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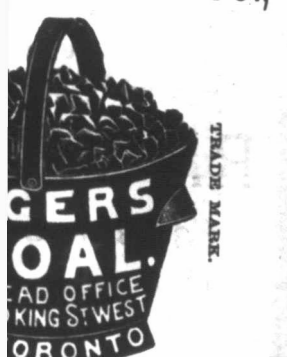
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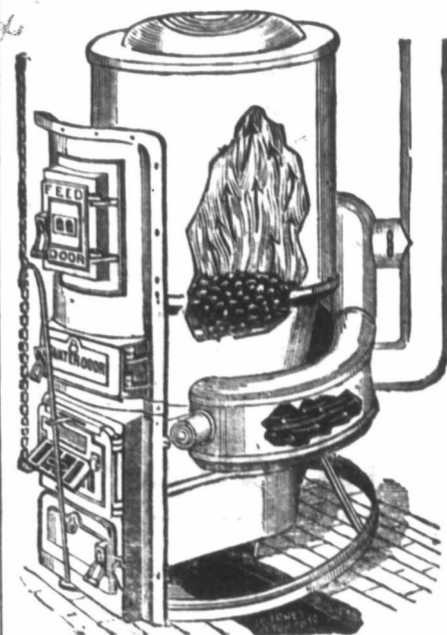
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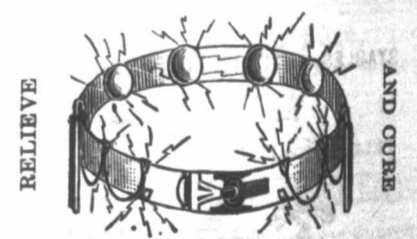
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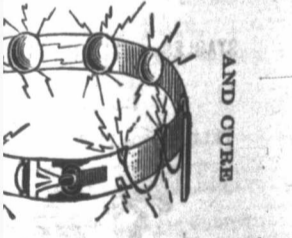
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October 26.—21 SUNDAY AFTER TRINITY.

Morning.—Dan. 3. 1 Tim. 3.
Evening.—Dan. 4; or 5. Luke 18. 31 to 19. 11.

THE CHURCH CONGRESS AT HULL.—Several circumstances militated against the success of this year's English Church Congress; but they have not prevailed. In the first place, there was a fear that party influence would prevent some schools in the Church from being adequately represented among the speakers; but this does not seem to have been the case. Then from the position of Hull, so near the German Ocean, it did not command the same area, so that it was hardly likely that so many would assemble as at the largest congresses; still the number in attendance was very large. A last cause of anxiety was the illness of the Archbishop of York, especially as the notice to Bishop Westcott of Durham was so brief. The Bishop, however, rose to the occasion, and his address was received with the greatest enthusiasm. So far as we have been able to read the reports of the papers and speeches, we should judge that the Congress has not at all fallen behind its predecessors.

FRIENDLY GREETINGS.—It was no new experience for the Church Congress at Hull to receive the friendly greetings and good wishes of those outside the Anglican communion. But the interview between the deputation from the Wesleyan Methodist Church Council and the members of the Congress, represented by the Bishop of Durham, seems to have been peculiarly pleasant and cordial. Each side came as near to the other as their respective conditions would allow. As was proper and natural, the Wesleyans at once pointed out their own close relationship to the Church of England, and claimed some liberty for their own methods. On the other hand, the Bishop recognized the obligations of the English Church to the Methodists, whilst he did not fail to point out the desirableness of corporate union. All this was just as it should have been.

SOCIAL QUESTIONS.—In his address at the opening of the Church Congress, the Bishop of Durham expressed his satisfaction at the prominence

given to social questions; and he made some admirable remarks on this subject, which is now engrossing so large a portion of public interest. "If," said the Bishop, "there are many whose whole energies are exhausted in providing for others the means of rest and culture, which they cannot share; if there are many whose long hours of labour forbid them to see their children except when they are asleep; if there are many whose earnings do not provide adequate support for those who are naturally dependent upon them; if, in some occupations, current wages have to be supplemented by doles, the Christian, as a Christian, must bend his energies to face the evil and endeavour to remedy it. Self-interest is powerless to cope with moral questions; the law alone is powerless; but love, fruitful in sacrifice, can do all things. It is, indeed, natural to have recourse to legislation when we recognize a wrong, and up to a certain point the procedure is just, and may be effective. But the law is concerned only with outward acts and environments, and cannot control feelings or motives. It can secure personal opportunities and remove common injuries due to past ignorance and neglect. It can make good dwellings, but cannot make good men. The sanction in the end is the will of the majority, which may quickly become tyranny. If the law is far in advance of public opinion it is evaded. If it is opposed to the judgment of the best informed, its influence is immoral. But more than this, we help men most not when we establish a right for them, but when we quicken in them a sense of duty. Law, in a word, has no direct spiritual power. But what law cannot do, the personal ministry of love can do. It can appeal to the conscience for the sense of justice, and to the imagination for the apprehension of beauty, and to natural affection for the offering of sacrifice. It can call out reverence for the human which survives in the outcast. It can quicken, guard, develop independence, self-reliance, self-respect in the poorest, being not isolated or warring atoms in an aggregate, but members in a body, each charged with some peculiar function. It can consecrate great possessions to a common service, and win a blessing from the cares of a great position. The social questions then must be religious questions, and they can be solved by love." Readers of this paper are well aware that this is precisely the truth which we have sought to enforce as the remedy for our social evils. Meddlesome legislation is more likely to be mischievous than beneficial; although we quite recognize the importance of protecting, by law, women, children, and even men in certain cases. But law cannot reach all cases; and love can. It is the recognition of our brotherhood in the family of God, and this alone, which can prove a remedy for the evils of society.

CHURCH AND STATE.—The first one of the most important debates at the Church Congress was that on Church and State, opened by Bishop Barry, formerly of Sydney. But no less important are the remarks of the eloquent Bishop of Peterborough on the same subject, made at the opening of his Diocesan Conference. He observed, according to the report received by way of New York, that the Irish question could not forever stop the way, and when the dam was removed a great political current of the waters of strife, which had been slowly accumulating behind it,

would break out. In what direction they would sweep he could not say; but while Churchmen were thankful for the lull in the attack, they must not deceive themselves as to its continuance, for so long as the conscientious convictions of some and the political aspirations and necessities of others lasted, the Church could never be free from attack. Thankful as they should be for the lull without, still more should they be for the growing spirit of tolerance and unity within our borders. These remarks will commend themselves to those who watch the tendencies at work in England. If England had her own parliament, without Scotch or Irish members, the prospect of disestablishment would be remote indeed; but no one can say how long the Scottish establishment will be suffered to remain; and, if that goes, it will be difficult to preserve the English. But it will be well that those who advocate such a resolution should clearly estimate the consequences. If there is no "established religion," what right could the nation have to interfere with the religion of the Sovereign?

PROFESSOR BOYS' POEMS.—Some time ago, it was intimated that it was intended to publish some literary remains of the late Professor Boys. Professor Clark undertook the editing, and Mr. E. E. Sheppard, of *Saturday Night*, offered to publish at cost price, from his regard for the departed Professor. It was requested that persons desiring copies would forward their names either to Professor Clark or to Mr. Sheppard. So far the copies subscribed for do not justify publication; and, unless a considerable number of names are sent in during the next month, the scheme will be abandoned. The price will be about twenty-five cents; but payment is not required until the volume is ready.

WORKING FOR NOTHING.

Archdeacon Farrar is not allowing his proposal for brotherhoods in the Church of England to be forgotten. He has recently read a very interesting paper on the subject at the Hull Congress; and the pronouncement is all the more significant as coming from one who has no sympathy with any extreme ecclesiastical movements. When the late Canon Liddon expressed his conviction that the masses of our towns could be won only by clergymen living together and working together in something like brotherhoods, he might be suspected of wishing to strengthen the Church movement of which he was the representative and the advocate. But this was not his thought. Eminent preacher as he was, he repeatedly declared that the best and deepest work was not done by mere testimony from the pulpit, however valuable that might be, but by personal intercourse and influence.

But there is one point, in particular, to which we now wish to draw attention. The Bishop of Liverpool, who seems not to have much sympathy with the proposal, has said, "If the new Anglican monks are to work for nothing, I doubt whether there will be many of them;" and these words have not unnaturally aroused Dr. Farrar's indignation. "I repudiate," he says, "the term Anglican monks as a mere caricature and *captatio invidia*; and I do not share in the mis-giving. Let some great and good Bishop give the call, and the men will come. When, after

the taking of Rome, Garibaldi published his famous proclamation, 'Soldiers, I have nothing but rags, wounds, hardships, and beggary to offer you. Let him who loves his country follow me!' the youth of Italy sprang to their feet in answer to that glorious appeal. Were there thousands in Italy to cry, 'Dear City of Rome,' and shall there be none in the Church of England to cry, 'Dear City of God'?"

"But," he goes on, "if I am wrong in this confidence; if it indeed be true that the Church of England is powerless to call forth that absolutely free, disinterested, gratuitous service which is ready to serve God even for nought, and which has never been lacking since the days of the Apostles; if she can no longer evoke any of the multitudes who in past ages have left all and followed Christ; if none of her innumerable wealthy sons be ready to serve, and to enable others to serve her, without adding to her present burdens; if the sole condition of working for God in the waste places 'fertile of sorrow' be £150 a year; if Salvationists and Methodists and Moravians can work together in devoted communities for little more than food and raiment, but all the young men in the Church of England, when the call sounds forth to them, begin with one consent to make excuse, and are unanimous in their desire to join that whirling multitude of the neither-thing-nor-the-other, among whom was the soul of him 'who made the great refusal'—I say that I do not believe that this will be so; but if this indeed be so, I shudder lest the day should come when on the barren tree, exuberant of large and glossy leaves, the axe should fall, and the fiat go forth, 'Never fruit grow upon thee more!'"

These are noble and earnest words, and may be laid to heart by all Churches in all parts of the world. Where there is no sacrifice, there is no love. Where there is no love, there is no true life. And the demand for self-sacrifice on the part of the clergy is as great here in Canada as in any part of the world. It is true that we have not the great moral wastes in our cities which are found amid the crowded populations of the old world; although even these are not altogether wanting among us. But there is something nearly as serious. There are mission stations abandoned and there are considerable townships without the ministrations of our Church, and there seems no prospect of these needs being met unless the spirit of self-sacrifice is stirred up among our people.

But here we are apt to begin at the wrong end, and complain that the clergy are not full of the spirit of self-sacrifice. In other words, we want to make our sacrifices for nothing. We want other people to do them for us. As if that were a thing at all likely to happen! A dead Church is little likely to bring forth living sons. A lukewarm Church does not usually give birth to children filled with ardent zeal. It is quite true that God does sometimes work a moral miracle, and raise up a Baptist-ministry with the call to repentance; and this He may do when He sees fit. But it is not for us to cherish such expectations, or to ask the head of the Church to do in miraculous ways what He is ready graciously to bring about by more ordinary means.

When we come to realize more deeply the needs of the Church and the world, the rich provision which has been made for the supply of those needs, and our own solemn duty to put forth all our energies in applying the Divine provision to human wants, then we may expect that we shall

have rising up among us men of burning zeal and love for souls, who will count it their glory to spend and be spent for God and humanity.

OVER THE MOUNTAINS.

BY REV. RURAL DEAN LANGTRY, D.C.L.

