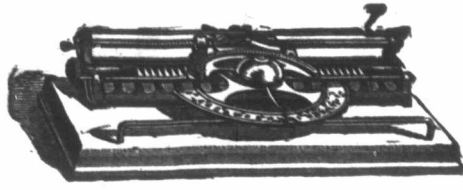




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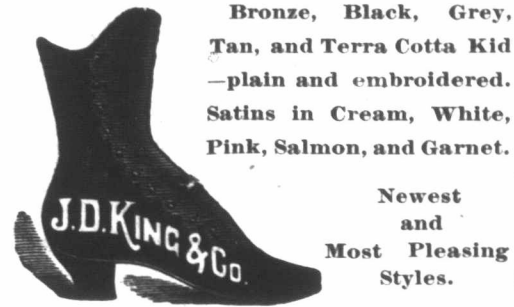


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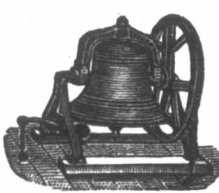


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# Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 13, 1890

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## Lessons for Sundays and Holy Days.

Feb. 16th.—QUINQUAGESIMA.  
Morning.—Gen. 9 to v. 20. Matt. 26 to v. 31.  
Evening.—Gen. 12; or 13. Romans 1.

**ACKNOWLEDGMENTS.**—We owe many thanks not only to those who have themselves subscribed for the CANADIAN CHURCHMAN, and have given us words of encouragement; but especially to those who have most kindly taken pains to help us by procuring for us new subscribers. In particular we must thank those clergymen who have recommended the paper in their Parish Magazines and even from their pulpits. They may rest assured that such proofs of confidence will only strengthen our purpose to make the paper, at least to the extent of our ability, worthy of the great communion which it represents.

**PARTY.**—The recently published volume of addresses by the Archbishop of Canterbury, to which notice is drawn in our review columns, has many points to which it will be necessary to draw attention. Here are two pregnant sentences from the first address: "Party is a loud spirit, fixing attention on itself. There are many in England to-day, to whom Party is more than the Church." The Archbishop might have gone further and said, There are many who are willing, for the sake of Party, to destroy the Church. We believe that this spirit is perishing; but it dies hard, and some lamentable exhibitions of its bitterness have recently been exhibited among us. There is one thing which we may say, in all kindness, to those who are seeking to stir up strife. Abuse never helps the cause on whose behalf it is employed, nor, really and in the long run, hurts the cause against which it is directed. Let us only, all of us, teach what we believe, and have faith in God. The survival of the truest is absolutely certain. He that believeth will not make haste.

**AUTHORITY.**—There are, here and there, evidences, in the Archbishop's visitation addresses, that he is painfully conscious of the amount of insubordination and lawlessness which has grown up in the church of late years. "Want of knowledge," he says, "produces in many clergy

that want of respect for Law which makes the wisest men look with dismay on the probable effect of their example on other classes in other questions." Is not this a masterly and delicate touch? His Grace knows very well that a direct attack upon insubordination, might fail of its purpose, perhaps, that it might even provoke his children unto anger; and he delicately insinuates the rebuke which he will not formally and openly inflict. We all need to lay it to heart. "Order is heaven's first law," and those who help to destroy it are doing the worst kind of devil's work.

**DEATH OF MRS. VICARS.**—To many of our readers it will come with a shock of surprise to hear of the death of the mother of Hedley Vicars. She was a lady much beloved by a large circle of friends, and bore her years with remarkable vitality and vivacity. We believe she left no sons, but the present Lord Raileigh is the son of her daughter Clara, the Dowager Lady Raileigh, so often mentioned in the life of her brother Hedley. It seems hardly possible that the mother of Hedley Vicars, who was killed in the Crimea thirty-five years ago, should only now be leaving us. She must have been close upon ninety years of age.

**BISHOP LIGHTFOOT'S WILL.**—Very touching are the words with which Bishop Lightfoot's last will and testament open, namely these: "With ever-increasing thankfulness to Almighty God for His many mercies vouchsafed to me, hoping to die as I have striven to live in the light of God's fatherly goodness, as revealed in the Cross of Christ, and in dutiful allegiance to my beloved Church of England, in which it has been my privilege to minister, being mindful of the transitoriness and uncertainty of all human things, I dispose of all my worldly goods."

**BISHOP BUTLER'S DEATH.**—When Bishop Butler drew near his end, he asked his chaplain if he also heard the music which filled his own heart. The music was not unreal because the untrained ear could not catch its harmonies, and it may be that if our whole being is henceforth set heavenwards we shall hear, when we are crossing waste places when it seems in loneliness, and sorrow, and inward conflict, the great hosts by whom we are encompassed, taking up our human psalm and saying to our souls, "They go from strength to strength, every one of them appeareth before God in Zion."

**GIVING FOR GOD AND HIS CHURCH.**—"There is no credit to me," said Bishop Lightfoot, when some one spoke to him of what had grown up from the ground in his almost dying eyes, "there is no credit to me for making these contributions; I have no children to come after me, no one for whom I need lay by provision for the future. If men only knew the joy of seeing the fruits of their offerings, such joys as I know in this Church, they would never wait till death to make their benefactions for the rest of mankind."

**DEATH OF SENATOR MACDONALD.**—By the death of Hon. John Macdonald, Toronto loses a citizen whom she had reason to honour and whose loss she will deplore. Mr. Macdonald succeeded as a man of business in the best and most legitimate manner, by uprightness and industry. As a politician he was honoured by both sides; and

Sir John Macdonald showed alike sagacity and liberality when he made him a senator. Of Mr. Macdonald's bountifulness it is not necessary to speak at length.

**TRINITY COLLEGE.**—We perceive that in some "flying leaves," it is attempted to identify Trinity College with the Ritualistic movement. This paper holds no brief for Trinity College; but it is necessary to put the exact truth of the relations of Trinity University to the Church before our readers. We believe that there is no strong party man on the staff of Trinity College. Of course, men of every party may go forth from this college as from any other, and, so long as parties last, we hope they will continue to do so. But the college is not, and cannot be, a party institution. It is simply the Church of England University for Ontario. This is its meaning and this is its constitution; and it is impossible that it should be otherwise, since the bishops of the Province of Ontario have, unitedly, the power of veto on all the proceedings of the corporation. One amusing illustration of the spirit of the attack may be seen in the statement that the Rev. Charles Darling is a graduate of Trinity. We are sure that Trinity would be very glad to number so good a man and clergyman as Mr. Darling among its alumni; but, as a matter of fact, he is a graduate of the University of Oxford.

**PROFESSOR TYNDALL AND "PAST AND PRESENT."**—Professor Tyndall, in some personal reminiscences of Carlyle, describes the effect which the perusal of Past and Present had upon him in the year 1843. "It was far from easy reading," he says; "but I found in it strokes of descriptive power unequalled in my experience, and thrills of electric splendour which carried me enthusiastically on. I found in it, moreover, in political matters, a morality so righteous, a Radicalism so high, reasonable, and humane, as to make it clear to me that, without truckling to the ape and tiger of the mob, a man might hold the views of a Radical." Tyndall read the book three times, and then wrote out an analysis of each chapter. Long afterwards—more than a quarter of a century had intervened—he found this analysis stowed away among some half-forgotten papers, and read it to the author. When it was finished, Mr. Carlyle said: "What greater reward could I have than to find an ardent young soul, unknown to me, and to whom I was personally unknown, thus influenced by my words?"

## YOUNG MEN IN THE STATES.

A voice from the United States comes to us with a very solemn testimony respecting the condition of the youth of that country, which we must by no means overlook. We have drawn attention to the little book as a whole in one of our book notices; and we must now bring out of its pages some of the depressing and alarming facts which Dr. Clokey puts on record. We quite agree with the author that there is nothing gained by concealing the facts. To cultivate a voluntary ignorance is to live in a fool's paradise; and, so long as nothing is exaggerated or set down in malice, it is better that we should "nothing extenuate."

Let us begin with some of the facts. It is estimated that only five per cent. of the young men throughout the land are members of the Christian

Church in any form; that only fifteen out of every one hundred attend religious services with any regularity, and that seventy-five out of one hundred never attend Church at all. That is, putting the number of young men at about one-eighth of the population, of the seven millions in the United States, over five millions are never, or practically never, inside a Christian Church. This is the case in the States generally. But we may take some exceptionally bad specimens. Here are some facts from the great city of Chicago. One ward containing thirty thousand inhabitants had (in 1886), but one Church. Another of forty-one thousand inhabitants had but three Churches, (of any kind); another of thirty thousand had but five Churches. In Dr. Strong's book, "Our Country," it is stated that one of the districts of Chicago has a population of fifty thousand, with twenty thousand children under twenty (twelve?) years of age, and that in this district there is Sunday School accommodation for only two thousand, whilst two hundred and sixty-one saloons are open night and day.

"In short," says Dr. Clokey, "the young man of our day is substantially figured out as a factor in Christian evangelization, and were the whole population to come to his standard, the Church would almost be figured out as a factor in the moulding influences of this great land. From the Christian standpoint this state of things is simply astounding, and will stagger the most hopeful for a speedy evangelization of our country. With only three of every hundred of our young men wearing the yoke for Christ, what becomes of the prophecy, that in one hundred years more the whole earth will have turned to the cross?"

It is not so easy to form an estimate of the state of affairs among Roman Catholics. But the same agencies are at work, and it is remarked that a large percentage of the convicts in jails and penitentiaries are of Roman Catholic origin. "To an observer it is plain that the Roman Catholic Church has lost tens of thousands of her youth from her communion. Lapsed (Roman) Catholics are found everywhere, especially among the men." It has been said that hardly any Jews are found in the criminal classes; but our author, says that in 1888, there were no fewer than 156 in the Elmira Reformatory alone.

From neglect of religion the author passes to the Statistics of Crime; and here the facts are of a very ghastly complexion. We give some of them. Seventy per cent. of the convicts in the penitentiaries are young men. One in sixty of the present population of the United States is either in prison or ought to be there. Quoting Mr. Round in "Our Criminals and Christianity," he says: By the best authorities it is reckoned that not more than one-fifth of the active criminals are in prison at one time. This would give the country a criminal population of seven hundred and fifty thousand, all of whom, within no great period of time, have actually been convicted of violations of law. The same "best authorities" declare that only about one twelfth of all those whose living depends on crime, are ever convicted and punished.

We cannot put down all the data upon which the author proceeds in forming his inferences; but we give his conclusion, that, in round numbers, ninety thousand young men are now in prison, and that there are five hundred thousand who are either now or have been convicted and incarcerated criminals, being one hundred and fifty thousand more than those young men who now make a pro-

fession of Christianity in the Churches of the United States.

But there is worse still. This condition of things, the author says, grows more dark and foreboding when we learn that crime in the country is increasing with greater rapidity than the population, and that it is having its largest increase from the youth of American homes. The prisons of the land are crowded beyond their capacity, and the cry to the legislatures everywhere is, we must have more cell-room. In the reformatories of the United States there are ten thousand boys, ranging from seven years to seventeen years of age, most of whom have been committed for the same crimes that are sending adults to the penitentiaries.

We confess that we think Dr. Clokey more successful in his analysis of statistics than in his explanation of the evil which he indicates. He speaks of heredity and ungodly homes, and the saloon, and the neglect of the Lord's Day; but this is not going to the root of the matter. And we confess that we see no very good reasons for the author's sanguine anticipation for the future. Among the causes lying deep down which explain the state of things among American young men, we put down as first and foremost—the non-religious character of their education, the insane desire to be rich, the growing love of show, and the decline of parental authority. But these are subjects to which we must return again.

#### STANLEY AND LIVINGSTONE.

That Mr. Stanley is one of the wonders of the age can hardly be doubted by any one who knows the age and has read about Mr. Stanley. There are some who delight to tell us of Mr. Stanley's early roving, adventurous life, of his fighting in the Confederate Army, and then in the Federal Navy, of his posing as a Yankee with a new name (Stanley), when he was a Welshman with some other name. All this is rather petty; and perhaps the early adventurous life of Stanley should only make us have a greater admiration for the wonderful steadiness of purpose by which he has been distinguished in his later years, and the remarkable feats which he has achieved. We might add that such feats may suggest to us the inquiry into the process by which Stanley became the man he is.

There can be no doubt that Stanley's testimony to his belief in an overruling providence since his return from the depths of Africa has produced a very powerful impression upon men of business in the great Republic. To hear a mere layman, an explorer, an adventurer, ascribing his protection to an overruling Providence was something to which they were not accustomed. If it had been a Preacher in the pulpit, or even a Pastor at the bedside of a sick parishioner, they could have understood all this quite well; and they would probably know, as they would say, how to discount the utterances. But here is a mere layman, a man rather quick with his pistol and his halter, when necessary, and this man talks of God, as though he actually believed that this Awful Being not only existed, but actually governed this world!

"A veritable Divinity," wrote Mr. Stanley, "seems to have hedged us while we journeyed. I say it with all reverence. It has impelled us whither it would, effected its own will; but never the less guided and protected us." We can hardly wonder at this testimony when we remember that three-fourths of the rearguard who disobeyed his orders perished on the way, whilst not one officer who was with him died during the journey. "The vulgar," he says, "will call it luck, unbelievers

will call it chance, but deep down in each heart remains a feeling that of a verity there are more things in heaven and earth than are dreamt of in common philosophy." And then he adds, "I begin to see that I was only carrying out a higher plan than mine. . . . My faith that the purity of my motives deserved success was firm; but I have been conscious that the issue of every effort were in other hands." This is very striking and very touching.

It was to Dr. Livingstone that Stanley owed his first deep religious impressions. It is said that he had seen the worst of life, both savage and civilised, and that he started with but a slender equipment of religious faith. Until he met Dr. Livingstone he sneered at missionaries, and apparently judged their work with the shallow superficiality of the smart journalist. But all that was changed when he came in contact with Livingstone. This is what he told the Baptist Missionary Society in London:

"When I saw him I recognized what a type of noble physical and spiritual manhood a fine good missionary and good man could be; and from the kindly manner in which Dr. Livingstone spoke, and from his zeal and earnestness, I have ever since had a very different idea of missionaries." This was no exceptional testimony, and his feeling towards the great missionary was the outcome of the profound influence which he had produced upon him. Under God he had made him a new man.

Stanley's reverence for his master showed itself in peculiar and striking ways. At a meeting of the British Association at Brighton, when Mr. Clement Markham had seemed to speak slightly of Livingstone's claim to have discovered the Nile sources, he broke out. "I tell you," said one who was present, "Stanley was the most scathing man I ever listened to, when he was mad over Livingstone." On a certain occasion some aspersion on the great Missionary's honour was made at a banquet to which Stanley had been specially invited. In consequence of this he not only refused to speak, but flung a sovereign on the table to pay for his dinner, and marched off in great wrath.

