

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY OCT. 18, 1887.

[No. 41.

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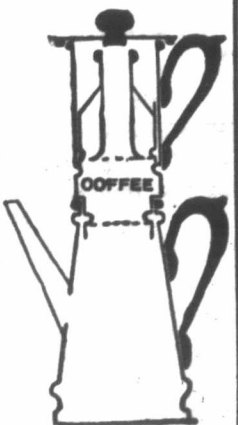
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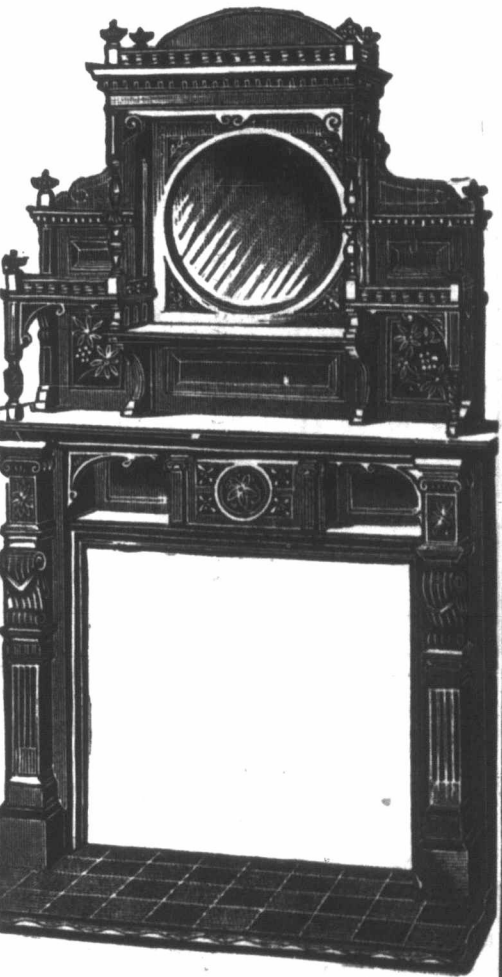
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By order,  
A. GOBEIL,  
Secretary

Department of Public Works,  
Ottawa, 26th Sept., 1887.

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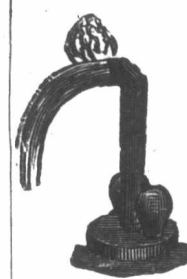
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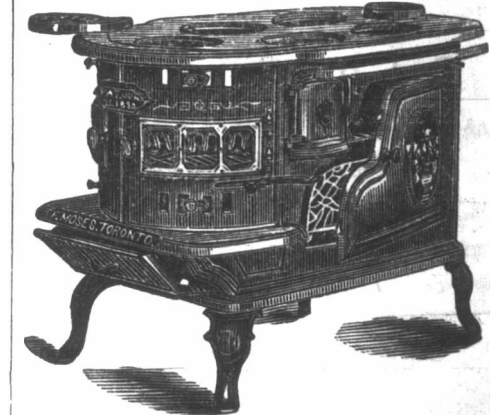
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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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

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## LESSONS for SUNDAYS and HOLY-DAYS.

October 16th, NINETEENTH SUNDAY AFTER TRINITY.  
Morning.—Ezekiel xiv. 1 Thessalonians i.  
Evening.—Ezekiel xviii; or xxiv. 15. Luke xii to 35.

THURSDAY, OCT. 18, 1887.

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

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

**THE VISIT OF A CARDINAL.**—The city of Toronto has been honoured by a visit from Cardinal Taschereau. We did not give him the reception that his flock gave the Salvation Army, but received him with much honour. An English throat in a healthy state rises in the gorge at the very name of Cardinal, that word recalls some of the shamefullest deeds done to dishonour our nation's church. At present it is a mere phrase of honour, slightly ludicrous, suggestive of "Sir Knight," of the Pythian brotherhood. Since the Pope was deprived of sovereignty his "Princes," as Cardinals are called, have lost all reasonable claim to this dignity, they are in solid truth mere bogus Princes, and our good Roman Catholic friends will excuse us if we smile at their giving this pompous and falsely hollow title to the Archbishop of Quebec. It has been suggested that Dr. Taschereau's visit was political, that some new Ross Bible movement was on hand, but we hardly think so. Dr. Lynch is quite able to manipulate the political wires in Ontario, and has shown marvellous skill in drawing the wool over the eyes of even Protestants of the S. H. Blake rank.

**PRESBYTERIANS ON REVIVALS.**—At a recent conference of presbyterian divines the question of revivals was discussed. The Rev. Mr. Parsons, of Toronto, spoke out some bold words in condemnation, not of revivals, but of the means used to produce those forms of religious excitement that are mis-called revivals. Mr. Parsons likened Sam Jones and his school to circus heroes, and said that Methodist societies had been demoralized by the

itinerant sensation mongers who make revivalism a trade. The subject is a somewhat stale one, the Church's mind was long ago made up and expressed on this matter, so no sensible Churchman regards the Sam Jones methods with respect, "the end justifies the means," is however held by Methodists and others. If persons would write down and ponder over some of the expressions common at revival meetings they would be much shocked. The slangy addresses to God, the appealing to Him as if He were indeed such an one as themselves, the habit of addressing the Holy Spirit as though they were masters and the Spirit their servant, to be ordered hither and thither—these and many other tricks of speech arranged to tickle the ears of those who hate decency and solemnity, are revolting and scandalous to religion.

**MOCKERY OF CHRISTIAN UNITY.**—The *Mail* of 5th inst. has this sharp paragraph:

"Anglican, Methodist, Presbyterian and Congregational Sunday School children united in a demonstration at Montreal on Sunday, and sang with great fervour the hymn, "Onward, Christian Soldiers," in which it is declared that

"We are not divided,  
All one body we,  
One in faith and doctrine,  
One in charity."

May the little ones never be undeceived!"

Undeceived! Even children must have smiled as they sang that hymn, knowing as they do so early in life how divided in faith, how at variance in doctrine, how lacking in charity are the different sects in regard to each other and the Church of Christ. It is a sad mistake to give children a hymn to sing which states that which they know to be false. This "make believe" unity is immoral and dangerous to the faith of the young. Children are apt to ask strange questions of a startling kind, as showing perceptive powers of a higher order than many adults possess. We can imagine a very young child asking his Methodist parents: "The hymn says we Christians are not divided. why then do we worship apart, why keep up so many different Churches, why am I a Methodist child, and why is Tom Spratt a Congregationalist and Sally Jones a Presbyterian, if we are all one in faith?" It would puzzle any honest minded person to give a rational reply to such questions. A Church child knows that it is a member of the Catholic and Apostolic Church of Christ, and that is the only right home for Christ's family.

**MR. BEECHER'S SUCCESSOR SNUBBED.**—The higher social rank accorded in the old land to the clergy is a terrible affliction to dissenters who are ill-judged enough to expose this sore spot, often even on public platforms. The Rev. Dr. Parker, who is doubtless a very able man, has been weak enough to avow that his main reason for desiring to live in the States, is to rank higher socially than he can in England as an independent minister. An American newspaper, the *New York Sun*, speaks out plainly, and tells Dr. Parker that his reason is a "snobbish" one. "But even here," adds the *Sun*, "a Congregational minister is not commonly rated so high by fashionable society as an Episcopal minister, and a Baptist or a Methodist minister is apt to be put further down the scale. In many communities the social lines are drawn sharply according to the denominational differences. If, therefore, a preacher is a snob, he can be made just as uneasy here as in England by social discrimination." So poor Dr. Parker, like many others, will discover that there are as many grades in social life and as sharply defined in a democratic society as in the old world. The only difference is that in the old land the distinctions are based on good reasons for the most part, as better breeding, culture, official rank, while here social distinctions are as a rule highly ludicrous being merely based upon variations in the length of purses.

**A GREAT LIBERAL LEADER ON IRELAND.**—Mr. John Bright has written a letter denying the statement that he could not support the Government's Irish policy because he had declared that force was no remedy for the troubles in Ireland. Mr. Bright says: "Disunionists, whether under Mr. Gladstone in England, or Mr. Parnell in Ireland, are not careful as to the truth of their statements. Force is no remedy for just disputes, but it is a remedy, and often the only remedy, for disorder and violence. I supported Mr. Gladstone's Acts of 1881 and 1882 for the suppression of the Land League and disorder in Ireland, and I now support the Government in its efforts to suppress the National League, which is the Land League under another name. My sympathy for Ireland was not born of a faction in a struggle for place and pay. It was as strong as it is now thirty years ago, before Messrs. Gladstone, Harcourt, and Morley and their noisy followers had a word to say in favor of the Irish tenantry, or the sufferings of any portion of the people. Recent events have strengthened my sympathy."

"We have delivered the tenants from all that was unjust and oppressive in the laws affecting the tenure of the land. It is needful to free them from the wicked conspiracy which is leading them to dishonesty and crime. The leaders of the conspiracy teach the tenant that his true interest is to plunder his landlord and to cherish a bitter hatred for England. Industry, honesty and regard for the law are despised and condemned. It is this conspiracy with which the bulk of the Liberals are asked to ally themselves. The leaders of the Liberal party, forgetting whatever is honourable in its past history, march in the path which will lead only to party disgrace and national disaster. I would save the Liberal party with which I have been much longer associated, and for which I have worked more than any of the present acting leaders, from the humiliation with which it is menaced. I would, with my sympathy for Ireland, save the populace from the future conduct of men who are answerable for much of the present suffering and all of the disorder with which the country is now afflicted and disgraced."

Perhaps Home Rule Protestants will kindly make a note of the above.

**PROTESTS AGAINST ROME BEFORE THE REFORMATION.**—The *Church Times* says: The formal renunciation of the Pope's supremacy, made by the Anglican clergy in a national synod held in 1534, will be found in Wilkins, *Concilia*, iii. 782. The reply of Dinoh, Abbat of Bangor, repudiating Papal authority in the argument with St. Augustine of Canterbury, is of disputed authenticity, some eminent scholars accepting it as genuine, but others treating it as spurious. But those who reject it are careful to add that, if forged, it was in mediæval times, and that it does not go beyond the known and established fact that the British bishops and clergy told St. Augustine that they would not have him for their Archbishop, nor do any of the things which he called upon them to do in compliance with Roman usage (*Beda, Hist. Ecol. Gent. Angl.* ii. 2). And as he was Papal legate, this was a direct repudiation of Papal authority. Lappenberg, one of the latest and ablest writers on Anglo-Saxon England, is one of the scholars who hold to the genuineness of Dinoh's answer.

UNDER the title of "Church and Chapel, and Eirenicism," the *Church in the West* this week gives the introductory article of a series in which the writer intends to explain the Church to Dissenters. He says: "The signs of the times are unmistakably encouraging for those who yearn and pray for the re-union of Christendom, and they all point to the Church of England as destined to be by Divine Providence the rallying point of Christ's dispersed and distracted flock."

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## CHURCH THOUGHTS BY A LAYMAN.

