Good Friday, stabbing it, boiling it, burning it, and the like—the Host bleeding under the treatment and being miraculously rescued, while the profane infidels perished miserably. GREGORY of Tours, in like fashion, relates how a picture of Christ, which had been maliciously injured by a Jew, shed blood, to the eternal discomfiture of the sacriligious evildoer.

The strange part of the whole thing is that these selfsame accusations were in the early days of the

Church brought against the Christians by the heathen, who were, of course, naturally offended at their gods being flouted and their ranks depleted by the humble followers of the Crucified Nazarene. In their case the secrecy of their worship, often of their very lives, gave rise to the gravest suspicions. They were classed with other societies whose rites were full of abominations, and every possible horror was imputed to them and their cult. Chief spreader of such report was the "Ebrew Jew," who by open accusation or craftily breathed inuendo, fanned against them the flame of a popular resentment which soon burst out into a furious conflagration. Then, as now the Oriental strove to effect his ends openly, or by tricks that were vain. As money lenders, even in these days, they led a precarious life of sufferance, liable at any moment to be in their turn the victims of a nation's or a ruler's wrath. So by cunning hints, by wily insinuations the Jewish usurer, the Shylock of his day, went round from courtier to courtier and poisoned their minds against the innocent Christian.

His plausible words

He scattered not in ears, but grafted them
To grow there and to bear.

Hence arose first the charge of atheism, then of disloyalty, then of corrupting the youth. Their most solemn services, such as the Agape, or Love Feasts, and the Holy Eucharist, furnished material for the most horrible accusations. "Thyestean banquets and Edipodean lust and incest" were laid to their account. When they met, it was said, an infant was brought in covered with flour, and then stabbed to death by a new convert, who was thus initiated in the mysteries. The others then ate the flesh and lapped up the blood. This, their accusers asserted, was the sacrifice which bound them all together. This very charge in later years the Christians retorted upon the Jews, and as if in return for their three centuries of misrepresentation and persecution, inflicted upon their ancient enemies a like brand of shame, and a like visitation of punishment.

In each case the idea of some binding force attaching to the drinking of blood seems to have obtained. In the case of the early Christians the notion that they were knit together by some such compact probably arose from two sources. First, drinking human blood, SALLUST informs us, was actually made by CATALINE a bond of union for the perpetration of a common crime, and this in accordance with a generally received custom. The blood used on such occasions was that of a young child (DIO. CASSIUS xxxvii. 80). Hence, Christians being everywhere regarded as an infamous and dangerous sect, such a mode of initiation was easily believed of them. In the next place, the mysterious language made use of by the primitive Church as to the twofold nature of the Holy Eucharist, sacrificial and soul-nourishing, the offering up and the partaking of the Body and Blood of CHRIST, by which the members of the Church become members of the one body, doubtless gave additional strength to the accusation, and as the accused would not explain their meaning nor could make clear to the pagan mind this greatest of all mysteries, the charges so formulated assumed in the eyes of the outside world, an irrefutable force.

In the case of Jews the idea was always entertained that they thus slaughtered Christian children not only for the sake of pouring contempt on the tale of the Crucifixion, but also to use the blood, &c., as is so realistically portrayed in HORACE'S Epode addressed to Canidia. Thus, Ju-

venal (Sat. vi. 551) alludes to divination by inspection of the viscera of boys. SOCRATES, the historian, tells us (*Hist. Eccles.* iii. 13) that during the reign of JULIAN the Apostate, the Athenian, Alexandrian, and other heathen, "used to sacrifice tender children, both male and female, and inspect their entrails." EUSEBIUS (*Hist.* viii. 14 and *De Vita Const.* I. 86) is authority for the fact that MAXENTIUS on one occasion performed a still more revolting act. VALERIAN, being moved thereunto (says DIONYSIUS of Alexandria, quoted in EUSEBIUS *Hist.* vii. 10) by an arch magician of the Egyptians, "butchered wretched boys, sacrificed the children of unfortunate parents." [For the purposes of divination also they would raise, or profess to raise the souls of the dead, preferring to that end the soul of an "incorrupt boy" who had been done to death by violence]. JUSTIN MARTYR A. D. 140 (*Apol.* i. 18) speaks of "necromancies and inspections of incorrupt boys, and the summoning of human souls" after death. In fact this kind of necromancy—whose special name was psychagogy—was thought to be most successful, when the answer came from the soul of a person murdered for the purpose. St. CHRYSOSTOM refers to a popular belief that many professors of this art (called Goetes) seized children and slew them that they might afterwards enjoy the help of their souls.

AMMIANUS also relates how (*Hist.* xxix. ii. 2) during the reign of VALEUS (A. D. 371), one POLLENTIANUS, by one of the most horrid acts of cruelty on record, "called up the *manes* from below in order to inquire about a change of government." From the 6th century downwards to far into the middle ages the idea that the Jews commonly practised this species of divination waxed stronger and stronger to the great hurt of the Hebrews and the enrichment of the Christian coffers. It would seem as if the fever had broken out afresh.

FUTURE EFFECT OF OUR POLICY.

THOUGH we must do what is right for the present, and trustfully leave the future in higher than our own, we may nevertheless fairly and wisely look forward, and calculate, as far as our very limited human foresight allows us, the effect of present action in time to come.

By what we do to-day we are helping to create a tradition which will last for generations to come—possibly it will last for ages, but, if not for ages, at least it will endure for a long period in the future—when events will have passed altogether out of our power to control them. The remembrance of this ought to make wise men pause before they commit themselves, or their party, to any marked line of action.

The importance of the traditions which we as English Catholics are creating can hardly be exaggerated; on them greatly depends nothing less momentous than the religious future of England. By-and-bye the present surgings of ecclesiastical controversy will have died down, and one or other of the parties in the conflict will be found to have substantially gained the day, and will quietly extend its influence, and take possession of the field. Which party will do this will depend greatly on the impression which its line of conduct has created during the progress of the conflict. That impression is already forming itself, but in a way which is perhaps hardly perceptible in the midst of the dust and noise of the still continuing battle.

When we look at the future under this aspect our hopes are high. For one thing will stand out in clear and marked prominence when things are quieter, and men begin to realize how matters have actually been going—the Catholic school will stand out prominently and distinctly as the persecuted; the anti-Catholic as the relentless persecutors.

We have only to ask ourselves, Why has England been for three hundred years and more, so sternly anti-Roman? to see the untold importance of this view of the respective attitude of Catholics and anti-Catholics in the future. There can be no doubt whatever that the sickening horror created by the wholesale persecution of Mary's reign created a revolution in the kindly English minds against the religious system with which they were popularly associated. No candid or well-read Roman Catholic would deny this. There has been a tendency of late years to ignore or forget the fact that though there was an immense deal of hunting of Baptists and of barbarous hanging and torturing of Baptists done in Elizabeth's reign, yet it was always done on (more or less sincere) political pretexts; the Baptists hunted and destroyed in Elizabeth's reign were looked on not as obnoxious merely on religious grounds, but as delegated by a foreign power to introduce political and religious strife into England. Not so with Mary's victims; they were persecuted simply because of their religious tenets; this was ostentatiously done even in cases (such as that of Cranmer and Co.) in which a political reason could fairly have been alleged for putting the prisoners to death. Popular impressions are seldom wholly unjustified; and nothing can undo the fact that during a short reign Mary put hundreds to the death assigned by law to the crime of heresy, while during a long reign Elizabeth rarely pushed to extremities the laws against heresy, though she put hundreds (perhaps) to the death assigned by law to purely political offences.

It has cost our party more than can be easily calculated to maintain our policy of non-reprisal; but we believe that its good results on the future will be simply inestimable. It has been hard, indeed, to see faithful priests treated as intolerable criminals for maintaining the only intelligible interpretation of an obscure rubric, and for (at the worst) a little exceeding the amount of ritual demanded by the prayer Book, and to content oneself with purely defensive measures, and not to lay a finger on men who were daily breaking more plain rubrics than they ever dreamt of keeping. It has been hard, indeed, to bear jeers and gibes, for being lawless and law-breakers, from men whose only rule in ritual matters is—not the law of the Church at all—but slovenly Protestant tradition. It has been hard for our readers to impose self-restraint on the rank and file, and to induce them to abstain from well-merited reprisals. But, hard though all this has been, it has been well worth doing. Posterity is more just than one's own generation; in the future men will not endorse the "safe" and silly clap-trap which even Bishops are not ashamed to repeat, about the English Church Union and the Church Association being two belligerent armies, each engaged in attacking the other, and so keeping the Church in continual strife; posterity will be just enough to allow that we have never fought except for defence, and will see that our opponents have defended nothing, but have attacked everybody and everything.

We await, then, with quiet confidence the time when our cause will receive the generous and respectful reception which (in England, at all events,) always waits for those who know how to maintain their own and to leave others alone; and we leave without remorse the anti-Catholic faction to the disgust and repugnance which Englishmen always eventually feel for those who persecute for conscience' sake. A judicial blindness seems to be driving this wretched party to do all in their power to make the store of loathing which awaits them in the future as intense and as large as it can possibly be. May their draught of the cup of execration be full and plenteous when relentlessness time compels them to drink it! Parties and principals are impersonal, and we may heartily wish them all the harm and misfortune possible without having one unkindly thought towards any individual man or woman in the world.—*Church Review.*

HOME REUNION SOCIETY.

At the annual meeting of the Home Reunion Society a report was read briefly reviewing the present position of Nonconformity, noting the "gener-

al unsettling" now going on in many Dissenting bodies, and the tendency towards union with each other gradually growing up amongst them, which may, if rightly dealt with, result in bringing about their reunion in the one fold of the Church; after which it treats of the means to be used by Churchmen in order to gain this end, viz., firmness with regard to essentials, joined to generosity on non-essential points; the arguing out, in the spirit of Christian love, of the great questions of the Apostolic Succession, the Sacraments, and the faith of the undivided Church; presenting the truth on these matters free from any party watchword; and lastly, readiness on the part of the Church, both to receive and welcome all Dissenters returning to her communion, and to develop her organizations so as to meet the needs of all.

The Bishop of Winchester in his opening speech, said:—The report which has been read is full of interest; the review of the present position of Nonconforming bodies is, I may say, painfully interesting. I cannot but fear that, with the growing tendency among those bodies to draw towards each other, there is a growing tendency to narrow their terms of communion as regards the Church. We have hitherto felt a brotherly affection for the Wesleyans, regarding them as less wholly divided from us than the other sects; but the decision of their Conference with regard to the Sacraments has proved them to be farther from us than they used to be. A considerable number of the more highly educated and intelligent Wesleyan ministers, indeed, are dissatisfied with the resolutions of that Conference, and wish them to be reconsidered; so that indirectly those resolutions are making some Wesleyans, who cannot agree with them, look back with longing to the Church of their fathers. I wish John Wesley was living now! We need missionaries throughout the country; if we had Wesley, with his zeal and energy, together with his reverence for antiquity and his love for the Church of his fathers, our missions would at once be quickened and restrained. If he were here I would gladly offer him my post as President of this society; and I believe he would accept it, unless his respect for the Episcopal office led him to say he would rather be "right hand" to the president than president himself. I wish that those who call themselves by his name would take the same view. We all long for a corporate union with the Wesleyans; and though the hope of it seems smaller now than formerly, yet we do not despair of an approximation to it in the future. This society has been but a short time in existence, and has as yet but a few members; still it has already done a good deal. Lord Nelson has brought before Church people, and before Dissenters too, its true position; showing them that it firmly upholds the Church, while, at the same time, it endeavours to conciliate, even if it cannot gain over, Dissenting sects; proving to them that the Church of England is not the persecuting proud body which they have been accustomed to consider her. We cannot expect great results from the work of our society in a few years; the alienation of Nonconformists has been a long business, begun soon after the Reformation, and going on continuously for the last 350 years, so that we cannot expect the winning back to be done in a moment. We have to break down the barriers of prejudice, to show our sympathy, to prove that we are not Pharisees, and so to get a better understanding by degrees with our Dissenting brothers. With all the apparent disadvantages attending it, this better understanding is growing up. I appeal to the Bishop of Edinburgh as to whether Presbyterians and Episcopalians in Scotland are not more friendly than they used to be. There are clouds around us, but there is light breaking in the far distance. Our success will not be rapid, but it will be steady and sure. We want more to join us. Some keep aloof because they say we are not sturdy enough, others because they say we are too sturdy, in our Church principles. Some would have no concessions made of any kind; others declare that our adherence to the Creed, the Church view of the Sacraments, and the Apostolic Succession, forms a barrier which stands in the way of our attainment of reunion. The two objections answer one another. As in most cases where there are two extremes, the middle course is the right one. We must stand in the old way, in the old path, the Church of Christ, of the Apostles, and of our land; but, so long as we keep safe the foundations of the faith, we must be ready to open our arms to those who do not agree with us on non-essential matters. Besides, though we cannot consider the sects themselves as forming parts of the Catholic Church, yet we can own every person baptized into Christ and converted by the Holy Spirit as a true member of that Church, and thus have fellowship with the individual members of the sects which, in their corporate

existence, we cannot recognise. Taking our stand on such principles we have nothing to fear."