We are not exactly commending these manifestations; but even the spiritual man has his infirmities; and, if we cannot positively declare, in such cases, that "even his failings leaned to virtue's side," we can yet admire his loyalty to his teacher, and learn the mighty power of goodness upon the strongest of men.

#### TORONTO CHURCHES.

##### 5.—ST. GEORGE'S CHURCH.

About the same time (1845) as the offer was made to build Holy Trinity, a new project was on foot and in course of being carried out, viz., the foundation of the church on John St., now so well known. This is one of those ideal groups of church buildings which ornament the city here and there—a beautiful church with singularly graceful spire, a snug parsonage nestling beside it in the shade of a splendid old elm tree, and connected with it also a substantial and commodious school-house. The Church Society Report of 1847 ranks St. George's as 4th on the list of Toronto Churches, its Incumbent, Rev. C. Ruttan, (now in the suburban parish of Norway) and its congregation averaging 250. A few years later, Rev. Dr. Lett became Incumbent, and remained so until succeeded by Rev. Dr. Fuller (afterwards Bishop of Niagara), who, after his elevation to the Episcopate, was succeeded by the present Rector, Rev. Canon Cayley. Among the assistant clergy of earlier years we find the names of McCollum (now rector of St. Thomas'), Harrison (now of St. Matthias'), Trew (Archdeacon of Southern California), and Ellerby.

This church as regards congregations various and grows to an advantage about \$1,500 present is being parish. Mission other D ment, y this church matters, endowed others—possesses—equivalent per annum \$1,500 cost, there ties, for initial surplus is a que solved. mission churches (amount: Mission Orphans may be apprecia both with for the g cumstan

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This church was, from the first, in a good position as regards the wealth and social standing of its congregation. It has been well worked by its various rectors, and shows every sign of vigour and growing power at present. The gross value of the parish buildings is about \$40,000—equivalent to an income of \$2,000 per annum. Besides this advantage, the congregation is able to contribute about \$6,000 per annum for all purposes. There is generally a staff of assistant clergy, and, at the present time, the Mission Church of St. Margaret is being built in the South Western part of the parish. The contributions from the parish to the Mission Fund are usually very large, and so of other Diocesan Funds. There is a small endowment, yielding a very trifling income. Fortunately, this church is above the reach of want in such matters, and well able to do its work. Still, if endowed, they would be all the better able to help others—the poorer churches. As it is, we find it possessed of church, parsonage, and school-house—equivalent to an endowment of at least \$1,500 per annum. Taking this as a basis, and another \$1,500 or so for stipends of clergymen and organist, there is a large margin of means over necessities, for this congregation is a long way beyond the initial stage of self-support. What to do with such a surplus—several thousand dollars per annum—is a question which this congregation has fairly solved. Assistant clergy, one or more, with a mission chapel or two—nucleus of future parish churches—together with liberal contributions (amounting to about \$1,000 per annum) to the Mission Funds, Divinity Students, Widows' and Orphans', offer a fair field for such surplus as they may be blessed with. Though not endowed to any appreciable extent, this parish does noble work both within and beyond its immediate boundaries, for the good of Church people less fortunately circumstanced as regards worldly advantages.

In a former article, we showed by careful tracing of expenses, that a Toronto church requires about \$40 per week or \$2,000 per annum for ordinary running expenses, without providing anything for a clergyman's 'living' at all: and that conversely, the possession (paid for) of a church parsonage and schoolhouse is equivalent to, and is in fact, an endowment of \$2,000 per annum. If another \$1,000 be added for a clergyman's 'living' or support, we find that the church or parish then only begins to be self-supporting on \$3,000 per annum or \$60 per week. A church, therefore, like St. George's, which raises \$5,000 per annum more than it requires has reached a very solid position, and is able to do a vast deal of good, whether by adding to its staff of clergy, increasing the incomes of those they have, contributing to missions, or helping to build up mission churches.

Toronto being the terminus of a large immigration stream, the pauper rate is very high—3 per cent. These people huddle together in certain poor parishes, where the Church should be sent to them as freely as to the heathen of Africa. They form mission fields of the hardest kind.

### THE CHRISTIAN MINISTRY.

OF THE MINISTRY IN GENERAL.

CHAP. I.—Continued.

#### THE IDEA OF MINISTRY.

The fundamental idea of the Christian Ministry is this—that he who is called by God to this office, and receives His commission to perform its functions, stands in a certain sense between God and man—not to prevent the personal access of man to God, rather to make that access more real and effective—and stands in this position on the one side of his office, to represent God in speaking to his fellow men, and on the other, to represent his fellow men in speaking to God.

It is necessary here to state the question in its most general, but also in its most fundamental way. And a simple illustration will help us to understand its meaning. Most Christians believe in what are called "means of grace." The sacraments of the Church and the Holy Scriptures, for instance, are means or media of grace. They stand between Almighty God and the soul of man, and they are means or instruments through which the thoughts and the influences, the truth and the

grace of God are conveyed to the individual believer. What we claim for the Christian minister is to occupy a place similar to that which is held by the word and the sacraments of which he is the dispenser. He is, so to speak, an active instead of a passive sacrament, a living instead of an inanimate sacrament of the grace of God—existing by the will of God and by the appointment of our Lord Jesus Christ, along with those other ordinances in His Church, destined to exist so long as they exist, and to pass away when they pass away.

By a very large number of persons, some of whom retain and even cling to the name of Christ, some of whom reject it, this doctrine is strenuously resisted and denied. By some this antipathy is carried out logically to its final results, by others it is only partially applied.

The principle of mediation is opposed by two schools of thought which are removed from each other as widely as possible. It is opposed by the *materialism* which ignores or denies all spiritual existences, and by the *spiritualism* which professes to ignore the material media by which we may rise to a higher knowledge of the spiritual. With the Sadducean materialism which believes in no angel or spirit, which has no faith in any Word that could be incarnate, which has no higher doctrine than that of obedience to physical law, we have at present no argument. Our differences are far too great to make it worth while to discuss the significance of the Christian Ministry.

With the spiritualism which professes a great abhorrence of the materialistic tendencies of the Church doctrine of the sacraments and the ministry we have much to do. It is full of attractions to many Christians of pure and elevated natures. And yet, inasmuch as it tends to destroy some of the very pillars of the faith, and in its full development has even led on to a denial of all supernatural grace, it is necessary that we should point out briefly its real tendencies before we proceed further in the investigation of the particular subject that is before us.

#### OBJECTION OF SPIRITUALISM.

This spiritualism professes its unbelief in any ministerial medium between God and man. We need no priest it says, we can go to God for ourselves, we can pray as well without a priest to lead our devotions, we can understand the truth of God as well without a priest to speak to us in the name of God.

#### PLAUSIBLE BUT INCONSISTENT.

Now, all this is extremely plausible. It sounds highly spiritual. It looks like a protest against all human interference with the things of God. But it is for the most part extremely illogical. For instance, not only among ourselves but among Presbyterians and Independents, however much they may disbelieve in certain functions of the Christian Ministry, there is a belief in the Christian teacher, as one set apart in some divinely sanctioned way, as the ambassador of Christ. And so we see the principle of ministerial mediation is in some sense admitted.

#### PLYMOUTH BRETHREN.

The Plymouth Brethren are, in this respect, more logical and consistent. They do not believe in the Christian Ministry at all as a divine institution in any sense of that word. They may, from time to time, appoint a brother to act in a ministerial manner, but he has no ministerial character or authority beyond that which belongs to every member of the brotherhood; and they may put another in his place whenever they choose.

But even they are by no means logical; for they retain the two sacraments. The washing with water in the name of the Blessed Trinity is, among them, necessary to membership, and they profess to celebrate the Lord's Supper by the weekly breaking of bread. Perhaps it may be said that they do not recognise these observances as means of grace. But, be this as it may, there is one point in which they allow of a material medium between God and man, namely, in their receiving the Holy Scriptures as the Word of God, and as the medium of a revelation from Him. We are not discussing these points at present; but merely noting them. In a grave question of this kind we must endeavor after something like intellectual consistency.

#### THE QUAKERS.

The Quakers were far more logical than the Plymouth Brethren. They rejected not only the ministry, but the sacraments also, and even the Holy Scriptures. They would have no mediation of any kind between the soul and Christ. He, the true light of men, should shine into the spirits of people without let or hindrance, or discolouring medium. To a certain extent there was an admirable consistency here.

In fact, so far as they may be said to have retained anything, the Quakers retained the ministry to a greater extent than the sacraments. Barclay, in his Apology, (Prop. x.), defends a ministry, but it is, of course, a ministry whose authority is given immediately by God, "without human commission or literature." As regards the sacraments, the same writer says (Prop. xiii.) that "the breaking of bread by Christ with His disciples was a figure, which even they who had received the substance used in the Church for some time, for the sake of the weak," but this custom and some others which he compares with it, he says, "seeing that they are but shadows of better things, they cease in such as have obtained the substance."

And what do these people hold concerning the Scriptures? Doubtless they regard them with respect as being produced "by the moving of God's Spirit;" but they will not acknowledge them as the "principal ground of all truth and knowledge, nor yet as the adequate primary rule of faith and manners," (Prop. iii.) They may, says Barclay, "be esteemed a secondary rule subordinate to the Spirit, from which they have their excellency and certainty; for as by the inward testimony of the spirit we do alone truly know them, so they testify." In short they must not stand between the soul and the divine light, and they must be interpreted by the truth which comes to every man's own spirit.

#### FURTHER DEVELOPMENTS.

And now, one might say, we have gone the full length of this principle. Now we have, to our heart's content, if it may content our hearts, got quite rid of the principle of mediation. By no means. Those who advocate such theories must be prepared for their being applied in unexpected and undesired ways. And so we have men like the late Theodore Parker carrying out the theory to its fullest development. The Plymouth Brethren will have no ministerial mediation; the Quaker will have no sacramental or biblical mediation; but this teacher of the "absolute religion" will have no mediation between God and man in any form or shape. One who derives his religion from the Bible or approaches the Father of all in the name of Jesus is a pitiful idolater. "Instead of the Father of all for God," he says, "we have two idols; the Bible, a record of men's words and works; and Jesus of Nazareth, a man who lived divinely some centuries ago." And again, "we dare not approach the infinite one face to face; we whine and whimper in our brother's name, as if we could only appear before the omnipresent by attorney."

We have no pleasure in quoting words which we regard as shocking and blasphemous; nor do we consider that the falsehood of the blasphemies can prove directly or indirectly the truth of the claims of the Christian Ministry. Their claims must be supported by their own proper arguments, or they must fall and be dismissed. But we wish to point out what is the logical and actual tendency of principles which a large class of persons apply only so far as it suits their own prejudices, but which others will apply in all their extent and all their bearings. This notion of theirs about a priest coming between their souls and God seems highly spiritual, and a protest against formalism, externalism, and much besides. But what do they think of it when it is applied to the sacraments, to the Holy Scriptures, or to our Blessed Lord Himself?

(To be Continued).

#### CHRISTIAN AMUSEMENT.

The Bishop of Wakefield threw a little bomb-shell into the midst of a party of good people at Finsbury Square. The persons present had assembled for the first time in a new gymnasium for girls started by the Young Women's Christian

Association. As Dr. Walsham How beheld the noble hall, and looked at the forms and faces of the fine young women—the glow of health on their cheeks, and the brightness brought by exercise in their eyes—his soul burned within him, and he spoke out of the fulness of his heart. "Why," said he, "should not this handsome room be used for an occasional dance?" Some of his hearers blushed for pleasure, others turned red with wrath. One gentleman present rose to protest against dancing—but, thinking to checkmate the Bishop, he added, "I would consent, but only on one condition—that is, if the Bishop himself will lead off the first dance." "Most gladly will I do so," responded the reverend prelate. Here then we are within measureable distance of a dancing party which for decorous attractiveness would surpass anything provided in Mayfair itself. A Bishop dancing seems at first sight something very startling, but in truth, if tolerably active and well-made, he has some advantages over ordinary men in the present day. In Elizabeth's time "the grave Lord Keeper led the brawls, the seal and maces danced before him," and the Queen herself danced "high and composedly." We need not quote these precedents, but simply say that if Dr. Walsham How wishes to encourage the innocent gathering of young men and young women in happy exercise to music, then he is perfectly right in his offer to lead off. We can understand how serious and religious people came to discard dancing. It was for a long time the favorite amusement of a Court imbued, in the time of the restoration especially, with the morals and manners of France. It was made the excuse for assemblies where profligate men and reckless women met late at night, with high gambling and drinking to excess its general accompaniments. The Puritans, however, in their zeal went too far. They not only condemned the town ball at late hours in hot rooms and in bad company, but they frowned on the lads and lasses, disporting themselves harmlessly on the village green. They denounced as evil "the dancing pair who simply sought renown, contending which could tire the other down." It was part of the same policy which at that period anathematised novels, stage-plays, music in or out of Churches, pictures, statues, and other forms of art. The Quakers carried these ideas furthest, and there are middle-aged men now living who in their youth had to abjure everything that the world liked—with one exception, money-making. They might go from home to the factory, the mill, or the counting house; they might pile up gold and be engrossed with lucre; but they dared not spend a penny on a picture, a poem, a piece of music, or a statue—all these were Satanic; though "wealth beyond the dreams of avarice" was allowed, and even encouraged. We see the same inconsistency to this day. If a man of religious temper, and bound up with others in an Evangelical society, were seen to frequent the race ground, the hunting-field, Rotten-row, or the Opera, the chances are that he might be called to account by an anxious friend. Let the same observer, however, note him spending day after day and hour after hour in the city, hunting keenly after commercial gains, and he will regard his pursuits as quite in accord with the walk and carriage of a consistent Christian. Yet nobody can say that east of Temple Bar all men are holy, or that there do not lurk around the bank many demons of worldliness and sin. Which is worse—to dance a quadrille or to declare an unearned dividend? might be a question of casuistry for men who believe the Bishop of Wakefield too bold, and yet sanction sharp practice in financial affairs.—*Daily Telegraph.*

#### REVIEWS.

##### CHRIST AND HIS TIMES.\*

His Grace, the Archbishop of Canterbury, has given us in the present volume a series of addresses which are quite worthy of being placed beside those on the Gifts of the Holy Ghost which were the outcome of his last Visitation of his diocese. An ordinary reader of the title of the volume would

\**Christ and His Times*: Addressed to the Diocese of Canterbury in his Second Visitation. By Edward White, Archbishop. Price \$2.00. Rowsell & Hutchison, Toronto; Macmillan & Co., New York, 1889.]

infer that we have here an addition to the already large number of books on the Life of Christ. But this would be a mistake. The design of the collected addresses is set forth in the beginning of the second.