## THE MUDDLEMENTS OF SCIENCE—SO CALLED.

IT is said with great reason in the opening chapter of Dr. Temple's Bampton Lectures, "Science, which certainly ought to insist upon demonstrating every assertion which it makes, is charged with giving the rein to the imagination and treating the merest speculations as well-established facts." Considering the insolent tone adopted by certain scientific persons in regard to revealed religion and religious literature, it is advisable now and again to turn their battery of scorn upon themselves, and for the sake of young people especially, to expose the vain pretensions to infallibility so generally made by a class of scientific writers. The genesis of the human race has always been a difficult one to explain on any theory constructed on scientific principles, for true science demands *demonstrated facts*, and in this case the facts are *all on the side of the Bible*. A distinguished astronomical expert has however framed a new theory which kills off, he fancies, the Mosaic narrative. He proves, he says, that the southern half of the world was first cooled down, the whole earth having been at one time a mere ball of fire. He affirms as confidently as though he had witnessed the operation, that on the southern hemisphere man was developed as soon as he ran no risk of scorching his feet. According to the standard of this class of "scientists"—horrid word, this theorist's reasoning is sound, his scientific knowledge absolute, no wonder then that to the sceptical his conclusions are demonstrated. There is a slight oversight however in the opinion of non-scientific people, which is this,—he forgets to mention where man originated, how the germs survived the terrific heat of the burning globe on which they burst into growth as human beings—of course this to a scientific person of this class is a mere detail, still we should like a little light thrown upon this detail! We are reminded of an incident at a lecture we once attended. The learned speaker was showing with the aid of a lot of so-called scientific jargon and cant, for science has its cant terms, that man was developed from a germ. He pictured a pond which gathers water all clear, then gradually is seen to fill up with vegetation,—this he gave as an illustration of the manner of man's development. A rustic hearer got up and asked leave to put a question, he said, "Maister, how long be I to wait by that puddle to see a man come up?" The audience saw the point and the lecturer was too confused to make any further impression.

Another eminent writer, Mr. R. A. Procter, has blown the Southern Hemisphere theory all to atoms by the dynamite of scientific logic. Mr. Procter has proved, so he says, that it was not the *South* but the *North* half of the world that was first cooled down. Mr. P's reasoning and Mr. P's facts, and Mr. P's figures and Mr. P's science who can dispute? But he also omits that little detail about man's origin! These theories are literally as far as the Poles asunder from each other, and from the logic

and facts and science of another authority of equal learning!

We simple people must leave the North theorist and the South theorist to fight it out. But, while fighting, we really must ask them not to insult us, because we decline to accept both their contradictory theories! Seeing the row going on, a third highly distinguished scientific, also infallible person, comes to join in the fight, who, like a modern Ishmael, raises his hand against every man, who is not a believer in his notions. He says all this North and South poles discussion is nonsense anyway; for man must have been first seen near the *middle* of the earth, near the Equator, and that he was developed out of an inferior animal. This sounds somewhat stale, we read speculative stuff of this kind near half a century ago. But the modern scientific person is great on resurrecting dead theories and galvanizing defunct speculations into a semblance of life! This expert in reply to the crushing remark that not a vestige of any such animal as links man to the lower creation, has ever been found, replies, "Ah! wait a bit, wait until the new railway is cut from Suakim to Berber, and in the cuttings, as sure as fate, there will be found some skeletons of the missing link!" This is no exaggeration, the very words may be seen in "Knowledge" for January last. So, to take only what science tells us with its latest breath we have these infallible declarations, 1st, Man first appeared at the South Pole; 2nd, Man must have appeared first at the North Pole; 3rd, There can be no doubt man first appeared near the Equator. It is no doubt highly presumptuous for one not scientific to speak on such a topic. But we must beg these three infallible experts to come to some agreement before casting stones at us for not bowing down and worshipping the great god modern Science, a god with as many heads and mouths as any heathen monstrosity. Another equally ludicrous scene of confusion is now visible in the geological camp. We have lived in Siluria and chipped for Trilobites in our daily walks in the land over which Murchison was playfully crowned king, have seen the most instructive and interesting phenomena of geology lay naked and open to the eye without travel or work, and know how we were taught to believe in certain rocks being of "fire" origin and others of "water" origin. The man who did not believe these elementary facts was regarded as an idiot. But, the fire origin of certain rocks has been demonstrated to be a foolish mistake. What every geologist, since geology was invented, has regarded as indisputable, is now known to be positively an absurd theory. All the text books and treatises and papers read before British Associations and elsewhere, which assume that certain rocks were once in a state of fusion and cooled down to their present form are of no more scientific value than Jack and the Bean-stalk. Yet in spite of all this assumption of infallibility and of the absolute certainty of what has been proved to be the baseless fabric of a factless theory, and of the violent contradictions of experts, scientific persons go on impudently speaking of

Science as beyond criticism, and scientific knowledge as alone worthy the serious attention of mankind. The old lines convey a needed lesson to scientific dogmatists.

"A little learning is a dangerous thing,  
Drink deep, or taste not the Pierian spring  
For shallow draughts intoxicate the brain,  
But drinking deeper sobers it again."

The depths of God's work in creation cannot be sounded by man, there can never be anything but a "little learning" acquired by any human being, but a *little common sense* may be attained, and a *proper degree of modesty* would be found not destructive of scientific accuracy.

We would respectfully ask those "scientists" who sneer at revelation to seek after these excellent gifts, they will aid science much by investigating more thoroughly and speculating less wildly.

## A PRESBYTERIAN ON THE BAPTISTS.

IN the July number of the *Century*, an "open letter" writer, says:

"Christian Union, both essential and organic, is greatly retarded because many Christians refuse to accept the plain teaching of God's word, and the conclusions of the highest scholarship regarding the subjects and act of baptism. Baptists hold that Christ alone can make laws for His Church; and that the Bible is the only rule of faith and practice. They believe that this word teaches with unmistakable clearness that believers are the only subjects of baptism; and that baptism is immersion."

Now, all the world knows that in these matters, other Christians hold, and Presbyterians, among others, plainly declare just what this Baptist represents as the great faith of his denomination—namely, "That Christ alone can make laws for His Church; and that the Bible is the only rule of faith and practice." Therefore, if they differ from Baptists, why? This writer says: They "refuse to accept the plain teaching of God's word," etc. To "refuse to accept the plain teaching of God's word," they must know that teaching. And if, as his writer charges, they believe that God's word does not teach what they practice, as to the mode and subjects of baptism, then they are all hypocrites, acting in opposition to "conviction and conscience." To brand them all the more deeply and darkly, as living in the impenitent practice of known sin, he says of God's word: "More explicit are its utterances on these subjects than regarding the divinity of Christ, or any article in the orthodox creeds." That is, as he means: Believer's baptism and by immersion—to the exclusion of all other modes and subjects—are more explicitly taught in God's word, than is the divinity of Christ, or any other doctrine! Is this true or not? All other Evangelical denominations accept the divinity of Christ as a teaching of God's word, and hold that it is heresy not to accept it. So clear is the teaching of the Bible on this subject. Now, as this writer says, the baptism of believers only, and immersion as



the mode, are more explicitly taught in God's word, than this essential doctrine of the commonly accepted faith, we do utterly and emphatically deny the statement. We affirm that there is not one verse in the Bible proving immersion as the only mode of baptizing or the only Baptism, and not one verse in the Bible proving that only believers are to be baptized, and not one verse in the Bible proving beyond doubt or controversy—that is, in express word that any one was ever immersed in being baptized. But this writer claims that "all men, always and in all places, accept immersion as baptism; not to accept it, is not to accept baptism." And we ask: Why is it recognized as baptism? (We do not say it is accepted—for that would not be true). Simply because, thereby we wish to recognize the Baptist body as an Evangelical denomination, and because we wish to respect every brother's conscience in all things doubtful, or not essential. This, God's word commands. Good and wise men differ as to the Bible-teachings touching the mode and subjects of baptism. Since these differences are not about "things essential," ought we not to show Christian charity? If it be said that we are disobedient to a plain command of Christ's own giving, we must deny it. We believe that Baptism is commanded; and we believe we obey the command in our mode and subjects. We believe this more firmly that we believe that the "Baptists" are right! And, certainly, in the Presbyterian Church we do not accept or practice immersion. Some cases immersion there were, formerly; but, because of our great doubt as to the Scripturalness of this mode, it is now disapproved among us, in practice. Notwithstanding all that this Baptist writer says, we do not "agree on immersion as baptism" for ourselves; and we cannot be immersed "without doing violence either to conviction or conscience. As to the "highest scholarship," etc., we have good reason to know and say that when writers and others are fairly and fully represented or quoted, their "concessions" to Baptist are worthless, and, in many cases, merely imaginary. But were it otherwise, we cannot depart from our law, "that Christ alone can make laws for His Church; and the Bible is the only rule of faith and practice." The baptism given in the example of Christ is found in Acts ii. It is the only case in the Bible where the mode cannot be argued at all. It came from above, was "poured" (v. 18) upon the heads of those receiving it. Not one case of immersion is mentioned in all the Book! This is not the place to argue the meaning of the original word, as used before Christ adopted it. Suffice it to say that neither classic Greek, nor any other, justifies immersion as the one mode; and the Bible does not justify it at all, in our view. We must not conclude without remarking upon the very strange assertion that the so-called "Teaching of the Apostles," does not call anything baptism but immersion; that "it gives directions for baptism, and then, when the conditions for baptism are wanting, . . . it gives permission for something else, not called baptism." In the directions about

baptism in that document, immersion is not once mentioned, nor even hinted at! Two kinds of water are mentioned; "Living," that is, fresh, or running water, is preferred. "But if thou hast not both (kinds), pour water (the kind thou hast) upon the head," etc. And this pouring is called baptism, afterwards! No one can read that document, then say truly, "Baptists alone live up to it." The further claim of Baptists that "all are agreed on immersion as baptism. . . All can be baptized (immersed) without doing violence either to conviction or conscience," we object to, most emphatically. We have explained why we recognize immersion. But for ourselves we cannot conscientiously accept it, nor administer it to others.—*Herbert H. Hawes, in the Century Magazine.*

#### BOOK NOTICES.

**THE LIFE OF GEORGE WASHINGTON.** By Washington Irving. In four volumes. Publisher, John B. Alden, New York and Toronto. The history of the American Union is so associated with that of the old country and of Canada that students of our own annals need to read such a work as the above, which Mr. Alden's enterprise has made accessible to all classes by its cheapness. The work is illustrated by portraits and maps. Histories hitherto have been too costly for the great mass of readers, hence the unfortunate custom of buying a lower class of cheap literature. When a Life of Washington can be had for the cost of some book of momentary interest, surely a higher taste must grow. We trust this history will have a large sale. It is attractively bound and has the rich appearance indicative of a work thrice its cost.

**INGLESIDE RHAIMS.** By J. E. Rankin. Published by Alden, N. Y. and Toronto. Not having the privilege of being Scotch we can hardly claim to be in a position to appreciate Mr. Rankin's poetry as it is expressed in Doric "too far north" for us. We can, however, catch glimpses of meaning which reveal the faculty divine of a born singer, and of a sweet tenderness as touching as the music and pathos of Burns.

**ENTERING ON LIFE.** By Dr. Geikie. Published by Alden, N. Y. and Toronto. We commend these essays as likely to be of great value to youths and young men. Parents should see to it that their sons and daughters, too, possess a work of this class.

**MESSAGE.** By Dr. Taylor. Alden, N. Y. and Toronto. The work will be of value to those attracted by a mode of physical exercise said to be of curative value.

**THE PLEASURES OF LIFE.** By Sir John Lubbock Bart, F.R.S., &c. Published by Alden, N.Y. and Toronto. Sir John Lubbock's ideas as to what is pleasure must be widely different to those generally held. It would be a blessed redemption for the world if pleasure came to have the high meaning it bears in the charming collection of Sir John Lubbock's address. Sir Cornwall Lewis once said, "Life would be endurable but for its pleasures." The statesman was of too sedate a cast to enjoy anything usually called pleasure. But such pleasures as those of home, of travel, of friends, of books, of science, which the gifted baronet dwells upon, these are pleasures which while they delight, dignify, purify and exalt those whom they attract. The work is itself a pleasure and almost a costless one.