At 2.30 p.m., on the Wednesday after the Conference, we started from Winnipeg on our journey to the Pacific Coast. It was a bright afternoon, and we had a good view of the surrounding country as we were borne away through its boundless prairies. For 20 miles or more beyond Winnipeg there were but very few settlers. And the land was only cultivated at intervals and at some distance from the railway. The explanation of this unexpected phenomenon, given by those who were familiar with the history of the country, was that in the days of the first boom, all the land had been bought up by speculators who had never intended to cultivate it themselves, and who held it at such exorbitant prices that no one could afford to buy it from them. This is manifestly a great injury to *bona fide* settlers, and a great hindrance to the progress of the city. Government interference is needed. Such heavy taxes ought to be levied upon lands held for speculative purposes as would force the owners either to sell or to cultivate the land themselves. There is not much change in the character of the soil till Portage La Prairie, sixty miles west of Winnipeg, is passed. This bright, thriving town is built upon a perfectly level prairie, and is far enough from Winnipeg and Brandon to grow into a great city. It is claimed by the settlers that the very best wheat country in the world lies around this rising town. The appearance of both the land and the crops would seem, to a passing traveller, to justify this claim. Many villages, some of them rising rapidly, are passed all along the line. The sun was setting as we reached Brandon. This is a beautifully situated town of five or six thousand inhabitants, built on the banks of the Assinaboine. In situation it far surpasses Winnipeg, and the people who live in and around it are quite persuaded that it will very soon outstrip the capital in population and in business. Like Winnipeg, it is the centre not only of a great railway system but of a magnificent farming country. The greatest wheat farms of Manitoba are here, though the whole country from Winnipeg, with the exception of the first twenty miles, seems to the traveller to be one long wheat-field. The distance is one hundred and fifty miles. All the land around for fifty or one hundred miles to the west and north of Brandon is said to be admirably adapted for wheat growing. The crops this year have been most abundant, and the settlers say that though the land is not so black and rich looking as that in the neighbourhood of Winnipeg and La Prairie, it is more friable and productive. Darkness fell upon us as we left Brandon, and we saw nothing of the undulating plains through which we were passing all night long. With the first grey streaks of dawn we passed Regina, a lonely looking town in the midst of an endless prairie. It had not a prosperous appearance. The houses seemed to be unpainted and poor. The crops in the neighbourhood were very short in stalk, and looked poor. We heard a great deal, however, of the abundant yield a few miles away. The houses now grew very sparse. The little dwellings seen far away, every now and then, upon the horizon, without a barn or shed, or tree or shrub, looked, O so desolate. Soon the villages ceased. The houses on the horizon were seen no more. The station-house, sometimes alone, sometimes with

the companionship of one or two small habitations, and then nothing for over three hundred miles but a desolate rolling prairie. Not a living thing but the gophers and an occasional wolf, not a tree nor a shrub, nor a green blade of grass to be seen anywhere. The land is not as rich looking as in Manitoba—still, wherever it was ploughed, a dark, rich loamy soil was turned up; but there is no rain. The snow fall is very light. It only yields sufficient moisture, when it thaws, to cause the prairie grass to grow two or three inches high; then, as the parching sun falls upon it, it is turned into dry hay. And the cattle, we were told, live and thrive upon it all the rest of the year. This dry, desolate district, three hundred miles wide at its base, runs up in the shape of a smoothing iron for one hundred and fifty miles into one territory. An American gentleman, a civil engineer and surveyor by profession, was sitting opposite us in the Pullman. He knew all the land to the south, and told us that that dry, treeless region stretched away through the United States to the borders of Mexico, and varied in width from three hundred to a thousand miles. It only differed from the territory through which we were passing by being very much poorer land. It was, he told us, for a long time regarded as a barren and hopeless land. The great American desert, it was called, but of recent years it was found that by boring wells about a thousand feet deep, water was struck which came up with such force that it was thrown from 30 to 60 feet into the air. This was used for irrigation, and now forests were springing up, and farms of the most unfailing productiveness in the United States were spreading over this once desolate land. It is evident at once that until the Government or the companies owning this land provide for its irrigation, it is nothing but criminal cruelty to induce settlers to go in and occupy this territory. For agricultural purposes it is, for the present, useless. The crops that had been sown were not six inches high, and were so thin as not to be worth cutting. Men who can take up wide regions as ranching land may make it pay, but ordinary settlers manifestly cannot live upon it. And yet it is in this region that several of the Indian reservations are situated. The Government's policy with regard to the Indians seems the worst that could be devised. They have set themselves to teach these wanderers, who can live no longer by the chase, to support themselves by agricultural and industrial pursuits, but they have allotted them their lands in a region where skilled farmers could not live, so that nothing but failure and discouragement await them. And in the meantime they are supplied with rations sufficient to pamper and increase their natural indolence. We crossed the Saskatchewan at Medicine Hat, and were told that it was a navigable river for eighteen hundred miles to its mouth. We have abundant and varied testimony to the fact that the land lying to the north and east of this barren tongue was of the same rich character as the land of Manitoba; and for eight or nine hundred miles to the north of us was as free from frost as the land through which we were passing. And it lies there in tracts larger than all the arable land of Europe, wholly untouched, God's great, rich gift for the crowded populations of the older lands, who, before many years, will, by millions, be pouring into it.

—If we have little grace we shall do but little good, but if we are filled with all the fullness of God, we shall exert a vast influence upon the interests of men.

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SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 17.

The emptying of the chalice naturally suggests the subject of additional consecrations, which again might open the question as between the eastern and western Churches regarding the essentials of the Consecration Prayer. Up to 1718 there is a close adherence to the western usage of consecrating what is wanted by the recital of the words of Institution alone. We find this among the *Cautela* of the Roman Missal, in the rubrics of the Office of 1548, and in our own present rubric which was added to the Book of 1662. The First Book omitted all mention of the matter, and they had probably followed the old tradition which was also accepted at the last revision. The Scotch Book of 1637 and the American Office give directions for the same western rite, but the former makes a curious suggestion: "To the end there may be little left, he that officiates is required to consecrate with the least, and then if there be want, the words of consecration may [*sic*] be repeated again, over more, either bread or wine." The Non-jurors' Office does not allude to any supplementary consecration, but all the later purely Scotch Offices direct the use of the whole prayer embracing the words of Institution, Oblation, and Invocation: the common practice in Scotland is to consecrate more or less of both species, if possible, at every such case of second or third consecration. Even the insisting upon the people's observing the first rubric of the Office would not get over the difficulty, though no doubt it would lessen it, and the preparing what is required is often in a large congregation a case of Scylla or Charybdis.

The next rubric throws back a strangely vivid light upon the rubric which directs the placing of the sacred elements on the table: the first suggests even bare reverence, but this second one regards the elements as changed by consecration so that "the minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth." This is probably a survival of the Roman *pall* or *corporale*, but there seems to be a slight want of dignity in the action, although the motive of reverence is commendable. In 1637 the fair linen cloth was called "the corporal," and this rubric suggested the action of our revisers in giving the present rubric, which happily recognises at least the effects of consecration. There is little variation in the later forms of the rubric, but what is to be done with the consecrated elements thus covered up? They might be consumed, reserved or removed, and on this point our present rubric is clear that reservation and removal are alike forbidden—"If any remain of that which was consecrated, it shall not be carried out of the church, but the Priest and such other of the communicants as he shall call him, shall, immediately after the blessing, reverently eat and drink the same." The stringency of the rule suggests a cause and previous history, although we do not know the immediate cause in 1662, where the rubric first appears. In 1552 the rubric said: "And yf any of the bread or wine remayne, the curate shall have it to hys owne use," but the context shows that this bread and wine had only been prepared and not consecrated. The rubric was taken from the Scotch Book of 1637, which says, "And if any of the bread and wine remain, which is consecrated, it shall be reverently eaten and drunk by such of the communicants only as the presbyter which celebrates

shall take unto him, but it shall not be carried out of the Church." The motive that actuated the revisers was evidently the avoiding of all superstitious practices that characterised the pre-reformation Church. In theory and practice they disallowed all ideas of reservation as centres of devotion, but they struck out also another side, and this has entailed some inconvenience.

Reservation for the purpose of communicating the sick is a primitive usage, and has oftener than once been asked for allowance from the English Convocation, especially in the time of infectious diseases or plague. The Scotch Offices have uniformly upheld this usage, although it is disallowed by King Charles' Book. The Non-jurors' Office gives a clear definition of their purpose: "If there be any persons who through sickness or any other cause, are under the necessity of communicating at their houses, then the priest shall reserve at the open Communion so much of the Sacrament of the Body and Blood as shall serve those who are to receive at home; and if after that, or if, when none are to communicate at their houses, any of the consecrated elements remain, then it shall not be carried out of the Church, but the Priest, and such other of the communicants as he shall then call unto him, shall immediately after the blessing reverently eat and drink the same." Bishop Torry's Office continues the aims of this rubric, though in other words; but to understand the history we must revert to the Books of 1549 and 1552. In the latter, the first rubric before the "Communion of the Sick" appeared in practically its present form, but it was a survival from that of 1549, which after giving directions for timely notice to the curate, said: "And if the same day there be a celebration of the Holy Communion in the Church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any). And so soon as he conveniently may, after the open Communion ended in the Church, shall go and minister the same." The Second Book cut out the two sentences, and changed the custom.

THE CHRISTIAN MINISTRY.

CHAPTER VIII.—(Concluded.)

THE VALIDITY OF ANGLICAN ORDERS.

FURTHER OBJECTIONS.

3. What, then, is left? This only, that the words employed were not sufficient to confer Episcopal orders from their vagueness of expression. There is no mention made of the order of Bishop in them, and therefore they might as well apply to a priest or a deacon.*

(1) Now, it might be argued that, the Episcopal order being the highest of all, this general expression was the most suitable, as being the most comprehensive.† Such an argument, however, is quite unnecessary. We have a simpler.

(2) Will it be believed that the Roman has no more mention than the English office has, of the order of Bishop, in the words which are spoken at the laying on of hands?‡ Will it be believed that their language is actually less definite than ours?§ Their words are simply: "Accipe Spiritum Sanctum," followed by a short prayer in which there is no allusion to the order then conferred.

*So Renaudot. Repeated in a recent Tract.

†Cf. Vasques in Courayer.

‡Nor is there any of the ancient ordinals of the Western Church, with the exception of that of Exeter, which probably was never used, which contained this reference to the office of Bishop in the words spoken at the laying on of hands.

§Cf. Courayer pp. 112 ff.

(3) But it may be said that other parts of the Roman ordinal do contain references to the Episcopal order. True; and so does the English order, as any one can see who will examine it.

There is actually nothing wanting in the English form of consecration which is pronounced to be necessary by any other part of the Christian Church. Have we given reason for the amazement to which we gave expression, when we spoke of the grounds of objection to the sufficiency of our Office?

So far then we have answered the objections which have been urged against the validity of the consecration of Archbishop Parker; and it is not pretended that, if this be valid, any other subsequent ordination is invalid.

We might add much to what has been said. We might show that Irish Bishops, of whose succession there was no question, and one Roman Bishop, have taken part in English consecrations since the time of Parker; but it is not necessary.

We will therefore conclude with a few remarks on the new attitude assumed by the Roman party, in their magazine, *The Month*, and in other publications, and by Dr. Newman. Our opponents are now quietly abandoning the historical ground. "It may be probable," we read in *The Month*,* "that Parker was consecrated; probable in a less degree, that the Anglican ordinations since his time have not been invalid from want of intention, or from gross negligence; and probable, in a degree still less, that they have not been invalid on account of an entirely insufficient 'form' used in the supposed collation either of the priesthood or of the Episcopate." And then the writer proceeds to refer to certain moral and subsidiary objections to the validity of our orders. Now, what does all this mean? Do these writers mean to deny or to admit our historical arguments? We have a right to ask this question; because we are the defendants, and we have a right to know distinctly and definitely the charge which is brought against us.

If they deny the historical facts, which we affirm, let them say so, and we will meet them.

If they admit them, let them say so, and we will look at these moral and cumulative arguments against our ordination.

It is the very same shiftiness with which we found fault, when speaking of the Nag's Head fable. When they are unable to maintain their position, they profess to think it unimportant, and pass on to another which they hold until they are beaten from that as well, knowing that there are many thoughtless people who will be unsettled by their plausible objections, who will never have the patience to examine the grounds on which they rest.

Well, let us see what is to be made of these moral difficulties. One of these, as stated by Dr. Newman, is truly remarkable. He tells us that "the very fact that elaborate arguments are necessary in proof of the validity of Anglican Orders," are "a *prima facie* case against it." It is true that a few learned works have been written to prove the historical facts connected with our English ordinations; and it is difficult to perceive how the attacks of our opponents could have been otherwise answered. But this is no more an argument against them than the fact that elaborate treatises have been composed in defence of the *Evidences of Christianity*; and Dr. Newman can hardly allege the libraries of Christian Evidences as an argument against the truth of the Gospel. And what would Dr. Newman say, if we had allowed these assaults to be made upon us and had never written any books to defend our position? If we had refused to plead, would he not urge that a sentence of *Guilty* should be recorded against us? If our witnesses are numerous, and their testimonies voluminous, the fault cannot be ours. For this result we are indebted, first, to the virulence and versatility of our adversaries, and secondly, to the goodness of our cause.

But what are the real moral difficulties of our position? In short, we are accused of wanting the very characters of that priesthood to which we lay claim. It is an accusation which it is difficult to answer, because it is somewhat vague and intangible. But we may at least show that our case is not peculiar. Dr. Newman virtually says,

*January, 1869.

"By their fruits ye shall know them;" and we accept his challenge. We will go through Reformed England; and we will then pass to the two most thoroughly Roman Catholic countries in Europe, Spain and Italy. We acknowledge our own faults. We are far from being what a Christian people ought to be. But, is there an Englishman, is there a Roman Catholic in England who would exchange our free soil for that of Spain or Italy? London—we acknowledge it—is a modern Babylon, teeming with vice, as well as rich in virtue and goodness; and yet what citizen of the English metropolis will exchange it, or his place in it, for Rome the Holy City, the seat of the Vicar of Christ? Modern Roman Catholics tell us, and Cardinal Manning does, that we have no true ministry and no true sacraments, that the gifts of God which we enjoy are the gifts of nature, with the exception of the one gift of grace in Baptism. And we are to believe that the Church which has the monopoly of Divine grace has made Italy what it is; and the poor Church of England, without a true ministry or real sacraments, has made England what she is! "By their fruits ye shall know them."