"Every King of Men," says his Grace, "is enshrined to us in his own age. The best history of it is his biography. To some sphere of humanity he has been so much more than to any other, that neither he nor his age can be afterwards understood apart. The 'Age of Augustus,' 'Luther and his Times,' the 'Napoleonic era' present distinct ideas. The range is bounded, even when the influence of the men far overruns their contemporaries. Important books have been devoted to illustrating the first third of the first century with the special purpose of helping us to understand Christ by familiarising us with His historical surroundings. Without underrating the interest of such pictures, it is of the highest importance to us to have it constantly in mind that *these times*, this century and decade, are the Times of Christ, no less than the reign of Herod or the governorship of Pilate was. The present day is one of His Days, and we are His contemporaries." We now understand that the Archbishop is dealing with the present day and its problems in the light of Christ.

"The problems on which Christ has been consulted, and has given no uncertain answer, are the greatest problems of the past. The present has a problem of its own which may be not much less difficult or less extensive than any past questions. Christ must have something to say to it, if He is the Person our Faith assures us that he is, and if that Personality of His affords the reason of the effectiveness with which His doctrine has done its work so far. If He has nothing to say, we shall admit that His religion is drawing near to its close; and that the Times of Christ are limited like those of other masters."

The point of view of these addresses, then, is a most important one, and the sage counsels of the Archbishop make an appeal to the conscience and the efforts of every Christian, and especially to those of his own communion. The special Subjects of the addresses are the following: I. Society the Church's Test: The Mother Church, Vox Petri. II. Suffering Populations. III & IV. The discipline of desire, 1. Temperance, 2. Purity. V. Church Citizenship. Lay Work. The Church's Oneness. Wales. We are now merely commending the work as a whole to the attention of the reader. We hope hereafter to consider its various portions in detail.

THE SUNDAY SCHOOL MANUAL. By John Palmer. Church of England Sunday School Institute, London. Price 2/6. 1889.

It is a common but a very mistaken notion that it requires no special training to manage a Sunday School or to teach in it. It is quite the reverse. There are, indeed, very few undertakings which need a greater combination of high qualities and a more considerate and careful preparation than the teaching of children in a Sunday School, and superintending its affairs. Between one Sunday School and another there is a difference all but infinite. We have before us a little volume which will be quite invaluable to all Clergymen and Superintendents. No book, indeed, will supply the want of personal experience; but a wise and earnest teacher will get much help from the counsels of those who have been experienced and successful teachers. The writer of this volume gives us here, as he tells us and as is evident, the result of a long and varied experience in this department of Church work. He has had an intimate acquaintance with Sunday School workers at home and abroad and has thus had unusual opportunities for becoming acquainted with the plans and methods adopted by other workers in this field. The book consists of four parts, the first dealing with the Rise and Progress of Sunday Schools, Sunday School Management, Literature, and the like; the second with Teachers' Examinations, Rewards and Treats, the Retention of Senior Scholars, and the Results of Sunday School Work. The third part treats of the Training of Children, the Principles and Methods of Teaching, some Marks of the Successful Teacher, and Helps for Teachers; the fourth deals with the Preparation and Teaching of a

Lesson, the Teacher's Preparation Class; Apparent Failure in Teaching, and the Reflex Benefits of Teaching. We have enumerated the topics discussed in this book that our readers may see the fulness of its contents; and we sincerely trust that it may soon be in the hands of many of our Clergymen and Teachers.

DYING AT THE TOP. By Rev. J. W. Clokey, D.D., First Presbyterian Church, New Albany, Indiana. 50 cents. W. W. Vanarsdale, Chicago, 1890.

This small volume, which has for its second title, "the moral and spiritual condition of the young men of America," is a very terrible contribution to our literature. By "dying at the top" the author indicates the character of the young men of the country, and the state of things which he depicts is deplorable. In his preliminary Apology, the writer declares that, although his book has been before the public for a year, not a single person has arisen to deny its correctness. We consider the general testimony of the book in a leading article; so that we may here content ourselves by recommending the publication itself to the serious attention of all who love their fellow men.

BESIDE THE CROSS: Good Friday Meditations. By Rev. George Hodges. Price 50 cents. Thomas Whittaker, New York. 1890.

The practice of keeping the three hours of our Lord's Passion on Good Friday has become so common that we cannot wonder at the multiplication of these little volumes, useful alike as helps to the clergy in preparation for the conducting of such meditations and for the reading of the laity. This is an excellent specimen of such devotional teaching. It is plain, direct, thoughtful, and devout. One might do worse than take and read this book, just as it stands, for the Meditations of the Three Hours. It is followed by the "Story of the Passion in the Words of Holy Scripture," drawn up by the Rev. Laurens McLure.

PATHWAYS TO OUR CHURCH. By the Rev. G. W. Shinn, B.D. (T. Whittaker, New York, 1890. Price 10 cents.)

This is a charming little book or pamphlet, pointing out by facts, arguments, and illustrations, the tendency now existing to swell the ranks of the Church in the United States. The subjects speak for themselves. They are the Growing Church, the Decay of Prejudice, the Study of History, the Reception of the Church Idea, Its Simple Beliefs, Its Hallowed Liturgy, and Its Wonderful Comprehensiveness.

MAGAZINES.—The *Century* (February) has for its frontispiece a striking full length engraving of Emerson, taken about 1859. The contents of this number are exceedingly diversified and interesting. Among them we have an Artist's letter from Japan with excellent sketches, the autobiography of Joseph Jefferson, with four portraits of Edwin Forrest, the "Pursuit and Capture of Jefferson Davis," with much besides. Mr. Stockton's "Merry Chanter" will be finished in the next number, and Dr. G. P. Fisher carries on the papers on Revelation. *The Church Eclectic* (February) has articles original and select, beginning with one by Dr. B. W. Wells on S. Wilfrid, which seems to be the first of a series. Next comes a thoughtful paper (also to be continued) taken from "Literary Churchman" on the "Doctrinal Aspect of the Catholic Revival." The Rev. T. A. Snively writes seasonable words on the "Need of the Provincial System," which are as applicable to ourselves as to our brethren over the border. It is a pity that Mr. Berdmore Compton's speech could not have been supplemented by the Dean of Peterborough's letter in the *Guardian*. The whole number is remarkably good. *Littell's Living Age* begins with two articles on the Slave Trade. Of special interest is one based on Father Clarke's memoir on the devoted Archbishop of Carthage, Cardinal Lavigerie, and his noble work against the Slave Trade in Africa. Perhaps to some of our readers the article on Granville Sharp and the Slave Trade in former days will be not less interesting. Naturally, we have two articles on Robert Browning, one from

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the *Contemporary* and another from the *National*. It is a remarkably good number. The *East London Church Chronicle* (a penny a number) is full of interesting details respecting the work of the Church in that region which has been worked, with such hopeful prospects, by two Bishops of Bedford. Those who wish to have a view of the "Moral and Religious Aspects of Herbert Spencer's Philosophy" will find this provided for them in a very compact form in the Number of the "Modern Science Essayist" for December 20 (James H. West, Boston. Price 10 cents.)

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### MONTREAL.

MONTREAL.—Subscriptions obtained in Toronto for the Sabrevois Mission, November, 1889: Hon. S. H. Blake, \$50; Church of Ascension Sunday School, \$40; J. W. G. Whitney, \$25; Miss E. Neville, \$20; Hon. E. Blake, \$20. Subscriptions of \$10 each: Mrs. E. Baldwin, F. Wyld, Geo. Gooderham, J. K. Ker, Jos. J. Davies, Jas. R. Roaf, H. L. Northrop. Subscriptions of \$5 each: Lord Bishop of Toronto, W. B. Simpson, Trust & Loan Co., Walter S. Lee, R. & T. Watson, Rev. H. G. Baldwin, J. E. Berkeley Smith, The *Mail*, Beatty, Chadwick, Blackstock & Galt, Hon. J. Macdonald, John Kay, F. W. Kingstone, A. B. Lee, Rev. Canon Dumoulin, R. Gilmor, Rev. A. H. Baldwin, Rev. A. Sanson, Hon. G. W. Allan; Dr. W. H. Howitt, W. H. L. Gordon, Lyman Bros. & Co., W. P. Howland, Henry Pellatt, S. Caldecott, Robt. Jenkins, John Kerr, James Campbell, T. S. Stayner, F. Richardson, A. H. Dewdney, A. E. Gooderham, H. O'Brien, W. G. Gooderham, Kingsford & Evans, N. W. Hoyles, J. H. Macdonald, G. S. G., B. H. D., F. E. Hodgins, Mrs. F. A. Ball, H. L. Smith, J. C. Fitch, Chief Justice Hagarty, W. G. Storm, Sir D. Wilson, Wm. Roaf, R. T. Gooderham, Dr. Clarke, A. F. Boulton, Mrs. Robt. Baldwin, John Bain, Capt. Walker, G. Smith, Mrs. S. Heward. The following \$4 each: Mrs. Winn, W. T. Boyd, R. G. Dalton. The following \$3 each: Grant Helliwell, H. C. Boomer, Robt. Parker. The following \$2 each: Rowsell & Hutchison, J. Massey, John Sanson, H. & C. Blachford, Dr. F. L. M. Grasset, A. W. Grasset, M. Baldwin, R. H. Gray, J. W. Gale, E. T. Carter, K. Tully, S. & B., F. Marriott, J. Herbert Mason, Geo. M. Evans, R. Gooch, C. R. W. Biggar, Warwick & Sons, E. Hickson, P. N. Ellis & Co., A. B. Harrison, E. P. Pearson, A. McLean Howard, W. G. Hannah, Col. Grasset, John Catto, Frank Cayley, Rev. S. Jones, Aikenhead & Crombie, R. H. Tomlinson, H. Thorne, W. P. Atkinson, O. A. Howland, H. C. Dixon, D. Creighton, Thos. Hodgins, Hon. J. B. Robinson, T. Woodhouse, Hon. S. C. Wood, Thos. Langton, Dr. Hodgins, I. Harris, T. G. Foster, Geo. Musson, Wm. & J. G. Greey, H. W. Ross, Mrs. A. Gooderham, Miss Ross, Lady Wilson, Miss Strachan, Joseph Russell, John Russell, John Smith, Mrs. Medcalfe, Mrs. Thomas, Miss Thomas, Chas. Cockshut, W. B. Heward, J. Crowther, Geo. Hastings, E. Hooper, H. E. Trent, Mrs. Dr. Cameron, Dr. Oldright, Miss E. Boyd, G. W. Badgerow. The following \$1 each: D. Kemp, Mrs. Wm. Boulton, J. B. Fitzsimmons, Chas. Postlethwaite, J. T. Rolph, Alfred Wilson, Miss Philpotts, J. Mangan, C. Marriott, C. Brough, Thos. McLean, A. Galt, C. G. Hanning, Mrs. Paul Kane, H. C. Burritt, M.D., B. Jones, T.K.G.S., C. O. Strange, W. A. Wilson, Hugh Leach, C. H. Greene, J. D. Armstrong, James Aikens, A. Friend, W. J. Sommerville & Co., Miss C. Jarvis, T. McLroy, Miss L. Thomas, T. F. Blackwood, John Glanville, T. D. Delamare, Dr. Russell, R. C. Bickerstaff, J. Hagarty, Mrs. Dance, J. L., T. R. Clougher, F. C. Denison, Ed. Meek, T. H. George, Wm. Wyndham, A. H. F. Lefroy, L. H. Baldwin, S. G. Wood, T. McLroy, Jr., J. S. Donaldson, Miss Davis, 50 cents.

*Church Home.*—Plans were discussed for extending the usefulness of the Church Home at the 34th annual meeting of that institution, held recently under the presidency of Bishop Bond. The report presented fully reviewed the work of the past year, which, on the whole, had been most satisfactory, owing to the efforts of the permanent committee. Deep regret was felt at the death of Mrs. Blake, and the hope was expressed that a deaconess would soon be appointed. The endowment fund was greatly in need of assistance; the building fund had received a gift of \$500 from Mr. R. Reford. A new building had now become imperative, and the special committee had recommended the sale of the present block on University Street to that end, though an eligible site had not yet been secured. Speaking of internal difficulties of management which had arisen, the committee pointed out that it was not too late to repair past errors; and a lively Church could easily

add to its charities. The act of incorporation was ready and able to extend its privileges to casual work, to a deaconess's home, to a home for incurables or any other form of benevolence that might commend itself to a wealthy and benevolent community. The managers asked in conclusion that their action in abolishing all class distinctions at the Home might be confirmed, and that in future the house should be devoted to its legitimate purposes, namely, the "assistance of ladies in reduced circumstances." Cordial thanks were tendered to numerous ladies and gentlemen who had given generous aid during the year. The report was adopted on the motion of Canon Ellegood, and short, felicitous speeches in support of the objects of the institution were made by several of the local clergy. A motion was passed empowering the Bishop to sell the present property, and the proceedings closed with the election of officers, most of whom were re-elected for the coming year.

February 3.—At a well attended meeting of the Clerical Society, held at Bishop's Court, an able paper on "Aggressive Church Work," based on the passage Gal. iv. 12-18, was read by Rev. Mr. King, M.A. The interesting and practical discussion having failed to exhaust the subject; at the Bishop's suggestion it will be continued by Rev. Mr. Troop—the rule of the Society is, that a passage of scripture shall be considered for the edifying of the brethren in their spiritual life and work, in faith and holiness.

*All Saint's Mission Church.*—An enjoyable "At Home" was given by the clergyman and wardens of this congregation. The large public hall was well filled. The guests were welcomed by a few words from the genial incumbent, and Rural Dean Lindsay spoke of the rapid growth of the city since his arrival 48 years ago; he hoped the Mission Church would become a rectory as soon as possible, so that the whole energies of the City Missionary could be devoted to looking after the poor and visiting the charitable institutions of Montreal.