**ZENOBIA, OR, THE FALL OF PALMYRA.** By William Ware. Published by Alden, N. Y. and Toronto. The work is in the old-fashioned form of letters of L. Manlius Piso, from Palmyra, to his friend, Marcus Curtius, at Rome.

**THE PEOPLE'S BIBLE.** Discourses upon Holy Scripture. By Joseph Parker, D.D., Minister of the City Temple, Holborn Viaduct, London. Vol. VI. Judges VI. Samuel XVIII. New York: Funk & Wagnalls. 8vo, cloth, \$1.50. This volume embraces the last sixteen chapters of Judges, the whole of Ruth, and the first eighteen chapters of Samuel. The five former volumes have elicited the highest commendation from both ministers and laymen, and this is by no means inferior to them. "Those who have had the rare pleasure of reading the former volume of this series will not be slow to secure this last edition of the series. Dr. Parker is a genius in both exegesis and Homiletics. He flashes new light upon these old books, and starts the students mind in a thousand different directions. His books are as valuable for what they suggest, but do not say, as for what they say."

Thus far we quote the words of another, but we heartily bear our testimony to the value and charm of Dr. Parker's work. With occasional dips into doctrinal error we are not so much concerned in a work that we regard pre-eminently worthy of a honored place in every christian family. It is a mine of rich material for clergymen from which to enrich their own stores, and provide for the bringing forth treasures new and old for their flocks. "The People's Bible" will, we trust, command so very large a sale that not in name only but in fact it will be the Bible of the people.

**THE CHURCH REVIEW.** Edited by Rev. Henry Mason Baum. Published by Geddes & Co., N.Y. Annual subscription, \$4. It would afford us lively satisfaction to see this Review in the hands of all churchmen who are able to appreciate the marked literary ability displayed in every issue. In the August number are articles on "A Lost Empire Restored," "Right Uses of the Doctrine of Intention," "History of the Papacy during the Reformation," "Life, Times and Correspondence of Bishop White," by Bishop Perry, "The First Bishop of Nova Scotia," also by Bishop Perry. All these are deeply interesting and original papers; the editor is indeed a lavish provider. The paper to us most valuable for Canadian churchmen is the one on "The organization of the early Christian churches," in which Mr. Hatch is freely handled and his anti-christian theories broken up. The clergy generally would do a much needed service to themselves and their people by getting such periodicals as "The Church Review," widely circulated by means of book clubs in their parishes.

We have received—

**THE STORY OF ASSYRIA AND ALEXANDER'S EMPIRE,** being two volumes of "The Story of the Nations." A valuable series of historical works, issued by Putnam & Sons, New York. We have not space for review this week, but may quote what was said to us a few days ago by an educated churchwoman. She said, "I never could bear books of history, but I am reading one of those called 'The story of the Nations,' and I find it as fascinating as any novel, and the children are always glad to have me read to them out of it."

**SCENES OF ENGLISH HISTORY.** By the author of "The Heir of Redcliffe." Published by Macmillan. On sale by Williamson & Co., Toronto. This is a re-setting of the Cameo, "forty years of Stewart rule," not a gem in subject, but made so by Miss Yonge's treatment.

**SCENES AND CHARACTERS.** By Charlotte M. Young. Published by Macmillan. On sale by Williamson & Co., Toronto. We need hardly say that the young readers of "Scenes and Characters" will find everything to charm that delights them in a story book, while they cannot but be wiser, happier and better for the influence which is exercised by the moral lessons conveyed so quietly by this gifted authoress.

The American edition of The Illustrated London News for Oct. 1st contains a full page illustration of Miss Mary Anderson as Hermione in "A Winter's Tale," pictures of the New Chinese Naval Squadron, and an illustrated article on English Exploration in Egypt, besides other articles of inter-



est and pictures of merit. Dealers now furnish this noted periodical for ten cents a copy, and at the office of publication, 287 Potter building, New York, subscriptions are received at very favorable rates.

#### KNEELING IN CHURCH.

It is not a pity that we Evangelicals, who find fault with the Ritualists for their over-observance of details and ceremonies, should give them occasion so often to retort upon us the want of a due observance, even according to our own standard, and of a seemly reverence? It frequently shocks me, and as it shocks it also saddens me, to see how stiff Evangelicals knees are, in a great number of instances, in what are called, in the phraseology of the day, Low churches, although they hardly look like lowly ones. It is because, as we confess, "there is no health in us" that so many members of the congregation have only strength to loll forward and not to kneel while they make the Confession? "Hallowed be Thy name" comes the solemn—ah, the intensely solemn—prayer. Surely it might be thought that knees would bend in reverence while that prayer was breathed. "Let us pray," comes the earnest, grave injunction. Daniel and David kneeled down for prayer, and our Saviour; but our servants and young men and tradesfolk don't kneel until some especial wave of earnest thought or longing comes over them, and then it sucks them away to Dissent and Ritualism, because in our branch of Christ's universal Church they find very often an outward callousness and indifference, which repels their eager fervor of love and gratitude. Would it really be out of place for a pastor once and again to preach upon such a point as this?—*The Rook.*

#### VALUE OF THE RELIGIOUS NEWSPAPER.

The religious paper is the minute hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God, as it appears in doctrine, conviction, and providence. This is all lost in the family that takes no Church paper, and the result is too apparent. Your children have no Church *esprit de corps*—no traditional love for the Church of their fathers. When they leave home they are like drift-wood, floating into an eddy that draws, offering no resistance from the conviction of spirit to other forms of Church doctrine and worship.

Such people spend their last days in stupid wonder as to why their children have all left their Church. We can answer: they never had a Church paper, and know no more of the Church in which they were born, of its spirit, progress, and triumphs, than they do of Confucianism. The effect is also apparent in the Church when its benevolent causes are presented. Of the people who contribute to the pastor's salary, two-thirds come from those who read the Church papers. If any one has inclination to doubt, we have not the slightest objection to a careful examination, and if our statements are not true, we will, as gracefully as we can, but truthfully, retract. Of those most loyal to the pastor and his projects for good, through a series of five years, the proportion will not be lessened. Of his best workers in the Sabbath school the ratio is equally great. And when you come to giving to carry on the missionary work of the Church in its varied branches, those who do not take the Church papers give comparatively nothing.

We can tell, when we take Church collections, who take the Church papers. They are those who give in proportion to ability, and those who are without do not give according to ability or enlightened gratitude. And this is true of every Church in the land; we only wonder that pastors and elders do not know it, or if they do that they do not make greater efforts in behalf of their Church papers in the interest of piety, loyalty, and progress in all that is good.—*Secretary.*

#### Home & Foreign Church News.

*From our own Correspondents.*

#### DOMINION.

#### NOVA SCOTIA.

Dr. Perry, Bishop of Iowa, has declined the election to the See of Nova Scotia; and under the resolution adopted at the last Synod, the appointment now lies with his Grace the Archbishop of Canterbury, the Archbishop of York, and the Archbishop of London.

#### QUEBEC.

QUEBEC.—We regret to have to record the death, on September 26th, of the Rev. George Vernon Housman, M.A., Rector of Quebec. The rev. gentleman, who was an Englishman by birth, and a graduate of St. John's College, Cambridge, was appointed assistant minister of the Cathedral in 1858, and on the death of Bishop Mountain was named Rector in January 1863. In addition to his pastoral duties in connection with the Cathedral, Mr. Housman was a prominent supporter of the Ladies' Protestant Home, the Female Orphan Asylum, and other local charities, at all of which he was a frequent visitor. He has now been in failing health for some time past, and for many weeks it has been quite patent to his family and friends that the end was not very far off. The Rev. M. M. Fothergill, who attended him through his illness, was with him up to the last. The deceased gentleman leaves a large family composed of three sons, who are all planters, we believe, in California, and several daughters, including Mrs. E. Sewell, Mrs. Young, Mrs. E. G. Meredith, and two unmarried daughters. Mrs. Housman died several years ago. The family and friends of the rev. gentleman have our sincere sympathy in their affliction.

At a special meeting of the Select Vestry of the Cathedral, the following resolutions were unanimously adopted:

*Resolved*—"That the Select Vestry sorrowfully record their deep regret at the death, on the 26th September, after a long illness, of the Rev. George Vernon Housman, M.A., Rector of Quebec, in the 25th year of his incumbency, the 30th year of his connection with this parish, and the 43rd year of his ministry. That during the lengthy period devoted to pastoral work by the late rector, as assistant minister and while in charge of the parish, his public performance of the duties of his sacred office was marked by that impressive seriousness of manner which gives proper effect to the beautiful services of the church; and his sermons were evidences of earnest piety, doctrinal learning and careful study. In him, seekers after the consolations of religion ever found a sympathetic comfort and guide; to the poor he was always a kind and compassionate benefactor; and to the local charitable institutions a constant friend and visitor. In all intercourse with him, whether as a minister or socially, the sincerity and vitality of his faith were as apparent as the nature and bearing of the refined gentleman. By these and other christian like qualities, the late rector secured the warm esteem of the members of the Cathedral congregation, who will long respect his memory as that of 'a faithful steward of the mysteries of God.'"

*Resolved*—"That, believing we express the feelings of the congregation on this melancholy occasion, we tender their heartfelt sympathy to the bereaved family of the late rector on the irreparable loss they have sustained; and we pray the Heavenly Father to comfort and succour them in their heavy affliction."

The presence in town of the Lord Bishop of New Westminster, who landed on Saturday from the incoming mail steamship, was taken advantage of for the holding of a special meeting, of the Quebec branch of the Womens' Auxilliary Association on behalf of domestic and foreign missions. The meeting was held in the St. Matthew's parish school room, D'Aguill street, His Lordship the Bishop of Quebec presiding, and amongst those present being the Rev. M. M. Fothergill, Rev. Thomas Richardson, Rev. Lennox Williams, Rev. H. G. Petry, Robt. Hamilton, Esq., etc., etc. After prayers had been conducted by the Rev. L. Williams and a hymn had been sung, the Lord Bishop of Quebec made a humorous reference to the nature of the Domestic Missions of the church in Canada, and the misleading nature of their title. His Lordship introduced the Bishop of New Westminster, who after having described the country along the C. P. R., he referred to the fire which in the month of June last year swept Vancouver almost out of existence, and mentioned the almost incredible fact that on returning to the scene next day, he had found that in the course of 24 hours, one two story house had been entirely finished, while a month after the fire the town was bigger than it had been before it, and very much better laid out. It now had a population of 8,000 to 4,000 souls, and the people had just completed the construction of the new church. The population was largely composed of railway men, while Vancouver, like New Westminster, were entirely mercantile towns. In Vancouver there were already three banks. On Burrard Inlet were the principal saw mills of British Columbia, which the year before last produced 200,000,000 feet of lumber in the year. New Westminster is on the peninsula formed by the Fraser river and Burrard Inlet, and has a population of 4,000 to 5,000. The principal industry of the Fraser river is fish canning, there being thirteen or fourteen large canneries on the river. His Lordship spoke of the enormous supply of salmon in the

river, and verified the statement that at times they are so thick near the edge of the stream so as to jostle each other quite out of the water. Outside of the people employed in the lumbering and fish canning industries there is a farming population, which the Bishop said required no special description, their settlements being pretty much the same as farming settlements everywhere, with churches ten or fifteen miles apart, some of which were now unfortunately closed, for while the railway was in the course of construction, the people lived largely on the great outlay necessitated by the works. It had been the painful duty of His Lordship to close three of the churches in six months. On his return he hoped to see things in a more settled state. In the centre of the province, where there was not much room for farming, ranching was extensively followed, and immense fortunes had already been made there by English and Irish gentlemen who had gone there some time ago. The land was obtained very cheaply from the government and herds of cattle and horses were raised upon the luxuriant tall grass which covered the mountains. He knew of no better opening for men with capital than ranching on those mountains, where there was considerable land not yet taken up. Their best and nicest people were amongst the ranch owners.