The Bishop of Bedford then moved the adoption of the report, and said:—"A series of essays, under the title of *Ecclesia*, which came out some years ago, showed us the gradual drawing of various Dissenting bodies back to the primitive doctrines of the Church. It is disappointing to find from the resolutions of the Wesleyan Conference already referred to, that the Wesleyans have receded from what was their position then. But I have myself had evidence of those resolutions having shaken the confidence of many Wesleyans in their own body. A man of considerable power and influence, a Wesleyan minister, has written to me saying that, in consequence of the proceedings of the Conference, he is willing to sacrifice his position and his income, and to seek for Holy Orders in the Church of England."

The Bishop of Edinburgh, also speaking to the adoption of the report, said:—"I have been appealed to by the Chairman on the relations existing between the Episcopalians in Scotland and the Presbyterian bodies and individuals there. I have been struck in Scotland, of late years especially, with the fact that a consciousness has been growing up amongst most educated and liberal-minded Presbyterians of their own need of much that they may learn from us. I have also felt a consciousness myself that we need much that we may learn from them. I was startled some time ago by a remark made by a learned professor at a Scotch University, who has since been Moderator of the General Assembly. I was present at a General Assembly in which it seemed to me there was a great want of order; and I said to him:—"If you would adhere to Parliamentary rules your order would be better." "Oh, no," he said; "it's not that; the fact is, the heresy of the parity of ministers haunts us everywhere." We in Scotland are nearer to our Dissenters than you in England; there is not so much "buckram" about us. Another eminent man, an extreme Presbyterian, told me that he wished the Presbyterians had a modified Episcopacy, as the constant change of Moderators was a decided evil, giving them often men of no experience as their directors. "You may live," he said, "to be permanent Moderator of the Assembly in Edinburgh!" I am sure that even long-standing breaches may be healed (as I have proved in my own diocese) by practical concessions of details, without the least compromise of principles."

Earl Nelson in proposing the above resolution, said:—"My object is to encourage lay work in the Church. The Bishop of Bedford has testified to what this "starved" Church of England can do in East London. Among the special services put forth under the sanction of the Amendment of the Act of Uniformity there is one, drawn up by Canon Venables, specially for Home Reunion, to which I would draw your attention. An Exeter clergyman, under the sanction of this Act and of his Bishop, has brought out several "Services of Song," one of which—for Good Friday—was adopted by the Wesleyans of Exeter, and used on Good Friday instead of *Uncle Tom's Cabin*, and the like, which have been performed in Wesleyan chapels on that day. Although the resolution of the Wesleyan Conference seems to preclude the return of the Wesleyan body to the Church, yet among Wesleyan members and ministers we find great sympathy with and acknowledgment of the Church, as the Church of their fathers. A few weeks ago one minister in Cornwall and another in Lancashire spoke very kindly of her as their Mother Church. A Baptist minister in London has been carrying on a correspondence with Canon Curteis, also, in a kindly, Christian spirit. I mention these points to show in what way our Home Reunion column is acting. One of our Bishops told me the other day of three things which have happened since last February. The first was, he himself had invited the Church working men of Derby to come to a Conference, each bringing with him two of his "pals" who were not Churchmen. The invitation was accepted; and the men came and spoke, and the Bishop said he never heard more able addresses. The outsiders told him why they did not come to church and what they wanted from the Church. At the end of the meeting one of them said, "I've often heard that the Church wanted to win the working classes, but I never believed it. I do now." Another conference was fixed for that day fortnight, and was as successful as the first. The second thing the Bishop told me was, that a great lay reader belonging to the Salvation Army, shocked by some of the Army's proceedings, had entered the Church as a lay preacher, and that having brought 170 people to Confirmation as the result of his labours in one parish, he is now working as diligently in another. The third thing was, that a Roman Catholic priest, doubtful as to the truth of the present teaching of the Church of Rome, had renounced its errors, and received admission to the Church of England. Let us all bear in mind, that the real thing which will help on reunion is each of us putting his whole heart into the work of the Church, removing stumbling blocks

from the way of Dissenters, showing the reality of our principles, and so proving that we are the true Church of God.

The Rev. R. Dickerson said, (referring to the Bishop of Edinburgh's speech):—In John Knox's *Book of Discipline* we find three Orders, for in place of Bishops he mentions Superintendents. The Scotch schism seems to have been chiefly caused by differences respecting the Communion office. Boys from the upper classes in Scotland who come to Eton, or other English schools, learn to use and value the English Prayer Book, but not being thoroughly indoctrinated into Church principles they shrink from the discipline of the Scotch Episcopal Church, and Scotch candidates are often sent to England to be confirmed.

The Rev. G. Greenwood proposed a vote of thanks to the Chairman, and said:—The present work of the society consists rather in prayers than in efforts. Whether through our prayers or through the existence of the society, it is obvious that works are being carried on outside it in aid of its objects. The real difficulty in the way of reunion is not the fact of the different views taken by Churchmen and Dissenters on the subjects of the Sacraments, the three Orders, &c., but the fact that Dissenters give up these things altogether. Half the population of England is unbaptized. Low Churchmen differ in their views of such things from High Churchmen; some Churchmen hold that the rite of Confirmation first imparts Pentecostal grace, whilst others think that it merely strengthens the grace already given in Baptism, but we do not separate because we differ, we receive the grace all the same. Nonconformists refuse the rite, and are therefore outside the grace given by that rite. If this is our difficulty, it is also our opportunity; we come with great gifts in our hands, all are eager to be taught in these days, and what we want is to teach. A poor woman, a Dissenter, who was working in my house one day, and came into family prayers, was quite delighted at the simple explanation then given of the second chapter of the Acts, and said to the servants, "Do you get this sort of thing every night?" If anybody will teach anybody just now, the teaching will usually be welcomed. This is the direction in which we should look. We must organize meetings for conference with and teaching of the lower grades, by which we may reach those willing to be reached by us. As the work must be done, there must be some "forlorn hope" whom outsiders will scoff at, and we are happy in possessing the Bishop of Winchester and Earl Nelson as the leaders of that forlorn hope.

The Rev. T. H. Barnett, in seconding the vote of thanks, said:—In my parish we have made moves towards Home Reunion in secular matters; Churchmen and Dissenters meet socially, and also for purposes of secular parochial work, but there we stop. Cold sheets seem to be thrown on the idea of inter-communion for spiritual purposes. We want to keep this society moving on, we want it to overpass the barrier shutting us out from this spiritual intercourse with Nonconformists. Dissenters are ready to look to the Church as their Mother Church, and to us as their parsons; if they object to "Priests" and "Bishops" they do not object to the "parson" of their parish. This is a great fact, on which we may take our footing and move on. I have never had a Dissenter's door closed against me. Bishop Ernest Wilberforce, speaking this morning in St. Paul's Cathedral, said, "The Church must not forget that she is a mother, even to her erring and wayward children. Besides, she has herself caused much of the dissent of the present day. If Wesley had lived now there would have been no Wesleyan schism. The Church has been blameworthy in the past in repelling those who have strayed away from her; she must go to meet them now, remembering that the prodigal son was a son still, and make up for past neglect by opening her arms to welcome those who are ready to come back."

The Bishop of Winchester, in acknowledging the vote of thanks said, that the best way of winning Dissenters over was by showing them what the Church is when she is working thoroughly, and that he hoped all members of the society would strive to point the attention of other Churchmen on the subject of Home Reunion, and would not forget to think of and pray for it themselves.

The proceedings closed with the Benediction.

THE NATIONAL SOCIETY.

THE following report of this important society is worthy of serious attention by Canadian Churchmen. The picture presented of Church activity in the cause of popular education is a complete answer to the too common assertion that the Church has not been in favour of popular education. Another lesson is the power of the Church to maintain Separate Schools in competition with Board Schools.

The following is an abstract of the 72nd Report which was taken as read:—

"The Committee, in the seventy second annual report, refer to the past year as a critical one in the history of the schools of the Church of England, long-continued agitation and discussion which preceded the issue of the Government Education Code of 1882 having been followed by a period of great uncertainty and anxiety as to what the Code will bring forth. The educational results of the Code, and its financial effect upon Church schools, have yet to manifest themselves; but, in the meantime, the energies of the managers and supporters of Church schools are being taxed to the uttermost to meet the increased requirements of the Education Department. In spite of this pressure, aggravated by other causes, the cases are still comparatively rare in which managers have so far yielded as to hand over their buildings to School Boards. The Committee quote, from the return from the Education Department, statistics showing the continued vitality of the Voluntary system, the accommodation in the Church schools in 1882 being for 2,385,374 scholars; in the Board schools, for 1,298,746; in the British, 384,060; in the Roman Catholic, 260,231; and in the Wesleyan, 200,909, while the number on the registers and the average attendance followed in the same ratio. The accommodation in the Church schools shows an increase of 34,139 places as compared with 23,856, the increase in the preceding year; and the annual subscriptions for the maintenance of these schools amounted to \$2,910,000. Tracing the work of the Church in the cause of elementary education back to 1811, when the National Society was founded, and through its agency and that of the British and Foreign School Society something like an organized system of elementary education began to be established throughout the country, the Committee show that since 1811 Churchmen have given for school building 11,604,172*l.* (\$58,000,000); for school maintenance, 15,142,866*l.* (\$76,000,000); for building training colleges, 271,185*l.* (\$1,300,000); and for the maintenance of the colleges, \$1,300,000; giving a total of \$132,000,000 (of which \$65,000,000 has been subscribed since 1870); and this is exclusive of the cost of sites, which, if included, would add to the expenditure by at least \$5,000,000. This money the Committee point out, was expended by Church people in full confidence of the permanence of the system; the sums given for building were largely given at the express invitation of the Government of the day; and while the terms on which the State has availed itself of the assistance of religious bodies in the work of education have varied from time to time, there has been throughout an undertaking, expressed or implied, that the denominational system should receive equitable and generous treatment. In 1870 the Government gave assurances that the Board system then established was to supplement, and not supplant, the Voluntary schools; the minister in charge of the Bill declared his conviction that the rate would not exceed 3*d.* in the pound; and Mr. Gladstone, then Prime Minister, in order to ensure the passing of the measure, promised that the Government grant should be so largely increased as to lighten the burden of the supporters of Voluntary schools. While admitting that these assurances were not embodied in the Act of Parliament, and that the hardships which now press on the Voluntary schools are not for the most part to be charged on the Act itself, the Committee maintain that the assurances of 1870 have not been made good, and that the ruinous competition of the Board schools, the increase of the education rate to an average of 5½*d.* for the whole country, and in several cases 2*s.* 6*d.* in the pound, and the insufficient increase in the Government grant, have made it impossible for many denominational schools to hold their ground, and in all cases have made the burden on the supporters of Voluntary schools greater than in 1870. These facts, the Committee state, they recently embodied in a memorial to Mr. Gladstone, and sought an interview with him, which he felt unable to grant, although he expressed his willingness to receive a written statement, which was accordingly forwarded to him. Among other important points referred to by the Committee in the report may be named the hardships arising from the levying of rates on Voluntary schools, the importance of efficient management, and of maintaining the efficiency of the religious instruction, and the evils of trying to combine secondary with primary instruction in elementary schools. They also advert to the urgent need of schools for higher education, in which the definite teaching of the Church shall be given to children of her own communion, and invite support for the movement now being made with the sanction of the Primate, of many of the bishops, and of the leading Churchmen, to supply this want. The income of the society in the year ended December 31, 1882, from all sources, amounted to 12,657*l.*, as compared with 13,128*l.* in the previous year—a decrease of 471*l.*, chiefly under the head of donations. In the sales of school books and apparatus at the Society's

Depository there had been a marked advance to 51,162*l.*, as compared with 46,231*l.* for 1881, and 41,835*l.* for 1880. The Committee close their report by insisting upon the special need for the society's work in the maintenance of definite religious teaching for the young at a time like the present, when the teachers of infidelity and socialism have become aggressive and eager to proselytise, and they urge upon Churchmen the duty of maintaining the advantages which have been won."