#### ONTARIO.

KEMPTVILLE.—The Memorial Church of Kemptville was burdened with a mortgage of \$4,000 for five years. Interest during that period came to \$1,600. When the mortgage fell due five years ago, \$1,000 was paid off, reducing it to \$3,000, the interest being lowered, involved \$180 per annum for the next five years. A year passed leaving the debt untouched. When the parishioners assembled in Church on the 1st Sunday of January, 1886, they saw a "black board" hanging on the Eastern wall of the nave to the right of the Chancel Arch, with 3,000 little squares cut into it, each capable of holding an ordinary brass nail. Several wondered, whilst some pondered in their minds as to the limits of Ritualism, but they became reassured when the rector, Mr. Emery, explained the situation after the Nicene Creed. He told them that as they sent in their dollars toward the debt on the Church, they would see the receipt on the board in the form of brass headed nails. *Results.*—In the last four years \$1,800 have been paid in, and so many brass nails have filled as many squares. When the mortgage became due the 1st inst., it was reduced to \$1,200, drawing interest at 72 a year, with liberty of paying the capital as soon as possible. Sources whence came the \$1,800: (1) Special offertories, \$480.36; (2) Casual offerings, \$239.90; (3) Ladies' Aid, \$639.25; (4) Sunday School Children, \$268.03; (5) Children's League, \$40; Interest, \$141.42. Lesson for people. Don't mortgage! In ten years the parish of Kemptville has paid \$2,500 interest, and capital amounting to \$2,800, and has still \$1,200 to pay with interest. The original mortgage being \$4,000. The well known "board" stands on the floor wrong end upwards. The rector being asked the reason "why," drew the people's attention to the fact that the bottom part of the board had squares and no nails, representing nothing but their indebtedness, and that as soon as the dollars came in and the nails went on, the "board" would rise to its former position. When all the squares are filled in, the board will be handsomely framed and hung up in the Vestry for a perpetual memorial. And the Church will be consecrated. Since the year 1882 the Ladies' Aid Association of St. James' Church, Kemptville, have raised \$3,964.07 for Church work.

PICTON.—On Friday night, the 31st ult., the Rev. Stuart Foster, M.A., entered into his rest. The funeral took place on Monday, and was attended by many of the citizens. The clergy present were the Rev. Rural Dean Loucks, rector, and the Rev's. Forneri, Johnson and Green. The rector officiated, the others assisting. The choir sang several appropriate hymns with much feeling. The rector concluded the service in the Church with several suitable prayers, after which the cortege accompanied the remains to the beautiful cemetery, at the outskirts of the town. The deceased was a graduate of the Toronto University, a prize man and honor man, a scholar no

mean attainments. For some time before his entrance into the ministry, he was engaged in the work of education, holding among other important posts that of classical tutor in his *Alma Mater*. After his ordination by the Bishop of Toronto, he passed over into the Ontario Diocese and held successively the parishes of Roslin, Shannonville and Sydenham, discharging the duties of his office faithfully and acceptably. But it pleased God to lay him aside in the prime of life. Under his affliction, a muscular disorder, he was patient and uncomplaining, exhibiting an example of Christian resignation and fortitude. In this spirit he met his end, passing away without a struggle, at the family residence where he spent his last days. The deceased was never married, but leaves two sisters and a brother to mourn his absence from the family circle.

#### TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$10 from new St. Paul's, Woodstock, per Mrs. Ling, London, Ontario, for Rev. J. Gough Brick's Mission at Peace River.

*St. James'.*—The annual meeting of the Foreign Mission Society was held last Wednesday evening in the School House. Canon Dumoulin presided, and the attendance was unusually large. The chairman made a few opening remarks, in which he said that St. James' contributed the largest amount to the missions, but all the Churches had been very liberal. Rev. J. C. Davidson, rector of Peterboro', gave a brief address on the motive power of the Church. New life, he said, had been infused into the Church, and he prophesied great results from the present interest taken in heathen countries. Rev. J. C. Farthing, rector of Woodstock, spoke of the splendid work which had already been done in the mission field. Contrasting the support received from England with that from Canada, he said that the latter fell far behind the Mother Country, and he exhorted his hearers to bestir themselves to remove such a reproach. A collection was then taken up, after which the meeting adjourned.

*The "Teachers Assistant."*—Many of the clergy and Sunday School Superintendents who subscribe to the "Teacher's Assistant" seem to have failed to read, or at all events to act upon an editorial notice contained in No. 2, (issued December 14th last), which announced that no future numbers would be forwarded to subscribers where subscriptions were not paid by December 31st. The Secretary-Treasurer of Synod has lately received a number of complaints from the clergy and others asking why their papers have not been sent. So numerous indeed have been these complaints that it has been found necessary to issue a circular in the following form, which has been sent to many of these delinquent subscribers:

Synod Offices, Toronto, January, 1890.

DEAR SIR,—I regret that I could not send you copies of No. 3 of the *Teacher's Assistant*, which was issued on the 4th inst., but the decision of the S. S. Committee (which was editorially announced at the head of the first page of No. 2) was that no further numbers should be forwarded to any subscriber whose subscription for the current volume had not been paid up. I cannot possibly send a statement of account to each of nearly 4,000 subscribers, but you can easily make it up for yourself. The price of the *Assistant* (as stated on the first page of every number) is 30 cents per copy per year in advance. Multiply this by the number of copies you take and you have your account at once, on receipt of which I will send you the remaining numbers of the current volume. Your obedient servant, W. D. Kemp, Secretary-Treasurer. No. 3 (issued January 4th) and 4 (issued January 27th) contain the lessons from Third Sunday after Epiphany (January 26th) to 4th Sunday in Lent, (March 16th), inclusive, and will be sent to subscribers on payment of the subscription price, (30 cents per copy).

Mr. John G. Howard, Chief Ranger of High Park, died last week, after a very short illness. Last week he visited the city, and, in conversation with some of his friends, bade them good-bye, saying it was forever. The same day he visited the plot in High Park, where his wife is buried, and staked out the particular piece of ground he desired to be buried in. A few years ago Mr. Howard presented the City of Toronto with the beautiful property known as High Park, reserving for his own use until his death Colborne Lodge, where he resided, and about 45 acres of land, which property now reverts to the city. The Lodge contains a magnificent collection of oil and water color paintings, all of which he leaves to the City of Toronto, which he loved so well, and of which he always spoke so affectionately. The whole property is estimated to be worth \$2,000,000. In 1888 the Marquis of Lorne, then Governor-General of Canada, conferred upon him the dignity of Royal Canadian Academicus. As an architect Mr. Howard had a very successful Canadian experience. He planned the

present St. Lawrence Hall and market buildings in the city. In 1834 he gained the premium of £30 for laying out the market block. In 1836 he gained the premium of £45 for the Toronto Gaol and Court House. In 1837 he captured the premium of £45 for the Gaol and Court House, London, Ont. In 1841 he gained the premium of £25 for the new market at Kingston. In 1842 he gained the premium of £50 for Queen's College, Kingston. In 1844 he gained the premium of £30 for the Lunatic Asylum, Toronto. Mr. Howard was a genial, sociable, well-educated Englishman, and in his younger days, when he was a daily visitor to the city, was a well-known figure on the streets. He was extremely generous, as his magnificent gift of High Park to the city proves. Mr. Howard was a scion of one of the most illustrious families of the United Kingdom, being descended from the most noble Lord William Howard of Hawthorth Castle, in the County of Cumberland, the "Belted Will" of Sir Walter Scott's well-known poem.

At a meeting of the Principal and Masters of Upper Canada College, on Wednesday, the following resolutions, proposed by Mr. Wedd, and seconded by Mr. Martland, was unanimously adopted:—

The Principal and Masters of Upper Canada College desire to pay a prompt tribute to the memory of the late Mr. John G. Howard, formerly a Master in the institution.

Early in the spring of 1833, shortly after his arrival in this city, Mr. Howard was appointed by His Excellency, Sir John Colborne, the founder of the College, to be Geometrical Drawing Master and Instructor in Perspective, Planing and Surveying.

For very many years afterwards the distinguished architect was also a most successful teacher of the above subjects; and his genial and kindly disposition, his painstaking and conscientious discharge of his duties in the College, gained for him the affectionate respect of every one of the long roll of pupils who had the privilege of attending his classes.

The munificent donation of "High Park" to the city of his adoption proved likewise most generous to an institution which he also dearly loved, which he had so faithfully served during so many long years, and whose successive Principals and Masters ever held him in the highest estimation. His gifts to the College consisted of several valuable volumes, a fine oil painting of himself, and lately of all his mathematical and surveying instruments.

Under these circumstances the Principal and Masters have felt it incumbent on them to take their part in the universal expression of regard which his recent demise has called forth.

*Trinity Conversazione.*—On Thursday evening last, the classic halls of "Old Trinity" were the scene of one of the most festive occasions which have been witnessed in those sacred precincts. The Annual Conversazione, given by the members of the Literary Institute, is usually looked forward to, both by students, and the friends outside of the College, with great pleasure; but never, perhaps, in the history of this Society, was it looked forward to with so much interest, or enjoyed so thoroughly as on this occasion. Everything seemed to conspire to effect the most successful result. The various committees worked and planned admirably, in their several departments, and with great success. The work of the decoration committee was very effective, excellent, we think, all former efforts. The weather committee contributed largely to the success by arranging for a most superb evening. Even the "Freshmen" evinced more enthusiasm, if possible, than usual, and moth-like were anxious to have the wings of their imagination singed by the light of their first love. Of the invitations sent out about nine hundred were accepted. For two hours after 7.30 p.m. a procession of carriages moved up the avenue leading to the main entrance of the College, and deposited its inexpressibly charming occupants—the youth, beauty, and learning of the elite of Toronto. The guests were received in the large reception hall by Dr. Body, Provost of the College. During the reception, strains of sweet music, emanating from Convocation Hall, were being wafted through the corridors. As soon as the guests were assembled in the Concert Hall, a programme of choice vocal selections was introduced by the "College Glee Club" singing, in a very acceptable manner, "May Day." Among those whose names appeared on the programme, we might specially mention Mrs. Murray Dickson, who rendered "Come to Me" in an admirable style; and Mrs. Shilton, who displayed great artistic ability in her rendering of "Springtime"; and Mr. H. Blight, who sang "Yeoman's Wedding Song" in a very captivating manner; also Revd. F. Plummer, who, as an accompanist, was faultless. On the completion of the musical programme supper was served in the College dining hall; here ample justice was done to the good things provided by the refreshment committee, after which the guests adjourned to Convocation Hall, where, by this time, all preparations had been made for "tripping the light fantastic," which was indulged in by the lovers

of the terpsichorean art, until the "wee sma' hours," when the band gave the signal for departure, by striking up the National Anthem. Thus ended one of the most enjoyable social events in the history of Trinity College.

**CASTLEMORE.**—*St. John's.*—The Church people here recently presented their rector and his wife with tokens of their respect and esteem, to Mrs. Morley they gave a silver breakfast cruet, and to Mr. Morley sleigh robes, accompanied with the following address, to which the rector made a feeling reply:

*The Rev. Geo. B. Morley,*

DEAR SIR,—We the members of St. John's Church, having witnessed your untiring zeal for the glory of God, and the advancement of His Holy Church, and having been cheered and comforted by your devout and reverent ministrations in all the services of the Church, and edified and strengthened in our faith by your able exposition of the Church's doctrine, as revealed in the word of God, and being desirous of expressing to you our high appreciation of your labors amongst us, and our affectionate regard for you and your family, we beg you and Mrs. Morley to accept these tokens of our love and esteem for you and yours. Hoping that you may be long spared to serve the Church, which we all so deeply and truly love, and that we may be favoured with your able and faithful care. We are your sincere friends and loving parishioners. Signed on behalf of St. John's congregation, Wm. Wiley, James Craven, Churchwardens; Thos. St. John, Lay Representative to Synod.

**MONO MILLS.**—A sad and fatal accident occurred at St. John's rectory, on New Year's Day, by which the two month-old daughter of Rev. A. C. Watt lost her life. It appears that the rev. gentleman had been engaged to officiate at a marriage ceremony that day, and had his horse and buggy waiting at the door. He went into the house for something, leaving his wife and the babe in the buggy. While Mr. Watt was in the house the horse became frightened and dashed away, upsetting the vehicle and throwing the occupants out. Mrs. Watt was seriously injured, but the baby was less fortunate, a fracture of the skull killing it instantly.

**PETERBOROUGH.**—The Church has sustained a severe loss in the death of Mr. C. H. Sheffield, at the age of 45, who has served as People's Church Warden for four years. Mr. Sheffield's quiet and unostentatious, but persevering efforts, have done much to advance the Church's cause in Peterborough. He was suddenly called to rest from his post of duty on January 30th, the tolling bell and flag flying at half mast from St. John's tower feebly expressing the sympathy and sorrow of the rector and congregation.

#### HURON.

**ST. THOMAS.**—*St. John's Church.*—St. John's Church Sabbath School celebrated their anniversary last week, by a concert in the Conductor's Hall. The building was packed to the doors, the programme was an excellent one and was well carried out, every number being creditably presented, and an evening spent that will be long remembered by the children, parents and all present. Among the numbers on the programme those rendered by Messrs. Forbes, Perrin, Shaw and Cowley deserve especial mention. Mr. Shaw played three instruments at one time, triangle, banjo, and mouth organ; and Mr. Cowley played mouth organ and banjo. Great praise is due to Misses Stanbury, Dixon and Caskey, Miss Beaumont, Miss May Beaumont, and Mrs. Potts, for the able manner in which they trained the children in their several parts. St. John's Church has made commendable progress during the past three years, under the care of the incumbent, the Rev. Dr. Beaumont, who is an earnest worker, an eloquent preacher, and much beloved by his congregation. The Sunday School has also made vast strides under the care of Mr. Lea, the Superintendent for the past 13 years. The first year he took charge there were only 50 scholars, and now there are nearly 300. Mr. Lea is ably assisted by Mr. Scarlett and a most efficient staff of teachers, among whom is Mrs. Beaumont, wife of the incumbent. Although the work has been up-hill during the past three years, owing to the removal of a large number of families, who were employed on the G. T. R., yet it has not only made up for those, but has largely increased under the able pastorate of Dr. Beaumont.

The members of Miss May Beaumont's class in the Sunday-school, recently waited upon her at St. John's Parsonage, and presented to her a valuable and handsome guitar, in appreciation of her efforts on their behalf. Messrs. John Knight, S. O. James, William Walker, and S. Howard, made the presentation.

#### ALGOMA.

The Rev. H. P. Lowe, B. A., (of Trinity College, Toronto) has recently been appointed Incumbent of the Aspdin Mission. Since the resignation of the late Incumbent, Rev. W. Crompton, last October, the Church of St. Mary's, Aspdin, has been closed. It was reopened on the 1st Sunday of the New Year, and for three Sundays, services were conducted by a lay-reader. On Sunday, January 26th, the Rev. H. P. Lowe, B. A., commenced his duties, holding service at Aspdin morning and evening, and at Lancelot in the afternoon. The services throughout the day were very hearty, those at Aspdin being fully choral, as is customary. Mr. Lowe preached his opening sermon, which was practical, impressive, and appropriate, from St. Matt. xxvi. 19, "With men this is impossible, but with God, all things are possible."