Perhaps the most interesting work of the diocese, said the Bishop, was that at the gold mines. If his hearers obtained their ideas of gold miners from Bret Harte, they would perhaps be surprised to learn that instead of being covered with revolvers, dissatisfied unless they shot a number of men every day, these miners were sober, industrious and religious people. He described a visit he had made to a mining town called Barkeville, after a drive of 500 miles. It had a pretty little church which, unfortunately, had been closed for some years owing to the great cost to a clergyman of living there, everything having to be conveyed a distance of 500 miles. At the urgent desire of the people a lay reader had been licensed by him, and as they had offered \$500 towards a clergyman's stipend he had managed to secure the guarantee in England of another \$500 a year, and so was enabled that morning to telegraph them the good news that next month they might expect a resident clergyman. He mentioned that until latterly no coin less than a 50 cent piece had been seen in Barkeville, and even in New Westminster until quite recently there were no coins less than a ten cent piece in circulation. His Lordship gave a most interesting account of the mineral wealth of his diocese, which only needed capital to insure its development, and then came a sketch of work amongst the Thompson river Indians, which the Bishop said would doubtless prove of interest, since he had frequently observed that Christians would rather give ten cents to save a black than five to save a white. Heathen missions always seemed of more interest, he thought, than home missions. When he went out to his diocese eight years ago, there was but one priest and one catechist to the Indians who occupied a district 200 miles long. Now he had three priests, self-sacrificing men who lived together on \$400 a year, one of them teaching a school, and the other two in turn travelling amongst the Indians in different directions. In each of the Indian villages were church houses, generally four posts in the ground covered over and boarded around and devoid of flooring. A native watchman went around the village daily to summon the people to church, and without exception, everybody but the sick and absent attended this daily service, which was conducted by the native watchman. His Lordship spoke of the excellent work done amongst the Indian women and girls by Sisters of Mercy from England, and wished that the work of such sisterhoods could be enlarged and extended. Such labor was particularly valuable in his diocese, where the other young women who went out as teachers invariably got married soon after their arrival, thus in many instances compelling the closing of schools.

Since 1880, the clergy in his diocese had increased from four to twenty, and their Christian workers including Sisters and Catechists numbered between thirty and forty.

#### MONTREAL.

AYLWIN.—His lordship has visited the mission of River Desert, in the Ottawa district, up the Gatineau River. In this border settlement there is as yet no church built, but the little log school house was thoroughly cleaned and prepared for evening service and confirmation. Four adults were confirmed. Next morning the Holy Communion was celebrated. Having reached Aylwin the four churches of this extensive mission were visited, with celebrations of Holy Communion in each, with ninety communicants. Nine persons were confirmed in Aylwin. The present incumbent, Rev. Percy Chambers, retires from this large field on account of his health to take charge of the mission of Bolton in the Eastern Townships. He will be succeeded by Rev. Mr. L. B. Pearce, lately ordained.



BUCKINGHAM.—The services in this parish on the fourteenth Sunday after Trinity were of an especially interesting character, a confirmation and an ordination being held at the same service. After singing the popular hymn "Onward Christian Soldiers" eighteen candidates were presented for confirmation by the incumbent, Rev. H. Hackenly, who were addressed by Rev. P. Chambers, after which Mr. L. B. Pearce was presented by the Rev. Percy Chambers for Deacons' orders. "A white stole was placed deaconwise upon the shoulder of the ordained and the Sanctuary thrown open to admit him into the precincts of the holy table." A celebration of the Holy Communion immediately, followed for which all the newly confirmed together with a large number of the congregation remained.

MONTREAL.—Rumours are afloat that Canon Norman will be asked to succeed the late Mr. Housman in the cathedral at Quebec. It would be now proper if the rumour be true, for the citizens of Montreal and more especially the pewholders of Christ Church Cathedral to prevent by all legitimate means the consummation of this change, for the removal of Dr. Norman would be a loss to this city and diocese and a misfortune to the parish in which his services are so acceptable. It is most likely that the cathedral and the diocese of Quebec will do much to induce the canon to cast his lot with them, but this diocese has prior claim, although one influential party in this diocese have not added to Canon Norman's peace of mind.

ONTARIO.

LOMBARDY AND PORT ELMSLEY MISSION.—Owing to the ill health of the priest in charge, Rev. A. I. Fidler, M.A., this mission has become vacant. Mr. H. A. Bowden, of Trinity College, has been officiating for the last three months, he has worked energetically, services being largely attended. The bazaar was a success, the sum of \$180 being realized. The mission will miss Mr. Fidler very much indeed, as he was a very energetic parish priest, and it is hoped he will soon be restored to health.

TORONTO.

Toronto Sisterhood.—The work of the Sisters of St. John the Divine, in Euclid avenue, has grown to such an extent that a larger building has become an absolute necessity. A fine site has been purchased in Major street and building operations are soon to be commenced on a Sisters' house and hospital more commensurate with the needs. The strength of this religious order is steadily increasing, and is destined to become a great power for good in the English Church.

Mission in Toronto parishes.—The mission embracing the parishes of St. Stephen's, St. Phillip's, St. Matthias, St. Barnabas, and St. Mark's, Parkdale, begins on the 21st of October, and will last ten days. Two of the well-known Cowley Fathers, Revs. Messrs. Hall and Torbert will conduct the mission at St. Matthias, Bellwoods avenue. Rev. G. Morrison, of Chicago, will be the missionary at St. Stephen's. Rev. Prof. Roper at St. Barnabas, and Rev. E. P. Crawford, of Brockville, at St. Mark's, Parkdale. Canon Knox Little, of Manchester, and other noted men are being spoken of. Considerable interest is being manifested in all these parishes at the approaching event.

ALLISTON.—St. Andrew's Church.—A complete new set of altar linen, which has been beautifully embroidered by Miss Madill, has quite recently been presented by two or three ladies of the congregation.

STAYNER AND SUNNIDALE.—Sunday, September 11th, was a red letter day in this parish. The occasion was the celebration of the annual Harvest Festival, in the Church of the Messiah. A concert was held on Saturday night at Stayner, when Mr. James Morgan, of Barrie, and his cultivated, well-trained choir found the hall filled with a large and appreciative audience. It was both financially and otherwise a success. The Festival services began with a plain celebration at 8 a.m., followed by another at noon semi-choral. The following clergy took part in the service: Revs. C. E. S. Radcliffe, P. T. Mignot, and O. T. B. Croft. A large number of communicants gave proof of their love for their Saviour. At our afternoon service the Rev. P. T. Mignot addressed the Sunday School, whilst the remaining clergy and choir drove over to Sunnidale where they found the beautifully decorated little church crowded to the doors. A very bright evening was rendered at Stayner, at 7.30 p.m., when an immense congregation filled the church, which was most tastefully decorated, Mr.

Morgan and his choir rendered the musical portion of the service in a superb manner. The Rev. Elwin Radcliffe was the preacher. The offertory at the different services was liberal and large. On Monday morning the Holy Communion was celebrated at Sunnidale, when the Rev. Mr. Owens officiated as celebrant, the Rev. Mr. Mignot was the preacher. Evensong was said at 3.30, when another large congregation gathered and were addressed by the Rev. C. E. S. Radcliffe. Mr. Morgan and his choir fairly took all by storm, and their earnest, hearty rendering of the services show that they thoroughly understand the mind of the church by placing the offering of "praise and thanksgiving" on its legitimate footing. With such services preaching could easily be dispensed with, and people instead taught to live and loyally hold fast to the grand liturgy of our dear old Church.

NIAGARA.

NIAGARA.—The Rev. James B. Mead has been appointed curate of St. Mark's Church, and entered upon his duties on the 1st of October.

BARTON.—Only unfavorable weather prevented a jam at Holy Trinity Church, on Tuesday night, 4th October. As it was, a good congregation filled the church on the occasion of the harvest thanksgiving service, which had been in preparation for some weeks past, and which proved very interesting and successful in every way. The church was decorated with good taste, brilliantly lighted, and presented a very attractive appearance. At 8 o'clock the Bishop of the diocese, accompanied by the Ven. Archdeacon Dixon, the Rev. C. R. Lee (incumbent of the parish), Revs. W. Massey, I. Smith, C. E. Whitcombe, T. Geoghegan, F. E. Howitt, E. A. Irving and F. C. Piper, entered and took their places in the chancel. The service was generally of a musical character, and the music was well rendered by the organist and choir. Dr. Stainer's beautiful harvest anthem, "Thou Shalt Dwell in the Land," was sung after the third collect, the bass solo in it being rendered with good effect by Mr. H. Bryant. The sermon was preached by the Archdeacon from the text, "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine (Deut. xvi. 13), and was an excellent discourse, well adapted to the occasion. After the sermon the grand hymn, "The Strain Upraise of Joy and Praise, Alleluia," was finely sung, and during the offertory Mr. E. Hodgkiss, tenor, sang Torrington's "Abide With Me" in a pleasing manner. The offerings will be applied to improvements on the Church property.

HURON.

MEAFORD.—Christ Church.—The annual harvest thanksgiving services were held in this church on Sunday, 25th ult. The church, which was beautifully decorated for the occasion, was crowded at each service. The Rev. H. G. Moore, B.D., of Shelburne, preached eloquent sermons.

RIDGETOWN.—On Sunday, 2nd October, the bishop administered the rite of confirmation to twenty-two persons, addressing them in his usual felicitous manner. The Holy Communion was administered to seventy persons. The Church still wore a part of the tasteful wreaths and texts with which it had been decorated for the harvest festival of the previous Sunday. The Rev. A. F. Burs, incumbent, was assisted in the service, which was largely attended, by Rev. W. B. Rally.

SOMBRA MISSION.—On the 16th ult. a pleasing and profitable entertainment in aid of the organ fund of Trinity Church was held in the town hall, at which the sum of \$40 was realized. An amusing and very instructive picture-lecture by Rev. Jeffrey Hill, M.A., Chat-ham added much to the pleasure of the event. Revival of Church life has, under God's blessing, attended the labor of the Rev. William Stout in this hitherto much neglected field. The Sombra congregation has increased from a few to a crowded church, and Church interest and spiritual life become apparent from a general desire for the benefits of Christian ordinances. Twenty-one persons, several of whom being adults, have been baptized during the past month, and from a very small and much scattered church population a large class is now being prepared for confirmation.