THE S. P. C. K. AND EMIGRATION.

THE Standing Committee of the S. P. C. K. placed before the Meeting held in May last the following Report of the work so far accomplished in pursuance of the objects for which a vote of 3000*l.* was made by the Society in March, 1882. The Report was prepared for the standing Committee by the Emigration Committee:—

The Emigration Committee, in making their first Report beg to recall the circumstance which led to their appointment, viz. the urgent request of his Grace the late Archbishop of Canterbury, expressed in the following words:—

"That a systematic endeavour should be made to establish more direct communication than at present exists between the Church at home and the Church in our colonies and America, with a view to the Christian welfare of the vast population continually passing westward from our shores."

The Archbishop's wish was communicated to the Society, and, to give effect to it, the Society set aside the sum of 3000*l.*, and placed it at the disposal of the Standing Committee, to make such provision as should seem necessary for the spiritual good of emigrants. The Standing Committee appointed the Emigration Committee, consisting of members of the Society having special interest in and knowledge of the subject, to advise with them on the measures to be taken.

The Emigration Committee found that they had to devise a scheme by which the watchful care and friendly offices of the Church should be secured for an intending emigrant at every point in his passage from his present home until he comes under the spiritual charge of the Church abroad. The work of the Committee, therefore, begins with the individual in the parish here, is continued to him at the port of departure and throughout his voyage, and leaves him only when settled under the care of the Church in our colonies or in America.

To make this scheme thoroughly efficient the Emigration Committee need the cordial assistance of the parochial clergy of the United Kingdom, the help of the various lines of emigrant ships, and the zealous co-operation of the Church on the other side.

1. To secure the interest of the parochial clergy, the Emigration Committee recommended the issue of Handbooks for the Colonies, of such size and character as would convey the fullest and most accurate information, in the simplest form, touching upon the commercial, social, and spiritual condition of any particular country. The Tract Committee of the S. P. C. K. accordingly published the following:—100,000 copies of a Handbook for Canada; 20,000 copies of a Handbook for New South Wales; 20,000 copies of a Handbook for Queensland. The secular information was in each instance furnished, and its correctness was guaranteed, by the Agents-General of the Colonies. The Agents-General were so impressed with the usefulness of the handbooks prepared by the Society, and of the Committee, that in each case they furnished the maps required for the handbooks. Sir Alexander Galt, the High-Commissioner for Canada, bore the whole of the cost of the Canada Handbook, and the Agents-General of the other two colonies part of the cost of producing the books relating to their colonies. Copies of that on Canada were sent free of charge, to all the clergy whose names appear in the Clergy List.

The Committee hope that, by thus putting their handbooks at the disposal of the clergy, they will be enabled in some measure to cope with a great initial difficulty in organizing emigration, viz. to direct the movement at its source.

2. The Committee have also good ground for believing that the next step in their scheme has been satisfactorily taken, viz. the reception of the emigrant at the port of departure.

According to the returns of the board of Trade, issued in March of this year, the distribution of the 413,288 emigrants who left these shores in 1882 was, 234,232 sailed from Liverpool and 179,056 from other ports.

The work at Liverpool is under the immediate direction of the Rev. John Bridger, Organizing Secretary, and it is very thoroughly and efficiently done. Every attention is shown to emigrants on their arrival at Liverpool; they are visited on board ship; whenever it is possible services are held with them before leav-

ing the Mersey; and in many instances Mr. Bridger has been able to arrange with clergymen going out, to hold daily meetings *en route*, to distribute a supply of healthy and interesting literature, and, what is especially prized, to offer a parting gift of a Bible or Prayer-book. Mr. Bridger's work appears to be much valued. He receives daily a large number of letters from clergymen and others, commending to his special care emigrants in whom they are personally interested, and from colonists already settled, warmly expressing their gratitude for the services he has been able to render them.

Mr. Bridger, the Organizing Secretary, makes an annual voyage in company of a body of emigrants. His valuable guardianship is eagerly sought by many parents. This year one of his colleagues also intends to visit Canada, and will act as Chaplain to those going with him. It has been found possible to secure the help of other clergymen for his work. The captains of vessels are generally very willing to distribute literature, and to give any assistance within their power. The Emigration Committee are not without the hope that the owners of the most important lines of emigrant vessels will be willing to offer a reduction of passage money to any qualified clergyman undertaking to act as Chaplain to the emigrants during the passage.

4. The arrangements made for the reception of emigrants on the other side, so far as they have been settled, are satisfactory and efficient.

Of the 413,288 emigrants who left England in 1882, 452,446 proceeded to British North America.

The Emigration Committee, upon the urgent request of the Bishop of Quebec, have recommended a grant of 200*l.* for one year towards the payment of an Emigrants' Chaplain for Quebec; and the Rev. T. W. Fyles has been appointed to this office. His work is to board emigrant ships at the point where the mails are landed; to accompany the emigrants to Point Levi, at which place the Grand Trunk Railway joins the steamship transit. This gives the Chaplain an opportunity to find out the destination of the emigrant, and to commend him to the clergyman in whose district he is about to settle. In the province of Rupert's Land, of which Manitoba is the centre, there has been formed at Winnipeg, the Capital, a Church of England Settlers' Society, with the Metropolitan as patron. From this Society any emigrant, commended either by the Chaplain at Quebec or by a clergyman of the United Kingdom, would be sure of a welcome. Emigrants landing at Quebec and going into the maritime provinces, Upper Canada, or the United States, would be commended to the clergy in whose locality they were about to settle.

The Emigration Committee, in closing this Report, desire to call attention to a subject of increasing importance—the gradual formation of emigration clubs, chiefly under the direction of the parochial clergy. The Committee are putting themselves as far as possible into communication with these clubs. The energetic action of the newly constituted Central Emigration Society has also opened a new vista of work for the Committee.

THE ARCHBISHOP OF CANTERBURY ON CHURCH SCHOOLS.

The National Society's meeting, of which we give a full report to-day, appears to have been a successful one, and the distinguished speakers who addressed it gave some important pieces of advice on the educational policy of the Church. Sir Stafford Northcote, for example, rightly warned the society not to be persuaded or provoked into taking up an attitude of hostility to State action: and Lord Cranbrook, with much practical good sense, distinguished between the exemption of Voluntary Schools from local taxation, which they might fairly and hopefully claim, and the other proposals for relieving hardship—as by exemption of subscribers to Voluntary Schools from rates, or apportionment of rates to schools at the choice of the rate-payer—which, if theoretically equitable, are yet impolitic, and perhaps impracticable. But, without disrespect to other speakers, we may say that the great feature of the day was the address of the Archbishop of Canterbury—one of the most striking and instructive addresses which he has yet delivered in public, and well worthy of attentive consideration by all who are engaged in educational work. We have ourselves a peculiar satisfaction in being enabled by it to claim his Grace's sanction for the general policy, which has been advocated again and again in these columns.

First, in regard to the hardships of Voluntary schools—which, as he tersely expressed it, "save the rates, pay rates, and receive nothing from the rates"—the Archbishop gave Churchmen the sound and dignified advice to place the statement of their hardships plainly before the world and the authorities, who are far from hostile to Church education, and then, having done this, to go in spite of them, and,

after the true Christian manner, "win by suffering." Sir Stafford Northcote finely compared the Church in 1870 to the true mother in the judgment of Solomon, too anxious for the life of education to insist on her own interests and rights. The Archbishop would have us follow the same line now—study the interests of public education as a whole; discharge to the utmost our own function in it, undismayed by difficulties, and believe that every educational service done is a fresh security for public confidence and consequent success. The one important point is to make the schools good, in the sense in which the Church must understand the word—that is, to preserve their distinctive Church character, to use more thoroughly than is often done the advantage of voluntary management, and to show that they have a real function, as places of religious education, which shall touch the heart as well as the mind, and speak with a high tone of influence and authority which is impossible in a Board School by the very conditions of its existence.

This advice, we believe, goes to the root of the matter. We have often said, and we still say, that the £600,000 a year, which is paid in voluntary subscriptions, large as it is in itself, is a burden easily within the power of the Church of England to bear, provided always that Churchmen can be convinced that Church schools have a real function, for which it is worth while to sustain them, side by side with the Board Schools. We have always urged that this should be done even for the sake of the Board Schools themselves: for we are convinced that the attempt which is on the whole made, sincerely and unsuccessfully, to give some religious education in them is largely due to the reflex action of the coexisting Church schools. But, beyond this, the Church school ought to have a character of its own; and on this matter we cannot but press very strongly on the consideration of the clergy the disclosures made in the interesting summary of the reports of diocesan inspectors, which we hope to print next week. They show too plainly that, as a rule, the clergy are not making full use of their opportunities of helping and directing the religious teaching of the schools, and especially—for this is of greater consequence still—the religious instruction of the pupil-teachers. If this continues to be the case, it is certain that the schools will lose their distinctive Church tone; they will differ little, if at all, from Board Schools of the better type; and Churchmen will in consequence care very little about making the necessary exertions to keep them up. Of course, the teachers are not to be distrusted or superseded; but every sensible clergyman knows the difference between influence and interference, and every teacher who has the religious character of his school at heart will welcome the encouragement and authority which the clergy can best give. It is clear that this matter must be looked to carefully, for on this eventually the whole issue will hang. A Church school ought beyond all others to teach effectively, by its tone, as much as by direct instruction, that (to use the Archbishop's words) "the very life of religion is the love of God." Let it do this, and it will show its right to the highest place in true education; let it fail, and it will be hard to show that it has a reason for distinctive existence.

Another remarkable point in the Archbishop's address was his unreserved advocacy of a Conscience Clause, not as a concession to the demands of the State, but as accordant with true Christian principle. Probably he had in view the new enterprise of the "Church Schools Company," in respect to which the insertion of the Conscience Clause has been attacked, rather than the schools under the National Society, in which it is now an accepted fact. But the principle, if it is worth anything, is one of universal application to all day schools. And accordingly the Archbishop spoke with strong emphasis: "I cannot believe," he said, "that the Church of Christ in former ages would have refused to give teaching on other subjects, except on condition that those who received it would accept the teaching of the Gospel." To our too great "stiffness" on this matter in the past, he ascribed many of the educational difficulties in the present. To the intolerance of the priesthood in France in times gone by he traced, in a very striking passage, the wretched condition of French education in the present day, when to "laicise" means to secularise, and advance of education is identified at every step with removal of every sign of Christianity. The utterance on this subject is bold and timely. Those who know the lines which we have always followed on this subject will know how entirely it is covered and sanctioned by the words of an Archbishop, whom no one will, we suppose, accuse of indifference to the value of positive truth, or of a low idea of the authority and responsibilities of the Church.

We trust that, in the National Society and elsewhere the wise teaching of the Archbishop—coming with the authority not only of his high dignity, but of thoughtful and energetic work in the cause of Christian education—will be taken to heart. In the Conference which followed the public meeting several subjects of

great practical interest were discussed, and proposals made which should be pressed in high quarters, with a view to removal or alleviation of grievances. But the important principles, after all, are the two so weightily dealt with in the Archbishop's Address—the proof of a true spiritual and educational function for Church Schools, and the performance of the bounden duty of the Church, in bearing the chief burden of the work of bringing home, without compulsion, but with all possible earnestness, the Gospel of Christ to the minds and hearts of English children. On the grasp of these the future of Church Schools depends. If they are recognised in practice, as in theory, we do not believe that any difficulties will be able to mar that future.—*Guardian*.

REVERENCE.

AD CLERUM.

It is strange at first sight that men should be terrified at the thought of death, and of any approaches of the invisible world, and yet be so wanting in religious fear. If we try to account for this by considering the difference between godly fear and servile fear, we do not quite free ourselves from the difficulty; for some really good men are sadly wanting in reverence at times.