THE END.

REVIEWS.

MOths AND BUTTERFLIES.*

Those who have given little or no attention to the subject of this book will find it difficult to understand, or even to believe in the enthusiasm which it arouses in the minds of its devotees. And certainly it has one very great recommendation, that material can anywhere be found for its study, and that it not only promotes outdoor exercise but adds greatly to the interest of it.

Mrs. or Miss Julia Ballard has given us a very charming book, and she has put it forth with the best or one of the best of possible aims, the aim of interesting young children. In the first edition of the book, published about ten years ago, she begins by asking: "How shall we interest young people?" And she gives several answers to the question. You may interest him in things inanimate or in living things. "Which," she asks, "will you prefer, the glass ball or the round, brown house, the silk box or the curious living thing that has surprised you and holds in reserve a still greater surprise?"

Mrs. Ballard has at least her own answer ready. She wants to put the key into the hand, and it is to make "the heart ready and anxious to unlock the many sources of beauty and interest which God has placed all about us in nature, that this little volume of insect lives has been written." About ten years after the first publication of her *Insect Lives*, she takes up the subject again, supplementing her previous labours by the results of subsequent observation and study.

It has already been made apparent that this really beautiful volume is adapted for children. We believe that many grown men and women will find it quite usable and helpful; but children will get all necessary guidance from it put in language so plain and attractive that they can hardly fail to be drawn on.

Let us take, for example, the introductory portion of the book, where the writer speaks of the delight of saying to the caterpillar, "I know you. I know what you have been. I know what you will be;" and thereupon sets to work to guide and instruct the insect hunter in his work. Here is the kind of question which is answered before the actual talk about the creatures begins. 1. How shall we catch the Butterflies? 2. How can I touch the caterpillars when I wish to get them? 3. How to kill a moth or butterfly. These and other necessary questions are answered in these pages, where the answers may be found.

The headings of some of the chapters will speak for themselves and show the very interesting manner in which the subject is developed. We have—1, Born in Prison; 2, The Green House with gold nails (that is, the chrysalis of the Danais caterpillar); 3, Two Front Doors and what was behind them; 4, How I caught a bear (the bear was the

*Among the *Moths and Butterflies*. A revised and enlarged edition of "Insect Lives; or Born in Prison." By Julia P. Ballard. Putnam's Sons, New York; Williamson & Co., Toronto. 1890.

Yellow-Bear caterpillar, whose various portraits as caterpillar, cocoon, chrysalis, and butterfly are faithfully given). As we turn over these pretty pages we long for summer to come back that we may behold the glories of this insect world.

LESSONS OF HOPE. Readings from the works of F. D. Maurice. Selected by J. Llewelyn Davies. \$1.50. Macmillan, London and New York; Williamson & Co., Toronto. 1889.

From the writings of few religious writers could more beautiful extracts be made than from those of Frederick Maurice; and none of all his friends and disciples could do the work better than Mr. Llewelyn Davies. Accordingly we have here a volume which may be safely recommended to those who seek after a knowledge of the writer's mind or edification for themselves. The first subjects treated in this volume are, The Name of God the Ground of Theology and Morality (from the Doctrine of Sacrifice), The Significant Moments of Life (from Prophets and Kings), The Decay of Hope and its Remedy (Doctrine of Sacrifice), Sacrifice the Law of National and Individual Life (the same). No one but an editor in perfect harmony with the mind of the author could have exhibited the essential character of his teaching, as Mr. Davies has done, alike by the nature of the extracts and their arrangement. No one will regret the hours he may spend over this very beautiful volume.

MOTHER'S HOME TALKS WITH HER LITTLE FOLKS. Price 50 cents. Young Churchman Co., Milwaukee; Rowsell & Hutchison, Toronto. 1889.

This is a very pretty volume, beautifully printed, well illustrated, and nicely got up in general. "This little book is to help mothers at home in the religious teaching of their little ones, for mothers are chiefly responsible for their children's character." This purpose is admirably carried out. The first part contains a series of Old Testament stories; the second is given to the New. The little book is in every way commendable.

DUST AND ITS DANGERS. By J. M. Prudden, M.D. 75 cents. Putnam's Sons, New York; Williamson & Co., Toronto. 1890.

The writer tells us that his purpose in writing this little book was to inform people in simple language what the real danger is of acquiring serious disease, especially consumption, by means of dust-laden air, and how this danger may be avoided. He has accomplished his useful task in a very business-like and effective manner. It is, as he remarks, an unpleasant subject; but it is a very useful and necessary one; and the proper understanding of it may lead to the averting of various evils. We are relieved to find that the dangers are not so great as they look when we first approach the subject; but they are quite great enough, and it will be well, especially for delicate people, and more particularly for those with weak lungs, to take the precautions here suggested and pointed out.

THE ACOlyTE.

(A story of Japan, told by Rev. Prof. Lloyd.)

When the old lady got to the Temple she sounded the gong and clapped her hands by way of a preliminary call at the celestial telephone. Then she threw into the box an offering which modestly concealed its diminutiveness in a pinch of paper, and, with folded hands and eyes shut, commenced her petitions.

Poor soul! She must have been very earnest in what she was asking. Her lips moved vigorously and the half audible words flowed out in a seemingly never ending torrent as she stood there regardless of everything and never heeding the gathering rain clouds which presently broke right over the hill and in a few moments converted the Temple-yard into a pond, and the steps into a gurgling cascade. Then she came to herself, and seeing that the clouds had no intention of breaking, she went to the house to ask for an umbrella—the most natural thing she could do. "Come in," said Gozaemon, with effusive politeness. "Come in, and take some sweatmeats and tea and tobacco." Then, having brought in the fire-box, and the tobacco-tray and the tea, he prostrated himself before the old lady and politely asked what might be her august business.

"Well," replied the old lady, "you see it is raining heavily and I have a long way to go to my home. I want you to lend me an umbrella."

"We've got two or three nice umbrellas in the house, but I must not lend you one."

"Why not?"

"My master said I was to lend nothing."

"But I live in this neighborhood, and your master knows me very well, and I am sure he would lend me an umbrella if he were here."

"Oh yes, my master knows you very well, but all the same he said."

"What did he say?"

"Why, that the people in this neighborhood never returned anything they borrowed, so I was to be sure not to lend anything at all."

"Did he say that?"

"Yes, he did."

"Then you tell your master that he need not come begging round to my house again," said the old woman, and thereupon walked off in a dudgeon.

When the old priest returned the next day, and asked him what had happened, Gozaemon replied:—

"An old lady came to borrow an umbrella. It was pouring with rain, but I did not lend her one. I think she was very angry about it."

"What did you say?"

"I told her what you told me, sir, that the people in this neighborhood never return what they borrow, so that I could not lend her one. She did not like it."

"Why, you stupid boy, of course she would not like it. Whatever possessed you to tell her that? As if you needed to tell her the plain truth when a lie would have done equally well! Why did not you invent a story to tell her, something that would have taken the sting out of the refusal?"

"What do you mean, sir?"

"Why, you should have told her some story with an air of truth about it, which would explain why it was impossible to lend her that umbrella. Now, for instance, if I had been in your place this is what I should have said: I should have pointed to that old umbrella up in the rafters and I should have said, 'Nothing would give my master greater pleasure than to lend you his umbrella, but the fact is, the other day he was using it on a very stormy day, and as he was passing a corner in the street a sudden gust of wind tore it out of his hands right up into the air, and when he came to pick it up it had been blown completely inside out, and all the oil paper had been torn off its ribs. So you will see that under the circumstances it is absolutely impossible for him to lend you an umbrella, much though he would wish to do so.'

"The old woman would have believed the story and gone away quite content, and who knows but what she might not even have sent us a new umbrella as a present. Make a note of this, my son, and be wiser for the future."

Gozaemon bowed assent, and promised to lay the admonition to heart.

A few days afterwards the old priest had to go away again, and once more Gozaemon was left in charge with similar instructions. Once more a tempter appeared to lure him. This time it was a young farmer from the neighbouring village who came with a most reasonable request. He had been cutting wood, he said, in the neighbouring forest, and now that he came to carry it home he found that it was more than he could carry himself—would the priest be so kind as to lend him his horse for a couple of hours just to get the wood home?

Gozaemon felt that now he was on his mettle. The young farmer was a leading man in the village, a Buddhist, and a staunch supporter of the Temple—a man to be at all hazards treated with consideration. On the other hand the priest had been so definite about refusing to make all loans, and there was that excellent means of escape, the story with a touch of probability about it.

So he pulled himself together, invited the man to come in and regale himself on tea and tobacco, and at last replied to the request as follows:

"Nothing," he said, "would give my master greater pleasure than to lend you his horse, but the fact is that my master was out with him a short while ago on a very stormy day, and, as he was turning round a corner in the street, there came a sudden gust of wind and tore him right out of my master's hand; and when he came to pick up the poor animal it was blown completely inside out, and all the oil paper had been torn off its ribs, and now it is lying quite useless on the rafters in the back kitchen!"

When the old priest came home there were marks of violence visible in the Acolyte's dress and person. "There was a man," said he, explaining what had happened, "who wanted to borrow your horse, and I told him the story with an air of probability about it which you told me, and he got very angry, sir, and thrashed me for it."

"What story do you mean?"

"Why that story that you told me to tell."

"I told you to tell him! What do you mean?"

"Why, don't you remember, sir? When the old woman came to borrow the umbrella, you told me to tell it."

"You don't mean to say that you told the man that story?"

"Yes, sir. You told me to tell it."

"What! All about the wind and the oil paper?"

"Yes, sir."

"But I don't understand. What had that to do with the horse?"

"Well of course, sir, I took the liberty to alter the story to suit the circumstances, and I did not tell him it was the umbrella, but the horse."

"And did you tell him that the horse had been blown inside out and had the oil paper torn off his ribs?"

"Yes, sir. You told me to tell it, sir."

"And do you mean to say that you consider that to be a story with an air of probability about it?"

"You said it was, sir."

"Son," said the old priest, drawing himself up and speaking with dignity, "the holy eight-fold law forbids us to get angry, but, as I hope for a future life, it is very hard not to imitate the conduct of that worldly farmer. With these Christian emissaries all round us it is foolish to alienate the minds of our faithful believers by such idiotic conduct. Haven't you got the sense to see that there was not the slightest shadow of probability in the story as you told it about the horse, though it was all right when I told it about the umbrella?"

"Now listen, and be wiser for the future. The story must have in it a touch of probability, else it is worse than direct refusal. You should have told the man something quite different. For instance, I should have put it thus: 'My master, I am sure, would have been only too pleased to have done what he could to oblige you, especially as you are such a good friend to this Temple; but unfortunately our poor horse was out the other night, and the roads being, as you know, very bad just round here, he got his foot into a hole and injured the fetlock of his off fore leg. We have done what we could with incantations and charms, and have consulted the horse-doctor, but somehow or other the poor beast did not seem to get any better, so we have turned him out to grass for a month in the hope that perfect rest may set him up.'"

Gozaemon once more prostrated himself with his face to the ground, and the expression of his back clearly showed contrition for the errors of the past and promises of amendment for the future.

Some little time elapsed before the old priest went away again. Much though he valued the evident piety and honesty of Gozaemon, he seemed somehow afraid of leaving the Temple again in his charge. A few more such awkward contretemps, he thought, might drive away all the worshippers from his Temple, and, goodness knows, he had enough trouble to soothe the irritated feelings of the old woman and the young farmer.

But the inevitable came at last, and one day with a heavy heart the old priest committed the Temple and its concerns once more to the care of the Acolyte Gozaemon.

He went to the town, and there transacted his business with the greatest haste, hoping that he might get back to his beloved home before an irreparable mischief had been done.

On his way through the village he met coming away from the Temple a wealthy *sake* brewer from a neighbouring village. Being a well to do man, this *sake* brewer generally had a smile on his ruddy countenance, and was noted for his genial character and the excellence of his dinners. Besides all this he was the head man of the village, a member of the local assembly, and, more than all, most liberal in his donations to the clergy.

But to-day he seemed much displeased, and as he came up to the priest he was evidently in a towering rage.

"Sir," he said, without any of those preliminary courtesies which in Japan so often serve as a buffer between a man and his wrath,—"Sir, I have been grossly insulted in your house by that young whippersnapper whom you left in charge of the house during your absence. If that is all the training you give to your students, and if, as it seems, you are bent upon getting yourself and your Temple notorious for the impertinence of its attendants, why I have no more to say to you. I leave your decaying Buddhist sect and from henceforth I purpose to become a Christian and to support the missionary who, foreigner though he is, is at least civil."

The priest's heart sank within him when he heard these words.