EUPHRASIA.—St. James' Mission.—The summer work of this mission has been attended with great success. At all the churches large and increasing congregations have been 'in order,' since Mr. F. A. Kirke went there to the work for the Church of the Great Master. Churchman's holiday was proclaimed

on Wednesday, the 21st September, for the congregations of St. Phillip's, Walter's Falls, and St. Matthew's, Bangor, for the purpose of holding the harvest festival in the former church, which looked extremely pretty on the occasion. There was a good congregation, and the Rev. C. H. Channer, of Meaford, preached an excellent sermon. The offertory amounted altogether to about \$50. A picnic was held in the afternoon which passed off very pleasantly indeed. On Wednesday, the 28th September, the congregations of St. James', St. Mark's, and Rocklyn Hall held their festival at the first named Church, which was splendidly decorated for the occasion. Mr. Kirke conducted the service throughout, and all were greatly pleased and felt it was good to be there on that occasion. The offertory amounted again to close on \$50, which, with the former one, was presented to the minister. The following address and presentation were made to Mr. Kirke:

SIR,—The members of the choir of St. James' Church gratefully appreciate your efforts for their improvement in sacred music. All the members think that were they under your instruction for some time longer there would be a decided improvement in the singing in our church. Since you came into this parish you have greatly exerted yourself for the general good of all the congregations in this mission, and they regret much your unavoidable departure, and hope that God in His Providence will enable you to complete your collegiate course with honors, and afterwards make you an instrument in bringing many souls to a saving knowledge of the Redeemer.

We are unwilling to let you leave us without presenting you with a small token of our regards. We hope you will please accept these gifts—a gold chain and seal, a gold pencil, and the inkstand—as a memento of our good wishes for your welfare, spiritually and temporally. Signed, Miss Wilson, Mr. Curry, Mr. Boyd.

Such a success must have been under the guidance and blessing of God, and reflects great credit on people and minister. Perhaps, too, some evil maligners of a struggling young English Churchman will now think it better to moderate their remarks and find time to "Speak not evil one of another, brethren."

ALGOMA.

Missionary Work in Algoma.—The Work of Our Bishop.—On Sunday, Sept. 11th, the Bishop of Algoma conducted Divine Service and preached at Algoma Mills, from thence on the following day His Lordship accompanied by Mrs. Sullivan, proceeded in the yacht Evangeline to Spanish River Mill. Here he was met by Rev. Mr. Frost, of Sheguinandah, Manitoulin Island, who had come here by steamer to conduct His Lordship, at the latter's request, to some distant parts of his mission. In the evening, service was held in the school-house at the Mill. Evening Prayer was read by Rev. Mr. Frost, the people responding heartily, they being furnished with the Mission Service Books, which contain the morning and evening services of Church of England arranged in consecutive order, so that places can be easily found even by those who are unfamiliar with the services of the Church. The Bishop preached a very suitable and impressive sermon upon the experience of St. Paul, with reference to the "thorn in the flesh," which was sent him by God. His Lordship spoke of the trying and mysterious dispensations of God's providence, which were all sent for the furtherance of our spiritual welfare. The sermon was listened to with profound attention by a numerous and appreciative audience. After service a collection was taken up for the Widows' and Orphans' Fund of the diocese, amounting to some \$6.70.

The next day we steamed up the Spanish River to the company's farm, Dr. Harrison kindly acting as pilot. We stayed at the farm taking advantage of a kind invitation to dinner, then, having given notice of a service in the evening, we pursued our way up the river to the Indian village, where a service was held in one of the Indian houses, and a very clean and respectable house it was. There four Indians were presented to the Bishop for confirmation by the Rev. Mr. Frost, who had been instructing them for some time previous, two of them had been baptized three years before, and now desired confirmation. The Bishop spoke to the candidates very kindly and simply on the duties and responsibilities of those who are confirmed, then administered the rite of confirmation, and again His Lordship addressed them, the Rev. Mr. Frost acting as interpreter as before. We returned to the farm in time for evening service. A very good congregation assembled, some coming a considerable distance from the back settlements, to whom the Bishop preached on the subject of spiritual sight, taking the account in St. John's Gospel, of Jesus healing the blind man, as the basis of his remarks. All were edified by the Bishop's sermon setting forth the blessings of spiritual sight, and the evidences whereby we may know that we possess it. Two



adults were presented for confirmation by Rev. Mr. Frost. A collection amounting to some three dollars was made for Widows' and Orphans' Fund. After service we made our way back to the mill, having previously secured the services of a skilful and trustworthy pilot, who took us safely through the windings of the river to our destination. The next day we visited Mr. Buzwell's mill, and as the weather was very stormy we stayed till evening, when a service was held in the boarding-house, which was numerously attended by the mill hands and their wives. The Bishop made a very appropriate discourse from the words—Lest Satan should get an advantage of us for we are not ignorant of his devices. His Lordship explained first of all the circumstances that called forth the words of the Apostle, then proceeded to dwell upon the numerous devices of the evil one, exhorting his hearers to be on their guard against them, putting their trust in the Saviour for help and victory.

The next day found us at La Cloche, a Hudson Bay trading post, on the North Shore, where we were met by Mr. McTavish. Both the bishop and Mrs. Sullivan came on shore and admired the beauties of the place. We accepted a very kind invitation to dinner, and afterwards returned to the yacht and pursued our way down the North Shore to the White Fish River Indian Reserve, where the Indians were waiting to welcome their bishop. We reached the village in the evening in spite of wind and weather and a not very familiar acquaintance with our route. I may remark that an Indian came out in his boat to meet us and pilot us in.

It was too late in the evening for service, so Mr. Frost went on shore to arrange with the Indians for service next morning. So, accordingly, next morning the bishop, accompanied by Mrs. Sullivan, came on shore to the place of where prayer was wont to be made. It was at the water side. There is no church here, but there is an Indian cabin larger than the rest where service is always held. On this occasion the floor of the house was scrubbed as clean as could be, several new mats were laid down, the combined offering, probably, of the whole village. Every one had on their best clothes in honor of the bishop, and several had come from a distance to meet him. Morning service was read in Ojibway by Mr. Frost. The chief's daughter was baptised. Afterwards a very plain and earnest sermon was preached by his lordship, Mr. Frost acting as interpreter. The chief, after service, made a few remarks testifying the desire of the Indians to live according to the teaching of the good words they had heard. There was no confirmation here, quite a number of these Indians were confirmed this summer in St. Andrew's Church, Sheguinandah. The Indians were invited to visit the yacht *Evangeline*. They expressed themselves very well pleased with it. No doubt she is very quick in her movements, they said.

We now steamed away to Little Current, where we took on a load of fuel, thence to Sheguinandah where the ship unloaded part of her cargo, in the shape of the missionary and his baggage; thence she turned her prow towards Manitowaning, where our bishop was advertised to preach on Sunday. This is a specimen of the work of our bishop with his yacht, the *Evangeline*. Most of the places above could not have been visited without it.

Sheguinandah, Sept., 1887. F. F.

### FOREIGN.

The work among the coolies from India and China employed on the sugar estates in Mauritius is carried on by four English and four Indian clergymen. The Christian adherents exceed 2,000.

The Right Rev. and Hon. Dr. Bernard, Bishop of Tuam, is reported seriously ill. He is the fourth surviving of the Establishment Bishops, the others being the Bishops of Down (now Primate), Derry and Limerick.

The new Bishop of Sodor and Man had the satisfaction of addressing a congregation of 10,000 people on the afternoon of his first Sunday in his diocese. They were gathered on Douglas Head to welcome him.

The Old Catholic Bishop Reinkens stated at Hirschberg: "I have up to this day confirmed more candidates than during the whole of 1874; and our priesthood is at least stronger by twenty men than then. So we are not yet dying out, as our Vaticanist opponents have kept saying."

The C.M.S. has 6,378 baptized native Christians in Ceylon. The adult baptisms last year were 126. There are six Singhalese and six Tamil native clergy; 156 Singhalese and 187 Tamil native lay-teachers; and 9,785 scholars in the 192 schools.

A special winter mission is to be dispatched to India. Eight mission preachers leave London next month, and during the cool season will conduct services similar to those held by Dr. Somerville.

The Bishop of Manchester has appointed the Rev. Robert Catterall, rector of S. Philip's, Bradford Road, Manchester, as missionary of the diocese. Mr. Catterall has acquired much popularity as a preacher, especially in connection with mission work.

An appeal is made for funds to secure the construction of a boat built of steel, to be named the *James Hannington*, in memory of the martyred Bishop of Uganda. The boat is to be placed on the Victoria Nyanza, to be used as a means of communication between the mission stations.

In fourteen years seven hundred Protestant chapels have been built in Madagascar, making the present number one thousand two hundred. There are eight thousand Protestant communicants, and all the churches are self-supporting. The Queen recently attended the opening of two christian churches at Ambokimanga.

Some of the parishioners of Bishop Cramer Roberts at Blackburn, have requested him to administer the Holy Communion after evening service, but the right reverend prelate (who is the assistant of the Bishop of Manchester) has declined to do so, on the ground that evening celebrations are "irregular and an innovation."

Canon Fremantle of Ripon received many tokens of regard and affection on the attainment a few days ago of his eightieth birthday. In the morning the cathedral choir sung under his window at an early hour his favorite hymns. A peal of 960 changes, corresponding to the number of months of his life, was rung on the chimes, and many presents were showered upon him during the day. Canon Fremantle is in strong and vigorous health notwithstanding his great age.

That was a shrewd reply of the poet Milton to James II., when he, as Duke of York, called on him out of curiosity. In the course of their conversation, James said to him that he thought his blindness was a judgment of Heaven because he had written against Charles I., the Duke's father. Milton replied: "If your highness thinks that misfortunes are an index of the wrath of Heaven, what must you think of your father's tragical end? I have only lost my eyes; he lost his head!"

The Episcopal Church in Scotland is increasing at a faster rate than the population. The following table exhibits the fact that while, since that time, the population has increased two and a half times, the Church has increased sixfold:

Year.	No. of Clergy.	No. of members of the Ch.	Population.
1801	50	15,000	circ. 1,600,000
1881	229	68,658	circ. 3,700,000
1887	296	87,392	over 4,000,000

A mission has lately been held at St. Mark's, Fitzroy, Melbourne, where the clergy are working zealously on Catholic lines. Archdeacon Julius was the missionary, and among the many efforts to make it a success, the choir and clergy in surplices, with lighted torches, marched through different parts of the parish each evening before the service commenced. The Bishop of Brisbane records a further increase in the ranks of the diocesan clergy. "You may remember," he says, "that, in November, 1885—the time of taking charge of the diocese—the number of our clergy was thirty-three. This number, in the ten months following, was raised to forty-four. Since last session it has been further augmented by the addition of seven others." But the bishop adds, "Only let me say emphatically that till we are in a position to supply our own clergy from the colony itself we lack one of the most important elements of strength and stability for the Church in this land."

An extraordinary service was that, the other day, at the Curragh Camp, when two Anglican chaplains and one Roman Catholic chaplain united in a religious service to consecrate the new colors presented by her Excellency the Marchioness of Londonderry to the Fifth Battalion of the Royal Dublin Fusiliers. The new colors were placed on an impromptu altar formed of the drums of the regiment. The three clergymen, vested alike in surplices, cassocks and birettas, then came forward. The Rev. Father Dillon said two collects in English from the *Pontificals Romanam*. The regimental band then played "Brightly Gleam Our

Banners" (Hymns Ancient and Modern), after which the Church of England chaplains intoned the proper collects ordered by the War Office, the senior military chaplain, the Rev. F. Sadler, giving the blessing. It is the first occasion since the Reformation that the clergy of the two churches united in a common service.