Perhaps we may say that no good man is really devoid of reverence, but that through defect of education or other such influence he is very irreverent on certain subjects and occasions. Thus, the Puritans had an intense reverence for God and His Law, and His Book, but were sadly irreverent towards Him in His House.

Reverence must have been very much diminished by the abuses of the Church before the Reformation: pilgrimages like that to the wooden image at Walsingham, and the corruptions of the clergy. Then came the punishment, sacrilege, desecration, coarse disputes about the Real Presence, the profane rhymes bandied about like the *Thalia* of the Arians. Next came Puritanism and the domination of the Independents, producing further sacrilege and desecration: then the long deadness, the decay of piety and of the shrines of piety. People who can remember the condition and ritual of our parish churches forty years ago will hardly wonder at the existence of much irreverence.

On the other hand reverence for parents was greater half a century ago than it is now; and much reverence existed and was shown in other ways that is now customary. Perhaps it was handed down by such books as Nelson's and "The Whole Duty," probably inherent in the service of the Church, however badly performed. I remember my grandfather, born in the middle of the last century, talking of a physician who never mentioned God's name without a pause after it. I think it was Dr. Stone, whose tract used to be on the list of the S. P. C. K. Those who read this paper will remember many like cases.

There is abundance of irreverence abroad where people little suspect it. When a person goes into a church, which he maintains to be God's House, in order to worship under one whom he maintains in speeches and newspaper letters to be God's priest; and then, for all this, occupies himself with examining this thing and that thing around him, criticising the arrangements, music, ritual, choir, and priest—can that man be called reverent? Or when a "friend of the Church"—is that a reverent expression?—comes forward and says that the Church should be made this or that, should be assimilated to the age, give up one thing and adopt another, as if she were a mere human organisation, an institution, or association, is there any sense of the Divine character and gifts of the Church, any reverence in thus thinking or speaking of her?

From this forgetfulness of the Divine element it is that good men talk almost exclusively of the rights of the Church. No doubt she has rights as a society of men united for a lawful purpose, and as a body recognised by law, under Magna Charta, for instance; but then we are often at liberty to forego mere rights, we are not always bound to stand upon them. But supposing the Church to be the Body of Christ, then her divine powers and duties become the prominent thought; and if she were disposed to yield somewhat of her rights in indifferent matters, it is quite another question whether she is at liberty to let her powers and duties fall into abeyance, and to permit unauthorised persons to interpret her forms of faith, and suspend and degrade priests, whom not men but the Holy Ghost appointed to their office.

This is put by way of example, as another instance of unconscious irreverence, not uncommon amongst us.

Now irreverence is more or less a sin, being a slight put upon God, perhaps only thoughtlessly; but then thoughtlessness towards God is a sin. Nor is it only a sin, but it injures the character; it renders a man less sensible of holy influences, makes him light, fri-

volous, or insensate. Reverence used to be learned at home. Respect for parents was the beginning, then for teachers, superiors, elders. We need not say how sadly all this has changed. Parents might still do a great deal, but they find it hard to row against the stream, and few of them try to do so. One of the drawbacks in visiting one's married friends is the observation of the manner in which the children are often allowed to speak to their parents, and to ourselves the old friends of those parents. It must be the clergy then chiefly to whom we must look for the encouragement of reverence, and the question is how they are to act with that object in view; one answer to which inquiry surely is, by their own reverence in school and in church.

1. In School.—It is very important not only to teach religion in a different manner from that used in other instructions, but to let the children feel that we do so. Our demeanor and tone should be quiet and thoughtful; and we should discourage a forward answer, and avoid eliciting any feelings of emulation. The children should feel that they passed into a different country and atmosphere, into a nearer presence of God, when they passed from secular lessons to religious.

2. In Church.—Oratorical rendering of prayers and lessons is to be carefully avoided; and, equally so, rapid and indistinct reading, making it hard to many people to follow. Looking round to see who is present, who has come in, and the like, must never be indulged, unless during some interval, as *e.g.* when the hymns are given out. In preaching, there are precedents for playful anecdotes and wit, and if these are only adjuncts to habitual seriousness and fervour, no one can well blame them. But all perceptible self-consciousness, all attempts at display and effect, are so much teaching of irreverence. Whose House is it? For Whom, and of Whom are we speaking?

There is also an abundance of irreverent hymns to be lamented, and of tunes also; but I dare not particularise.

It is said of Bossuet, "He would take his part in every office or ceremony with the utmost perfection to which he could attain, always studying their form, spirit, and ritual diligently, and performing each act, saying each office, as a distinct sacrifice to God, in which carelessness or a perfunctory mind were sacrilegious. In his public ministrations he was habitually so absorbed as both to lose all vestige of self-consciousness and to impress bystanders with a deep sense of solemnity." ('Life.' By the author of 'A Dominican Artist.')

Now, putting the Eucharist on a low footing; taking it merely as a solemn remembrance instituted by CHRIST Himself of His Body, signified by bread, and of His Blood, signified by wine, what action can be more affecting and full of awe? It is as if CHRIST called us to the foot of His Cross to see Him hanging thereon. It is impossible, even on this showing, to exaggerate the demand made upon our reverence and awe in thought, word, and deed at the LORD'S Table. But taking the ancient and universal view of this Sacrament, that it is a memorial before God of the Sacrifice of the Cross, a pleading of the Sacrifice, a memorial not of One absent but present; then we cannot but feel that even more reverence and caution are required of us than were expected from the Jewish priesthood, Lev. x., Heb. viii.; then we cannot wonder at the strong expressions of the Liturgies: *timion epouranion arretou hachrantou endoxon pherikon Theion doron.*—(Liturgy of S. James); or the rapturous language of S. Chrysostom, "Then the angels also stand by the priest, and all the Court of Heavenly Powers, and the place round the altar is filled for the honour of Him Who is lying there." (De Sacerd. vi. 4.) And if this language be not strong enough, let B. iii. 4, be referred to.

But here one runs as great a risk of giving offence as was incurred before in criticising popular hymns and their tunes, if not greater; for although such an action as that referred to demands adjuncts of beauty and grandeur, and although the cold bald service of the times which are passing away led to a degradation of the Sacrament and a want of reverence in thinking and speaking of it, yet it is at least a serious question whether a very elaborate ritual is a reverent one. To learn it, and follow it, is a labour which few English churchmen will be at the trouble to bestow, and, unless it is thoroughly mastered, it inevitably produces inattention, weariness, and disgust. Moreover, the priest himself is sometimes hard put to it to do everything right, and the attention given to the detail must often be so much attention withdrawn from the great central thought or fact.

There is surely some method to be found between the advanced High Celebration and the ordinary Anglican use, which would suit a people brought up as most of us have been, and be an aid to reverence rather than an anxiety and oppression. The effect on the mind of the boys employed in some of the ritual services alluded to also deserves serious consideration. But if the clergy are to be looked to to

inculcate reverence, what shall help them to retain it themselves? An earnest clergyman lately said with truth, "The laity with their absorbing occupations are tempted to forget religion, and the clergy from habit and familiarity are tempted to treat it mechanically" (the Rev. C. C. Collins, Vicar of Aldermanbury). What clergyman does not know this by experience? "Quis custodiet ipsos custodes?"

I suppose that reverence is like attention in devotion to a great extent, a power of abstraction, a power strengthened by habit and by prayer; a looking away from what is not God to Him.

Perhaps Canon Carter, or Canon King or Furze, would give their advice on this point; and suggest helps to reverence.

What I have said has been chiefly negative. It is very easy to say what is destructive of reverence. Let us avoid this at any rate, and thankfully embrace every aid to the attainment and increase of that habit or grace which is the right attitude of the soul to God both on earth and in heaven; a union of fear and of love, of awe and affection.

W. E. HEYGATE.

A WORD IN LOVE TO THE BAPTISTS.

BY KARL NELSON IN CHURCH BELLS.

SIR,—I wrote to Canon Curteis to draw his attention to the Rev. Timothy Harley's letter in your last issue, and to offer him a space in our Home Reunion Column for a reply. I have great pleasure in giving his answer, couched in the same friendly Christian spirit which is so evidently shown in Mr. Harley's letter.

The Church of England in this matter, both in the rubric in the Baptismal Service for the public baptism of infants, and in the Service for their reception into Church after private baptism, and in the form of adult Baptism, distinctly orders *dipping*, though giving authority for the alternative use of pouring water upon the recipient. I give the rubric in the first of these Services which governs them all. "Then naming the Child after them (the Godparents) (if they shall certify him that the child may well endure it) *he shall dip it in the water, discreetly and warily saying.* 'But if they certify that the Child is weak, it shall suffice to *pour water upon it.*'

In the face of this rubric there can be no question between us as to the proper and preferable mode, and any one desiring to be *dipped* themselves or to have their children *dipped* could demand it as of right of any minister of our Church. And there can be no doubt that if the Baptists had remained in the Church, or were again to return into communion with her, they would do more to maintain this preferable practice, and more complete and more beautiful symbol, than they could ever do in a separate organization. Thus far I could go heartily with the Baptists, and would willingly see the old practice restored among us, as is now the case in the Eastern Church. But I cannot go with the Baptists if they maintain that the Church has no dispensing power in this matter. For in that case they must be prepared to unchristianise all Western Christianity except those of their own body, and must also be prepared to show not only that *dipping* is a more beautiful symbol, but that from the beginning it has been in all cases practised instead of *pouring*; and that dipping has been so distinctly enjoined that the Church is wrong in defining 'that the use of water in the Name of the Father, and of the Son, and of the Holy Ghost,' and not the manner of the use, are essential parts of Baptism.

DEAR LORD NELSON,—Thanks are due to Mr. Harley for his friendly and candid reply to my attempted statement of the points wherein Baptists and Churchmen are (it seems to me) in essential agreement. No one should expect the Baptists to surrender in a moment the very things which, for two or three centuries, they have conscientiously stood apart to maintain. But one may hope that, when they perceive how, in mind and intention at least, Churchmen are at one with them, the strong prejudice they have hitherto felt against the Church of England may be abated. What can be more sad than for infidels to heap scorn and ridicule upon Christians for quarrelling with each other about external ceremonies?

Meantime, it is curious that Mr. Harley does not see how his answer to my remarks simply restates his view of the question at issue. He says, 'How can

we be guilty of cherishing "so strange a scrupulosity about the quantity of water," when immersion is indispensable to that "mere outward form?" But, surely, this is the very point at issue between us,—whether immersion be indispensable, or not. We think it is no more 'indispensable' than the Apostolic customs connected with the sister sacrament of the Lord's Supper, for than the Apostolic injunction against eating things strangled, or than the Apostolic injunction to anoint the sick with oil in the name of the Lord. On the contrary, we hold the Church's freedom in these matters, and her *discretion* to adapt things, to be more truly 'Apostolic' than a stiff refusal to alter a ritual arrangement under the plea that the Apostles had not altered it. Perhaps the need had not yet arisen; just as the occasion had not yet arisen for an act, which I must consider the very height of 'filial boldness,'—that work of the first four centuries—the construction of a 'New Testament.' How any one who knows the facts can reconcile this intrepid act of the Church with a denial of her 'discretion' in matters of much less serious importance I am at a loss to imagine.

However, if any 'way of peace' can be found, in the name of our common Lord and Master, the Prince of Peace, let us try to find it. And the suggestion made in your letter to me is, I think, worthy of grave consideration. It is, that the Mother-Church, the Cathedral, in every diocese, shall be provided with a BAPTISTERY—such as there is at Canterbury and in many ancient churches abroad—where Baptism can be administered by immersion to all who wish for it in that way. But then Baptists must meet us halfway with some loving and Christ-like consideration; and must not excommunicate us wholesale because we are able to see in the handful of water the full symbolism of 'burial with Christ,' just as we are all able to see in the crumb of bread and sip of wine the symbolism of the 'supper of the Lord.'