"Might I," he said, bowing as low as he could, "might I ask your honour to deign to hand down to me some gracious information as to the august cause of your honourable anger? Your humble servant, as you are doubtless aware, would never willingly be rude to your honour, and if that dirty boy has been playing any tricks, might I humbly ask you to give me your august information on this point?"

Somewhat modified by the polite circumlocutions of the old priest's apology, the *sake* brewer told his story. Some friends of his had come from the capital, and to honour them he proposed to give a little feast in his home. Intending to include the priest among the invited guests, he had gone to the Temple to pray the priest to lend dignity to the feast by his presence.

The boy Gozaemon, after performing all the ceremonies which the laws of hospitality imposed on him, had with a grave countenance, just as though he were telling quite a plain unvarnished every day lie, made the following speech:

"Nothing," he said, "would give my master greater pleasure than to lend dignity to your feast by his presence this evening. But the fact is, he is not in a position to lend it just now. To tell you the truth, a few nights ago he was walking along the country lanes, and the road being very bad he stepped into a hole and injured the fetlock of his off fore leg. We have done what we could for him in the way of incantations and charms, and have consulted the horse doctor about him, but somehow or other the poor beast did not seem to get better, so we have turned him out to grass for a month in the hopes that a complete rest may set him up. But," he added (with an air of probability) "if you should wish it, sir, I will come myself in my master's place."

Explanations followed. The anger of the *sake* brewer was appeased. The old priest got his dinner. But poor Gozaemon got the sack, and the Temple knew him no more.

P. S.—I have it on the authority of a dignitary of the Church, that there are some curates just like Gozaemon. But I don't pretend to know.

(Concluded.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

LEVIS.—The Lord Bishop of the diocese visited Holy Trinity parish, Levis (Rev. G. G. Nicolls, rector), on the 19th Sunday after Trinity, and confirmed a class of fifteen, among whom were four adults.

Father Ignatius.—The Rev. Father Ignatius, Superior of the Order of St. Benedict, Llanthony Abbey, Abergavenny, South Wales, accompanied by Bro. David, of the same order, have been visiting Quebec, and were the guests, during their stay, of His Lordship the Bishop of Quebec and Mrs. Williams. He had just concluded a most successful mission at Magog in this diocese. On the evening of the 19th Sunday after Trinity he preached a remarkably eloquent sermon in S. Matthew's church Quebec (the Rev. L. W. Williams, M.A., rector), which was listened to with the greatest attention by a very large congregation. Although no announcement had been made, the church was crowded. Among the clergy present were the Lord Bishop; Rev. G. H. Parker, rector of Compton; Canon Von Iffland, rector of S. Michael's, Bergeville, and the clergy of the church. The preacher, who wears the tonsure, and a monk's cowl and gown and sandals, after ascending the pulpit, and before giving out his text, offered up an earnest and devout extempore prayer that God's Holy Spirit would fill the place that night and not permit His word to return unto Him void. After pronouncing the invocation, he took his text from the following words: "Jesus said unto them, 'I am the Way, the Truth, and the Life, no man cometh to the Father but by Me.'"

The deep earnestness of the preacher's manner produced a solemn effect upon the members of the congregation, and many who had misapprehended the character and manners of the man from his exterior circumstances, and presumed methods and associations, were amazed and marvelled at the deep spirituality of his preaching and the purely evangelistic character of his utterances and teachings. His manner, particularly in the closing part of his sermon, was that of the earnest evangelist and missionary.

"As we came to the house of God this evening," he said, in commencing his sermon, and in accents of the purest English and of most melodious clearness, "how beautiful were the heavens and how bright and splendid the celestial bodies! How magnificent is the kingdom of God in nature! How transcendently grand is our Father—God! How often must you have been startled by the beauty of the heavens as you watched the sun setting in crimson glory in the west, or gazed upon the stars or listened to the music of their silent songs, which sing aloud the grandeur of God!" From such flights of eloquence the preacher descended to contemplate in burning words the heart throbbings that characterize our world of woe, and particularly "those vast conglomerations of festering humanity that we call cities."

Why, he cried, was the world a home of tears—a tabernacle of discord? Because, while mighty worlds obey our God, there is disobedience in our little sphere to the King of kings. The very atmosphere is charged with the powers of hell, for Satan is the prince of the powers of this world. With that wondrous power that great orators possess over their hearers, the preacher conducted the congregation that hung upon his every word, over a brief history of the race in the early periods of its existence, and pointed out the feeling of unrest indicated by historians of every time from Herodotus to our own day, as pervading the human kind—yearning for a something better—a desire for peace and rest. Zoroaster, Aristotle, Plato—all the greatest intellects and philosophers of ancient times—wrestled with the unknown to discover and to teach, but failed to show the way—which was indeed to be found only in Him who employed the words of our text. Others again who struggled to know, asked with Pilate, "What is truth?" Then followed the enquiry—What is true life? The answer to these enquiries was furnished in the words of the Desire of all nations—"I am the Way, the Truth and the Life."

The reverend gentleman in vivid colours briefly sketched the Nativity of Christ, showing that God's ways were not our ways, and asked, Suppose that we had been called into God's counsels in regard to the redemption of the world; should we have advised the means by which it was actually accomplished? Christ, argued the preacher, being the only way, it is only to Him and in His own appointed way only that we must come, and that as lost sinners, too. He warned his hearers against self-righteousness, and told them that they must come because they are so bad and not because they are so good. It was delightful to him, he said, as a stranger, to visit beautiful Quebec, and still more so to witness the devout Sabbath observance and church going of all its people, English church people, French church people, Methodists and all other kinds. But he pointed out that all this church thronging might be to no purpose. It was not this that saved lost sinners. It was not belonging to this church or that church, to this sect or that sect, it was not even the receiving of the Sacraments, it was not trying to be as good as we could of ourselves. It was necessary for all alike, no matter to what church they belonged, to come to Christ as poor, lost sinners, for all had sinned and come short of the glory of God. It would not do to be as good as we could and trust to Jesus to make up the rest. He must be the Way, the Truth and the Life. Not only the Finisher, but the Author and Finisher too of our faith. He concluded with a passionate appeal to all who had not yet done so to come to Christ as lost sinners, and urged those who knew the preciousness of His salvation to redouble their efforts and their prayers for the salvation of others. Happy those, he cried, who could truthfully say, as they so often sung:—

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon My Breast."
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting place,
And He has made me glad.

"I should like," he added, "if not too much trouble to the organist and choir, to have that hymn sung after the sermon." The request was of course acceded to, and the large congregation dispersed, satisfied that they had listened to a sermon by one of the world's greatest living preachers.

By many who heard the Rev. Father Ignatius last Sunday, considerable disappointment is expressed that his stay here is to be so short, and that he is not to remain and conduct any special series of services in Quebec.

Father Ignatius spent several days visiting the city churches and principal places of interest in and about Quebec, in company with the Lord Bishop, and left for the West on the following Wednesday. It is expected that he may return to Quebec before leaving the country, to conduct a mission in S. Matthew's parish.

For Japan.—The Rev. B. F. Burton, missionary, and party of nine, arrived from England on Monday last, by the Allan S.S. Circassian, and proceeded via Vancouver and C.P.Ry., to Japan, to engage in mission work in that far-off country.

The Rev. Andrew Balfour, who is nearly 90 years of age, and has been labouring many years in this diocese, is very low and not expected to recover. He is the father of the Rev. A. J. Balfour, M.A., the highly esteemed rector of S. Peter's church.

ONTARIO.

FRANKFORD.—Rev. Francis Codd desires to acknowledge the receipt of the following sums towards the building of a church at Glen Miller. Previously

acknowledged, \$18; Rev. J. C. Roper, \$2; John A. Owens, \$1; Canon Burke, \$1; Rev. C. B. Washer, \$2; Rev. K. L. Jones, \$1; Rev. C. Scudamore, \$2. With many thanks for the same.

TORONTO.

S. Alban's Cathedral.—A large number of the friends of Rev. Mr. J. R. Waller assembled in the school room of S. Alban's cathedral, last week, to bid him farewell on the eve of his departure for Japan, where he will in future work in the mission field. At the conclusion of a short service, during which short congratulatory and farewell addresses were given by Revs. Bishop Sweatman, Canon Dumoulin and Dr. Mockridge, Mr. Waller was presented with a handsome silver communion service and a purse. Mr. Waller will be the first missionary sent out to Japan supported by the Canadian Church.

NEWMARKET.—S. Paul's Church.—The annual Thanksgiving Service and Harvest Home Festival took place last Wednesday afternoon, and was a grand success. Prof. Symonds of Trinity College read the prayers; Rev. E. H. Mussen and Rev. E. W. Sibbald of Loydtown read the lessons, and Prof. Clark of Trinity College preached an eloquent sermon. The music by the choir was rendered in an excellent manner. The church was decorated very appropriately, particularly the chancel, where autumn leaves, flowers, fruit and vegetables blended with magnificent effect. The service was well attended, visitors being present from Sharon, Holland Landing and Aurora. Immediately after the service a sumptuous dinner was served by the ladies in the school house, for which they were highly complimented. In the evening a platform meeting was held which was also well attended. Rev. Canon Farncomb performed the duties of chairman in a very acceptable manner, and expressed the sense of honour which the congregation felt in having such distinguished gentlemen present. Prof. Symonds spoke for half an hour on the government and work of Trinity University, also explaining fully the Convocation assembly through which means the Institution has felt the touch of the people and is enabled to do much better work. The chief point of excellence claimed for Trinity University is that the Bible has a place in its curriculum. Rev. E. W. Sibbald followed with an earnest appeal on behalf of Trinity. Having been a graduate of Toronto University, he spoke from experience. The tendency of mental education alone leads to scepticism, of moral alone to fanaticism—both combined are necessary to true manhood. He had not met with one denominational University graduate who was a sceptic. Before concluding the reverend gentleman gave the Ross Bible another slap. Prof. Clark, being next introduced, said that non-denominational teaching is a humbug. The statement "I believe in God" is a dogma, and the Bible cannot be intelligently taught without impressing such truths. He had great respect for other denominations, but considered the average Church of England man the finest type of character in the world. The great advantage to citizenship of educating lay and clerical side by side was fully exemplified. The Prof. is a very pleasant and graceful speaker, and demonstrated clearly great breadth of thought. All the speeches of the evening were highly appreciated and an effort will be made to organize a local branch of Convocation in this district, with Newmarket as the centre.

CHESTER.—S. Barnabas.—The annual harvest thanksgiving was held in this church on Thursday, October 9th, on which occasion the Rev. John Pearson, Rector of Holy Trinity, preached. The special sermon and music were enjoyed by a large congregation. On the Sunday following, his lordship the Bishop of the Diocese confirmed thirteen candidates, ten of whom were adults. The church was unusually crowded, and the altar and harvest decorations presented an imposing spectacle.

KING.—A Sunday School Teachers' Convention for the Rural Deanery of W. York was held in All Saints' church in this place on the 15th October. Of the S. S. officers who were present, 7 were from Aurora, 4 from Oak Ridges, 12 from Newmarket, 1 from Holland Landing, 8 from Loydtown, 14 from Woodbridge, 2 from S. Stephens, Vaughan, and 2 from King. There was a celebration of the Holy Communion at 10.30 a.m., when Canon Sweeny, chairman of the Diocesan S. S. Committee, delivered a most instructive address. The convention proper opened at 2.30 p. m. with an address by the Rural Dean, and was continued till 5.30 p. m. A paper by Mr. N. Clarke Wallace, M.P., was read on "The Retaining of the Older Scholars;" Rev. Canon Farncomb read a paper on the "Blessings attached to Faithful Work in the Sunday School." Other profitable subjects were brought forward, and a large number of the teachers and officers present took part in the discussion. Mr. C. R. W. Biggar, who was to have

given a normal lesson, was unavoidably absent. This was a great disappointment, but otherwise the convention was heartily appreciated, and will no doubt be productive of excellent results. A well attended service was held in the evening, when spirited addresses were given by Revs. E. H. Mussen and E. W. Sibbald on the duty of teachers, and of the congregation respectively, towards the Sunday school. At a meeting of the clergy it was decided that arrangements for missionary meetings should this year be left to the clergy themselves, and that the next meeting of the chapter should be held at Aurora in January.—J. FARNCOMB, Sec'y.

NIAGARA.

Sunday School Examinations.—It is proposed to hold local examinations for Sunday-school teachers and pupils throughout the diocese, at the beginning of Advent in each year. An examination will be held in every parish (hereinafter called Parish Examinations) where two or more persons desire to compete. The examinations for 1890 will take place on Monday, December 1st, 1890. Sunday-schools intending to compete must, before the 10th of November, send notice to the Secretary of the Committee of the place of examination (whether district or parish), the number of candidates in each grade, the subjects selected, the name of the local examiner, and the sum of 25 cents for each candidate. The Secretary will, on request, send the requisite forms to any person desiring them.