**BRACEBRIDGE.**—The Bishop of the Diocese made his usual annual confirmation tour in this mission on Wednesday and Thursday, 15th and 16th January last. At St. George's, Falkenburg, 8 persons were confirmed, sealing their promise and seeking aid to help it in the reception of the Holy Communion on the following Sunday. In Bracebridge 4 persons were confirmed, two of whom were adults. The Bishop on this occasion, as he is wont, preaching a most clear and instructive sermon on the subject of Eternal Punishment, which was listened to with marked attention from beginning to end. On Thursday, we reached Baysville, 16 miles distant, in time for morning prayers at 10.30 a.m. Four persons were here admitted into full Church Communion after the Apostolic example. Nearly half of the intending confirmands were disabled by the prevailing epidemic from carrying into effect their intentions to be confirmed. Our Bishop's visit is always the subject of pleasant anticipations, which are never disappointed, both in regard to his person and office. Long may he be spared to the Church and to us, to guide and cheer with ready mind and sympathising heart. James Brydell, Incumbent, Bracebridge.

#### British and Foreign.

A petition by Bishop W. H. Hare, of Sioux Falls, who is at the head of the Episcopal church in the Dakotas, was presented to both branches of the legislature and caused considerable of a stir, especially among the *female lobby* which is attending the session. Bishop Hare emphatically protests against the prohibition bill now before the legislature, which has every prospect of becoming a law, stating that it is too stringent in its provisions and stricter than there is any call for. He says the bill even causes interferences between the state and religion (because it prohibits the use of wine for sacramental purposes in churches). The bishop also cites the bible and other authorities to show that fermented wine at the altar for sacrament is right, and therefore prays that the bill does not become a law, or, at least, that this obnoxious feature be stricken out. The present bill is said to be the most stringent prohibition measure ever drawn up, but the combined efforts of the state prohibition league and the Woman's Christian Temperance Union are being used to procure its passage.

It is officially announced that in future no "Literates" will be admitted to the Bishop of Manchester's examination of candidates for holy orders. Notice is now given that a Divinity school, to be called "Schola Episcopi," has been established at the cathedral, with the sanction of the Bishop, for the education of candidates for orders. The Dean and Archdeacon Anson, Canons Crane, Woodhouse, Davenport Kelly, and Julius Lloyd have undertaken to be tutors in this school. Only those who are recommended by the Bishop of Manchester for ordination in his diocese will be admitted. Students will have to attend classes in the school for two years, and may maintain themselves during that period by obtaining the position of paid lay-readers in the diocese. Students who obtain a certificate of approval in this school, and have passed the Oxford and Cambridge preliminary examinations, will be admitted to the examination for deacon's orders.

The Dean of Westminster (Dr. Bradley) in his last Christmas sermon in the Abbey, said that a few days ago he met with a sermon that was preached in St. Margaret's, before the members of the House of Commons, two days after the Christmas of 1648. The preacher was a northern divine, held in deserved honor for his gifts and character. The preacher of whom he spoke denounced the seasonable keeping of Christmas as one of the sins of the nation, which had brought on its civil strife, and as a superstition at its last gasp, likely soon to disappear!

Half a century ago when the Church in Wales seemed in a dying condition, when the services were

unspeakably of buildings, Calvinistic Method, and serious amongst through the old church, old church, mountain side, able circumstances, the centres of ing in the co emotionalism, services were Any one who cannot be sur sent half a irreverent and was in itself e tional, impuls of music. Fe indisputable— Saxon. The Some twenty- who casually shaft, worked Choir, with The Church d Welsh love of

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Encouraged Scriptures in v proprietor, th and received th Bible Society



unspeakably cold and formal, and held in half-ruined buildings, Christmas Evans, Baptist, John Elias, Calvinistic Methodist, William Williams, Independent, and several others whose names are conspicuous amongst Welsh Nonconformist ministers, passed through the Principality, preaching here and there, and founding congregations as they went. While the old church was, perhaps, miles away, far up on the mountain side, difficult to get at under even favourable circumstances, Dissenting chapels were built in the centres of population. There was plenty of singing in the conventicles, and plenty of fervour and emotionalism in the sermons. In the churches the services were in English; in the chapels in Welsh. Any one who knows the people of the Principality cannot be surprised at the marvellous growth of Dissent half a century ago. The character of the irreverent and perfunctory services in the churches was in itself enough to alienate an imaginative, emotional, impulsive, dreamy people, passionately fond of music. For their love of music is beautiful and indisputable—may seem almost a mania to the stolid Saxon. The Eisteddfod is older than Christianity. Some twenty-five years ago the late Lady Aberdare, who casually heard them singing at the foot of the shaft, worked a silken banner for the Mountain Ash Choir, with the legend "De Profundis Clamavi." The Church does well in these days to appeal to the Welsh love of music.

By the death of the Bishop of Durham, an old controversy, which has been going on for over six hundred years, between the dean and chapter of the see and the Archbishop of York, as to who has the charge of the spiritualities of Durham between the death of a bishop and the appointment of his successor, has been revived. In most dioceses the question has been settled, the dean and chapter being the guardians; but in Durham the matter has always been a subject of controversy, and the Archbishop of York has invariably issued his inhibition to the dean and chapter, which they have since the time of Sir William Hall disregarded, he having, after a long trial before a jury, decided in favor of the dean and chapter. For 200 years the question has remained in this position. When Bishop Lightfoot's predecessor died, the dean and chapter treated the Archbishop's inhibition as so much waste-paper, and are preparing to do the same now. So strained, indeed, are the relations between York and Durham, that the Archbishop did not go to Durham for the funeral, but waited at Bishop Auckland, where he officiated. The Dean of Durham, on his part, did not go to Bishop Auckland, the members of the chapter attending as individuals, and not in their official capacity.

There is to be a special mission at the Brighton churches, in the first week of February. The Rev. Allen Whitworth, vicar of All Saints', Margaret street, and other well-known clergy have promised their help.

In view of the introduction of a New Education Code in the next session of Parliament, the Bishop of London is asking his rural deans to supply him with a list of the Church schools in each deanery, stating the number of boys, girls, and infants in each; the income of each under the heads of subscriptions, collections, school-pence, and grants, with an estimate of the financial prospects for the future; the deficiencies that have been pointed out by Her Majesty's Inspectors, and the probability of being able to supply these deficiencies; and any remarks the managers of each school may wish to submit for consideration. The Bishop, in his letter to the rural deans, says:—"If I am giving much trouble, I hope you will consider how much of the future of the Church depends on what we are able to do with our schools, and that you will help me to fight the battle for Religious Education to the best of my ability."

The *Church Times*, speaking of the results of the Langham street Conference on Church Unity, says: "It is interesting to note how nearly the teaching of the leading Nonconformists on the Holy Eucharist approaches the Catholic doctrine, not only of the Presence, but of the Sacrifice, and we may interject the remark that it is poles asunder from the language of Church Associationists. What is perhaps more remarkable is that the definitions of the Church and Ministry, as formulated by Principal Reynolds, a leading Congregationalist, do not seem incapable of reconciliation with the Catholic view." *The Times* also notes the fact that all the Nonconformists who took part in the Conference were Congregationalists, whereas it might be expected that the Methodists would be foremost in any movement looking towards re-union. They were the last to leave the Church, and had the least excuse for going out.

Encouraged by the successful publication of the Scriptures in weekly numbers by a Milan newspaper proprietor, the editor of an Oporto daily has asked and received the permission of the British and Foreign Bible Society to issue in a similar way their transla-

tion of the Bible in Portuguese. A secular journal in Barcelona is also following suit. Thus men who do not profess to have any interest in evangelizing religion themselves are sowing the seed broadcast.

The *Missionary Review of the World* for December gives a very valuable table of statistics showing the amounts contributed for foreign missions during the past year by the churches of the United States, Canada, Great Britain, and on the European Continent. The total income during 1888-9 reaches the great total of \$9,518,214. Toward this the churches of the United States and Canada gave \$3,572,034. The Presbyterian Church (North) contributed the largest sum (\$488,601), or an average of \$1.12 per member; but the contributions to the A. B. C. F. M. reached the highest percentage of individual giving, viz., \$1.44.

We deeply regret to announce the death of the Bishop of Zululand, the Right Rev. Douglas Mackenzie, from typhoid fever. Devoted to his work, and in the truest sense a Missionary-Bishop, his lordship had laboured without ceasing in his difficult diocese, and his ten years' episcopate has borne golden fruit. He gave up bright prospects in England, and his loss will be deeply mourned by many affectionate friends there, and by his clergy and laity in his distant home.

The *Saturday Review* has from the first adhered to the High Church party—had Dean Church among its first contributors, and later on Canon Liddon. Of the pronounced and growingly positive religious views of the *Spectator* we need not speak. The tone of the daily press to Christianity is upon the whole increasingly respectful, and religious intelligence is better given than ever. Among the monthlies, the *Fortnightly Review* found it profitable to abjure agnosticism; the *Contemporary*, although professedly neutral, is really Christian; and the *Nineteenth Century*, though never happy without an article from Professor Huxley, makes room for replies. All the British quarterly reviews are distinctly on the side of religion. And we must not omit a reference to the religious press. We venture to say that in tone, in temper, in ability and in influence it never stood so high as now, and its circulation has prodigiously increased and is still steadily growing.—*The British Weekly*.

The American Bible Society reports that Bible distribution, that efficient handmaid of missionary effort, was fifty per cent. larger last year in South America than during any preceding year. The number of Bibles, New Testaments or parts, disposed of by sale or gift (mainly the former) was 51,862. That this large increase was not the result of mere spasmodic effort, is evident when we learn that during the past ten years 264,542 copies have been circulated, of which 90,484 belong to the first half decade, and 174,058 to the last half. These figures are exclusive of the work of the Valparaiso (Chili) Bible Society, which sold during the past year 4,563 copies, and during its existence of twenty-eight years has distributed 54,417 copies in the republic of Chili. This work is accomplished by these societies either directly by agents in their employ, or indirectly through the missionaries of various boards laboring in the several countries.

The *Decoration of St. Paul's Cathedral*.—The scheme of decoration which is now being proceeded with at St. Paul's, deals not with the dome or drum, on which so many experiments have been made, but with the spandrels of the eight arches beneath the whispering gallery, which, first striking the eye of the spectator, lend themselves admirably to fine and effective adornment. The subjects decided upon include four Prophets and four Evangelists—the first named by Mr. Alfred Stevens, and the last by Mr. G. F. Watts, R.A., and Mr. W. E. F. Britten. By Mr. Watts are St. Matthew and St. John, the latter of which has just been completed in glass mosaic. The subjects of Mr. Britten's own original work are the St. Mark and St. Luke, the cartoons of which have just been accepted by the committee. These will shortly be completed in colour and placed in Dr. Salviati's hands for reproduction in mosaic.

Mr. J. Tanaka, who has been sent out to America and Europe by the Government of Japan in order that he may gather information with reference to public libraries, has told an interviewer that, without doubt, Spencer, Mill, Darwin, and Hegel, are the favorite foreign authors of the Japanese. Ruskin is studied by art students. In a recent month 3,137 persons visited the Tokyo Library, at Ueno, for reading purposes. These took out 20,022 volumes. Of this number only 189 were works on religion, while of volumes on philosophy and education no less than 1,143 were applied for. The principal other number were as follows:—3,888 literature and language, 4,273 history, geography, and biography, 2,755 jurisprudence and politics, 3,977 science, medicine, and

mathematics, 2,650 on engineering, arts, military science, and industries. It is quite evident that if Japan is to be won for Jesus the churches must lose no time and spare no pains. More men must be sent out at once, and the men who are sent forth must be men of ripe culture and high intelligence. The people, whose favorite foreign writers are "Spencer, Mill, and Darwin," are not going to be influenced by uncultivated preachers who can denounce Darwin but have never thoroughly studied his writings. More money ought to be spent upon training men for the mission field. The best university education is not too good for those who are going out to discuss the great problems of religion with the shrewd and rapidly progressing people of Japan.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Feb. 4th.—The Hon. Seth Low, ex-Mayor of Brooklyn, the newly elected President of Columbia College, this city, was installed in his office yesterday in presence of the students, a goodly number of them distinguished in Church and State, notably the Bishop of New York and the Rev. Dr. Morgan Dix, rector of Trinity Church, and a great crowd of visitors. Though Columbia College is not a Church College in the strict sense of the word, yet the president must always be a Churchman; its chaplain must be a priest of the Church, and its religious services those of the Church. The ceremony took place in the Metropolitan Opera House, whose body was given over to the undergraduates and students, the boxes being assigned to the alumni of Columbia College with their lady friends. On the stage were 400 chairs, in the centre being a large arm chair for Mr. Hamilton Fish, chairman of the board of trustees, on whose right sat Mr. Seth Low, on the left being Bishop Potter, Rev. Dr. Dix, General W. T. Sherman, and Acting President Drissler. Justice Blotchford, and Bishop Littlejohn (Long Island) were also prominent characters present. The Nonconformist literary element of New York was likewise represented in great force, Drs. Howard, Crosby, Vincent, Gottbeil representing the Presbyterian, Methodist, Unitarian, and Hebrew denominations. The Rev. Dr. Duffie, rector of St. John Baptist's, this city, who officiated at the installation of the late president, the Rev. Dr. Barnard, in 1864, and has acted as chaplain of Columbia College ever since, said the installation prayers, after which Dr. Dix made the opening address, in which he spoke confidently of the future of the institution. The venerable Mr. Hamilton Fish then

FORMALLY INSTALLED THE NEW PRESIDENT

as the eleventh who had occupied that high office since the foundation of the College. In the course of his reply President Low said, "Reverently, as one who recognizes the importance of the work, I accept the charge you have committed to my care. Enthusiastically, as one who believes in the greatness of its possibilities, I give myself to it. Loyally, as becomes one of her own sons, I will serve Alma Mater with every power that I have."

"It is to me an inspiring thought that the old college had been doing her glorious work for a century before I was born. The vision of the centuries to come to be blessed by her labors will never be absent from my mind. This vision will give dignity and solemnity to every act."

Other addresses followed, after which President Low delivered an eloquent inaugural speech full of thought and love for the institution over which he is to preside in the future. The Bishop of New York gave the benediction, the students reverently waiting for a few seconds after its conclusion, when they burst into yells for Columbia. President Low is

A STRONG CHURCHMAN,

and two Sundays ago officiated for the last time as superintendent of St. Ann's Sunday School, Brooklyn, which boasts of 600 scholars, and to which he has given unremitting attention for many a year. Mr Low likewise served as a licensed lay reader in the parish, and contributed very largely to the support of St. Ann's church—of which, by the way, Mrs. and Miss Tracy, the wife and daughter of General Tracy, Secretary of the Navy, who perished so miserably in the burning of their house in Washington yesterday, were likewise members. Their lamented death, as well as the removal of Mr. Low to New York, will cause a great gap in the ranks of the workers in that parish.