'John was baptizing at Enon near Salim;' and, according to the Palestine Exploration party, this was on the highlands, where many small springs gush out to form a rivulet by-and-by. This does not look like baptism by immersion, we venture to think, but by *pouring*. Tertullian, in the second century, discussing whether the Apostles were ever baptized at all, relates how some held that they were 'baptized' by the spray of the lake in the storm. This looks as if *sprinkling* were held, in the very earliest times, as a possible form of baptism. While, on the other hand, that the jailer at Philippi and all his house were suddenly and at midnight baptized by complete immersion can hardly seem to a reasonable man very probable. If, then, the Baptists would only charitably give us the benefit of all these serious doubts, what reason is there why we should not shake hands and be friends once more? Truly yours,

G. H. CURTEIS.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

TORONTO.

PORT HOPE SCHOOL.

SPEECH DAY.

Trinity College School, Port Hope, very properly designated the Eton of Canada, held its annual closing exercises on the 11th July. The event attracted a large number of visitors from all parts of the province and elsewhere, amongst those present being His Lordship the Bishop of Toronto; Hon. G. W. Allan; Mrs. Allan; Revs. Profs. Jones, Clark, and Schneiber, Trinity College, Toronto; Mr. J. A. Worell, Toronto; Rev. Dr. Wilson, Kingston; Mr. Dalton McCarthy, M.P.; Toronto; J. W. B. Walsh, Guelph; Sutherland Macklem, Chippewa; Mr. Oliver Macklem, Toronto; Mr. and Mrs. Elmes Henderson, Toronto; Mr. and Mrs. J. Grayson Smith, Stratford; Mrs. Groves, Stratford; Rev. W. C. Bradshaw, Peterboro'; Rev. E. Loucks, Picton; Mr. A. B. Mackay, Mr. E. Martin, Q.C., and Mrs. Martin, Hamilton; Mr. J. K. Logan, Fenelon Falls; Mr. and Mrs. J. Henderson, Dr. and Mrs. Temple, Toronto; Rev. Mrs. Newman, London; Mrs. H. H. Smith, Peterboro'; Mr. Sparham Shildrake, Lakefield; Mrs. Harrison, Toronto; Mrs. Gilbert, Sherbrooke; Miss Perry, Whitby; Rev. R. N. Merritt, Miss Merritt, Morristown, N.Y.; Rev. Canon Brent, Rev. W. Lewin, Mrs. Lewin, Prescott; A. J. Graham, Mrs. and Miss Catto, Toronto; Mrs. Loucks, Picton; Major and Mrs. Morgan, Fuscon, Oregon; Mr. R. S. Cassels, Toronto; Mr. D. Ford Jones, Gananoque; Mr. W. S. Douglas, New Orleans; Rev. O. P. Ford, Woodbridge; Mrs. Gravely, Cobourg; Mr. T. B. Angill, Cobourg; Mr. L. D. Ross, Montreal; Rev. Canon O'Meara; Rev. J. S. Baker, Col. Williams, M.P.,

Baron Von Hugel and the Misses Hugel, Judge Benson, Mr. H. A. Ward, Mr. Charles Brent, Mr. Sanders, Port Hope, and a number whose names space will not permit mentioning. Just now the school is in a most prosperous condition, not only on account of the high intellectual standing which it has reached, but numerically and physically. The interest of this speech day, too, was enhanced by the harmony existing between the masters and pupils, and the spirit of enthusiasm which prevails throughout. To the amiable, courteous, and thoroughly efficient principal, Rev. C. J. S. Bethune, much of the success of the institution is due, and the flattering remarks of speakers and visitors on this occasion were but a just tribute to his painstaking efforts.

The proceedings commenced by divine service, Rev. J. Scott Howard intoning. Rev. Prof. Clark, M.A., of Trinity College, Toronto, preached a sermon appropriate to the occasion, which we hope to give in our next issue. His remarks were brief, but earnest and powerful.

DISTRIBUTION OF PRIZES.—Service completed, all repaired to the speech-room, when speaking and the distribution of prizes took place. Letters of regret were read from the bishops of Ontario, Springfield, Ill., and Tennessee, and also from Prof. Goldwin Smith and others. The examiners in the different subjects for the French examinations were heard from either personally or by letter. Rev. Mr. Bradshaw of Peterboro', examiner in divinity, ancient history, geography, and catechism; Prof. Schneider, in classics; Prof. Boys, grammar; Prof. Jones, mathematics; Rev. Prof. Clark, French; all testified to the efficiency of the school in almost every branch of instruction. Their remarks, while impartial and critical, were highly eulogistic, and were received with rounds of applause. The distribution of prizes and speaking were varied by excellent music from the choir. Considerable merriment was occasioned by the presentation of a wooden spoon, offered last speech-day by the Bishop of Tennessee to the boy with the poorest standing. Hon. G. W. Allan, Chancellor of Trinity College, upon being called upon, congratulated the school on its marked progress in a few choice words. One difficulty experienced by all schools was, he believed, to keep the pupils up to a proper standard in classics. The remedy was to persuade boys to stay a little longer at school before going to the university. He was the last man to decry the value of classics, but they should not be made to over-balance other studies more necessary in an age of business and rush. A strong appeal was made to the boys to develop the feeling of fellowship so prominently noticed in English schools. Mr. Martin, of Hamilton, followed, concurring in Mr. Allan's views. His Lordship the Bishop of Toronto felt elated over the increasing warm interest felt in Trinity College School and its growth; he was thankful for its existence in these days of education of an entirely secular character. He had continued confidence in its management. From it he expected a body of clergy not only highly intellectual, but of the strongest Church principles. The school was to be congratulated not only on its success, its general order and health, but on a point thus expressed—*acti labores jucundi*. It stands very high in every point of the continent, and he exhorted the students to remember that the responsibility of maintaining its moral and educational reputation rests as much on the pupils as on the teacher. After the principal, Rev. C. J. S. Bethune, had addressed himself thoroughly to those present, and his Lordship had pronounced the benediction, all were invited to a sumptuous luncheon. A most successful and enjoyable day's proceedings were thus concluded. The pupils dispersed in the evening to return again on the 17th of September.

PRIZE LIST.

The Chancellor's, W. A. H. Lewin; the Douglas medal, H. K. Merritt. General Proficiency prizes—4th Form, J. S. Broughall, max.; 3rd Form, H. H. Jones, maj.; II. A Form, W. H. White, maj.; II. B Form, J. Mattocks; II. C Form, H. R. Peter, maj.; I. Form, F. B. Wilson, maj. Second General Proficiency Prizes—1st, A. C. M. Jones, max. (4th Form); 2nd, D. R. C. Martin, max. (3rd Form); 3rd, A. T. Kirkpatrick, maj. (II. A Form); 4th, C. B. Robin (II. B Form); 5th, W. H. Smith, max. (II. C Form). *Divinity*—The Bishop of Toronto's prize, W. A. H. Lewin; Rev. J. Davidson's prize, J. S. Broughall, max.; Rev. Prof. Schneider's prize, E. A. Campbell; II. A Form, W. H. White, maj.; II. B Form, J. Mattocks; II. C Form, H. R. Peter, maj.; I. Form, F. B. Wilson, maj. *Mathematics*—The Governor-General's medal, Mackenzie, max.; IV. Form, Rev. Prof. Jones' prize, J. S. Broughall, max.; III. Form prize, H. H. Jones, maj.; II. A Form, Mr. J. H. Perry's prize, A. T. Kirkpatrick, maj.; II. B Form, the Bishop of Tennessee's medal, S. Boyd; II. C Form prize, H. R. Peter, maj.; I. Form, Rev. Prof. Jones' arithmetic prize, A. S. Blackburn. *Greek Grammar*—Rev. W. Broughall's prize, W. H. Loucks; II. A Form, J. G. Smith, maj. *Latin Grammar*—Rev. Prof. Boys' prize, J. S. Broug-

hall, max.; 2nd prize, H. S. Congdon, maj.; the Lytleton Prize, H. R. Peter, maj. *Latin Composition*—W. Worrell's prize, W. A. H. Lewin. *French*—Mr. Henderson's prize, 1st, W. A. H. Lewin; do 2nd, J. S. Broughall, max.; C. Loewen, max.; 3rd prize, not awarded; 4th prize, J. G. Smith, maj. *History and Geography*—Mr. F. Barlow Cumberland's prize, J. Mattocks; 2nd prize, W. M. Loucks; 3rd prize, W. H. White, maj. *English*—Mr. F. Barlow Cumberland's prize, J. Mattocks; 2nd prize, W. H. Smith, max. *Natural Science*—The Provost's Botany prize, A. C. McP. Jones, max.; Physiology prize, H. H. Jones, maj.; the Chancellor's Physical Geography prize, S. H. Graham, maj.; Natural Philosophy Prize, J. Morris, max. *Drawing*—Mr. S. Macklem's 1st prize, W. J. Gilbert, maj.; Mr. S. Macklem's 2nd prize, W. Cooper, maj. *Writing*—C. L. Marks. *Prayer Book*—The Rev. W. Cooper's prize, H. S. Patton. *Church History*—The Rev. W. Cayley's prize, H. H. Jones, maj. *Music*—Mr. Read's prize, W. C. Thomson. *Choir*—The Rev. J. Simpson's prize, C. J. Catto.

HONORABLE MENTION LIST.

The following are the names of pupils who received honorable mention in each of the subjects subjoined:—

MATHEMATICS.—*Arithmetic*—IV. Form—Loewen, max.; Shaw, Broughall, max. III. Form—Smith, maj.; Jones, maj.; Potts, Martin, max.; Campbell, Loucks, Morgan, max.; Morris, max.; Mason, Peck, Mackenzie, maj.; Marks, Cox, max.; White, Cooper, maj. II. A—Kirkpatrick, maj.; Wells, maj. II. B—Boyd, Mattocks, Catto, Bruce, Robin, Kirkpatrick, max.; Leys, Thomson. II. C—Smith, max.; Peter, maj.; Van Etten. I. Form—Blackburn, Laird, McLaren, Wilson, maj. *Algebra*—III. Form—Jones, maj.; Smith, maj.; Campbell, Martin, max.; Mason, Loucks, Potts. II. A—Kirkpatrick, maj.; McMurray, Cooper, maj.; White, maj. II. B—Boyd, Mattocks, Morris, max.; Catto, Morgan, max.; Gilbert, maj.; Kirkpatrick, max. II. C—Peck, Marks, Peter, maj.; Allan, mi.; Wells, maj.; Smith, max.; Amy Patteson, McCarthy, Peter, max.; Van Etten, Morgan, maj.; Ogilvie. *Euclid*—IV. Form—Shaw, Broughall, max.; Jones, max. III. Form—Jones, max.; Smith, maj.; Potts, Campbell, Loucks, Mackenzie, maj. II. B—Boyd, Mattocks, Catto, Gilbert, maj.; Kirkpatrick, max.; Williams, Thomson, Williams, Duncan. II. C—Peck, Amy, Wells, maj.; McCarthy, Peter, max.; Martin, maj.

CLASSICS.—*Latin Prose*—IV. Form—Broughall, max.; Loucks, Loewen, Jones, max. IV. Form—Loewen, max.; Broughall, max.; Jones, max.; Loucks, Mackenzie, max.; Powell, Patton. III. Form—Martin, McMurray. *Latin Exercises*—III. Form—Campbell, Smith, maj.; Jones, maj.; McMurray. *Cesar*—II. A—Kirkpatrick, max.; White, Cooper, maj. *Latin Grammar*—II. A—Congdon, maj.; Boyd, Morgan, maj.; White, Macaulay, Whitehead. *Latin Exercises*—II. A—White, Congdon, maj.; Boyd, Cooper, maj.; Macaulay. II. B—Morgan, maj.; Thomson, Mattocks, Amy, Ambery, maj.; Gill, Irwin, Kenney, Fletcher, Williams, Morris, maj.; Bickford, McCarthy, Peck. II. C and I—Peter, maj.; Smith, max.; McLaren, Wilson, maj.; Adamson, Van Etten, Temple, Jones, V., Arnold, Peter, max. *Latin Grammar*—II. B—Mattocks, Robin, Thomson, Morgan, maj.; Gill, McCarthy, Amy, Catto, Irwin. II. C and I—Peter, maj.; Wilson, maj.; Read, maj.; Marks, McLaren, Wells, maj.; Read, mi. *Greek Prose*—IV. Form—Powell, Broughall, maj.; Loucks, Cayley. *Greek Grammar*—II. A—Smith, maj.; Jones, maj.; Congdon, maj.; Reid, max. *Greek Exercises*—II. A—Smith, maj.; Jones, maj.; White. *French*—IV. Form—Broughall, max.; Loewen, K.; Cayley, Jones, max.; Powell. II. A—Smith, maj. II. B—Mattocks, Bickford, Robin, Graham, max. II. C—Gill, Peter, maj.; McLaren, Temple, Marks, Tufts.