Examinations.—Teachers' examinations will consist of two divisions: I. General; II. Advanced. Pupils' examinations will consist of one division only. It is hoped that the advanced pupils will take the 'General Teachers' Examination,' with a view of qualifying themselves for teachers. In the teachers' examinations certificates will be given in two grades in each division; Class I, 75 per cent; Class II, 50 per cent. In the pupils' examinations honour cards will be given in three grades: Class I, 75 per cent; Class II, 50 per cent; Class III, 25 per cent. For the year 1890 the subjects will be as follows:

Teachers' Examinations.—I. General Division. Holy Scripture—St. Luke xviii. ver. 21 to end of Gospel, and Prayer Book—History of the Prayer Book, the Ten Commandments, and the Lord's Prayer; or, Holy Scriptures as above, the Church History—From the Accession of James II. to the death of William III. 2. Advanced Division. Holy Scripture, as above, and Prayer Book, as above. *Pupils' Examinations.*—Holy Scripture—as above, and Prayer Book—History of the Prayer Book and Ten Commandments; or, Holy Scripture, as above, and Church History—Reign of James II. The following books may be found useful in preparing for the Prayer Book and Church History subjects: The Prayer Book—Bishop Barry's Teachers' Prayer Book; Church History—Lane's Illustrated Notes on English Church History.

GRAND VALLEY.—Rev. Mr. Scudamore, on leaving this Mission, was met at his house by a large number of his parishioners, who presented him with a well filled purse and the following address, to which he made a very appropriate reply:—

To Rev. C. Scudamore.

Dear Sir,—As you have severed your connection as Rector of Grand Valley, Colbeck and Farmington Mission, and after only a short stay amongst us, but although short as it has been we have had many friendly and social times together, some of which at least will cause us to remember you and Mrs. Scudamore with pleasure in the future, though now with sadness at your parting. But if ever it falls to our lot to meet again, we can meet as friends who worked together to strengthen the church of which we are all members. Since you have come amongst us you and your partner in life have had troubles which no doubt depressed you to some extent, and which we all have in the past to a greater or less degree experienced, and may still expect them in the future, as this is a world of trouble, and life itself very uncertain. Yet we hope that God in His good providence may, if it be His will, grant you and Mrs. Scudamore health of body and mind, and that you may be long spared to work in the sacred office to which you have been chosen. We have gathered here to-night as friends who wish you and Mrs. Scudamore every success in your new parish; that you may be attached to the people and the people to you, and that you will not relax your efforts in the work, but increase them, and with renewed zeal increase the zeal of your parishioners. Before bidding you good-bye, we wish you to accept from us a small purse, not for its intrinsic value, but as simply a means of conveying to you and Mrs. Scudamore through you the kindest regards and best wishes of the congregation of St. Alban's church, Grand Valley.

Signed by the churchwardens on behalf of the congregation, Jas. Davey, H. Stuckey, Churchwardens.

THOROLD.—Harvest thanksgiving services were held in St. John's church on Sept 30th. Rev. Robert Ker of St. Catharines preached in the morning on the parable of the *rich fool*, and Rev. Dr. Mockridge in the evening on the subject of the *Gospels of the New Testament*. Both sermons were highly thoughtful and instructive productions. The attendance was good, and the offertory collections amounted to \$89.89. This sum goes into a fund for increasing the seating capacity of the church. On the 10th inst. the S.S. building was filled by members of the congregation who had assembled for the purpose of listening to a *missionary lecture* from the rector, Rev. P. L. Spencer. The speaker carried his audience in imagination around the world, and took them to the principal mission stations of the Church, illustrating his statements with upwards of 100 optical lantern views, many of them the products of amateur photography. He dwelt particularly upon missions in Algoma and the North-West, describing in a very interesting manner a recent visit he had paid to the Shingwauk Home. He enlisted the sympathy of his hearers in the Indian work of Rev. E. F. Wilson, and expressed a hope that the Church in Canada would come forward and assist that clergyman in a hearty manner. A collection of silver offerings amounting to \$9.00 was then made, and it was resolved to devote the money to Mr. Wilson's work.

S. CATHARINES.—S. Barnabas.—The services in this church on Sunday, Oct. 12th, were of peculiar interest, as the building is about to be removed from its present old site and placed on Queenston st., where it will be more accessible to the congregation. At the last service the church was crowded to the doors. The rector preached from the text, "hitherto hath the Lord helped us"—I Samuel vii. 12. In the course of his sermon he referred to the work accomplished in the parish since its separation from the mother church of S. George's eleven years ago. During the ten years of his incumbency there have been about twenty-eight hundred public services of worship, nine hundred celebrations of the Holy Communion, and over twelve thousand communions made in the church; one hundred and ninety-seven baptisms, one hundred and fifty-five persons confirmed, nearly one hundred burials in the parish. S. Barnabas was the first church in the Niagara District to adopt a choral service and have a surpliced choir—to establish an annual harvest thanksgiving service, weekly eucharist and early celebrations, and its good example has been followed by many of the neighbouring parishes. Notwithstanding troublous times and many seasons of depression and opposition, this little East End Church has bravely held its own—(all honour to those who have been faithful to the cause), and to-day opens for it a new era. Friends in Toronto, Hamilton, and in St. Catharines have generously assisted the congregation to purchase a new site, near the more populous part of the city—and it is hoped that this is the beginning of a new period of successful work in the east end of our Garden City. During the next three weeks Rev. Mr. Macnab will be engaged in conducting a mission in Christ Church parish, Winnipeg, and will also inaugurate in the same parish a branch of the Iron Cross Guild, which has its headquarters in S. Barnabas parish.

GUELPH.—The Bishop of Niagara held his first confirmation in S. James' parish, Guelph, on Sunday morning, October 12th. The candidates, 24 in number, preceded the Bishop and Rector in procession to their seats at the front of the church. There was a very large congregation present. In the evening Rev. E. P. Crawford, of Hamilton, gave an admirable address on missions, and an offertory was taken up for the Diocese of Qu'Appelle. The plans for the new Church have arrived and tenders are being advertised for.

HURON.

MITCHELL.—The Women's Missionary Association of Trinity church have sent a bale of clothing and toys, value \$60, to the Rev. Mr. Frost, of Manitoulin Islands. The King's Sons and Daughters are holding their meetings fortnightly. The congregation is yet without a clergyman, the late rector coming over from St. Mary's for funerals, &c. His niece, Miss Howard, is still acting as the organist of the church.

INGERSOLL.—On Sunday, the 12th inst., harvest thanksgiving sermons were preached by the Rev. W. J. Taylor. The day was a very wet one, yet the congregations were good. On the Tuesday evening a tea was given in the basement of the church, with a service in the church afterwards, when addresses were given by the Rev. Canon Richardson and Rev. T. Newton. The Rev. J. H. Moorhouse presided.

HAYSVILLE.—By request of the Wilmot branch of the W.A.M.A., Mrs. Boomer gave a very interesting

address on mission work, and on the education of missionary children, which will, no doubt, kindle new life and warm our hearts towards those who have sacrificed so much for the love of Christ. Surely God in His great goodness will open some way whereby the children of such noble men may be educated; and has not our heavenly Father put it into the hearts of the Women's Auxiliary to do the work?

LONDON.—*Memorial Church Branch W.A.M.A.*—In response to Mr. Trivett's appeal for help to complete his school ready for Huron's lady missionary to begin her work, this branch sent him immediately \$30, and are preparing a box to follow early in October. Amongst its contents will be some 18 Indian dresses, sent to reward those squaws who will assist the missionary in his personal labour of finishing the building.

Mrs. Boomer desires gratefully to acknowledge the following sums for the "J. R." educational fund:—"A member of the U.S. Woman's Auxiliary, in token of deep interest," \$10; from E. M. H., "a tenth of the first dividend from my little legacy," \$1; Mrs. T. H. Smallman, \$10; Mrs. English, Hellmuth College, \$5; Mrs. John Labatt, \$10.

BERLIN.—Mrs. Boomer, who was on her way from Galt to Hamburg, visited Berlin on Tuesday evening, the 30th ult., and addressed the S. John's branch W.A.M.A. She set forth, in a very graphic way, the needs of the missionary work of the Church, and gave a great deal of very useful and instructive information. The meeting was desirous to know something more about the scheme for educating the children of missionaries in Algoma and the North-West territories. Mrs. Boomer very fully explained it, which produced a favourable impression, and at a meeting of the branch, the following week, the matter was discussed and a sum of money voted for the Education Fund.

PARIS.—The rector and congregation of S. James' church have sustained a great loss in the death of Mr. Alfred H. Dymond, of the Canadian Bank of Commerce; Mr. Dymond was accountant of the local agency here. After a severe struggle he succumbed to an attack of typhoid fever, and died on the morning of Monday, the 13th instant. He had many qualities which endeared him to a large circle of friends. He took an active interest in church affairs, and was vestry clerk of S. James'. His death at the early age of 27 years is deplored by many, and a young man of great prominence and of a generous and unselfish nature has passed to his rest. He was the eldest son of Mr. A. H. Dymond, Principal of the Institute for the Blind, Brantford, and leaves a widow and infant son for whom much sympathy is felt.

SIMCOE.—*Trinity Church.*—The harvest festival in this church took place on the 30th instant, and was in every respect successful. The sermon was preached by the Rev. I. Fielding Sweeny, D.D., rector of S. Philip's church, Toronto, from Ps. 145, vv. 15, 16. It was an admirable and able discourse and thoroughly adapted to the occasion. The church was beautifully decorated and was bright and cheerful. The congregation was large, completely filling the edifice. The singing was admittedly excellent. The rector, the Rev. Mr. Gemley, was assisted in the services by the Revs. W. Davies, of Woodhouse; R. W. Johnstone, of Port Rowan, and W. H. Battersby, M.A., of Delhi. An offertory of nearly \$30 was presented to the Sunday School.

ALGOMA.

RAVENSCLEIFF.—The harvest thanksgiving service in S. John the Baptist's church was held on Tuesday, October 7th, at 11 a.m. The Rev. Rural Dean Llwyd preached. His text was taken from the Epistle to the Ephesians, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." The Rural Dean, free from all pusillanimousness, combined with his usual impressive style of delivery, did not fail to engage the earnest attention of the congregation, which was encouragingly large in spite of the inclemency of the weather. On the previous day the decorations of the church were superintended by Mr. William Clarke, of East River, who, with friends who kindly assisted till 11.35 p.m., deserve to be highly commended for the good taste displayed. The very beautiful wreaths of prince's pine, high cranberries, and crab apples, together with the eight bouquets which decorated the chancel and the altar, were the gifts of Miss May M. T. Clarke, of East River, who, with her sister, and the Misses Tipper, Shay and others, remained until the work was finished and the church prepared for service. The products of the field which were presented in the church clearly indicated

that the ancient custom is in no way diminishing. The offertory, amounting to \$2.58, was given to the Widows' and Orphans' Fund. After the service a social meeting was held in Mr. John Tipper's new house, and a very happy day was spent, and things temporal in connexion with the work of the church were discussed. The Rural Dean expressed his confidence and appreciation of the incumbent, the Rev. L. Sinclair, and his pleasure in the fact that the whole congregation was working in unity and love. The Rev. L. Sinclair, who had taken part in the service and was presiding at the social meeting, gave expression to his gratitude and sincere thankfulness for the honourable position which he occupied as the incumbent of S. John the Baptist's church, and his privilege of having such an adviser and friend as the Rural Dean of Muskoka, who was always ready to give his counsel when required and his presence, such as he had done on the present and many other like occasions. Mr. Sinclair further stated, in regard to the kindness of his flock, that he had not only many homes among them, but that his whole mission was made one large home by the hospitality of his own flock, and, in many cases, of the several denominations outside of the Anglican Church. The meeting continued till about 5 p.m., when, after the benediction was pronounced by the Rural Dean, the happy day was brought to a close. The Rural Dean and his son, along with the Rev. L. Sinclair, were kindly entertained at the home of Mr. William Sharpe till the next morning.

NOVAR.—On Wednesday, October 1st, the harvest thanksgiving service was held in S. Mary's church, at 7 p.m. The church was decorated with maple leaves, crabapples, &c. The Rev. Rural Dean Chowne, B.D., incumbent; Rev. Gowan Gillmour, of North Bay, and the Rev. L. Sinclair, the former incumbent, took part in the service. The sermon was preached by Mr. Gillmour, the tenor of which could not fail to produce a lasting impression on the congregation. The organ was presided over by Miss Grace Wicket, late of Sundridge, and who is now organist of S. Mary's church. Although only about 14 years of age, her confidence and musical attainments deserve the highest credit. She is also a good vocalist, which adds to her usefulness as an organist. After service the Rev. L. Sinclair requested to be relieved of his engagement to preach in Emsdale on the following day, owing to his several other engagements. The Rev. Rural Dean Chowne and the Rev. Gowan Gillmour proceeded to the house of Mr. James Large, in Swindon, where they would start for service in Bethune on Thursday.