THE NEW CATHEDRAL.

Last Saturday was set as the date of the final competition of the new Cathedral, but no decision was arrived at. In fact, it is very doubtful indeed if any decision will be come to, or at all events if any decided steps towards building it will be taken till 1893, as, should the World's Fair of 1892 come to New York, which the intrigues of the Republican politicians at Albany are rendering very doubtful, then the site will be rented by the trustees of the

Exposition, and thus any beginning in the way of building must be put off till the ground is again clear. This delay will certainly not injure the prospects of the cathedral itself, or those of the four competing architects whose designs were returned to them by the committee, of which Dr. Dix is chairman, for further elaboration. For this purpose the extension of time will be very welcome.

#### THE CITY MISSION,

always alive to the necessities of the poor, the destitute, the unprotected and the sinner, has, within the last few weeks, greatly added to its cares and responsibilities by the purchase of two large houses in the immediate neighborhood of its headquarters in St. Barnabas House, Mulberry Street. These extend right through from that street into Mott Street, the Chinese quarter of the city, and close also to the Italian church and its congregation. It has already established therein a training school for servants, and intends to take up the case of discharged female prisoners, whom it will shelter for a time till work has been procured for them. A bureau for this purpose will be opened, which, it is intended, shall likewise find employment for male prisoners whose reformation is hopeful. The Sisters of St. Barnabas House have charge of this important branch of the City Mission. In addition to it, the Sisters of St. John Baptist are busied with similar work, they assuming the care of fallen women and girls whom they receive at the "Midnight Mission" in this city, the less hardened and the least hopeless being sent to St. Michael's Home, Mamaroneck, Westchester County. The Sisterhood of the Holy Communion, Dr. Muhlenberg's foundation, have charge of the Shelter for Respectable Girls in West 14th St., while those of the Good Shepherd look after the Home and Training School for Children on West 79th St. The sick children are cared for by the Sisters of St. Mary at their hospital on West 34th St., while the Brothers of Nazareth—under the spiritual direction of the Fathers of the Holy Cross—superintend All Saints Convalescent Home on East 120th St. The end and aim of all these last institutions is the same as that of the City Mission, the amelioration of humanity as seen in its lowest and worst types in the slums of the metropolis.

#### CHURCHES BURNED DOWN.

As usual, this winter has shown quite a large list of churches burned down owing to overheated flues. St. John's, Stamford, Conn., whose rector, Dr. Tatlock, is Secretary of the House of Bishops—a church with nearly 700 communicants—is one of the most noteworthy. St. Timothy's, West 57th St., between 8th and 9th Avenues, the Rev. H. Lubeck, rector, another. It was a handsome brick and stone edifice whose walls, however, were too strait for the numbers attending it. A new church of larger size was imperatively called for, and now, as the loss estimated at \$30,000 was completely covered by insurance, a building to seat 1,000 will at once be erected at a cost of \$75,000 or \$80,000. A large portion of the excess over the insurance money is already promised. In this case the fire has proved a benefit, instead of a loss to the parish. At Bradford, Pa., diocese of Pittsburg, the fire which destroyed the Church of the Ascension has proved very disastrous. Church and parish buildings, and Sunday School, etc., are totally destroyed, as well as all the private furniture and library of the Rector, Rev. S. D. Day, with no insurance. As Bradford's prosperity depended on the oil wells, and as with the oil excitement the resources of the place have greatly decreased, the outlook is very bad. Still it has a good remnant of active Church people left, and is none the less determined to go on and prosper notwithstanding this misfortune.

#### MISSIONARY WORK IN PITTSBURG DIOCESE.

A Laymen's Missionary League for pioneer work and the keeping up services in the twin cities of Allegheny and Pittsburg, in mission stations has for some time been organized in the diocese of Pittsburg. It is now under the direction of the Rev. Henry Wightman, of Ivy Hill Mission, Allegheny city. Its operations are now carefully mapped out, and are reaching the rapidly growing outskirts of the two cities. Frequent services are held, and house to house visitation is largely practiced. By its means effective city missionary work is likewise done among the neglected Church people, the poor and the sick. Besides that agency, the clergy of Trinity Hall School for boys, at Washington, Pa., have organized for missionary work in Washington County, and are meeting with great success in the neighborhood. They likewise help in supplying distant mission stations in the diocese, besides extending assistance to the Bishop of Central Pennsylvania also, many of whose missions lie just across the border of the county.

#### CHURCH NOTES.

A new diocese, that of Utica, may be formed out of the diocese of Central New York.

St. Katharine's Home, Jersey City, intended for

unmarried girls before and after their first confinement, who have previously borne a good character, has just been opened. It is hoped arrangements may be made to keep the children for a year after the mothers have left the house, if the latter are in service and able to pay for their support.

Trinity Church, Natchitoches, La., now boasts a choir of girls who wear cassock, cotta, and Oxford cap!

Mr. George Ward, an ex-Methodist minister, has been accepted as a candidate for Holy Orders by the Bishop of Western Texas. He is now officiating as a lay reader in that diocese.

St. James' Church, Brooklyn, has added a professional string quartet to its choir of 30 voices. This quartet, so the *Living Church* tells us, "gave a service" which, with the exception of a few prayers and a brief sermon, thrown in as a makeweight, "was wholly musical. This performance pleases the congregation and the vestry, as it draws and brings in money."

Twelve new churches or chapels and parish buildings were built or begun in the city of Philadelphia in 1889.

The Rev. C. Scadding, a Torontonian of Trinity College, late assistant to the late W. S. Rainsford, of St. George's church, this city, is leaving that church to take charge of Grace church, Middleton, diocese of New York.

The Rev. Phillips Brooks will be the Lenten lecturer to men only in Trinity church, this city.

## Correspondence.

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

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

#### Missions.

SIR,—The plea is often urged in poor parishes, "We cannot do anything for missions for we have as much as we can do to make ends meet." Would that these people could only believe that "There is that scattereth and yet increaseth," and that true Christianity can never rest satisfied when only working for self. As Canon Body truly remarks, "The measure of success at home is not the measure of that work itself, but the measure of the Divine blessing that rests on that work. If the work at home is to be blessed, the Church must stand face to face with the whole world, and look upon it as something to be won for her Lord." What holds good for a parish is of course equally true for a diocese. Not only laymen, but many clergymen, unfortunately, look askance when an appeal is made for money to go outside the diocese. One worthy rector was heard to remark with a serious face and a shake of the head, "Canon O'Meara is taking quantities of money off to Rupert's Land." The good man evidently feared that the Diocese of Toronto, would in consequence, have to go into bankruptcy. Might he not look at the brighter side of the question, and rejoice rather that a true missionary spirit was, by the blessing of God, beginning to move the hearts of the people, and that their interest being aroused they will not only respond to the appeal to help their poorer brothers in the Northwest, but will also begin to look into the needs nearer home, and give more than they have ever done before to their own household—the Church in this diocese. C.

#### Missionaries' Children.

SIR,—Will you kindly make room once more for a few words in connection with the effort our Women's Auxiliary Association is making towards assisting our missionaries in the education of their children; and for my sincere thanks to the givers of a further sum of \$23, which has brought the amount entrusted to me individually for the first candidate of our Huron diocese to \$150, now in the hands of our Treasurer, viz., (Mrs. H. Rogers, Bournemouth, England, \$10.) Two friends from Gracechurch, Brantford, \$5 each, and one from St. Judes, Brantford, \$3. Although members of their parochial branches of the W. A. M. A., these ladies have contributed these amounts over and above what those branches generously hope to give yearly to the good cause. As, in accordance with the Resolution passed at the Triennial meeting in Montreal, the subject of establishing the proposed educational fund upon a firm and substantial basis, will be fully discussed and action taken for its disposal at the coming annual meeting of our Huron Auxiliary Association in March next. I

would, by your kind consent, ask the members of our diocesan branches more especially to take the matter under their grave consideration, and to so instruct their delegates that they may be in a position not only to vote on their behalf in general terms for the adoption of the work, but to state in how large or small degree they may contribute yearly to its support. I know well that we have many claims to meet, but as we widen our borders, and increase in zeal and faith, we shall regard each as only a new opportunity for loving service.

I would tell my sisters of Huron that the sum in hand which has enabled us to make our real beginning by adopting the first little daughter of our Auxiliary, has been given by individual friends of the cause, and that only in one case, i. e. Brantford, has any direct appeal been made to the branches; but so heartily was this solitary appeal responded to (by promises of no less than \$33 given on the spot) that I cannot have any fears about other hearts being equally moved to generous response directly they look at the matter in all its bearings, and see the need which exists for this special form of help to our brethren in Algoma and the North West.—Quebec W.A.M.A. promises to take into consideration the increasing of its present fund. The president of the W.A.M.A. of Niagara Diocese thus writes: "we hope soon to have our child too," and the fact that no less than \$65 was promised at one of their Diocesan Board Meetings a few months ago, shows their deep sympathy in the work, and their active co-operation in carrying it on. Canon O'Meara spoke to the writer in the heartiest tones of approval of the work before us, saying that it would meet a very pressing want, the existence of which had depressed and disheartened our missionaries too long already. The news of coming aid would be as sunshine to them. One more reminder and I have done. The resolution inviting our co-operation as an Auxiliary asks us also to seek "to awaken an interest in the minds of Churchmen and Churchwomen in the education of missionaries' children." My sisters, let us try to achieve this. There are probably others who might feel inclined to do what a kind mother offered to do for one of these little ones, i. e., educate and train her with a little daughter of her own. There may be gaps in a family circle which could have a blessed filling, were the sad heart only told first how and where to set about the doing of it, an then, oh! Churchmen, if only you would come forward and do your part by a bounteous bestowal of a share of the good things which have come to you in the more pleasant places wherein your lot is cast, might we not yet hope to see, in this fair Canada of ours, a home for the children of our missionaries, the foundation stone for which God helping us, is already been laid by the Women's Auxiliary of the Dominion? Thanking you Mr. Editor for your kindness in granting me space and opportunity to plead once more on its behalf.

Believe me, gratefully yours,  
H. A. BOOMER.

## Sunday School Lesson.

1st Sunday in Lent. Feb. 23rd, 1890.

"HIS SUFFERINGS, DEATH AND BURIAL."

#### I.—"SUFFERED UNDER PONTIUS PILATE."

This is an important article of the Christian Faith. In the earlier articles of the Creed we are taught that Jesus Christ is the Son of God. As the Son of God, He has the same divine nature as God the Father, and if He had only that nature it would be impossible that He could suffer; but we are also taught that He took to Himself another nature, viz., that of man, and thus became the Son of Man as well as the Son of God, and in His human nature He became capable of suffering; and this article of the Creed teaches us to believe that He did truly suffer under Pontius Pilate. His sufferings were manifold, and such as we cannot readily understand the depth of. His life was a life of suffering, but it is probably the sufferings which surrounded His death that are referred to in this article of the Creed.

Let us try and consider what some of these sufferings were.

1. Being without sin (1 S. Peter ii. 22; 1 S. John iii. 5; Heb. iv. 15) on Him were laid the iniquities of all mankind, (Isa. liii. 6; 2 Cor. v. 21).
2. He was betrayed by one of His chosen Apostles, (S. John xiii. 21).
3. Thrice denied by S. Peter, (S. Mark xiv. 66-72).
4. Falsely accused, (S. Mark xiv. 57-64). Condemned to a disgraceful and ignominious death by a cowardly judge, who, while condemning Him, declared Him to be innocent, (S. Matt. xvii. 24-26).
5. Scoffed at and insulted by wicked and unfeeling men, (S. Matt. xvii. 29-31; S. Mark xiv. 65), including one of the malefactors who was crucified with Him, (S. Luke xxiii. 39).
6. He endured the dreadful torture of being nailed

by His hands a lifted up upon it death.

7. And the ag xix. 28).

7. And who ca wrung from His God, why hast 46; S. Mark xv. II.—"DEAD."

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IV.—"DESCENDE"

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Devotional Note

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"Blessed are t earth."—St. Mat

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7. And the agony of consuming thirst, (S. John xix. 28).

7. And who can tell the bitter agony of mind which wrung from His dying lips the words, "My God, my God, why hast Thou forsaken me?" (S. Matt. xxvii. 46; S. Mark xv. 34).

II.—"DEAD."

While it is necessary to believe that our Lord Jesus Christ truly suffered, so it is also a part of the Catholic Faith which all Christians are bound to believe that He truly died; that His death was no pretence, or simulation, nor simply the appearance of death, but that His human soul was separated from His human body, just as are the souls of all men who die. "He gave up the ghost," (S. Matt. xxvii. 50; S. Mark xv. 37; S. Luke xxiii. 46; S. John xix. 30).

The Roman soldiers were particular to see that He was dead, (S. John xix. 33). They pierced His side, so that if He had not been already dead the thrust of the spear would have killed Him, (v. 34). Pilate also was particular to inquire of the centurion who had attended the crucifixion, whether He was dead, before he would suffer the body of Jesus to be given to Joseph of Arimathea for burial, (S. Mark xv. 44, 45).

III.—"AND BURIED."

Our blessed Lord having died, we must also believe that He was buried. His body was delivered by Pilate to Joseph of Arimathea, and by him buried in his new sepulchre, (S. Luke xxiii. 53), and against the door of this sepulchre was rolled a great stone, (S. Matt. xxvii. 60; S. Mark xv. 46), and to guard against the body being stolen away, the chief priests and Pharisees procured a watch of soldiers to be set, and the stone to be sealed, so that it could not be removed without breaking the seal, (S. Matt. xvii. 62-66).

IV.—"DESCENDED INTO HELL."

Not only did our Lord die, but the Creed also teaches us to believe that "He descended into hell." By the word "hell" the place of torment for the wicked is not meant, but the place of departed spirits awaiting a joyful resurrection, i.e., the Paradise of which He spoke to the penitent thief upon the cross, (S. Luke xxiii. 43), Abraham's bosom where the spirit of Lazarus reposed (S. Luke xvi. 28).

All these are necessary articles of the Christian Faith, because they lead up to the great truth of our Lord's Resurrection, concerning which St. Paul declared to the Corinthians: "If Christ be not raised your faith is vain, ye are yet in your sins," (1 Cor. xv. 17).

Family Reading.

Devotional Notes on the Sermon on the Mount.

7—THE THIRD BEATITUDE.

"Blessed are the meek, for they shall inherit the earth."—St. Matt. v. 5.

Although these notes are not intended to touch critical questions, it is necessary, on practical grounds, to point out our reason for retaining the usual arrangement of the Beatitudes, instead of inverting the order of the second and third as is done by the Vulgate and approved by Archbishop Trench.