DIVINITY.—IV. Form—Broughall, max.; Loewen, max.; Patton, Powell, Wells, max.; Loucks, Cayley, Congdon, max.; Gilbert, max.; Mackenzie, max. III. Form—Mackenzie, maj.; Ambery, max.; Mason, Jones, maj.; Morgan, max.; Reid, max.; Martin, max.; Morris, max.; Potts, McMurray, Broughall, maj. II. A—Kirkpatrick, max.; Cooper, maj.; Kirkpatrick, maj.; Boswell, Thomson. II. B—Irwin, Amy, Kenny, Bidford, Ambery, maj.; Williams. II. C—McLaren, Smith, max.; Temple, Catto, Peter, max.; Shorey. II. C—Peter, maj.; McLaren, Smith, max.; Temple, Adamson, Allan, mi.; Wells, maj.; Martin, maj.; Lawless, Catto, Peter, max.; Blackburn. I. Form—Wilson, maj.; Jones, V. I.—Jones, V., Bell, Wilson, max.; Tufts, Jones, mi.; Beatty, maj.; Walker, mi.

GEOGRAPHY.—III. Form—Reid, max.; Loucks, Smith, maj.; Jones, maj.; Congdon, max.; Martin, max.; Campbell. II. A—Wilmot, White, maj.; Kirkpatrick, max.; Clarke, Boswell, Morgan, maj.; Strickland, Kirkpatrick, maj.; Howland, Whitehead, Chadwick, Kennedy. *Geography*—II. B—Mattocks, Ambery, maj.; Williams, Kenney. Form I.—Wilson, maj.; Bell, Laird, Beatty, maj.; Walker. *Physical Geography*—II. A—Graham, maj.; Strick-

land, White Wiggins, Patteson, Kirkpatrick, max.; Fletcher, Wilmot, Boswell, Emery. *Landmarks*—II. A Form—White, maj.; Clark, Kirkpatrick, maj.; Reid, max.; Boyd, Campbell, Cooper, maj.; Duncan, Wiggins, Strathy, max.; Strickland, Boswell, Cameron, mi.; Kirkpatrick, max.; Ogilvie, Whitehead, Thomson.

HISTORY.—III. Form—Loucks, Jones, maj.; Reid, max.; Martin, max. II. A—White, maj.; Morgan, maj.; Clark, Boswell, Kirkpatrick, max.; Whitehead, Duncan, Wiggins, Strickland, Strathy. II. B—Kenney, Ambery, maj.; Mattocks, Amy, Bickford. Form I. Bell, Jones, V.; Walker, Beatty, maj.; Wilson, maj.; Laird, Wilson, max.

NATURAL PHILOSOPHY.—Morris, max.; Gilbert, maj.; Morgan, max.

CATECHISM.—V. VI.—Merritt, Lewin, Tremayne, Anderson, Shaw, Cooper, max.; Allan, maj.; Leader.

ST. ANNE'S.—The Sunday-school and Temperance society of this parish held their annual picnic at High Park Lawn, Dundas St., on Tuesday the 10th inst. The day was most delightful, and the grounds everything that could be desired. About 200 children gathered round their banner at the church at one o'clock, and the other ones marched to the grounds under the direction of the superintendent, Mr. G. B. Kirkpatrick, the little ones and the teachers being conveyed in vans. During the afternoon many others followed in their own carriages and the vans, which made several trips from time to time. The usual games and races then occupied the attention of the children. There was a well-played game of cricket between the junior club of St. Matthias' and the Lornes, which was won by the latter by several runs, after two hotly contested innings, the first being in favour of the St. Matthias' boys. After the sports were over, the usual feast followed, which seemed to be quite as fully appreciated by all; and then those who were successful in the races got the prizes which had been provided. Some three or four hundred persons were present, and all seemed to enjoy themselves most thoroughly.

BOLTON.—On Dominion day a most successful festival was held in this parish. In the afternoon tea was served, and amusements of various kinds provided for the people, of whom about 900 were gathered together. The Queen's Own band, of the city of Toronto, enlivened the proceedings with a beautiful selection of music. In the evening an entertainment was given in the Town-hall by a party of ladies and gentlemen from St. Mark's congregation, Hamilton, which was listened to with great delight by a large audience. At the conclusion the Rev. W. H. Clarke expressed his deep feelings of thankfulness to those ladies and gentlemen who for some time past had so faithfully laboured to make the festival a success, and especially to the Hamilton party, who under the leadership of his brother, Mr. Charles Clarke, and largely at their own expense, had contributed so much to their benefit and enjoyment. The receipts of the day amounted to nearly \$300.

NIAGARA.

RURAL DEANERY OF SOUTH WENTWORTH AND HALDIMAND.—The fifteenth regular meeting of the Chapter of this Deanery was held in Cayuga, on Thursday and Friday, July 5th and 6th. The clergy present were the Rev. Rural Dean Bull, M.A.; Revs. Hartley Carmichael, M.A., A. Boulbee, G. Johnstone, B.D., P. W. Smith, Hy. F. Mellish. Divine service was held in St. John's Church, on Thursday evening. Clergy officiating, the Rural Dean, Incumbent, and G. Johnstone, B.D. The attendance of the laity was very large. The Rev. H. Carmichael preached a most excellent and eloquent sermon from Isaiah vi. 8. On Friday, 9 a.m., Celebration of the Holy Communion, the Rural Dean, H. F. Mellish, and P. W. Smith, officiating. The Chapter met at the Parsonage, and organized for the transaction of necessary business at 10.30. The Rural Dean read a letter from the Rev. C. E. Whitcombe, now of St. Luke's Church, Toronto, tendering his resignation of the office of Secretary, which he had held since 1875. It being necessary to accept the same, on account of Mr. Whitcombe's removal from the Deanery, each member of the Chapter expressed regret at his removal, and bore high testimony to the able and kindly manner in which the duties of the office had been discharged by him. The Rev. Hy. F. Mellish, of Caledonia, by the unanimous vote of the Chapter, was appointed secretary. A paper, containing many useful suggestions, was read by the Rural Dean, on the necessity of having a definite and systematic plan adopted for collecting the necessary "Apportionment" required from each parish, in order to sustain and carry on the work of the church undertaken by the Diocesan

Synod. After much discussion, it was resolved that each Incumbent of a parish or mission in the deanery be requested to give all necessary attention to this duty, and to report at next meeting a prepared plan that he would adopt and govern himself by, so as to collect in full the amount of the Synod apportionment charged against his parish. Next, a very instructive extemporary address from the Rev. G. Johnstone, B.D., on "The Bible Church in History," which was well received by the members of the Chapter present, and regret expressed that it was not "a paper," the ideas expressed being worth more than a mere passing notice. The last of the papers read was by the Rev. A. Boulton, entitled "What can be done by the Church of England towards the restoration of the oneness of the Church of Christ." The discussion which followed upon the suggestions contained in the paper was of a very lively nature and occupied considerable time. This subject may be considered as one of the burning questions of the day, and will doubtless force itself upon the attention of the Church in the immediate future. The members of the Chapter were most hospitably entertained by Mr. and Mrs. Boulton, and the principal Church families of Cayuga.

HURON.

MISSIONARY MEETINGS AND SERMONS.—Southampton, Monday, July 16th; Port Elgin, Tuesday, 17th; Paisley, etc., Sunday, 22nd; Chesley, Monday, 23rd; Walkerton, etc., Sunday, 29th; Invermay, Tuesday, 31st; Warton, Wednesday, Aug. 1st; Bass Lake and Presqu'isle, Thursday, 2nd; Meaford, etc., Sunday, 5th; Chatsworth, Monday, 6th; Markdale, Tuesday, 7th; Shelbourne, Wednesday, 8th; Clarksburgh, Sunday, 12th. Special collection at each meeting in aid of diocesan and domestic missions.—W. F. Campbell, missionary agent.

ALGOMA.

The Rev. E. F. Wilson desires to acknowledge with thanks, the sum of \$19, half-yearly collection of the W. F. and D. M. society, St. John's Church, Peterborough, forwarded by Miss Wallis.

The Treasurer begs to acknowledge the following contributions:—General Diocesan Fund, diocese of Montreal, per Rev. S. Belcher, \$299.35; diocese Quebec, per R. Campbell, Esq., \$708.18; Indian Schools—per Rev. S. Belcher, \$14.86; Steam Yacht—diocese of Quebec, per R. Campbell, Esq., \$58.18; Garden River Church—diocese of Quebec, per R. Campbell, Esq., \$53.40; Widows' and Orphans' Fund—diocese of Quebec, per R. Campbell, Esq., \$115.78; "C. D.," Nova Scotia, \$80.

EMSDALE.—Robert Hamilton Church, Warden of St. Mark's, desires to acknowledge the receipt of a beautiful carpet from Miss Girdlestone, Galt, per Rev. Mr. Crompton, for St. Mark's church, of this place.

BRITISH.

COMING HOME.—The Rev. H. Baker, a Congregationalist minister of Liskeard, has left the wilderness of the sects and fled for refuge and peace into the Church's fold towards which so many of his brethren are turning longing eyes, and many more slowly treading their way.

THE BISHOP OF SODOR AND MAN.—This good hearted and jovial Evangelical Bishop has been acting as Suffragan of the Archbishop of York. In Hull, he confirmed one thousand candidates. A good story Dr. Hill tells of himself. He was stoned when driving in his Manx diocese by some malicious fellow who fled, followed on foot by the Bishop, who laughingly tells how he caught up to the rascal and gave him a sound horse whipping on the high road, as an illustration of the Church militant! "Better than having a scene in a Police Court and putting him in jail, you know," says the Bishop very sensibly.

ELECTION OF BISHOP OF ARGYLL.—The Very Revd. James Robert Alex. Chinney Haldane, who has been elected to the Bishopric of the united Dioceses of Argyll and the Isles, was born in 1841. He was educated at Trinity College, Cambridge, with intention of going to the Bar. He took deacon's orders in 1866, and was ordained priest in the next year. He then came to Scotland, and was for some time an assistant at All Saints, Edinburgh. He was then Incumbent of St. Brides, Nether Lochaber, and since

has given his heart and soul to the work of our Church in the Western Islands. Our best wishes that he may carry on the good work he has begun, and tread in the footsteps of his predecessor.—*Scottish Guardian*.

A TEACHING CHURCH.—A return just issued shows that the expenditure last year for educational grants was:—On schools connected with Church of England, £1,317,803; on British, undenominational, and other schools, £221,933; on Wesleyan schools, £111,965; on Roman Catholic schools, £137,244; on Board schools, £813,408; on parochial union schools, £120. What say our friends who cry out that the Church is losing ground to this marvellous return? The Church is actually raising more money for public schools than all the rest of the English public combined, although many hundreds of church schools have been closed by the Board School system introducing division and weakness.

DEATH OF BISHOP COLENSO.—Dr. Colenso, whose attack upon the authenticity of the Pentateuch threw the ecclesiastical world into a convulsion of rage some years ago, quietly passed recently over to the majority. Dr. Colenso then undertook a task he was not fully equal to, so that his work will make a very small mark in the history of Biblical controversy. We, however, are satisfied that in the long run the Colenso attack will be seen to have done good, as it compelled the Church and the Nonconformists to make better provision for educating the clergy and teachers so as to be better able to defend the faith against learned antagonists.

A THRIVING CHURCH.—A blue book just published shows that the total number of benefices which have been augmented and endowed by the Ecclesiastical Commissioners for England during the last forty-two years is about 4,900. The grants made in the augmentation and endowment of these benefices amount to £668,000 a year in perpetuity, or in capital value to a sum of about £20,040,000. The benefactions by private donors received by the commissioners amount to £4,050,000, and are equal to a permanent increase in the endowment of benefices of £135,000 a year. There is, moreover, a sum of about £24,000 per annum contributed by benefactors to meet grants for curates in mining districts. The total incomes therefore amounts to £827,000 a year, and may be taken to represent the income which would be derived from a capital sum of £24,810,000. Yet say some the Church is losing ground.—what folly!