RUPERT'S LAND.

WINNIPEG.—The Bishop of Rupert's Land has called a meeting of the diocesan synod for Tuesday, 28th of October, 1890. The synod will be opened by divine service in Holy Trinity church, Winnipeg, at 10 o'clock. The service will consist of shortened form of morning prayer, the address of the Bishop, and the Holy Communion. The offertory will be for the Home Mission Fund. The synod will meet immediately after the conclusion of the service in Holy Trinity schoolroom, for the dispatch of business. The following matters, among others, will come up for consideration: The appointment of a secretary and of a treasurer; a synopsis of the business transacted by the executive committee; the honorary treasurer's report; the report of the committee on S. John's College; the report of the committee on the metropolitan see; the appointment of a committee to consider the Bishop's address. The executive committee recommends the following resolutions to the consideration of the synod: (a) To alter the constitution of the synod so that the chancellor of the diocese, or, until a chancellor is appointed, the legal adviser of the synod, and the treasurer of the synod, shall be *ex-officio* members of the synod. (b) To lay down rules in regard to guarantees towards the stipends of the clergy. Canon O'Meara has given notice of a proposal to change the constitution of the synod so as to permit parishes to elect substitute lay delegates who are non-resident.

British and Foreign.

ALABAMA, ANNISTON.—On Monday, the 29th September, the Church of St. Michael and All Angels was consecrated. In connection with this ceremony a short statement might be interesting both as showing the progress of the new South and of the Church in this beautiful State. Some years after the war the late Mr. Samuel Noble, a member of a Cornish family who had settled in Georgia, and General Tyler of Baltimore, purchased the tract of land then called Oxford, on which Anniston now stands. Being satisfied of the rich iron deposits, the owners erected furnaces, and seven years ago the new town was fairly started. Industries of all kinds were encouraged, and the result has been marvelous.

So far as the Church is concerned, a beautiful though rather small church called Grace Church was erected by the two families—then a ladies' college, next a church school for boys. Lastly this church has been erected in a new suburb of the rapidly growing city. While all these institutions are thoroughly equipped and substantially built, the new church is far in advance of any similar edifice in the south, consisting of a group of buildings erected on an eminence enclosed by a stone fence. On the east is the Clergy House; then the church proper; to the west a sisterhood, with school buildings, &c. in the rear. Mr. Hasley Wood, of New York, is the architect, and the pile has been erected by John W. Noble, in remembrance of his father and brothers.

On the night from Sunday to Monday, just after the large bell of S. Michael tolled out the hour of midnight, the chimes began to peal forth in jubilant strains, resounding over the entire city, announcing in joyous tones that the day for the consecration of the church of S. Michael and All Angels had arrived. Long before the time set for the beginning of service seemingly endless hordes of pedestrians and carriages wended their way toward where the great tower of the church rears its gigantic head toward the skies, and soon the entire edifice was literally packed. At 10:30 a. m. the choir entering the church, filed down the central aisle, marched through the south cloister and met the clergy in the chapel. Soon after the imposing procession of nearly sixty bishops, rectors, deacons and vested laity, headed by Bishop Wilmer, of Alabama, entered the church, and repeating alternately the xxiv. Psalm, entered the chancel. After the rite of consecration had been performed, morning prayer was read by Dr. Gailor, and the consecration sermon was preached by Rev. Mr. Barrett, of Atlanta. The sermon being ended, Bishop Quintard of Tennessee proceeded with the celebration of the Holy Communion. An exceptionally large number of devout people participated in this holy rite, and after the same was ended, the choir and clergy left the chancel singing the hymn, "Glorious things of thee are spoken," etc. As the voices of the choir gradually grew more and more indistinct in the distance, and finally the concluding Amen sounded from the choir room, the impressive service was at an end.

At the recent conference of the diocese of S. Asaph, Earl Powis, supported by Lord Harlech, the postmaster-general, Sir Watkin Wynn, and an immense assemblage of the leading clergy and laity of the diocese, presented the Bishop (Dr. Edwards) with a very handsome pastoral staff designed by Mr. Sedding. The staff is over six feet in height, the crook being of silver, with rich diaper work in panels, and set with nine precious stones on either side between the panel work. It is enriched with seven crockets of enamelled and jewelled leeks, the Welsh national emblem. In the centre of the crook is an exquisitely modelled group, parcel-gilt. "The Commission of S. Peter," in which also appear the typical flock of lambs, the whole group being partially surrounded by foliage jewelled and enamelled. The tower, from which springs the crook, is surmounted by the figure of a saint at either corner. It is itself composed of two tiers of saints—St. Cyndeyrn, the founder of the see of St. Asaph, his successor, S. Tysilio, S. Deiniol, S. Garmon, and S. Dewi, S. Tyssul, S. Sadwrn, S. Derfelgarn, S. Beuno, S. Cadvan, and S. Silin. The knop supporting the tower is of enamelled foliage work, and has a row of precious stones peeping out under the base of the tower. A wreath of precious stones forms a beautiful termination to the part containing the arms and inscription. The total amount of precious stones employed is 89. Hundreds stood while Lord Powis, in happy terms, and in a most Church-like speech, presented the staff, and the scene was a picturesque one as the Bishop, holding it in his hand, and speaking with evident emotion, said that he accepted it, not for himself, but for a diocese older than the English monarchy, whose great traditions he desired to maintain. It was fitly presented by one whose ancestor was the conservator of the see.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

Live Missionary Society.

SIR.—I was somewhat surprised to see a letter from Rev. E. F. Wilson in our Church papers, calling for a "live missionary society," with a strong implication that the one now in existence (the Domestic and Foreign Missionary Society of the Church of England in Canada), is not possessed of life, and with a clear statement that it is a mere "figuring

ving services were at 30th. Rev. Robert in the morning on Rev. Dr. Mockridge the Gospels of the New a highly thoughtful The attendance was tions amounted to fund for increasing arch. On the 10th by members of the l for the purpose of om the rector, Rev. rried his audience in nd took them to the Church, illustrating 100 optical lantern ts of amateur photo- upon missions in riting in a very in- he had paid to the the sympathy of his v. E. F. Wilson, and h in Canada would rgyman in a hearty offerings amounting is resolved to devote

—The services in h, were of peculiar to be removed from ueenston st., where congregation. At owed to the doors. xt, "hitherto bath .12. In the course rk accomplished in ago. During the have been about vices of worship, Holy Communion, ions made in the y-seven baptisms, confirmed, nearly S. Barnabas was istrict to adopt a l choir—to estab- ing service, weekly is, and its good ny of the neigh- g troublesome times d opposition, this ly held its own— n faithful to the w era. Friends in Catharines have on to purchase a part of the city— ginning of a new east end of our e weeks Rev. Mr. ing a mission in nd will also in- uch of the Iron rters in S. Barna-

held his first con- siph, on Sunday lates, 24 in num- r in procession ch. There was In the evening ve an admirable ry was taken up ans for the new being advertised

ary Association of clothing and t, of Manitoulin hters are hold- congregation is r coming over His niece, Miss t of the church.

a inst., harvest by the Rev. W. et one, yet the uesday evening e church, with hen addresses dson and Rev. se presided.

not branch of ry interesting

society." I was surprised, because Mr. Wilson has not scorned to seek the aid of this "figuring society" more than once; but, as it is well known, Mr. Wilson has not shown himself particularly amenable to Church missionary societies, but has preferred to carry on his Indian work on the "independent" system, and has even threatened to hand his Indian Homes over to the general public as "non-sectarian" institutions—making them and himself "independent" indeed. But Mr. Wilson surely must be aware of the fact that if the most "live society" in the world existed in Canada to-day, it would be a matter of grave doubt to what extent he would be helped by it, or, indeed, as to whether he would receive any assistance from it. Because, what is Mr. Wilson's work? The general idea of his work is that he seeks out children of pagan Indians, and bringing them into his Homes, teaches them the ways of Christ and the beauties of the Christian religion—a work which, of course, would be, in every sense of the word, missionary, and which should command the support of any right-minded missionary society. *But that is not Mr. Wilson's work.* He was very careful to tell our Board of Management last spring, in Ottawa, that such was not his work, and that it could not be considered direct evangelistic work. He does not seek for the children of pagan Indians, but takes the children of Indians *already Christianized*, and has them instructed in history, geography, arithmetic, and all such subjects taught in our public schools, and then has industrial departments where the boys are taught to be shoemakers, carpenters, tailors, &c., and the girls to be practical workers in such lines as may be open to them. Of course, along with this they receive religious instruction; but so do the boys at Dr. Bethane's school at Port Hope, who are being trained for lawyers, physicians, or other walks of life, and the girls at the Bishop Strachan school, who are fitting themselves for their future duties. In what sense should such schools be regarded as worthy of support by a missionary board or society? This has been the real trouble with regard to Mr. Wilson and the Board of Management of the Domestic and Foreign Missionary Society. The members cannot see that his work comes really within the scope of their duties as a missionary organization, and I am afraid Mr. Wilson's ideal society would be troubled with the same question. In all his work Mr. Wilson seems to have acted entirely upon his own responsibility, and if, after undertaking work too extensive for him to continue, he finds himself face to face with financial difficulties, he surely ought not to find fault with missionary societies. The Board of Missions has voted a special grant at its session (just concluded in Kingston) to the Bishop of Algoma—Mr. Wilson's bishop—to be used in evangelizing the Indians in his diocese, leaving it to the bishop as to what use he will make of it, and every one knows that his Lordship will make a strict and proper use of it in the direction indicated. This is the nearest that I imagine any missionary society, however "live," could come to rendering assistance to Mr. Wilson, who receives large aid from the Government, for the very reason that his institutions are educational and industrial. Were they but evangelistic, what aid would he get from the Government?

I have not the slightest desire to depreciate Mr. Wilson's work. He has always had my greatest admiration, and, so far as it has gone, individual help; but I think it is scarcely fair for him to speak unkindly and slightly of the official missionary society of our Church in this country, simply because he does not get from it that aid which he seems to think he ought to get; and at the same time I may say that this mere "figuring society" has just arranged to send out and support a young married missionary for Japan, and to undertake other missionary work which the Church of England in Canada, before its existence, could not have undertaken. The funds coming in to our society are increasing every year. It is the authorized missionary society of the Church, and twice a year, through all the bishops of this ecclesiastical province, she appeals to the members of the Church for aid in prosecuting missionary work, both domestic and foreign. The greatest economy is practiced in the management of its affairs, and it already evidently has the confidence of the Canadian Church. The large and energetic band of workers known as the "Woman's Auxiliary" should alone shield it from being called what I am sure Mr. Wilson will some day regret having called it, a mere "figuring society." He evidently knows but little of its work. Instead of needing another missionary society, apparently for Mr. Wilson's benefit, we need more zeal and earnestness among the sons and daughters of the Church of England in Canada to make the existing one a tower of strength for all work of a truly missionary and evangelistic nature.

CHAS. H. MOCKRIDGE.

Honorary Secretary of the Domestic and Foreign Missionary Society.
Toronto, October 11th, 1890.

An Appeal.

SIR,—Will any kind friends help in the shape of books and magazines for a Church of England Sunday school at Dunchurch? We have at present no library of any kind, and all our efforts are being put forth in the building of a church which is already commenced. We are in great need of books, &c., as the nearest place for purchase is 30 miles away, even had the people the means of purchasing, which they have not. Any contributions thankfully received and acknowledged. This mission is in charge of Rev. A. J. Young, of Magnettawan.

W. MARKHAM.

Sunday School Superintendent.

Dunchurch, October 1st, 1890.

Tweedledum and Tweedledee.

SIR,—I send you an interesting editorial note from the *Montreal Star* of 4th October. Its concluding words are literally correct, to our infinite shame and the dishonour of God. Indeed, the case is much worse against the Christians, as the ground of contention is less. Tracts are written, and printed, and circulated in this diocese denouncing the pronouncement "Ah-men" as rank Popery, and insisting on "A-men" as the sure mark of "sound Protestantism"; and this shameful drivell is thrust into people's faces at the church doors on Sunday! Here is a difference far less than that between thundering out an Amen and breathing it. How would our strife look in a native Indian paper? Let us think of that, and be ashamed, and abandon our Protestant superstitions.

Port Perry, 6th October, 1890.

J. CARRY.

"Every day goes to prove the necessity and importance of British rule in India. Were the different races of the Indian Empire left to govern themselves, we should hear of nothing but interminable strife and bloodshed among them. Recently the British troops stationed in Delhi and other large cities in northern India have had to intervene between two rival Mohammedan sects, the Sunis and the Shias. It appears that the cause of the dangerous and exciting dispute was whether at the close of their worship the "amen" should be softly breathed out, or the mosque made to ring with a triumphant shout. After much trouble the British authorities managed to calm down their excitability and get them to compromise, but for a time, according to advices, the trouble looked serious. We are afraid that parallel cases are not rare, even in the records of the Christian church."