### Correspondence.

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

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

### RAILROADS AND THE SABBATH DAY.

SIR,—In your paper of the 25th of August is an account of a public meeting held in St. Catharines, of all denominations, protesting against the desecration of the Lord's Day, by opening of the Welland Canal. The result of the meeting has been the closing of the canal on Sundays. If public meetings were held throughout the country against Sunday traffic perhaps Sunday labor would be greatly diminished, if not altogether discontinued. I have frequently gone to railway offices on Sunday mornings and invited the employees to attend Church, most of them attendants of the Church of England, and they have told me they were obliged to be about the station all day on Sundays, and that if they left for Church they would lose their situations. Railroad corporations, generally composed of the most respectable gentlemen, violate the Lord's day. They do this in running trains and in work upon the tracks; the employees are required to work every Sunday on some roads, deprived of the rest of that day and of the society of their families and of the privileges of the Church. Corporations which require this are assuming a great responsibility viewed only with respect to the present, as they are setting before their own employees who have their property in their hands, a disregard of the divine law and also of the law of the land, and are training them to disobey the same. I suppose the reason why we have not more stringent laws against Sunday desecrations is because of the powerful influence of railway and steamboat companies. Some condemn a public parade with music as improper on the Lord's day. All reasonable means ought to be used to lessen Sunday desecration as the law now stands. Some time ago a steamboat captain whom I invited to Church said to me: "Sunday is our busiest day, calling at the different landings with passengers and freight. I either have to give up steamboating or to give up going to Church. We only are employed during the summer months and if I give up steamboating my family will starve." I told him of several instances where persons had given up Sunday labor as a matter of conscience and had succeeded well at other employment. There is what is called the natural conscience which is the inward monitor of the difference between moral good and evil. Something of the kind is found in every human heart, whether Christian or heathen. It is a tribunal in the breast of men to accuse or excuse. It is a supernatural gift of God. It is nothing less than the Holy Ghost who giveth an inward check when we do wrong. A short time ago I heard Prof. Roper address the divinity class at Trinity College in which he said, "Cardinal Newman before he joined the Church of Rome said 'Conscience is the aboriginal vicegerent of Christ on earth.'" French, the late Archbishop of Dublin, asserts the same thing, also Butler, Hooker, and many other celebrated men. The running of railway trains is only one form of Sunday desecration. The practical managers, superintendents, and other employees have admitted to me the evil effects of Sunday labor, have expressed a most earnest desire for its suppression. Some time ago the president of the Louisville, New Albany and Chicago Railroad, who is a lawyer, ordered the discontinuance of all labor on that road on Sunday as far as it could possibly be done. He says: "So far as tried the results are more than satisfactory, no injury or loss has been sustained, the employees have in many ways expressed their gratitude and thanks for this privilege which has been extended to them in the way of a cessation of work on Sunday, and so long as I remain in the management of the road no change will be made." A Sunday School teacher who was ordered to run a circus train on Sunday says: "What shall I do? I had worked hard nearly nine years as a brakeman, and I had been promoted to a conductor. Could I afford to lose all by my refusal to do as ordered? Then I thought of my family depending on me, and I said, I cannot throw away all these years of hard toil to satisfy conscience; for I expected to be discharged if I refused to do as ordered. There was a desperate struggle between the evil and the good. Saturday morning came. I



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must notify the office that day what I would do. Sleepless nights and weary days had passed, and I had thought and prayed, but I was decided. *Duty seemed clear, very clear, and it was that a Christian man could not run excursion trains on the Sabbath.* I put my trust in God, walked up to the manager as he sat in the office, and said in a respectful tone, 'I have been detailed to run a circus train on Sunday morning, and I cannot do it on the Sabbath.' Imagine my astonishment as he looked me in the face and said: 'You! been detailed to run Sunday trains? I am surprised! You go right home and don't you worry about Sunday trains.' I have never been detailed for Sunday work since. But the men who offered to do work for extra pay upon the Sabbath have long since been discharged." I could relate a number of instances of loss and misfortune, which came under my own personal observation by reason of the desecration of the Sunday. A railroad telegraph operator says: "Speaking for myself I will state that I work twelve solid hours each day and seven solid days each week, or a total of 865 days in a year. Holidays, when the rest of mankind are bent upon enjoyment, I have to work the harder. Do you ponder on the cause of a railroad wreck, when the cause assigned is 'man asleep at his post,' or, flagman did not go back far enough with his signal,' or, may be, 'telegraph operator had messages mixed?'" Who can read such facts as these without asking what may be his share of responsibility for such wrongs?

Sept. 28th, 1887.

PHILLIP TOCQUE.

DIOCESE OF ONTARIO.

SIR,—There is much in Mr. Wicksteed's notices of motion which I for one among the clergy shall support with a vote—with regard to A & B. I do not see their necessity, the synod can hardly lay down hard and fast rules which will bind laymen, and the attendance at Easter vestries is not so good as to induce a belief that parochial councils will be very successful—informal councils between the priest and people generally will probably answer, but the council will usually consist of two or three spirits who rule the roost. As regards C I hope he will insist that every vestry shall print and circulate its accounts, and that a copy be sent to the synod. In one diocese which I am acquainted with this rule was observed with the best results. There seems a rooted dread of publicity of church accounts in this diocese, perhaps both clergy and laity are ashamed of the miserable financial arrangements. I am in favor of a more frequent change of ministrations in a country where people are fond of change and new faces. Why Mr. Wicksteed chooses the No. 3 for all his purposes I do not know, perhaps he thinks it rendered sacred by the Public Worship Act in England where it becomes the mystical number of aggrieved parishoners. But will Mr. Wicksteed kindly explain what on earth his sacred numbers of three has to do with the interval between prayers and sermons. Are the congregations to sit and meditate, or sing or what, to employ the time? I am very sorry for bishop and archdeacons if he should carry his rule about the sermons. Probably the comments might be useful to Messrs. Baring, Gould and Willmot Burton, if sent to them as well as the preachers. No doubt it would be of great advantage for clergy to instruct at the schools; in some wide parishes it would be however an intolerable burden and in many cases it would be difficult to induce child to remain after their regular school hours; however I quite sympathize with his wish, "Unless religious instruction is improved in quantity and quality, the day is coming when present heathen nations will be sending a mission to convert us to Christianity." I quite agree with him. There should be uniformity in hymn books, chants, &c. The visitation of a good musician, if he were not intolerably fussy, would be most useful and pave the way to reunion of parish choirs at various centres. The hapless clergyman is I hope not to be saddled into making newspaper reports; he has plenty to do now, what with being parish priests and long journeys to drive, acting as choir masters, Sunday School teachers, stage managers, "more canadense," without having to chronicle it and read it again in the pages of the Church newspapers. The two points I like best are the exchange of clergy and full reports of Easter vestry meetings, with accounts really made public, but in the case of the former it is necessary that the rectories should be dealt with as well as parishes unendowed and the missions, I advocate, if such a thing be possible, the abolition of the rectories and the funds applied *bona fide*, as they are now "sur-reptitiously" to the retirement of clergy who have done their work. There would then be some reasonable hope of the clergy retirement fund becoming of some use. I should certainly object to the struggling missionary being shifted from pillar of post at the suggestion of a few clergymen having the bishop's ear, and his few dollars painfully saved consumed by a long journey from Dan to Beersheba, in the end finding himself worse off than before, while the rector main-

tains his position and may practically retire when he pleases on the endowment. There is a question which runs through all suggestions, where the mission board provides part of the clergyman's salary they can be enforced, a means to enforce rules on independent parishes has yet to be found. The synod might usefully add to its debates how to provide a supply of clergy for vacant posts, instead of having one or two to spare. The roll is too cruelly short, and it is in the power of the synod if it becomes exacting to shorten even the present roll. I think it is in the power of the authorities to improve the condition of future clergy largely by insisting that no clergyman shall marry until he has been in the diocese a certain time. I do not know any mission where a young man without incumbrance and of active habits cannot live, but when married the case alters, and in the case of young men I think some arrangement might be made whereby a policy in an assurance society should be taken out for him and paid. The Forrester and Odd Fellows grant endowments on very favorite terms whereby at a certain age the whole sum assured becomes payable to the assurer. Even older lives might be dealt with in that way; at the age of 54 I insured with the Forrester, paying \$1 85 per month for \$1,000, to be received at the age of 78; if I pay fourteen assessments in the year and become permanently disabled I draw \$100 yearly until the whole sum is paid or at once \$500; a small monthly fee secures \$5 a week in sickness. For a younger man, say 23, his payment would be 63c. per month. I believe some scheme of similar nature might be carried out for the clergy by using the retirement fund yearly, which would make it at once serviceable to many men, instead of accumulating slowly a capital fund which within the next generation may perhaps secure an annuitant or two. The rector funds (which are mostly appropriated to places which need them least) would enable the scheme to be worked thoroughly.

And their point is worthy of consideration, the inordinate area of missions. No one man can possibly do more than open them up. If he be very active he is removed to a better post let us hope, a man not so active is appointed. From lack of time the former has only made a beginning and secured nothing. Two men unmarried would give double the time and make more certain work, and in my opinion would nearly always live as well. Yours faithfully,  
A PRIEST.

SACRILEGE.

SIR,—There are certain clergymen of this diocese who are accustomed after a celebration to pour back what remains of the consecrated wine into the flagon or vessel which contains the unconsecrated wine. Through economic or more properly sacrilegious principles, they do not "reverently drink the same" immediately after all have communicated. I call attention to this daring irreverence with a hope that the offending priests may read this and not continue in the error of the Corinthians, who discerned not the Lord's Body and Blood.

A PRIEST OF HURON.

THE GRAVENHURST FIRE.

SIR,—Will you allow me space in your columns to give my official endorsement to the appeal made by the Rev. A. Osborne in behalf of his sorely afflicted flock in Gravenhurst, and to state, briefly but definitely, what the needs are which appeal so loudly to the sympathies of the members of the Church of England.

1. The Church, a wooden one, has been destroyed. The recoverable insurance on it is \$1,221. The establishment of fire limits compels hencforth, and very wisely, the erection of brick buildings. To meet the increased cost, therefore, of restoring and furnishing the church the sum of from \$2,500 to \$3,000 will be needed. For this, first of all, I appeal to the generosity of the laity of the Church of England.

2. Mr. Osborne's appeal made, I think, no allusion to the fact that the destruction of Gravenhurst necessarily deprives him of that portion of his own stipend which was derived from local sources. His congregation contributed \$200 to this object, exclusively of a special Christmas offering and various individual gifts always useful and acceptable in a parsonage. All this is now out off, his congregation, from being generous givers, having become in a few hours needy receivers.

3. Gifts of clothing in all forms for both sexes and all ages are urgently called for. Mr. Osborne has told me some harrowing tales, showing the distress that exists for want of proper wearing apparel. I understand that St. James' schoolhouse is to be open on Friday next, the 7th inst., for the reception of gifts of this kind.

I trust that the response will be prompt and liberal, and can assure the givers that judicious use will be made of every article forwarded, under the immediate supervision of members of Mr. Osborne's family.

I would request that contributions in money be sent either to Rev. A. Osborne, Gravenhurst, or to Rev. Professor Roper, Trinity College, Toronto, in his behalf, the object being specified in every case, as for (1) church building, (2) stipend, (3) general relief.

I am sure it will not diminish the sympathy felt for Mr. Osborne if I state that while passing through this ordeal by fire, he had in his pocket a unanimous call from the vestry of a Church in one of Minnesota's most flourishing towns to become its rector. This invitation was promptly declined. Mr. Osborne's flock were in sore trouble, and he could not desert them. Such self denying devotion to duty deserves generous recognition.

Toronto, Oct. 5th.

E. ALGOMA.

BISHOP OF LIVERPOOL ON MISSIONS.