A QUESTION OF TITLE.—The remarkable paper in the May Contemporary on Dr. Newman from which we made extracts some weeks ago, has made no little stir since our reference to it. As several subscribers have enquired why we have not noticed the article we must beg them to turn back to their file and they will see that we did not wait for the secular press to make this article known, but promptly quoted its two telling passages. We have been also rebuked gently for speaking of the author of this article as "Sir William Palmer." A correspondent goes so far as to say "there is no such person!" We can only say that the author is known in England as Sir William Palmer and is thus spoken of by the London Press—several papers add "the Venerable Sir William," his age being beyond the allotted space.

ODD PRINTER'S BLUNDER.—Some of our readers no doubt saw the paragraph in the papers stating that after the Czar of Russia had taken the Sacrament at his coronation "the Archbishop gave him the customary antidote." This blunder was made in hundreds of English papers, so our Canadian ones are not to blame. The word should have been "the antidote," from "antidoron" or holy loaf, and in pointing out this blunder *London Truth* makes another by saying that "antidoron" is the same as "pain benit" of the French Churches, the true words being "pain benit." G. A. S. in the *Illustrated London News* has a very good note upon these errors.

PERE HYACINTHE.—The *Review* says: "A good deal of misconception prevails as to this celebrated preacher, and his charge. Practically, opposition to his work comes from two quarters—both of them, undesirable extremes. First, and most formidable, are the objections which true Catholics entertain with regard to the ecclesiastical status of the Church, of Father Hyacinthe, and of its Episcopal supervisor. These objections are unanswerable. But any other arrangement which could be made under present circumstances would present equally objectionable phases; and Catholics in Paris who know the *pere* and what he is striving against, plead for some consideration of the peculiar circumstances of the case. Secondly, what Bishop Jenner calls the 'uncompromising Catholic character' of the movement provokes terrible hostility among Protestants.

Ritual and teaching are both in exact accordance with Catholic truth, as the account given in a contemporary of the recent Confirmation will show. The personal objections to Pere Hyacinthe mainly affect the 'one mistake' (as we are agreed to call it), and need not be further indicated." If this mistake is the marriage of Pere Hyacinthe we differ from the *Review* utterly.

Family Reading.

CONFESSING TO GOD.

"Spare Thou them, O God, which confess their faults; Restore Thou them that are penitent."

I come to tell Thee all,
Weary and wandering, stained with many a
sin,
Unworthy, Lord, Thy courts to enter in,
And still I hear Thee call,—

"Come unto Me:" how blest!
In echoes falling sweetly on my ear,
So I feel drawing to my Saviour near,
Where there alone is rest.

And dare I tell Thee all,—
My coldness, pride, ingratitude to Thee,
My service offered all unwillingly,
So sparing and so small?

Still, O most loving Lord,
Thou never hast withheld thy tender care,
In Thy great gifts hast made me largely
share:
And what is my reward?

O sinful heart of mine!
O selfish, vain, how often I've drawn back
From treading in the sacred toil worn track,
Trod by the Lord divine.

O let me tell Thee all
The little things I wished to do for Thee,
And how temptations great have hindered
me,
And then the downward fall.

For Thy sake I have sought
To love and do my friends around some good,
And they my motives have misunderstood,
And so ill-will have wrought.

Yes all, all has gone wrong,
In this strange, weary, and perplexing life,
Where storms and fightings are for ever rife,
And sin is ever strong.

Now I have told Thee all,—
Thou, Lord, who canst still love, and dost
love me:
So may I leave all here to follow Thee,
Whenever Thou shalt call.

And Thou wilt help me now
To rise and fight more manfully for Thee,
Under Christ's banner His true soldier be,
With His sign on my brow.

And if Thou wilt approve,
What upon earth can I desire more?
If to Thy favor Thou dost me restore;
Enough for me Thy love.

ELEANOR.

"You are never in ill-humor," was remarked to a woman who was known to be sorely tried at home; "is it that you do not feel the injustice of mankind nor the annoyance of things?"

"I feel them as you do," she replied, "but they do not wound me."

"You have, then, a special balm?"

"Yes, for the annoyance of persons I have affection; for those of things I have prayer; and over each smarting wound I pronounce these words: 'God wills it.'"

Now's YOUR TIME.—If you want a watch or a gold tooth-pick, thimbles, or a set of studs or a napkin-ring, a finger-ring, or a gold-headed walking-stick, a set of 99 pieces or a solitary butter-knife, a statuette or a butter-cooler, if you want anything in the jewellery, diamond, watch or fancy goods department, just call at 29 King St. East, Toronto, and you can be supplied by WOLTZ BROS. & CO.

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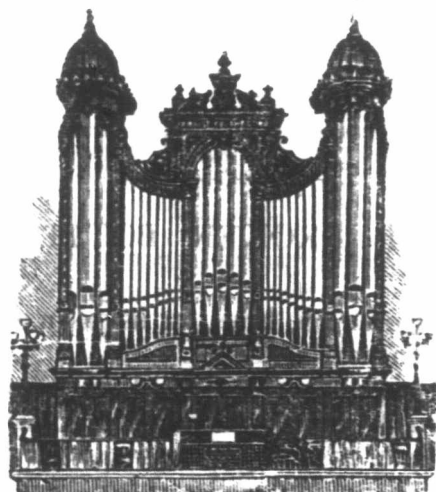
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THE JUTLAND FLITCH.

The manor of Asdal is one of the most ancient in Jutland. It is a farm-house, remarkable now alone for its side of bacon,—a side of greater historical notoriety than even that of Dunmow, for this very flitch you see hanging up, a shrivelled rusty bone, dates from almost five hundred years ago.

It was in the early part of the fourteenth century that Karl Poise, lord of Asdal, was accustomed to turn out his swine in the summer to feed in the neighbouring forest together with those of the lord of Odden. The proverb at that time ran, "Odden the old, and Asdal the bold;" and a certain rivalry existed between the neighbours.

The winter drew nigh, and the swine, fattened by beech-mast diet, were now herded, and driven home to their respective farms. A dispute, however, arose concerning the possession of a certain bulky sow, followed by a train of some dozen squeaking piglings.

"It's mine," exclaims the lord of Odden.

"No such thing!" replies the lady of Asdal; "I know her by her curly tail."

"Fiddlesticks!" continues the lord of Odden, "that all depends upon the dryness of the weather. Yesterday her tail was as straight as your ringlets."

"I'll go to law," indignantly answered the lady, not at all pleased at the implied insult to her tresses.

So to law they went. The Jutlanders were, and I believe are, like their Norman descendants, essentially a litigious race. The authorities heard both cases, plaintiff and defendant; felt puzzled, scratched their polls. The matter might have remained undecided to this day had not an ecclesiastic present suggested the Judgment of Solomon to the assembled Court, who forthwith unanimously condemned the sow to be split in twain, and a moiety handed over to each contending party, with orders to salt and smoke their respective sides and hang them up in the manor-hall; the judge declaring in his charge, that whoever preserves his side the longest period free from worms and rust shall be pronounced the rightful possessor of the twelve little porkers, which until the cause be decided shall be considered wards in Chancery, and be allowed to feed, increase, and multiply.

Time rolled on: great had been the preparation of the lady of Asdal, and here she had the advantage over the lord of Odden, who knew more of the art of war than that of drysalting. What spices, what saltpetre (if then invented), what curing, what smoking, she made use of, I cannot pretend to say, but her side of bacon was a feast only to gaze upon.

Little porkers grew and multiplied; the forest swarmed with curly tails and straight; the side of Asdal is still fresh as ever; that of Odden, has a rusty look, but still no harm to speak of. Another inspection is over, the suit is still pending, on thing new "in re-demurrer," as the papers say; but after a lapse of years corruption declares itself at Odden, decomposition later, and then, worst of all, defeat.

Loud are the rejoicings at Asdal, louder even than the grunting and squeaking of the herd of swine, handed over fat (strange to relate) from Chancery, to the possession of its triumphant mistress. "Victory," she sings; "ever while Asdal stands shall that side of bacon hang untouched in my hall, or may my curse"—but, suffice it to say, the now shrivelled, rusty side still remains, historical, authenticated, an object of superstition, on which the fate of Asdal hangs, for now five hundred years! It was, you will agree with me, a "monstrous fuss about a bit of bacon."—From H. Marryat's "Jutland and the Danish Isles."

"Throw Physic to the Dogs, I'll None of it."

We do not feel like blaming Macbeth for this expression of disgust. Even nowadays most of the cathartics are great repulsive pills, enough to "turn one's stomach." Had Macbeth ever taken Dr. Pierce's "Purgative Pellets" he would not have uttered those words of contempt. By druggists.

THE BROKEN BOTTLE.

"Come on, boys, let us go in and take a parting drink."

The speaker was William Scott, a hardworking mechanic, who, with three of his shopmates, was on his way home at the close of the week's labours. All of them had taken several drinks, and were beginning to show the effects of it, especially Scott, who staggered slightly as he walked. The four went in and stood before the bar of the saloon, which was but a short distance from Scott's home, and had for years been patronized by him. Drunken men seldom drink and leave a saloon, when there are two or more together; and on this occasion Scott and his friends stood at the bar and conversed as one after the other treated in turn.

Suddenly their conversation was interrupted by Scott accidentally dropping the bottle, from which he was about to pour a dram, from his unsteady grasp.

"Hallo!" said he, "that was an accident."

"Accident or not, you'll pay for that liquor and bottle," retorted the saloon-keeper, whose attention had been directed to Scott by the crash.

"You don't mean that, Lawrence," said Scott, "it was an accident."

"That's all right," replied the saloon-keeper, "but the price of that bottle and liquor will take the profit off many a drink; I can't afford to lose it, and you'll have to pay it."

"But," pleaded the mechanic, "I've but a dollar of my wages left, and I must take it home."

The saloon-keeper, however, was inexorable, and Scott handed over the dollar note which was to have given his wife and little ones a Sunday dinner.

When he got his change he turned to the saloon-keeper and said: "I didn't think you would do that, Lawrence, after I have been spending a good part of my wages here for the past ten years."

"Well, if you have, I guess you got the equivalent of every cent you spent," gruffly responded Lawrence.

"Did I?" said Scott, quietly, and picking up the pieces he started from the saloon.

There was something in his manner that Lawrence did not like, and taking the amount he had received from the mechanic from the drawer, he threw it noisily on the counter, and called to Scott to come back; but the latter had reached the door and gone out.

He proceeded direct to his home, and meeting his wife he placed the pieces of broken bottle in her hand, saying: "There, Betty, I paid several hundred dollars for that, and I think you'll consider it cheap before we get through."

Mrs. Scott did not for a moment understand him; but looking at the pieces of the bottle and inhaling the fumes of the liquor, she intuitively grasped his meaning, and with a glad feeling in her heart she said: "What do you mean, William?"

"I mean," said Scott, "that for ten years that bottle has been swallowing my earnings; but now I've bought it, and I am going to see if the broken bottle is not better than the whole bottle."

Scott kept his promise. He never drank again, and in after years, when he had a comfortable little home and a profitable business of his own, he always told his friends that it all came through "the broken bottle."—*Baltimore Presbyterian.*

The "Favourite Prescription" of Dr. Pierce cures "female weakness" and kindred affections. By druggists.

MAMMA BROWN'S FRIGHT.

Archie and Jamie were fast asleep when papa called loudly: "Come boys; come quick!" Then they opened their big blue eyes, and papa called again: "Boys, come and see the snake." Up sprang the boys with a bound. They did not even stop to put on their clothes, but ran into mamma's room and looked out from the window where papa stood. There in the grape-vine, where the mocking-bird had built her nest, and laid some tiny eggs, was a great noise. "Mamma Brown"—that was what the boys called the bird—was screaming, screaming, and fluttering, as if something dreadful had happened, and "Papa Brown"

was nowhere to be seen. He had left home an hour ago in search of some nice little bit to bring back for the home breakfast.

But what could be the matter? The screams of "Mamma Brown" were distressing to hear, and she looked as though her poor little heart would burst. "Look, look! boys," said papa. And up among the green leaves that almost hid the nest, they saw a long spotted snake, coiled, with its head turned toward the nest.

But papa was looking too, and he held a long pole in his hand. Whack! went the pole, "whack!" and down to the ground came the ugly spotted snake.