It seems to us all but certain that the true order of thought is preserved by this arrangement. First comes the sense of our poverty. Everywhere in Holy Scripture the sense of need, in one form or another, is assumed as a necessary condition of the divine blessing. But side by side with it comes penitential sorrow, not only the sense of our nothingness before God, but also the feeling of the sadness, the misery, of being without God in the world, and then the sense of God's love, which first makes the tears of penitence to flow more abundantly, and then dries them up by the comfort which it imparts. Now, this is that godly sorrow that worketh repentance; and the comfort with which the mourner is comforted involves pardon and reconciliation with God.

A new position is now occupied. The preliminary qualifications for the Service of God have been worked in the heart. The soul is at peace with its Lord and prepares itself to do all His will. And in doing so, whilst the eyes are ever lifted to God for His blessing, they also have regard to the world and to men among whom God's work has to be done. We can serve God effectually only as we truly minister to our brethren.

But here another thought is suggested by this

Beatitude—a thought which is amply illustrated in the actual condition of the world. When we proceed to do our work of love for man and the world, we become conscious that we are not living in a world of love. Take the days in which these words were first spoken, and consider the position of our Lord Himself and His relation to the Society in which he lived. He met with hatred, opposition, persecution, violence. Times are greatly changed; yet the principle of the world is the same. Even in the Church, in whatever sense that word may be used, love is not universal. Even in the Courts of the Lord's House, even in the sphere and atmosphere of Divine Love, men are selfish, proud, harsh, violent.

How is the subject of the Kingdom of God to bear with this state of things? Is he to strive with them that strive with him? Is he to give back railing for railing? When he is smitten, is he to smite? The answer is involved in this Beatitude. "Blessed are"—not the strong, the ready to defend themselves, the men of war, but—"the meek;" and the reason given is astounding: "they shall inherit the earth."

And who are the meek. Meekness and patience have much in common, and may be distinguished that, whilst patience has regard to the trials which we are called to endure, meekness has special reference to those by whom they are inflicted. The meek are those who are not readily angered and who are free from selfish resentment; and this not merely as a natural endowment, but as a fruit of grace, as an outcome of the Divine love, the germ of love to God and to man. "The meek," says S. Augustine, "are those to give in to injuries, and resist not evil, but conquer evil with good."

Here, as always, the great example is the meekness of Christ. When He was reviled, He reviled not again. Yet there were times when he protested: "Why smitest thou Me." If we will penetrate to the principles of the meekness of Christ, we shall understand its application to ourselves. His meekness was the outcome of love and truth and righteousness. The remembrance of this will guard us from error in judgment and conduct.

It will at once be apparent that there is here no justification of the doctrine of absolute non-resistance. Such a doctrine might involve the duty of suffering a civilized land to be overrun by a horde of savages. Such a doctrine would require not only the putting down of armies, but the abolition of the police. In the very name of the Spirit of Meekness, it may be necessary to draw the sword. "The Lord is Man of War;" and His subjects must fight when He bids them.

Here is the rule. They must not fight when He does not command. They must have no feelings of selfish anger. They must have no thoughts of personal resentment. They must merge their interests into those of humanity. In case of suffering or injury, they must think and feel and act as though others were injured, and they had to act for them. If these suggestions are insufficient, let us try to think what Christ would have done and pray for grace to do likewise, to have the "meekness and gentleness of Christ."

The blessing attached to the meek strikes us with a kind of shock; it is so unexpected. "They shall inherit the earth." The earth? If it had been heaven, or the Kingdom of Heaven, it would be easy to understand it; but the earth? No doubt the earth here, in full realization, does extend to the fulness of the possession of the Kingdom of Heaven; but it has a nearer fulfilment. Christ tells us, and history confirms His saying, that it is not the violent and the strong that actually and ultimately get possession of the earth but the meek.

It is seen in every sphere. Even in the lower creation the principle is illustrated. Long ago, in distant ages, the earth swarmed with strong and violent beasts of prey. Did it not seem certain that the mild flocks and herds should disappear before them? But the reverse has happened.

So in human history. Who could have foreseen the triumphs of the Gospel? Think of its author, His condition, His life, His death? Yet His words have more power in the modern world than the words of all other men put together. Christ has actually inherited the earth, and is its King. By what means has he obtained this dominion? By mere force or violence? No; by the power of

meekness. Such is the history of the early triumphs of the Church of Christ. The followers of the Lamb bore in meekness the sufferings and persecutions to which they were exposed; and they inherited the earth. It came to them as the children of the Father in Heaven who sends down His bounties upon the good and the evil.

And so it will always be. It is not by violence that conquests are made; but by gentleness. Violent and domineering men are not those who gain influence over their fellows. They may seem to do so, because they are not openly opposed. But real power, real influence belongs to the loving, to the unselfish, to the patient, to the gentle.

And there is still another truth contained in this promised blessing. Even if the meek have not externally possession of the earth, yet, internally and really they possess it. It is here the case of those who lose their life, yet save it; who, having nothing, yet possess all things. In his simple crust, eaten in the love of God and of man, eaten in content and thankfulness, the poor meek man has a banquet which the proud and the selfish cannot find when he fares sumptuously every day. O the miracles of the grace of God! O the sweet mysteries of the blessed life. Eye hath not seen; ear hath not heard.

Doubtless these words have their perfect fulfilment in the new heaven and the new earth. But even here they are verified in the experience of the children of God.

The People's Prayers.

Up to the merciful Father  
The prayers rise day and night,  
Away through the mists and darkness,  
Away on the wings of light;  
And none that was really earnest  
Ever has lost its way,  
And none that has asked for a blessing  
Ever was answered nay.

But why will the Father hearken?  
If we cast away our sin  
And knock at the gate of mercy,  
He graciously lets us in  
Ah! why, but because He loves us  
With measureless, mighty love?  
For as dear are His earth-born children  
As the safer ones above.

And so let none of the people  
Ever neglect to pray,  
For prayer can bring some sunshine  
Into the darkest day;  
And patience and strength and courage  
And power to work or to bear,  
And peace and wonderful gladness,  
Are the answers unto prayer.

How the Clergy Live.

It is an undeniable fact that, where-as in all other professions, and in most trades, the general tendency is to increase of remuneration for services rendered, the public show impatience at any effort to increase the domestic comforts of the clergy. How the Israelites managed to get along in the wilderness was a mystery to the nations who opposed their march through the deserts. How the clergy live as gentlemen, keep their families decently clothed, and practice the grace of hospitality, as they do, many of them on the wages of a day laborer, is often a mystery even to themselves; how much more must it be so to the free and easy livers who wonder but seldom enquire how the parson manages to make ends meet on the narrow income which is provided for him by those who save their conscience and their purse with the reflection that they pay their dues, or as much as others pay, and the pious ejaculations, "the Lord knows" and "the Lord will provide." Some suppose that clergymen can multiply the cruse of oil and the handful of meal by some sort of pious incantations; if not, then how can a man live that has nothing to live on, and when there is such a bewildering uncertainty as to when he is to receive it? We do not propose at this time to tell the secret of the parsonage, or explain the mystery of clerical financiering. One thing we will say, however, and that is, that it costs one gentleman as much to live respectably as it costs another, and the inference is very plain that if the endowment, or the stipend does not furnish the clergyman a decent living,

then he must somehow give more for the support of the parish than other contributors, or else he practices some sort of self-denial, to understand the nature of which would afford no gratification or pleasure to his comfortable parishioners. It would not be amiss if the parishioners would sometimes, in the right spirit, ask the question: "How does the parson live?" and another: "What is to become of him when he is old, and we turn him out, seeing the Church has no pension fund for its veterans?"—*The Family Churchman*

#### "Another Baby."

When the wild winter winds did blow  
The bitter winds of January,  
That swept with the sparkling swirls of snow  
The wastes of western prairie;  
A little child came to my arms  
To bring me joy—or sorrow, may be,  
And so beset my vague alarms  
I sighed—"Another baby!"

Another little waif to tend,  
Another little, helpless stranger,  
To lead, to feed, to fold, to fend,  
From every wrong and danger,  
To make one anxious, make one sad,  
And fearful for each morrow, may be,  
With heart half sorrowful, half glad,  
I moaned—"Another baby!"

And then I thought how near, how dear,  
The little children God has sent us,  
How full they made our homes of cheer,  
And how their presence did content us—  
Hard if but one were laid away  
This year or next, as might or may be,  
Our hearts would ache, would burn, would break,  
And now—another baby!

Ah, so I thought, and so I said,  
In ecstasy of peace and pleasure,  
As bending down I kissed the head  
Of my last, weest, weakest treasure:  
"Oh, dear child of my life and love,  
Whate'er you are, whate'er you may be,  
I take you from the Christ above,  
And thank him for—another baby!"

#### Value of Pure Air.

How is it possible to teach people the virtue of pure air and what it really is? Everybody agrees as to its value, and goes on living and sleeping in rooms aired once a day, which draw breathing supply from the cellar and the infected ground about it, strongly tintured by the escapes of water closets and drain pipes. They breathe this shocking mixture over and over, charging it more heavily with organic poison at every breath. They sleep and breathe their own breathe ten times over in the course of the night. To be sure, they are enlightened and strictly careful to have the window down two inches at the top; but how much water can flow into a cistern already full which has no outlet? People do not understand that there must be one place for the air to go into a room and another in the opposite wall for it to go out, or there is no change in the body of stagnant air unless the breeze is blowing directly in the window. If they knew what they breathed they would get up and open that window top and bottom, and take the stopper out of the stove pipe hole, or the front of the fire grate, and their friends would be saying, "How much better and fatter you look than you used a little while ago." The sitting room air must not be too chilly or too dry, and it should be aired every hour, if it has no intelligent supply of fresh air continually passing warm from the heater. Dry, close air creates wrinkles and dulls the complexion and the eyes, not to mention the wits. I don't know any nicer study than to keep living and sleeping rooms in wholesome condition, just warm enough, moist enough, and sweetly fresh all the while. You have the world to fight if you propose to have these good things for yourself. Living in pure air a while your senses grow keen like a dog's, and you discern plainly how far short of refinement most persons fall in these respects. A visitor comes, and the guestroom smells for weeks after of her dresses and unaired underwear. You see an old friend and are at once aware that she is one of the old-fashioned sort who find bathing once a week in two quarts of water all-sufficient,

and air their stuff gowns only at yearly house-cleaning. Visiting and calls becomes penance, because your friend with the lovely collection of casts and minatures leaves the airing of her well-furnished rooms wholly to the housemaid, and they smelt of old woollen. I went to one of the best private hospitals in the most intelligent city in this country to recover from nervous prostration, and after lying awake all night for three nights a week for want of fresh air, I left. On a sultry September night a room of 60 feet long, with a dozen or twenty patients, was supposed to be ventilated by a window down at the top six inches, with wire gauze behind it. There was a ventilating fan in the cellar, but to save trouble the janitor had tied it up, for not a breath of air came from the ventilator. Most of the patients lay awake, too, but everybody seemed to think it all right, and no one put two and two together enough to ask if that was not the reason why the nervous patients stayed on three months at a time without feeling better. A bright woman, who was very nice in her personal habits, told me she never knew but two women who had any idea of keeping the air in a room pure. I have known one man and two women who required fresh air to breathe as well as fresh water to drink, and only these three in my whole life.—*Shirley Dare*.

#### Canon F. R. Wynne on "Bright Sermons."

The Professor of Pastoral Theology lectured in the Divinity School, Trinity College, Dublin, last week, on the subject of "Bright Sermons." Said the lecturer: "The real source to a sermon's brightness is the joy of the message we have to deliver. But to proceed to some other sources of brightness, illustration is an important element in making sermons attractive. We must get our people to listen, and do all we can in the way of anecdote and illustration to effect this important purpose. A few lines of poetry will frequently act like a spell to recover flagging attention. A felicitous quotation must be looked on as a most useful ally. It is better, however, not to use an illustration unless it can be done well. Some preachers use a 'commonplace' book for the purpose, and collect together all the interesting and profitable stories they think will serve their purpose, with references to suitable times and occasions. Culture is another important element in giving point, life, and interest to our sermons. The preacher should be a student of men and of books. All the great preachers of this day prove by their sermons that they are abreast of the thought and culture of the times. St. Paul is an example in point. His addresses as contained in the Acts of the Apostles show us a man fully alive to the current impressions of the day." Continuing, Canon Wynne observed: "We must beware, likewise, against such a redundancy of illustration as will tend to blot out the text." They might learn a lesson from the story told of Raphael, who had painted a great picture of the Last Supper. Submitting it to inspection, his friends admired greatly the beautiful manner in which Raphael had painted the sacred vessels. Thereupon the great painter took his brush and wiped them out, saying he would allow nothing in his picture that would draw away attention from the principal figure of the Redeemer. Good taste must always be an element in illustration and language of sermons, avoiding a too ornate and flowing style. Strong feeling would always employ a simple style of speech. The next point which suggested itself was the arrangement of the sermon. The marshalling of the several points should be with regard to a sense of unity. Each division should make way for the next, and all lead up to the grand conclusion of the whole. The preacher should think out the main purpose, and then consider how best he can bring that purpose before his people. The order of a sermon should be always felt, though it need not always be expressed in so many words. Lastly, there should be thought in a sermon; it should have a backbone of instruction; it should be a vertebrate and not an invertebrate effort. "You are a teacher," concluded the speaker, "as well as a preacher—you have to defend the truth and explain difficulties. You have to make a presentation of what God is, and what goodness is. You have to meet

the various forms of infidelity, and to preach so as to guard against a weak dissent on the one hand, and a leaning towards all the errors of the Roman Catholic Church on the other.

#### Hints to Housekeepers.

**A CURE FOR DIPHTHERIA.**—The following remedy is said to be the best known, at least, it is worth trying, for physicians seem powerless to cope with the disease successfully. At the first indication of diphtheria in the throat of a child, make the room close; then take a tin cup and pour into it a quantity of tar and turpentine, equal parts. Then hold the cup over a fire so as to fill the room with fumes. The little patient, on inhaling the fumes, will cough up and spit out all the membranous matter, and the diphtheria will pass off. The fumes of the tar and turpentine loosen the matter in the throat, and thus afford the relief that has baffled the skill of physicians.—*Scientific American*.

**HOW LONG TO SLEEP.**—Up to the fifteenth year, most young people require ten hours; and until the twentieth year, nine hours. After that age every one finds out how much he or she requires, though, as a general rule, at least six to eight hours is necessary. Eight hours' sleep will prevent more nervous derangements in women than any medicine can cure. During growth there must be ample sleep if the brain is to develop to its full extent; and the more nervous, excitable, or precocious a child is, the longer sleep should it get, if its intellectual progress is not to come to a permanent standstill, or its life cut short at an early age.—*The Analyst*.