DEAR CANON BRIDGEMAN,—I am glad to hear that you and the other clergy of Wigan are proposing to have special missions in your several parishes in October next, and I trust and pray that God may make it beneficial to all the inhabitants of that important town. I am satisfied that missions, wisely conducted, are a great engine for doing good in the present day. They tend to awaken the thoughtless and careless, to lead on those who are doubting and halting between two opinions, and to establish and comfort all true Christians, and make them increasingly zealous of good works. I hope that this may be the result in every parish in Wigan. I need hardly remind you that it is useless to expect successful results from any mission unless it is both preached and followed by the use of appropriate means, such as special visiting from house to house, special invitations to attend the services which the missionary will conduct, and special instruction for those who derive benefit from the mission; above all, it is of the utmost importance to urge upon your people that they can help forward the work of the mission by supplications, prayers, and intercessions. In movements like these good is not done "by might nor by power," but by the outpouring of the Holy Ghost. In order to obtain this, even those who are kept at home by ill-health, or kept away by business engagements, can give valuable aid. This aid, I trust, will be given by all Christian people in Wigan.

Your affectionate bishop,  
J. C. LIVERPOOL.

SKETCH OF LESSON.

19TH SUNDAY AFTER TRINITY. OCT. 16TH, 1887.

First Conquests.

Passages to be read.—Numb. xxi. 21-25, 31-35.

The last lesson described how the Israelites were healed after they had been bitten by poisonous serpents. To-day we shall read of their first victory over their enemies, and how they obtained an earnest of the Promised Land. At last their long and toilsome journey through the Wilderness is almost at an end. They march no longer toward the Red Sea, but turn northward toward the Land of Promise.

I. *The Fresh Start.*—The children of Israel have altered their course, and are daily drawing nearer to the land promised to their forefathers. They pass through the land of Edom and come to a brook (*Zered*), when they halt for rest. (Numb. xxi. 12). The small stream flows down to the Dead Sea, beyond which lies the Promised Land. They have but to journey a short distance, to cross the Jordan and enter on their possession. Gladly the men and women of all ages up to sixty prepare to go over the brook *Zered*. But we look in vain for older persons. What has become of them? They have been buried in the wilderness, as God has said. (Numb. xiv. 32). None of all who left Egypt were to enter Canaan save Caleb and Joshua.

Eagerly they press forward, passing along the borders of Moab, where they obtain provisions. (Deut. ii. 29). Presently they want water. God promises to give it to them, and the people joyfully assemble around the princes and sing, until the sparkling water bubbles up. (Numb. xxi. 16-18). Now they pass over another river and approach a glorious country, with green wooden hills sloping down to the Jordan which they have to cross. A great king rules over the land; will he suffer Israel to pass through his country? We shall see.

II. *The First Battle.* (Numb. xxi. 21-32).—A message is sent to the king. It is a respectful request, but the passage is rudely refused. What is to be done? Must Israel turn away again? No this country is to be theirs. God will give it them, but they must boldly face the enemy. So when Sihon comes out proudly to battle, Israel is ready to meet him. How can they stand before such a powerful enemy? This king has conquered the fierce Moabites and taken possession of all their country. Must not the Israelites tremble before him? No. They remember the Lord's promise, and they know that God will fight for







them. The result shows that, as God had promised to give them this land of Gilead, He would keep His word. Sihon, the king, falls before Israel; and his country becomes their first possession.

III. The Giant Overcome, (Numb. xxi. 33-35).—Where will the Israelites go now? Instead of crossing the Jordan, they journey north to a rich country. The king of this land is more formidable than Sihon. (Deut. ii. 11). Yet God bids them fear not, but press on. So they march on across the plains of Bashan, and at the edge of a great wall of black rocks they catch sight of Og's strong city, Edrei. The city is thoroughly fortified, but Og, the king, comes out of it to fight in the plain. There the giant is overcome. Again Israel is victorious, and all the lands from Arnon to Mount Hermon fall into their hands. Their swords and shields were bravely wielded in battle, it is true, but it was God who overcame this enemy for them too. (Ps. cxxxv. 10-12; cxxxvi. 17-22). And the story of their victories spread to Canaan, (Josh. ii. 10; ix. 10), just as God hath said. (Deut. ii. 25).

This successful victory over Sihon, king of the Amorites, and Og, the king of Bashan, made them joyfully look forward to more—it was 'the earnest of their inheritance,' and now they felt certain that they would at last obtain Canaan as their inheritance.

### Family Reading.

#### MY REDEEMER.

There is one word full of meaning from which we collect the truth of sympathy. It is that little word of appropriation, "my" Redeemer. Power is shown by God's attention to the vast sympathy, by his condescension to the small. It is not the thought of heaven's sympathy by which we are impressed when we gaze through the telescope on the mighty world of space, and gain an idea of what is meant by infinite. Majesty and power are there, but the very vastness excludes the thought of sympathy. It is when we look into the world of insignificance which the microscope reveals, and find that God has gorgeously painted the atoms of creation, and exquisitely furnished forth all that belongs to minutest life, that we feel that God sympathizes and individualizes.

When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the most high; but if we want to know that God feels for us individually and separately, we must learn by heart this syllable of endearment, "My Redeemer." Child of God, if you would have your thought of God something beyond a cold feeling of his presence, let faith appropriate Christ. You are as much the object of God's solicitude as if none lived but yourself. He has counted the hairs of your head. In Old Testament language, "He has put your tears into his bottle." He has numbered your sighs and your smiles. He has interpreted the desires for which you have not found a name nor an utterance yourself. If you have not learned to say, "My Redeemer," then just so far as there is anything tender or affectionate in your disposition you will tread the path of your pilgrimage with a darkened and a lonely heart; and when the day of trouble comes there will be none of that triumphant elasticity which enabled Job to look down, as from a rock, upon the surges which were curling their crests of fury at his feet, but could only reach his bosom with their spent spray.—F. W. Robertson.

#### WHO ARE THE HAPPY?

"Young gentleman," said the Professor of Mental Philosophy in—University to his class, one day, "at the next recitation I wish each one to hand in a definition of true happiness, suggested by his personal experience."

Among the definitions handed in by these thoughtful young men were the following:

"True happiness is satisfaction with one's own self."

"True happiness is the enjoyment of life with the consciousness that no one is pained by it."

"True happiness is the possession of a sound body, in which is a sound mind, using its powers for the good of mankind."

"Happiness is a state of mind in which there is perfect harmony between one's self and others."

"True happiness does not exist in this world. Relative happiness is the result of having done right."

"Happiness to one man is misery to another. The happiest moment I ever experienced was when I gave my last dollar to a poorer man than myself. I would define it, then, as a feeling of self-approval at having done right."

"Happiness is the joy we feel without any effort made to obtain it."

"The truest happiness springs from conscious rectitude. It is the consciousness of perfect peace with God."

It would be hard to find a better definition than the last one.—E.x.

#### THE OLD FASHIONED GIRL.

She flourished thirty or forty years ago. She was a little girl until she was fifteen. She used to help her mother wash the dishes and keep the kitchen tidy, and she had an ambition to make pie so nicely that papa could not tell the difference between them and mamma's; and she could fry griddle cake at ten years of age, and darn her own stockings before she was twelve, to say nothing of knitting them herself.

She never said "I can't," and "I don't want to," to her mother, when asked to leave her play, and run up stairs or down on an errand, because she had not been brought up in that way. Obedience was a cardinal virtue in the old fashioned little girl.

She rose in the morning when she was called, and went out into the garden and saw the dew on the grass, and if she lived in the country, she fed chickens and hunted up the eggs for breakfast.

We do not suppose she had her hair in curl paper, or crimping pins, or had it "banged" over her forehead, and flounces were no trouble to her.

She had learned to sew by making patchwork, and we dare say she could do an "over and over" seam as well as nine-tenths of the grown up women do now-a-days.

The old fashioned little girl did not grow into a young lady and talk about her beaux before she was in her teens and she did not read dime novels, and was not fancying a hero in every plough boy she met.

She learned the solid accomplishments as she grew up. She was taught the arts of cooking and house keeping. When she got a husband she knew how to cook him a dinner.

She did not think she knew as much as her mother, and that her judgment was as good as her grandmother's.

And if there be an old fashioned little girl in the world to-day, may heaven bless her and keep her, and raise up others like her.

#### A GOOD WORD FOR ROMPING GIRLS.

Most women have a dread of them. Mothers would rather their little daughters were called anything else than romps. They say to them, "Be very quiet now, my dears; don't run or jump, and be little ladies." As if a healthy child could be still; as if it could take time to walk, or step over what came in its way; as if it could fold its hands in its lap, when its little heart is so brimful of tickle. It is absurd and wrong, because it is unnatural. Children, girls as well as boys, need exercise; indeed, they must have it, to be kept in a healthy condition. They need it to expand their chest, strengthen their muscles, tone their nerves, develop themselves generally.

And this exercise must be out of doors, too. It is not enough to have calisthenics in the nursery or parlor. They need to be out in the sunshine, out in the wind, out in the grass, out in the woods, out of doors somewhere, if it be no bigger than the common or park. Suppose they do tan their pretty faces. Better be brown as a berry, and have the pulse quick and strong, than white as a lily, and complain of cold feet and a headache. Suppose they do tear their clothes; suppose they do wear out their shoes; it don't try a mother's patience and strength half so much to wash and mend as it does to watch night after night a querulous sick child, and it don't drain a father's pocket-book

half as quick to buy shoes as it does to pay doctors' bills.

Indeed, we don't believe there is a prettier picture in all the wide world than that of a little girl balancing herself on the topmost rail of an old zig-zag fence, her bonnet on one arm and a basket of blackberries on the other, her curls streaming out in the wind, or rippling over her flushed cheeks, her apron half torn from her waist, and dangling to her feet, her fingers stained with the berries she had picked, and her lips with those she had eaten. Don't scold that little creature when she comes and puts her basket on the table and looks ruefully at the rent in the new gingham apron, and at the little bare toes sticking out of the last pair of shoes. Wash her hot face and soiled hands, and give her a bowl of cold milk and light bread, and when she has eaten her fill and got rested, make her sit down beside you and tell what she has seen off in those meadows and woods.

Her heart will be full of beautiful things—the sound of the wind, the fall of the leaves, the music of the wild birds, and the laugh of wild flowers, the rippling of streams and the color of pebbles, the shade of the clouds and the hue of the sunbeams—all those will have woven their spell over her innocent thoughts, and made her a poet in feeling, if not in expression.

No, mothers, don't nurse up your little girls like house-plants. The daughters of this generation are to be the mothers of the next, and if you would have them healthy in body and gentle in temper, free from nervous affections, fidgets, and blues; if you would fit them for life—its joys, its cares, and its trials—let them have a good romp every day while they are growing. It is Nature's own specific, and, if taken in season, warranted to cure ails of the girl and the woman.—Selected.

#### HINTS TO HOUSEKEEPERS.

The juice of a lemon will remove claret stains from table linen.

Take full-grown tomatoes while yet green, cut out the stems, and stew until tender; press through a sieve; season highly with pepper, salt, ground cloves, allspice and nutmeg; boil the pulp until thick. Worcestershire sauce may be added if liked. This is nice with cold meats.