When "Papa Brown" came home he found his little mate weak and sick from fright. She nestled to the dear eggs and tucked the weary little head under her wing. "Oh, Brownie, Brownie, why didn't you come sooner? Oh, what a time I've had." And then tears, real tears, stole out from her tiny bright eyes. But "Papa Brown," after one or two low sweet words with the little wife, raised his beautiful head and lifted on high his tuneful voice. "Thank God, thank God!" he sang. The boys listened to his joyous hymn, and watched the lifting of his beautiful crested head towards the skies.

"See, he knows where God lives," whispered Jamie softly, "and thanking Him for what papa did."

Remember, boys, to be kind and gentle to all things. Who knows but every kind deed of ours may lift some heart nearer to heaven; may remind some creature of God."

Then Archie and Jamie hurried away to dress for breakfast.

A GREAT INSTITUTION.—The surgeons of the International Throat and Lung Institute, operating from their different offices, Montreal, Toronto, Detroit, Mich., and Winnipeg, Man., are treating more patients suffering from Consumption, Bronchitis, Laryngitis, Pharyngitis, Asthma, Catarrh, Catarrhal deafness, than any other institution in the world. We will treat no case we think incurable. We can help every case and cure the majority we undertake to treat if patients will strictly follow our directions. By the use of cold inhalations conveyed to the diseased parts by the Spirometer, the wonderful invention of Dr. M. Souville, of Paris, ex-aidé surgeon of the the French army, and other proper local and constitutional treatment, we are curing thousands of cases of the above named diseases every year. Write, enclosing stamp, for list of questions and copy of International News, published monthly, which will give you full information and reliable references. Address International Throat and Lung Institute, 173 Church Street, Toronto; 13 St. Philip's Square, Montreal, P. Q.; 81 Lafayette ave., Detroit, Mich.; or 106 Alexander street, Winnipeg, Man.

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PENITENCE.

Father I love Thee, though I wander Like a helpless child astray. Though the precious hours I squander Heedlessly, from day to day. Though the talent Thou hast given In a napkin hidden lies, Though my heart has turned from heaven And the world enchains my eyes.

Still oh! Father, still I love Thee, Still I bear a burdened breast, Knowing all the world without Thee Cannot bring my spirit rest. For on husks of earthly pleasures Long, too long, my soul hath fed Till my fainting, famished spirit Cries aloud to Thee for bread.

Father, I love Thee, ah! Thou knowest All my weakness, all my pain. Fold Thy pitying arms about me Draw me to Thy breast again. For my feet are bruised with straying And my soul is sick with sin, Call the tender Shepherd Father. Bid Him let the wanderer in.

MONEY WELL PLACED.

Askillful and industrious cabinet-maker, who earned a good deal of money, was content to live very modestly with his family. Their food was abundant but frugal, their clothes neat but plain, and he carefully avoided useless expense.

One of his neighbours, a turner by trade, said to him one day: "What do you do with all the money that you earn so easily? Your manner of living as well as of dressing yourself and your children is quite as simple and modest as it was when you were not nearly so well off as you are now."

The cabinet-maker replied with a smile, "Half of my weekly earnings is employed in paying my debts, and the other half I place at very good interest."

"Nonsense!" replied the turner, laughing. "I know very well, good neighbour, that you have no debts at all; and I am pretty sure that you have not much capital at the bank."

"Nevertheless I tell you the exact truth," replied the cabinet-maker, with a smile. "Only let me explain my manner of acting; I regard it as a sacred duty to pay back to my aged and infirm parents all the money they have spent for me since my birth, and I feel that I must pay this important debt to them. On the other hand, I consider as capital placed at very good interest all the money I spend to bring up my children as well as possible, and to help them to gain an honourable livelihood. This capital will be paid back by them with good interest when I can no longer work. My parents have spared no sacrifice to give me a good religious education, and to teach me a useful trade, and I wish to spare nothing in the same matter for my children."

It is thus that all Christian parents should bring up their children; and children thus educated from their earliest years will find true happiness in proving their gratitude to their well-beloved parents.

TRUST IN MOTHER.

Little darlings, full of glee, Bright and bonny, fair and free, Trust in mother; You will never find another Like this one so good and true, And so faithful unto you.

Tell her all you childish woes, For a precious balm she knows Sweet and healing; And her kiss is warm with feeling; Blessed kiss that never dloys All your happy childish joys.

Maiden daughters, blooming fair, With your opening charms so rare, Trust in mother; She'll advise you like no other; Lock no secret in your breast, Share with her who loves you best.

Girls and boys where'er you stand, Scattered through our beauteous land, Trust in mother; She'll advise you like no other; Loving heart does she possess, Full of thoughtful tenderness.

ONE STEP AT A TIME.

I once stood at the foot of a Swiss mountain which towered up from the foot of the Vispbach valley to a height of ten thousand feet. It looked like a tremendous pull to the top. But I said to myself, "Oh, it will require but one step at a time!" Before sunset I stood on the summit enjoying the magnificent view of the peaks around me, and right opposite to me flashed the icy crown of the Weisshorn, which Professor Tyndall was the first man to discover, by taking one step at a time.

Every boy who would master a difficult study, every youth who hopes to get on the world, must keep this motto in mind. When the famous Arago was a schoolboy he got discouraged over mathematics. But one day he found on the waste leaf of the cover of his textbook a short letter from D'Alembert to a youth discouraged like himself. The advice which D'Alembert gave was, "Go on, sir, go on." "That little sentence," says Arago, "was my best teacher in mathematics." He did push on steadily, until he became the greatest mathematician of his day, by mastering one step at a time.

THE ALL-SEEING EYE.

A father said to his son, who attended a Sabbath-school, and had seriously thought of what he heard there, "Carry this parcel to your uncle's."

"It is Sabbath," replied the boy. "Put it into your pocket," replied the father.

"God can see into my pocket," answered the child.

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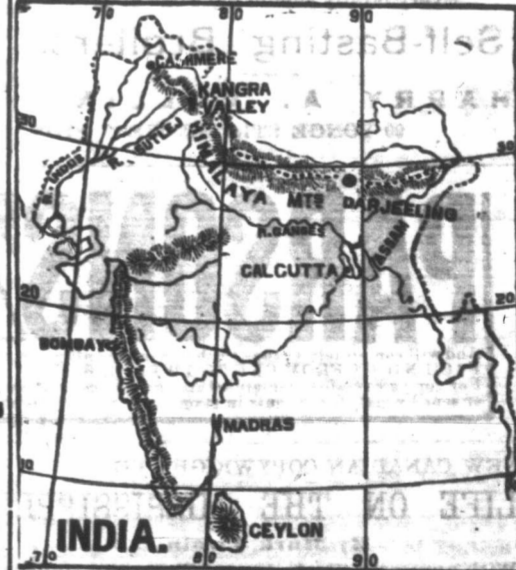
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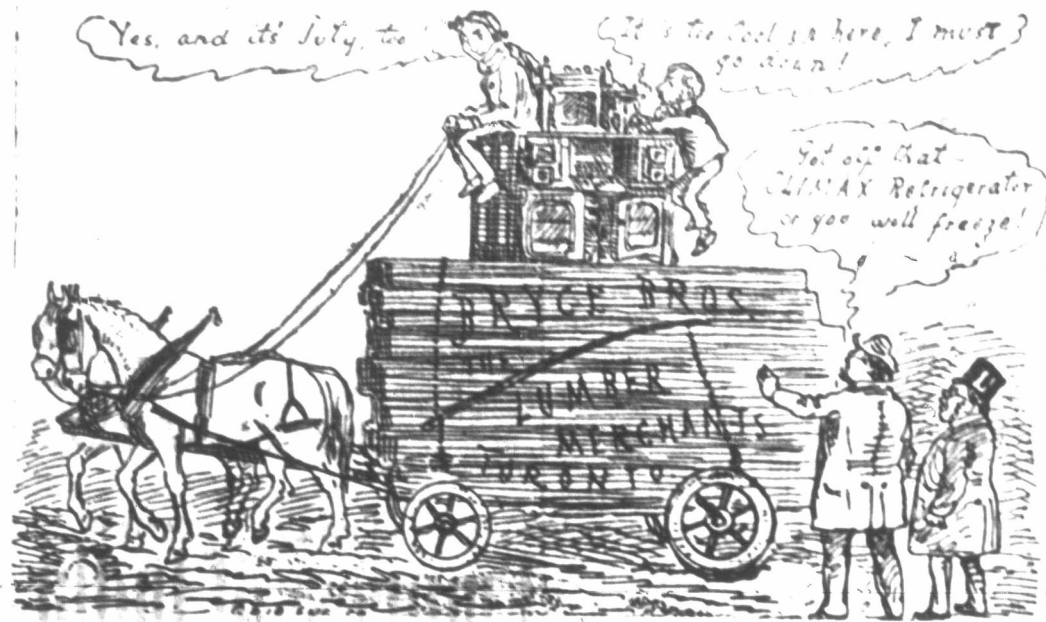
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le had arch of g back matter? Brown" nd she r little ; look! among hid the l snake, toward and he hand. whack!" me the ie home ak and tled to e weary "Oh, n't you me I've l tears, ht eyes. one or he little ad and l voice. he sang. joyous ting of towards d lives," i thank- ind and knows rs may heaven; of God." hurried surgeons id Lung different it, Mich., morepa- amption, ryrngitis, leafiness, e world. nk incu- ase and to treat ur direc- alations by the antion of ide sur- nd other al treat- nds of diseases stamp, Interna- y, which and reli- national Church Square, the ave., r street, Know,— he system Kidneys. fe, pleas- restoring cents. registered from the nt eating



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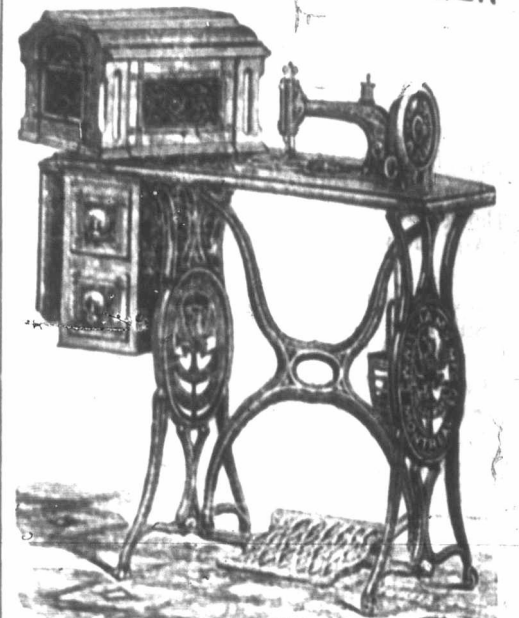
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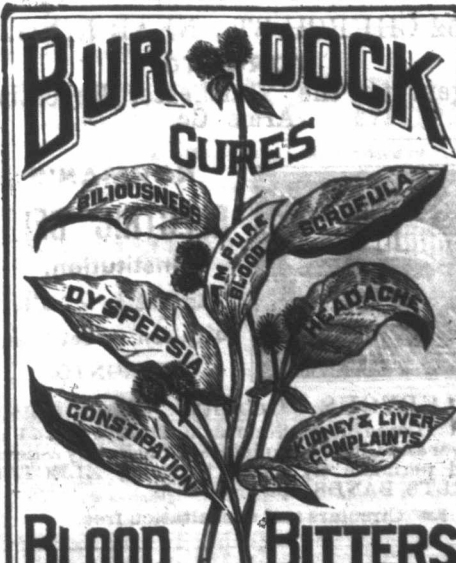
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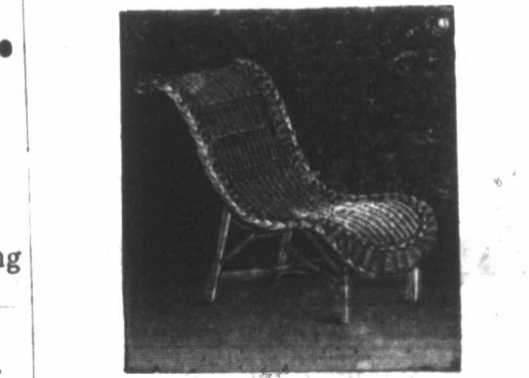
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