**BURNS AND SCALDS.**—These accidents are liable to all our domestic animals. Small animals, as dogs, cats, and fowls are most frequently subjected to scalds from a careless or thoughtless habit of throwing hot water out of the door or window without looking out for such animals as frequent the house, yard, or doorway for food or kind recognition. Burns are usually the result of fires, or the escape of steam in large establishments. These accidents are dangerous to the life of the animal in proportion to the extent, depth and vitality of the part burned or scalded. But in all valuable domestic animals, especially horses, the scars or blemishes left from such accidents are of considerable detriment in the value of the animal. Until the veterinarian arrives, exclude the air from the scald or burn, by a saturated (as strong, soluble in water, as it will make) solution of baking soda—bicarbonate of soda—in which cotton cloths are wet, and bound on the parts. The "Corroil oil" (equal parts of lime water and linseed oil) is a valuable application as the air is excluded. For the relief of the intense and excruciating pain of burns and scalds, the internal use of laudanum is the most humane and efficient remedy.

**BITES AND STINGS.**—Commonly, bites may be treated as lacerated wounds. But poison bites should be promptly treated to destroy the poison. Hot water, the hot iron, nitric acid, nitrate of silver, though heroic remedies, in such emergencies may be applied even by the uninitiated. The sooner the applications are made after the accident the better. Where poison-bites are suspected on the extremities, the venous blood flowing to the heart may be retarded by a cord, band, or handkerchief tightly tied around above the wound. A cloth dipped in boiling water applied to the bite destroys the poison, and is not so painful as the hot iron. If the latter is used it should be heated to a white heat and pushed deep into the wound, and swept over the lacerated surface. A stick of nitrate of silver should be similarly applied. The nitric acid should be applied on a fine stick or skewer. After either of these applications, hot or cold application, by means of wet cloths, should be made. Stings of bees, wasps, or other insects, are best remedied by applying aqua ammonia by means of cloth soaked in a solution of two ounces of ammonia to a quart of water. Carbolic acid, one ounce to a quart of water, is a good application to either burns or bites. It is rarely necessary to use opiates for stings, as the local applications soon relieve pain.

It was a glorious Selby's were g There on the te the elite of the fair sprinkling of town three mil what Lady Selby nor was it co favoured few. staying at the Vere had had all the invitations. favourite, and w grace and beauty cumbered to his and the girl had from the child s refused to say. Edward and G the guests and strawberries and and baby were to the lawn under Boy, as usual, w stopped to think A game was j ures left the gro "Let us make by the stream, w and I must have seems such ages myself."

"Yes, they they are taken I shall be glad o hard set."

"'Twas a lov turning down a Selby and Fay selves "far froi in the laurel wa

She was look soft white dress with a white ri hair coiled ro shapely head. ried a bunch c had come unfas large Merechal tender green le "At any ra here, Fay."

"Only the mind them, E looking up into lit with the s own.

"I do believ and Godmoth believe it is." from some one



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Children's Department.

"Boy."

CHAPTER VI.

It was a glorious afternoon, and the Selby's were giving a tennis party. There on the terrace were gathered the elite of the the country, with a fair sprinkling of people from the little town three miles off. It was not what Lady Selby called a "pig party," nor was it composed of only her favoured few. Miss de Vere was staying at the Hall still, and Miss de Vere had had a hand in sending out the invitations. She was a general favourite, and won all hearts by her grace and beauty. Boy had soon succumbed to his godmother's charms, and the girl had learnt many a lesson from the child since the day he had refused to say psalms for sweeties. Edward and Gladys were talking to the guests and helping to hand the strawberries and cream, and even Edie and baby were to be seen at the end of the lawn under the chestnut trees, but Boy, as usual, was absent, and noone stopped to think where he was.

A game was just over, and two figures left the ground. "Let us make for the laurel walk by the stream, we shall be alone there, and I must have a word with you; it seems such ages since I had you all to myself."

"Yes, they will not miss us now, they are taken up by the tennis; and I shall be glad of a rest after that last hard set."

"'Twas a love set, though!" and, turning down a side path, Captain Selby and Fay de Vere found themselves "far from the madding crowd" in the laurel walk by the stream.

She was looking very lovely in her soft white dress and simple sailor hat with a white ribbon, and her golden hair coiled round and round her shapely head. In her hand she carried a bunch of yellow roses, which had come unfastened from her dress—large Merechal Neils, with their soft tender green leaves.

"At any rate, we are out of sight here, Fay."

"Only the birds, and we do not mind them, Harry," said the girl, looking up into her companions eyes, lit with the same love-light as her own.

"I do believe that's uncle Harry and Godmother. . . . I do believe it is." This came in a whisper from some one hid in the branches of



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the old willow tree. "Oh! what fun! they can't see me, that they can't, and I can hear all they says, every word, and it will be such a nice surprise for them afterwards." And the child drew his knees still closer up to his chin.)

"Why don't you tell Sir Richard?" It was Fay's voice. "Surely he ought to know, and he might be able to help us."

"It's like asking for money, and though Dick is good-hearted and rich, I can't do that, darling. I think I had better chuck up the army, and find some lucrative employment in the City. My dear, I had better go into Soap or Alpaca."

"Not for me, Harry, never for me—and just as you are getting on so well. I can wait, old man" (and with a brave smile); "it's woman's work to wait, you know," and she placed her hand caressingly on his arm.

"They are getting interesting, but I do think Uncle Harry forgets Godmother belongs to me, and I can't make out why she should pat his arm."

"No, give me up, and marry the M. P. who is rich and adores you; that's my advice, little woman."

"He's taken her hand now, I do declare."

"And what should you do then?" This with a bewitching smile.

"Cut his throat, of course;" and Captain Selby made a dig at the willow with his stick as he passed.

"I do believe Uncle Harry is going to murder some one—this is exciting; I wonder if he would like my fruit knife, it isn't sharp, but my other knife hasn't got no blade, and wouldn't be much use." And Boy strained his ears to hear the reply, and nearly lost his balance as he leant over the branch. He watched them as they paused at the end of the walk.

"I am with you in the sunshine, I am with you in the shade,"

she sang. Then, with a sudden burst of feeling: "Only keep well, and—and—keep straight, and I shall never mind how long I have to wait."

"And if I go to India you will be faithful still?"

"Yes, faithful still."

"And you won't let the M.P. persuade you to marry him?"

"You forget I am engaged to Boy," laughed the girl.

"And are you quite sure you love me?"

"Quite sure."

"Darling!"

"My own old darling!"

They had said the same words a hundred times before. But, there! lovers' language is so very limited, so perfectly void of reason or intellect, so truly monotonous, and yet surpassing Solomon's wisdom to those who see their whole world in each other's eyes.

"I will not have you bind yourself, darling."

"No, we are both quite free."

"And I seal our freedom with this," said the young man bending down and kissing the beautiful face.

"I say! Oh! I say! What would Doddle's think? He will be ever so amused when I tells him. Doddle's said it was wrong to kiss the girls when I asked him if he was ever, in all his life, like

"Georgie Porgie pigeon pie, Who kissed the girls and made them cry."

Uncle Harry is naughty, and Godmother doesn't cry—yes, and I really do believe she likes it.") For she was

smiling as they passed under the willow.

"Uncle Harry!"  
And the two started and turned guiltily red, as they looked up into the branches above their heads, and caught sight of the child's beaming face.

"Uncle Harry, I've got something to ask you."

"You there, you young rascal; how long have you been there, I should like to know?"

"Oh! ever so long, but it was so inter-resting watching you and Godmother that I forgets."

"We are in for it now," said Captain Selby, under his breath, looking at his companion; "but what do you want to ask, Scaramouch?"

"Oh! only I heard John tell Maria this morning that he betted his boots the Capting (that's you) was keeping company with Miss de Vere—that's you" (nodding towards his Godmother). "What is 'keeping company,' Uncle Harry?"

"Well, pon my word, I hardly know how to explain," stammered his uncle, getting more and more uncomfortable. "Ask Miss de Vere."

"Godmother, can you tell me?" asked the child.

"I can't imagine, darling;" and if Uncle Harry is sure he doesn't know, you had better ask John—or Maria—or—Doddles."

"Do you really and truly think Doddles would know? He will be amused about the kissing, though, Doddle's will"—nodding his head and shaking with merriment.

"Good heavens!" ejaculated his uncle, really frightened now, but Boy went on unheedingly.

"I had settled, you know, to marry Godmother when I'm big, Uncle Harry, for she's pretty, kind and good, and we are going to live in the summer-house all by our two selves, and make toffee very often, and fish in the stream with a pin and a wriggly-wriggly worm;" (then, warningly) "But she musn't kiss no one but me then, must you, Godmother?"

And Boy, looking down at them, wondered why they they should both get so suddenly hot, as if they had been running in the sun.

"Shall you marry when you's big, Uncle Harry?" asked the little tormentor.

"I'd marry to-morrow, Boy, if I had the money," answered his uncle, quickly.

"Hasn't you got as much as I has, Uncle Harry?"

"As much as you have now, but one quarter what you will have, little one."

"Then you has got sixpence a week, and you do think father will 'member my five shillings at Christmas?"

"Dosh't he always remember it, Boy?"

"Not always, and of course I don't likes to remind, and he was months late last time, but I hoped and I hoped and I hoped, and at last one day I hears him say to mother, 'I se losing my memory, dear,' so I said, 'I specs that's how you forgot my five shillings, father;' but that wasn't reminding him, was it?"

"But why are you so anxious about your next five shillings, child?" asked Uncle Harry, anxious to keep his small nephew off the "keeping company" question.

"Well, you sees, this is August, and it's Mike's boots I wants, and one toe is through already, and I specs by Christ-

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mas all the other toes will be through, so if father should forget I can't think how I ever shall manage."

"We must think what can be done, my darling," said Fay de Vere, "but we must go back to the tennis-ground now;" and she turned away, followed by Captain Selby.

"I hope to goodness, Fay, the child will not repeat everything."

"Don't be afraid; children always forget so soon; he will never give it another thought."

At that moment the child ran past them as hard as his little legs could carry him.

"Where are you off to, Boy?" called out his uncle.

"Only going to tell John you isn't keeping company with Godmother, but you kissed her," shouted the child, as he disappeared in the direction of the stables.

To be Continued.

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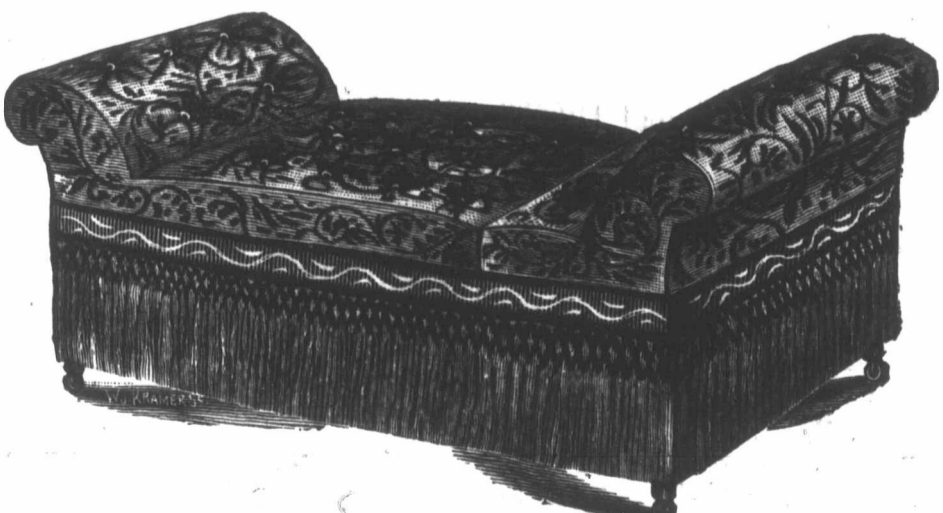
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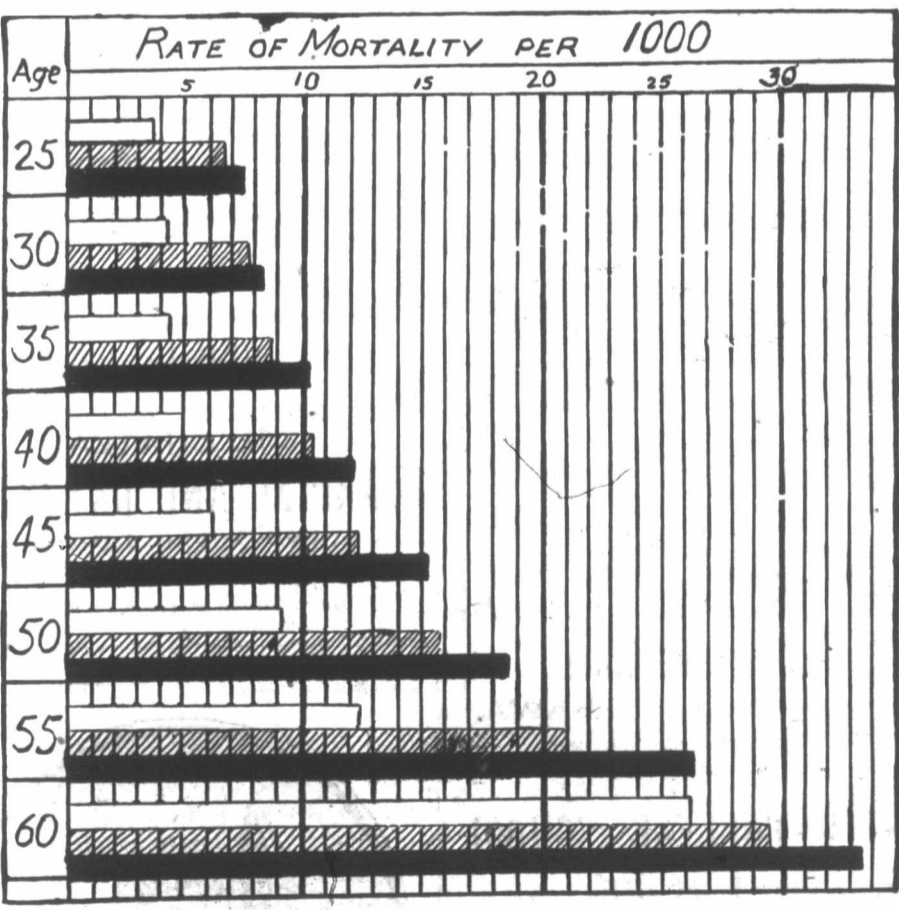
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