PEARS PRESERVED WITH GINGER.—Peel the ripe pears, divide them in half, core and remove the flower and stem and drop them into cold water. Make a thick syrup, allowing one pint of cold water to every two pounds of sugar, two ounces of sliced ginger root and the juice of half a lemon. Beat up the white of an egg with the shell and stir in the syrup before it is put on the stove. Put the syrup on the stove and let it come to the boiling point by degrees, stirring it often. As soon as it boils, cover it and set it back where it will continue to boil very slowly. At the end of three-quarters of an hour, remove the cover and skim off the thick white scum which covers the syrup. You will skim out the slices of ginger also. Rinse them off in clear warm water and return to the syrup. Cook the pears in this syrup till they are tender, cooking a few at a time. When they are all cooked pour the syrup over them. There will be enough to cover them if you allow three-quarters of a pound of sugar to every pound of pears.

#### SUNNY HUSBANDS.

We often doubt whether the male head of a family ever really appreciates the opportunity he has for diffusing sunshine at home, or apprehends how much of gloom he can bring into the family circle by entering its precincts with a dark frown on his countenance. The wife and mother is within four walls from morning until night, with but few exceptions, and must bear the worry of fretful children, inefficient servants, weak nerves and many other perplexities; and she must do this day after day, while the husband goes out from these petty details of home care, has the benefit of the pure, fresh air, meets with friends, has a pleasant time, which altogether acts as a charm on the physical

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man; and if he does as he should, he will come home cheerful and thereby lighten the home life for his wife. Some men can be all smiles away from home, but at home they are as cross as bears; and yet we hear it said on every side, "Wives, meet your husbands with a smile."

#### MAKING BABY GOOD.

Older children are looked up to and copied often by their younger brothers and sisters. If they realised that often it is their own fault if the little ones are cross and disagreeable, I wonder if they would set to work to rectify it as Bertie did in the following story, taken from the *Morning Guide*: Bertie, Tom and baby were playing together, not in the pleasantest way, though, for baby could not always understand when his turn came and when it didn't, or why it could be his turn all the time, so he took turns when he ought not to, and became cross if any one tried to prevent him.

Bert was not the most patient boy in the world, and, boy-like, he began to think baby a little tyrant, which he was, without meaning to be, and to rebel against his frequent interference.

"Mamma!" shouted he, "come and make baby play fair;" and then, when mamma arrived on the scene, he added, more thoughtfully; "I don't see why God couldn't have made a good baby instead of a cross one."

Mamma looked amused rather than shocked; indeed, it was Master Bert who looked quite shocked when she quietly replied:

"Judging from your work since you began to make him, baby would not be much improved if you had made him just to your liking."

"Me make baby?" and Bert looked very much mystified.

"Yes; you have been helping to make him ever since God gave him to us. God only made him a baby; it is you and Tom, who more than any one else, make him either a good or a bad boy. Look at him now."

As directed, Bert, who was standing with his hands behind his back, wondering what his mother meant, cast his eyes upon his little brother, and saw him standing in exactly the same position, his hands behind him, trying to look as much like him as possible.

"Push your hat on one side of your head," said mamma.

Bert did so, and baby immediately did the same with his hat.

"Whistle a little," suggested mamma. In an instant, as soon as he heard the sound, baby too was puckering his little lips, doing all he could toward producing a whistle.

This irritated Bert, who turned and said, "Stop mocking me!" and gave baby a push. The reply was a scream of remonstrance and an angry push from baby.

"See, you are making him still after your own pattern. He is just a small copy of yourself. Now try making him another way. Put your arms around his neck and kiss him."

Bert obeyed, though rather unwillingly, and baby's face at once cleared, and Bert got a loving hug and kiss from him.

"I told you he wouldn't be cross if you were not," said Tom, who had been an interested listener.

"He will be just what you boys make him. He is only acting now by imitating you boys and others, and as he is most with you, you are really making him."

"Well, Tom," said Bert, after a moment's thought, "let's not make any more cross into baby," and Tom agreed.—*The Church.*

#### HOW OFTEN SHALL WE COME TO THE HOLY COMMUNION.

It is understood that our people should come to the Holy Communion at least three times a year, of which Easter shall be one. If they do not come at all during the year, the clergy are authorised to drop the names of such delinquents from the list of communicants.

However necessary ecclesiastical rules may be, they are not the standpoint from which we ought to view our duty in this particular. We should not have the disposition to dole out our service to Almighty God. And especially should our attendance at the Holy Communion be entirely free from anything like the spirit of legal conformity.

If our hearts are right, we shall love to resort to this blessed sacred of our redemption just as often as we can. It is a sacred feast, and we should approach it as if it were the feast of a dearly loved friend. It is a means of Grace, and we should be eager for all the spiritual illumination and strength which we can receive. It is a solid act of worship which the Lord Himself has commanded. They who are willing to receive it only occasionally, if at all, appear to treat it as something of minor importance, without any intensely practical value to the Christian life.

But perhaps we are not thus describing all cases. There are undoubtedly some who neglect the Holy Communion because they fancy it too sacred a thing to be received often. They are afraid to come except occasionally. Why should they be? If they can partake of it once a year, they have no right to urge their unworthiness as an argument against changing their course; for if they are not fit for frequent communion, they are not fit for it as seldom as once a year. Its sanctity, so far from hindering us, should rather induce us to hold out our hands for the blessing which the loving Lord is so anxious to bestow upon us.

The real cause for this neglect of which we speak is spiritual. We are not sufficiently interested in our sacred vocation. Christ has not our ardent love. His service does not evoke our enthusiasm—the breath of God is not in our souls. We do not mean to be indifferent or careless. We simply do not think, and some one has wisely said that want of thought does quite as much harm in the world as want of heart.

How often shall we receive the Holy Communion? The answer is—whenever we can.—*Selected.*

#### THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and acts, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under His direction. He is regulator, and where He is master all goes right."

"One is my master, even Christ," repeated the young man slowly and seriously; "everybody who puts himself sincerely under His leadership wins at last."

#### TIRED WORKERS.

Your are too tired to teach a Sunday-School class? One of the hardest-worked men in the world was Sir Roundell Palmer, Lord Chancellor of England, and he taught a class. Perhaps you teach without preparation? He specially prepared every lesson. Possibly you see your pupils only in the class-room? Sir Roundell visited his scholars, and never forgot or lost sight of one of them. Take pains, be earnest, and look for great results.

#### REMARKABLE INCIDENT.

"Cover my defenceless head  
With the shadow of thy wing."

A party of northern tourists formed part of a large company gathered on the deck of an excursion steamer that was moving slowly down the historic Potomac, one beautiful evening in the summer of 1881. A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with his happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian heart, "Jesus, lover of my soul."

The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for several seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with, "Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered, courteously; "I fought under General Grant."

"Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night 18 years ago this very month. It was much such a night as this. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadow hid me. As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night rang the words:

"Cover my defenceless head  
With the shadow of thy wing."

"Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. I felt sure when I heard you sing this evening, that your were the man whose life I was spared from taking."

The singer grasped the hand of the southerner and said with much emotion: "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cared for the sparrow, how much more for man created in his own image; and I sang the prayer of my heart, and ceased to feel alone. How the prayer was answered I never knew until this evening. My Heavenly Father thought best to keep the knowledge from me for 18 years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, lover of my soul' has been a favorite hymn; now it will be inexpressibly dear."

The incident related in the above sketch is a true one, and was related to the writer by a lady who was one of the party on the steamer.—*London Freeman.*

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



WHAT IS GAINED BY SWEARING.

Once upon a time, as ancient stories begin, I was crossing Somersetshire in a railway train, and joined three young men, who chose the end of the carriages, while the three elderly ladies enjoyed their chat at a little distance.

One of our number, about to emigrate, opened his schemes and projects, and soon there was a very animated and earnest conversation on the advantages and disadvantages of leaving "the old country" for a foreign land.

He was fairly taken aback, as the sailors say, and looking appealingly round, said, "I didn't swear, did I; did I?"

She gently replied, "I heard an oath a while ago, and thought it came from you; you are not angry with me, I hope, for saying so."

He immediately thanked his monitors, saying, "'Tis a bad habit, ma'am, and I didn't know I swore. I have a mother and sister in Bristol as good Christians as any in England."

Just then we arrived at the station and parted; but I have thought hundreds of times of that question, and it has reminded me of another: "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

Youths, beware of the first oath.

THE ROBIN'S NEST.

One beautiful spring morning little May was sitting on the front porch playing with her dolls. It was a delightful place for a little girl to play in, for the house stood away out in the country, and the porch was covered with honeysuckle, making it so cool and shady.

Presently he flew up to the top of the fence and began to sing, and May wondered if he was calling his mate; and sure enough, down flew another robin, and the two sat on the fence and chirped away to each other for some time, when they began to fly in and out of the cedar trees which stood on each side of the gate.

Last year a clergyman of Norfolk in England, missed his pet dog, and there was much grief in the family, for Rough, the lost collie, was a favorite with the grown folks as well as with the children. Some nine months later

that she was going to make a cap with on the grass to dry, but when she came out to get them, a few hours after, every piece was gone. She looked all over the garden but could not find it, and at last she said that Reb, May's big black dog, must have chewed it up, for I am sorry to say that he often did do such naughty things. Not long after this May's papa told her that there were three pretty blue eggs in the robin's nest, and in the evening he took her down to the gate, and lifted her up in his arms so that she could see the nest; the mother bird was sitting on the eggs, but when she saw May she flew away, and there were the three pretty blue eggs lying in the nest. A few weeks after this the eggs were hatched, and then May saw the little birds. She thought they were very ugly little things, for they had no feathers and kept their mouths open all the time.

I WAS GOING TO.

Children are very fond of saying, "I was going to." The boy lets the rats catch his chickens. He was going to fill up the hole with glass, and to set traps for the rats; but he did not do it in time and the chickens were eaten. He consoles himself for the loss, and excuses his carelessness by saying, "I was going to attend to that."

There was a little rent before, and she was going to mend it, but she forgot. And so we might go on giving instance after instance, such as happen in every home with almost every man and woman, boy and girl. "Procrastination is" not only "the thief of time," but is the worker of vast mischiefs. If a Mr. "I-was-going-to" lives in your house, just give him warning to leave. He is a lounging nuisance. He has wrought unnumbered mischiefs. The girl or boy who begins to live with him will have a very unhappy time of it, and life will not be successful. Put Mr. "I-was-going-to" out of your house, and keep him out. Always do things which you are going to do.

A TRUE DOG STORY.

Last year a clergyman of Norfolk in England, missed his pet dog, and there was much grief in the family, for Rough, the lost collie, was a favorite with the grown folks as well as with the children. Some nine months later

the cleagyman, happening to go to "Cattle Hill," where the drovers were, saw Rough, and joyously laid claim to him. But Rough's new master, a drover, refused to give the dog up, and there was a dispute. Of course, the drovers were in sympathy with their fellow, and the clergyman found the odds against him. The drover said that he had owned Rough for years; the minister held to it that Rough was the very Rough he had raised.

Two policeman came running up and the case was stated. "But how can you prove ownership?" asked one of the officers.

That put the minister in mind of something. He thrust his hand into a pocket, pulled out a penny, and gave it to the dog with the command, "Rough, fetch a loaf."

Rough, with the penny in his mouth, went to the nearest bakery, made it clear that he wanted some bread, and soon came trotting back to the crowd.

The clergyman broke off a morsel, gave it to Rough, and stood by while the dog munched it.

Suddenly the clergyman exclaimed, "Rough, I believe that bread is poisoned." Out the dog spat the piece of bread, and the crowd, cried "Bravo!" There was no longer doubt as to the true ownership, and to the shame of the drover, the dog trotted off at the minister's heels.

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