Sunday School Lesson.

21st Sunday after Trinity. Oct. 26th, 1890.

THE CHRISTIAN SACRAMENTS.

HOLY BAPTISM.—The conditions, and how infants fulfil them.

The present lesson brings before us a very important question, that of Infant Baptism. There are some who deny to children the right to share in the blessings of Christian Covenant. It would be impossible in one short lesson to answer all the objections made to Infant Baptism, but what is here set down will serve at least to confirm our scholars in the faith.

In our lesson on the first part of the Catechism we spoke of the Christian Covenant. The three blessings were explained (members of Christ, &c.), and the three duties (Renunciation, Faith, Obedience).

You will notice that what we have now to understand is somewhat different. Before, it was the duties of the baptized, now we have what is required in a person before he may be baptized. And first we are to consider those requirements in the case of an adult candidate for baptism.

The baptisms we read of in the New Testament are of necessity nearly all of persons of mature years. It was the beginning of the Church, and children could not be brought till there were grown up Christians to bring them to Baptism.

We read, then, that those who believed what the Baptist taught came and were baptized by him. And so those who believed on Jesus were baptized (S. John iv. 1, 2). He had a new life to give, and it was to be received, and begun in Baptism. Taking that new life would imply as its first condition the giving up of the old life of sin.

(i.) "Repentance, whereby, &c." When we spoke of the duties of a baptized Christian the first was Renunciation, that is, promising to have nothing to do with it for the future. Repentance has this meaning too, but it also means a deep sorrow for past sin. The Lord Jesus could renounce sin (S. Matt. iv. 10) but not repent, for He was without sin. The Apostles required repentance in those who came to be baptized (Acts ii. 38; iii. 19).

(ii.) "Faith, whereby, &c." Repentance (the sorrow for past sin and the resolve to sin no more) was not enough. Sorrow cannot of itself obtain forgiveness of past sin, nor will the strongest resolutions of themselves enable anyone to live a Christian life.

Faith is therefore also required—faith principally in Christ as the Saviour of the world, and faith in the fact that in Baptism we are made partakers of the gifts He has obtained for us (members of Christ, &c.) Both repentance and faith (see S. Mark xvi. 16; Acts xvi. 31-33) must as a matter of course be found in a candidate for baptism.

Why then are infants, &c. We know that little children have their place in Christ's kingdom, for He says Himself that they are far more worthy to be in it than grown up people, and that grown up people can only enter it by becoming like children (S. Matt. xviii. 1-4; S. Mark x. 13-16.) Baptism is the only way provided by Christ for entering His kingdom upon earth. What right has any man to forbid the children to come to Him in this sacrament?

It will be said, "Repentance and faith are required in candidates for baptism. How can children be admitted when too young to repent or believe?" Our answer is, that "they promise both these things by their sureties, their god-parents." It is the same as if some one were to say to a father, "I wish to give your little child a great fortune, only he must do certain things or he will lose the benefit." And the father replies, "I thank you for your kindness to the child; he is yet too young to answer for himself, or to make any promise, but I will promise for him that he will do what you require."

This is what is done when a child is baptized; the promises are made by the god-parents in the child's name; the child becomes a "member of Christ, &c." and then when he is old enough to understand, he is bound to carry out the promises; if he does not he forfeits the blessings of the covenant.

Family Reading.

Looking Beyond.

Sometimes we feel a longing for the pressure
Of hands grown cold and weary in the strife,
Hands in the quiet grave now calmly resting,
So full of loving service when in life.

Sometimes our hearts are filled with bitter anguish
Over some grief that seems too great to bear;
For one, to us more dear than life, has left us,
And all our future seems bereft and bare.

Sometimes we feel a deep and earnest longing
For something which in life has been denied,
And our vexed spirits make a low, sad wailing,
That we have missed those joys for which we sighed;

Missed them perchance within this earthly region—
But all we have is not our portion here,
No, our freed spirits have a wider kingdom;
A future lies before us bright and clear;

Bright with the radiance of a holy sunlight,
Clear with the clearness of the crystal sea,
Did not dark sin-mists cloud our earthly vision
Of the great Life Eternal yet to be.

But peace, faint heart! let faith spread broad her
pinions,
Soar to the upper realms of joy and light,
Look on the things unseen with earnest glances,
Look upwards, onward—walk no more by sight.

In the bright joy of that glad eastern morning—
The last, the grandest that our earth shall know,
What joy, what rapture in the grand re-union,
When bliss shall rise supreme o'er pain and woe

Let us walk onward through this lower region,
Through this deep valley where sin's shadow lies,
Looking beyond; where sunlight gilds the mountains,
E'en sometime now too bright for mortal eyes.

Great Sun of Righteousness, arise and guide us
Through all the dark and dreary ways of life;
In life and death, shed thy bright beams upon us,
And make us more than victors in the strife.

The Prayer-Book.

The following quotations from well-known writers may aid our appreciation of our Prayer-book:—

"One thing I note in comparing old prayers with modern ones, that however quaint, or however erring, they are always tenfold more condensed, comprehensive and to their purpose, whatever that may be. There is no dilution in them, no vain or monotonous phraseology. They ask for

what is desired, plainly and earnestly, and never could be shortened by a syllable."—*Ruskin*.

"I enjoyed the fine selection of collects read from the Liturgy. What an age of earnest faith, grasping a noble conception of life, and determined to bring all things into harmony with it, has recorded itself in the simple, pregnant, rhythmical English of those collects and the Bible."—*George Eliot*.

"An admirable book, in which the full spirit of the Reformation breathes out,—where, beside the moving tenderness of the Gospel, and the manly accent of the Bible, throb the profound emotion, the grave eloquence, the noble-mindedness, the restrained enthusiasm of the heroic and poetic souls who had rediscovered Christianity, and had passed near the fires of martyrdom."—*Taine*.

"There is no fear of the most excellent minister who ever preached making me desert the Church of England. Every time I go I feel more strongly how beautiful our service is."—*J. Hare*.

"The Prayer-book was placed in the hands of the people as an educating, elevating influence, whose intention was to raise the laity to a sense of their equality with the clergy, as participants in the spiritual priesthood of all Christians. There have been few things which have affected the character of the modern English more than the Liturgy."—*Allen*.

"The English Liturgy indeed gains by being compared even with those fine ancient liturgies from which it is to a great extent taken. The essential qualities of devotional eloquence, conciseness, majestic simplicity, pathetic earnestness of supplication, sobered by profound reverence, are common between the translations and the originals. But in the subordinate graces of diction the originals must be allowed to be far inferior to the translations. And the reason is obvious. The technical phraseology of Christianity did not become a part of the Latin language till that language had passed the age of maturity and was sinking into barbarism. The Latin of the Roman Catholic services, therefore, is Latin in the last stage of decay. The English of our services is English in all the vigour of suppleness of early youth. The diction of our Common Prayer has directly contributed to form the diction of almost every great English writer, and has extorted the admiration of the most accomplished infidels and of the most accomplished nonconformists."—*Macaulay*.

Ownership and Stewardship.

The control of each man's wealth is in his own power. No man has a right to take that which belongs to another, or dictate how it shall be used. How much he shall save, or spend, or give, it is for each man to judge according to the dictates of his own knowledge and conscience.

There is a Divine standard of judgment which each man may know and apply for himself. Ultimate ownership lies back of present possession. "The silver is Mine and the gold is Mine, saith the Lord of Hosts. The whole world is Mine, and the fullness thereof."

Possession implies stewardship. It is required in stewards that a man be found faithful. Every one of us shall give account of himself to God, whether he uses his trust wisely or unwisely, whether he employs his talents or wastes them or hides them. He who knoweth the heart, and seeth not as man seeth, will judge.

The law of stewardship requires that "every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." God does not require what a man has not, nor does He look for much when He has given little. He looks for returns "according to that which a man hath."

"Largely Thou givest, gracious Lord,
Largely Thy gifts should be restored;
Freely Thou givest, and thy word
Is, Freely give."

"By doing good with his money, a man, as it were, stamps the image of God upon it; makes it pass current for the merchandise of heaven."

"A rich Christian has a duty toward the Church—toward the faith which he professes, and the Master he serves—a duty requiring the shining of the light, the influence of the example. A Christian reputation has to be maintained, and

God's people have to be encouraged by the large and copious liberality of the rich. It is for each one to decide how much he will give, and to what he will give it, and in what manner."—*Spirit of Missions*.

Dedicated to God.

One of the noblest names which lives in the history of the Christian missions is Christian Friederich Schwartz. He set sail from England for India in one of the East India Company's ships on the 29th of January, 1750. For forty-eight years he laboured in teaching and preaching the gospel to the heathen of India, and died in the seventy-second year of his age. Bishop Heber said of him: "He was one of the most active and fearless, as he was one of the most successful missionaries, who have appeared since the days of the Apostles." He gained such influence that he became the chosen counsellor of the Rajah of Tanjore, and exercised a controlling influence over ruler and people.

The Rajah, whose only son, daughter and grandson had died, was left without an heir to his throne, and he adopted the child of a near and noble kinsman, ten years of age, to be his heir. So great was the Rajah's confidence in Padre Schwartz that he desired him to become the guardian of Sarabojee. Placing the hand of the youth in his hand, the Rajah said: "This is not my son, but yours. Into your hand I deliver him." The youth grew up under the care of Schwartz and became the Rajah of Tanjore.

This grand missionary could number his converts by the thousands. Between six thousand and seven thousand were won to Christ through his labours, not to speak of those who were won over to the truth by his companions. Is it any wonder that he left it as his dying testimony that the work of the missionary is "the most honourable and blessed service in which any human being can be employed in this world"? The young Rajah whom he had trained sent to England for "a monument of marble to the memory of the late Rev. Father Schwartz, to be placed in the church," and he himself composed this epitaph, which was carved on this stone, the first poetry written by a Hindoo in English:

"Firm wast thou, humble and wise,
Honest, pure, free from disguise;
Father of orphans, the widow's support,
Comfort in sorrow of every sort;
To the benighted, dispenser of light,
Doing and pointing to that which is right.
Blessing to princes, to people, to me,
May I, my father, be worthy of thee,
Wisheth and prayeth thy Sarabojee."

There is one fact which lies back of this noble and blessed life among the heathen of India which ought to be brought out into clearest light and placed before the eyes of every Christian mother. Christian Friederich Schwartz was dedicated to God's service in his infancy. His mother in her last sickness called her husband and her pastor to her bedside, and implored them to cherish and forward any inclination that they might see in her little son toward the service for which she had asked God to fit him. He was the gift of a mother's warm love, and his holy and useful life was the answer to a mother's fervent prayers.

In Memoriam.

HENRY PARRY LIDDON.

O silent lips, for ever bold
For Truth and holy Creed;
O tongue of eloquence, grown cold,
In time of stress and need.

Pale, fragile form, for ever veiled
From multitudes, who hung,
Seldom applauded, oft assailed,
Upon that stricken tongue.

Sweet, gentle spirit, passed from pain,
Awhile in peace to rest;
Great preacher, ne'er to preach again—
Now silence preacheth best.

Work and desire for souls wore down
Thy life of active love;
Who mourns the priest's eternal crown
Won, the good fight to prove?
W. C. D.

The Goldfinch.

(From the German, by F. Hoffman.)

"O, how cold it is to-day!" cried Fanny as she came home from her knitting class and ran up to the stove to warm her numbed hands. Her brother, too, came in with nose and ears red with cold, beat his arms together and complained of pins and needles in his hands and feet.

"The snow regularly crumbled at every step," he said; "people could hardly venture out into the road."

He was still speaking when suddenly the children heard a noise at the window—pick! pick! pick!—sounding as if some one was knocking. They ran up to it and saw a wonderfully pretty little bird which was clinging with its tiny feet to the window ledge and pecking with its beak at the glass. It was trembling with cold and looked quite sorrowfully into the room.

"O dear!" cried Fanny, "how the poor little thing shivers. I shall soon bring it indoors."

She opened the window and the little bird fluttered, quite fearlessly, and twittering with pleasure, into the warm comfortable room, flew to and fro twice as if to warm itself through, and then perched down on the table just in front of the children.

"He is hungry, poor little fellow!" they both cried. Fanny quickly brought some bread from the cupboard, crumbled it, and gave it to the bird. The hungry little creature set to work at once to eat it. In a few minutes he had finished it all, even to the last little crumb, and then he began to dress his feathers with his beak.

The children clasped each other's hands, and with happy faces watched the little bird, which every now and then looked at them with its bright eyes, and warbled a merry song.

"What sort of bird can it be?" asked Fanny.

"It's a goldfinch," answered Julius. "You can tell it by the spots on his beak, and the yellow feathers in his wings. He certainly sings beautifully. We will put him in a cage and hang it up by the window."

They did so. They hunted out a cage, put two little basins in it, one for food, the other for water, and put the goldfinch in it. Then they left the door open, so that he could fly in and out of it at pleasure.

The goldfinch seemed to find himself quite comfortable in his cage, and by degrees he became so tame that when the children called, "Dick, Dick!" it flew out fearlessly to perch on their fingers, and would take a crumb of bread or a piece of sugar from their lips with his beak.

This made great amusement for Julius and Fanny, and the bird was very soon preferred by them to any of their toys.

But when at length spring awoke over the country, and the trees were all clothed with fresh young green, the mother said:

"Listen, children; your goldfinch would now be happier in the free open air than in this room with us. Let him fly; it would end in his dying in the cage and that would be a pity."

Julius and Fanny could only part from their bird very unwillingly, but as they loved him too well to give him pain, they called him, "Dick! Dick!"

Dick came, and perched on Fanny's finger, and then the children ran out with him into the road. Dickey looked round about him in astonishment, fluttered with his wings and began to sing. At last he flew away.

"Good bye, Dick, good bye," the children called out sorrowfully after him.

But just see! on a sudden Dickey fluttered back, perched on Fanny's shoulders and warbled loudly, as though he would say, "It pleases me better to be with you than out there."

There was indeed joy then. Dick was carried back into the room in triumph, and he had a large piece of sugar given to him as a reward for his loyalty.

The children's mother said: "The good little bird loves you out of gratitude for your kindness. He knows quite well that he would have been frozen, or starved to death, if you had not taken him in at the window. Take care that you, too, are grateful when any one does you a kindness."

M. A. F.

"Lov'st Thou Me?"

Hark, my soul! It is the Lord,
'Tis thy Saviour: hear His word:
Jesus speaks, and speaks to the:
"Say, poor sinner, lov'st thou me?"

"I delivered thee when bound,
And, when bleeding, heal'd thy wound;
Sought thee wandering, set thee right,
Turn'd thy darkness into light.

* * * * *

"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.

"Thou shalt see my glory soon,
When the work of grace is done;
Partner of my throne shalt be:
Say, poor sinner, lov'st thou me?"

Lord, it is my chief complaint
That my love is weak and faint;
Yet I love thee, and adore;
Oh, for grace to love thee more!

—Cowper.

A True Gentleman.

When you have in truth found a man, you have not far to go to find a gentleman. You cannot make a gold ring out of brass. You cannot change a Cape May crystal to a diamond. You cannot make a gentleman till you first find a man.

To be a gentleman, it is not sufficient to have had a grandfather. To be a gentleman does not depend upon the tailor or the toilet. Blood will degenerate. Good clothes are not good habits. The Prince Leo Boo concluded that the hog was the only gentleman in England, as being the only thing that did not labour.

A gentleman is just a gentleman; no more, no less—a diamond polished that was at first a diamond in the rough. A gentleman is gentle. A gentleman is courteous. A gentleman is slow to take offence, as being one who never gives it. A gentleman is slow to surmise evil, as being one who never thinks it. A gentleman subjects his appetites. A gentleman refines his taste. A gentleman subjects his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman—mirror though he was of English knighthood—as when, upon the field of Zutphen, as he lay weltering in his own blood, he waived the draught of cold spring water that was to quench his mortal thirst in favor of a dying soldier.

S. Paul describes the gentleman when he exhorted the Philippian Christian: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things." And Dr. Isaac Barrow, in his admirable sermon on the callings of a gentleman, pointedly says: "He should labour and study to be a leader unto virtue, and a noble promoter thereof; directing and exciting men thereto by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people by his bounty and favour. He should be such a gentleman as Noah, who preached righteousness by his words and works before a profane world."

—Bishop Doane.

The Change.

To-day rich, to-morrow poor; to-day strong, to-morrow in the coffin. To some death sends his gray-liveried messengers beforehand; but to many he comes unannounced, and with his sickle cuts down the lofty ones of the earth. Are we on ship-board? There is but a step between us and death. Are we on horseback? We may meet with a fall. If we do but pass through the street death points his fore-finger at us from every tile on every roof. Our life is less than a span. How easily do we fall into an abyss! But so long as people are young they think nothing of all this: they look more upon the waves which roll toward them than upon those that lie behind. Years, however, will

come when, unconsciously to ourselves, the eye will often revert to the many waves in the rear, and will see with regret that there are not many left to meet us. The longer a life is the quicker it goes—like an employment to which long habit has accustomed us. As if in a dreamless sleep, gone all in an instant. Oh, may the fading grass of the field, and the fleeting roses of the cheek; may all the nothingness of this dark valley, teach me that I am a lost child, who has been banished from home, and has merited God's wrath.

To Break off Bad Habits.

Understand the reasons, and all the reasons, why the habit is injurious. Study the object until there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to temptation. Frequent the places, associate with the persons, indulge the thoughts, that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice or a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over and endeavour to understand why it was you failed, so that you may be on your guard against a re-occurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a bad habit in a day which may have been gathering in you for years.

Law and Grace.

The law came by Moses; grace and truth came by Jesus Christ.

The law says, this do and thou shalt live; grace says, live and then thou shalt do.

The law says, pay me that thou owest; grace says, I frankly forgive thee all.

The law says, the wages of sin is death; grace says, the gift of God is eternal life.

The law says, the soul that sinneth it shall die; grace says, whosoever believeth in Jesus, though he were dead yet shall he live; and whosoever liveth and believeth in Him shall never die.

The law declares that as many as have sinned in the law shall be judged by the law; grace brings eternal peace to the troubled soul of every child of God, and proclaims God's truth in defiance of the accusation of the calumniator. "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into judgment (condemnation); but is passed out of death unto life." "By grace are ye saved."

Domestic Hints.

The following directions as to the making of tea will be found valuable if followed:

First. The water to be boiled should be fresh and pure.

Second. It should be boiled in a perfectly clean kettle, and until steam is emitted through the kettle spout the water should not be deemed to be boiling.

Third. The teapot receiving this water should first be made hot; then the fresh boiling water should be poured into it, and then, and not until then, the tea should be strewn on the top of the water, leaving the steam to saturate it, thus causing it slowly to sink. In this way the tea leaves will not be scalded, and the fragrance will be kept at its best.

Fourth. Maximum time of infusion to be five minutes, but better four or three minutes, adding tea in proportion.

Fifth. As soon as time fixed upon has elapsed, the infusion (not decoction) should be decanted into another teapot, first made hot for its reception. Prepared in this way, tea will remain hot and pleasant and wholesome for more than double the time than if cold teapots were used.

Sixth, and most important. Even newly imported teas infused in the way indicated cannot injure the weakest stomach. Instantly treat the spent leaves as so much poison and cast them aside. To give them even to a beggar to infuse a second time would be a cruelty indeed.

A Thought for Every Day.

It is with piety as with our temporal goods; there is more danger from little expenses than from larger disbursements, and he who understands how to take care of what is insignificant will soon accumulate a large fortune. Everything great owes its greatness to the small elements of which it is composed; he that loses nothing will soon be rich.

"Men judge our deeds by their outward appearance; with God what is most dazzling in the eyes of man is of no account. What He desires is a pure intention, a will ready for anything and pliable in His hands, and an honest abandonment of self; and all this can be much more frequently manifested on small than on extraordinary occasions; there will also be much less danger from pride, and the trial will be far more searching.

"If we are in the habit of neglecting little things, we shall be constantly offending our families, our domestics and the public.

"No one can well believe that our piety is sincere when our behaviour is loose and irregular in its little details.

"What grounds have we for believing that we are ready to make the greatest sacrifices, when we are daily offering the least?"

A constant habit of reference to God; the taking our little trials and annoyances to Him; the confident going to Him, as one goes to a friend, for sympathy, for guidance, or as a loving child seeks a tender parent—pursuing this course, as Fenelon says, "into the smallest details, it finds itself in a large place, and enjoys a perfect peace with God." And what is this, after all, but the Pauline direction, "In everything by prayer and supplication, with thanksgiving, make your requests known unto God?"

"I Like to Help People."

A woman was walking along the street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking but one of those ever-ready strings which boys carry, he tied all the parcels snugly into one bundle and politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said with a smile; "I like to help people."

Both went their ways with a happy feeling in the heart; for such little deeds of kindness are like sweet-smelling roses blossoming along the path of life.

We all have our chances day by day, and shall one day be asked how we have improved them.

The Harvest Truly is Plenteous.

The *Missionary Review of the World*, speaking of missions to the heathen, remarks: "Never was the whole field of missions so inviting or the harvest so promising. Never was the Church of Christ furnished with facilities so ample and abundant for the speedy and successful accomplishment of her work. Human thought and social changes move with a rapidity unknown in the lethargic ages of the past. There is a stirring of all the elements both of individual and natural life; new aspirations are awakened, and new developments are possible. The next decade will witness not only evolutions, but revolutions, that now seem incredible within so short a time. The Church of Christ must push all her forces to the front, and lay a moulding hand on the plastic material of social life. The anointed tongue and the consecrated pen, the printed page and the living epistle, the church and the school, the Christian family and the Christian home, must unite their witness to the power of the Gospel in the eyes and ears of every creature."

Children's Department.

Chosen Lessons.

BY FRANCES RIDLEY HAVERGAL.

In the way that He shall choose, He will teach us; Not a lesson we shall lose, All shall reach us.

Strange and difficult indeed We may find it, But the blessing that we need Is behind it.

All the lessons He shall send Are the sweetest, And His training in the end Is completest.

Life in North Borneo.

Borneo is a large island far away in the East. It is further off than India, and lies between it and Australia. For many years there have been Missionaries working in a part of it called Sarawak. There they have made many of the wild natives, who are called Dyaks, to believe in God, and become Christians and give up their wicked practices. It is only lately that there has been any Mission work going on in North Borneo, which is hundreds of miles away from Sarawak. There are now a few English people there. Some of them are tobacco planters, and others are looking for precious metals. These English people are now looked after by the Church. It is sad when English people abroad are left without churches and church services, and have no clergymen among them. Those who love God feel very unhappy without the good and holy things they have been used to at home; and those who are disposed to be careless as time goes on. They forget about Sunday, neglect their prayers, and in fact, become almost heathen, so little do they think about God.

Then, besides the English settlers, there are the natives, and many Chinese and Javanese, who come to Borneo to work.

There were no buildings ready for the Mission, and when the wife of the first Missionary went out to him, no house was ready for her. One was built after a little while, but before it was ready this lady had to live for some time in a house which was called "The Barn." In a private letter, which we have seen, she says: "Rain

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used to pour in, and we used to have nightly searches for dry spots to stand our beds in. There was no fence round the 'Barn,' and it used to be the meeting-place of all the donkeys, goats, bullocks, and dogs. I must explain the house was built on piles twelve feet high, so the animals used to get underneath. Just as we were dropping asleep, we were roused by the braying of a donkey—there was only a plank between us and him! Then the bullocks, goats, and dogs would take up the chorus. I used night after night to have to sally forth armed with a good stick, descend under the house, and dislodge our unpleasant intruders. I used to feel furious at first when all the children were roused up, but I generally ended by laughing when I pictured to myself how ridiculous it all was. I don't speak of rats and centipedes, for the former made as much use of the house as we did. The centipedes are horrible; one bit me one day on the back of my neck; it was just as if some one had taken a pair of red-hot scissors and snipped my flesh. He was six inches long, three-quarters of an inch broad, with thick, coarse legs."

The place where they live is called Sandakan. It is the capital of North Borneo. About fifteen miles from Sandakan there are some wonderful caves. One of them is like a cathedral. It is 900 feet high (more than twice the height of St. Paul's Cathedral). There is a dome and nave. The walls are of a pale green colour. The eaves are inhabited by swallows at night and by bats in the day time. The swallows' nests are collected for the Chinese, who eat them.

Just now the interior of North Borneo is in a state of disturbance. Some Dyak policemen went up the Kinabatangan to collect gutta; the Roumanos, another head-hunting tribe, fell on them and murdered fourteen of them. Then two young Englishmen, who went up with 100 men to recapture runaway coolies, were suddenly confronted by about 7,000 natives.

News had just reached Sandakan of the murder of a Mr. Flint, who had gone up to trade at a place called Penungat, the head-quarters of the disturbances, and the Missionary's wife says:—

"It was to Penungat that my husband was so anxious to go, because he heard there were tribes who hitherto had not been influenced by Mohammedanism. How thankful I am now that he had not started. A force of Sikhs and Dyaks are going up now to try and punish these head-hunters, but I expect by the time the expedition gets up (it will take them nearly a month to do so), the troublesome tribes will either have fortified themselves strongly or will all have escaped."

So we see that there are some dangers and hardships in North Borneo. And this lady has another thing to bear, she had to leave three of her boys behind her in England. We think she feels being parted from them more than anything else.

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